2017 General Assembly
1099 N. Meridian Street, Suite 700
Indianapolis, IN 46204

See you in DES MOINES!

2019
GENERAL ASSEMBLY
JULY 20-24

WHAT’S INSIDE
- Schedule
- Program Information
- Worship Orders and Music
- Education Tracks
- Business and Resolutions
SCHEDULE

SATURDAY

July 8

Pre-events
Disciples of Christ Historical Society seminar & luncheon
GLAD Alliance day-long training
Disciples Church Extension Fund “Now What?” seminar
Past Presidents and Moderators Luncheon
7-8:45 am
Meal Functions
8:45-10:45 am
Learning Communities
11:15 am-12:45 pm
Business Sessions
1:15-4:45 pm
Meal Functions
5-6:30 pm

SUNDAY

JULY 9

Worship in the Community
Meal Functions
11-12:45 pm
Open Workshops
2-3:15 pm
Forum:
Nominee for General Minister and President
3:30-4:30 pm
Meal Functions
5-6:45 pm
Worship/Business Session electing next General Minister and President
7-9 pm
Speakers:
Henry Brewer-Calvert, Rev. Dr. Jen Garbin, Rev. Jae Young Rhee
After Sessions
9 pm (after worship)

MONDAY-WEDNESDAY

JULY 10-12

Meal Functions
7-8:45 am
Learning Communities
8:45-10:45 am
Meal Functions
11:15 am-12:45 pm
Business Sessions
1:15-4:45 pm
Meal Functions
5-6:30 pm
Worship
7-9 pm

Monday – Communion;
Speaker: Rev. Dr. Serene Jones;
Offering: Reconciliation Ministry

Tuesday –
Speaker: Rev. Virzola Law;
Offering: Week of Compassion

Wednesday – Communion;
Speaker: New General Minister and President; Offering: Disciples Mission Fund

After Sessions
9 pm (after worship Monday and Tuesday only)

EXHIBIT HALL HOURS
Saturday 9 am-6 pm
Sunday 1-6 pm
Monday 9 am-6 pm
Tuesday 9 am-6 pm
Wednesday 9 am-2 pm
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MISSION IMPERATIVE

Our Values
The confession of faith that Jesus is the Christ, son of the Living God, and our Savior
The open, inclusive Lord’s Supper, God’s Table
The call to ministry that is on every Disciple
The love of unity that God gives us
The practice of the justice of God

Mission Imperative
Adopted July 2000
In our quest to embody Christian unity, led and empowered by the Holy Spirit, we believe God calls us

Our Vision
To be a faithful, growing church that demonstrates true community, deep Christian spirituality and a passion for justice. (Micah 6:8)

Our Mission
To be and share the Good News of Jesus Christ, witnessing, loving and serving from our doorsteps “to the ends of the earth.” (Acts 1:8)

Our Imperative
To strengthen congregational life for this mission. (Ephesians 4:11-13, 15-16)

Our Covenant
In accepting our vision, mission and imperative, we affirm our need to
Be a pro-reconciliation/anti-racist Church
Strengthen relationships among all expressions of the Church
Share mutually and more fully the stewardship of God’s gifts of our life in Christ
Encourage our growing diversity within our Church family and communities
Work with our ecumenical and global partners to heal the brokenness of the body of Christ and the human community.
GENERAL ASSEMBLY SPONSORS

Many thanks ♥ to our sponsors for the 2017 General Assembly!

**DIAMOND**

![Pension Fund of the Christian Church](image1)

![Christian Church Foundation](image2)

*Helping Disciples Make a Difference*

**GOLD**

![National Benevolent Association](image3)

![Global Ministries](image4)

![Disciples Home Missions](image5)

**SILVER**

![CCH More Than A Home](image6)

![CBP Christian Book of Publication](image7)

[chalice press](image8)

[CATCH DES MOINES](image9)
Dear friends –

Jesus prayed a prayer for us in such a time as this. He knew his followers would need strength and passion to carry on the work ahead in a fragmented world. Disciples have long been focused on the benefits of being diverse in opinion but united as ONE in Christ at the Lord’s Table in order to go out in God’s mission.

The 2017 General Assembly will give us the opportunity to show what we are made of! We will be meeting as ONE to focus on Mission First! We will be worshiping as ONE as we call our next leaders, including the election of a new General Minister and President. We will be ONE learning community as we strive to open ourselves to God’s call for this time in our respective communities and explore that call through the lenses of stewardship, justice, worship and transformation.

The General Assembly offers a unique opportunity to show the world the Word dwelling among us so that they may see there is a way to be ONE people of God, united in mission but not uniform.

I look forward to seeing you one more time as General Minister and President, and I have great hope for the future. We are Disciples of Christ, a movement for wholeness in a fragmented world that needs the love of God so very much. Our welcoming ways and focus on being ONE at the table of the Lord are essential to the healing of God’s people.

See you in Indy!

—I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one.

—John 17:20-21a
LOCAL ARRANGEMENTS COMMITTEE

Working Stations
Kevin Robbins, Vice Chair
Jim Schmidt, Chair – Information Services
Dean Jessup, Chair – Local Transportation
Roger Barksdale, Chair – Visitor Services
Orion Bell, Chair – Special Needs

Special Skills
Diane Zehr, Vice Chair
Brooks Barrick, Chair – Local Area Missions
Melissa Molter Klenischmidt, Chair – Preschool Education
Diane Spleth, Chair – School Age Children’s Program

Specialized Service
Shareatha Marshall, Vice Chair
Dick and Sharon Henderson, Co-Chairs – Guest Reception
Paul Hartig, Chair – Chapel
Preston T. Adams, Chair - Pulpit Supply

Chairperson
Local Arrangements Committee
Dale Pellman
Indianapolis, Indiana

Specialized Connecting
Local Arrangements Committee Dale Pellman

Specialized Connecting
Denise Rogers, Vice Chair
Gale Stutz, Chair – Green Room
Beth Crouch, Chair – Pre-Registration & Communication
Allison Ruari, Chair - Ushers
Carol & Jim Holzman, Co-Chairs - Communion, Offering & Diaconate

Treasurer
Richard Cohee

Secretary
Amelia Walker
2017 PLANNING TEAMS, VOLUNTEERS AND STAFF

Special thanks to the Moderators, General Ministry Partners, volunteers and the OGMP staff for working together collegially to managing the logistics, program, volunteers — and every aspect of the 2017 General Assembly.

**General Assembly Officers**

- **Sharon Watkins**, General Minister and President, Indianapolis, IN
- **Anthony (Tony) Rodriguez**, Moderator, General Assembly, Coral Gables, FL
- **Thomas Perring**, First Vice Moderator, General Assembly, Riverside, CA
- **Mary Lou Kegler**, Second Vice Moderator, General Assembly, Kansas City, MO
- **Sue Morris**, Moderator-Elect, General Assembly, Omaha, NE
- **William Bailey**, Parliamentarian, Fullerton, CA

**General Assembly & Office of the General Minister and President Staff**

- **Douglass Anne Cartwright**, Worship Coordinator
- **Sharon Coleman**, Vice President for Operations and General Assembly Manager
- **Conchita Delgado**, Spanish Translation Team Coordinator
- **Gary Duncan**, Plenary Hall Decorator
- **Ruth Fletcher**, Education Coordinator
- **John Goebel**, Vice President for Finance
- **Chandra Haskett**, Registration Manager
- **Timothy James**, Associate General Minister; Administrative Secretary, National Convocation
- **Suzanne McKay**, Registration and Communication Ministries Assistant
- **John Ray**, Music Director
- **Alison Ruari**, Usher Coordinator
- **Trayce Stewart**, Youth Coordinator
- **Elizabeth Sullivan**, Resolution Manager, GMP Executive Assistant
- **Olivia Bryan Updegrove**, Plenary Family Area Coordinator
- **Cherilyn Williams**, Assistant Vice President for Marketing and Communication
- **Gwen Woodard**, Director of Accounting

**Planning Committee**

- **Preston Adams**, Amazing Grace Christian Church, Indianapolis, IN
- **Jackson Cobb**, Spirit of Joy Christian Church, Eagan, MN
- **Gary Duncan***, St. Andrew Christian Church, Kansas City, MO
- **Kate Epperly**, Christian Union Church, Centerville, MA
- **Chris Higgins***, Allisonville Christian Church, Indianapolis, IN
- **Sarah Himaya**, Hillcrest Christian Church, Toronto, ON
- **Timothy James***, Light of the World Christian Church, Indianapolis, IN
- **Francisco Lendor**, Heritage Christian Church, Silver Springs, MD
- **Dana Lobaugh**, First Christian Church – Arlington, Fort Worth, TX
- **Jaclyn Oden-Peace**, First Christian Church – Pasadena, Houston, TX
- **Cathy Perring**, First Christian Church – Orange, Riverside, CA
- **Tom Perring***, First Christian Church – Orange, Riverside, CA
- **Soriliz Ramos**, Casa de Refugio, West Covina, CA
- **John Ray, Jr.***, Light of the World Christian Church, Indianapolis, IN
- **Rick Spleth**, Allisonville Christian Church, Indianapolis, IN
- **Trayce Stewart**, Second Chance Christian Church, Columbus, OH
- **Sharon Watkins***, Central Christian Church, Indianapolis, IN
- **Khaliia Williams***, Providence Missionary Baptist Church, Atlanta, GA

* Indicates a member of the Worship Committee

**Production Team**

- **Douglass Anne Cartwright**, Worship Coordinator; Albany, OR
- **Tonee Jordan**, Stage Manager, Claremont, CA
- **Initial Production Group**, Arvada, CO
Learning Community Team Leaders
Bruce Barkhauer, Stewardship, Jeffersonville, IN
Ruth Fletcher, Education Coordinator, Great Falls, MT
Rebecca Hale, Justice, Nashville, TN
John Malget, Worship, Oklahoma City, OK
Jean Halligan Vandergriff, Transformation, Boston, MA

Learning Community Core Lecturers
Yvonne Gilmore, Disciples Divinity House, Chicago, IL
Sandhya Jha, Oakland Peace Center, Oakland, CA
Eric Law, Kaleidoscope Institute, Los Angeles, CA
Marcia McFee, Worship Design Studio, Truckee, CA

Pre-assembly Bible Study Volunteer Authors
Rev. Jose Francisco Morales Jr., Disciples Seminary Foundation, Claremont, CA
Dr. Sharon Jacob, Phillips Theological Seminary, Tulsa, OK
Dr. Kristine A. Culp, Disciples Divinity House at the University of Chicago, IL
Dr. Timothy S. Lee, Brite Divinity School, Fort Worth, TX
Dr. Delores Carpenter, Howard University, Washington, DC
Dr. Stephanie Buckhanon Crowder, Chicago Theological Seminary, IL
Dr. Warren Carter, Brite Divinity School, Fort Worth, TX
Dr. Mark Miller-McLemore, Disciples Divinity House at Vanderbilt, Nashville, TN

Youth Planning Team
Jay Deskins, Indianapolis, IN
Fiyori Kidane, Indianapolis, IN
Anthony Cobb, Indianapolis, IN
Heather Hicks, Columbus, OH
Trayce Stewart, Columbus, OH
Randy Kuss, Indianapolis, IN
Maggie Archibald, Indianapolis, IN

General Youth Council
Madeline Berry, Fort Worth, Texas
Jessica Braxton, Grifton, NC
Monet Brown, Nashville, TN
Mollie Browne, San Diego, CA
Jeff Champeau, Norman, OK
Blake Coe, Kerrville, TX
Brett Coe, Kerrville, TX
Emily Huxtable, Virden, IL
Heather Rodenberg, Bethany, WV
Kathryn Summers, Moderator, Mt. Carmel, IL
WORSHIP PARTICIPANTS

Rev. Dr. Todd A. Adams
President of the Pension Fund
Member of Allisonville Christian Church (Indianapolis, IN)

Rev. Denise Bell
Regional Minister in The Christian Church in Georgia
Member of Ray of Hope Christian Church (Decatur, GA)

Jessica Braxton
General Youth Council
Ayden Christian Church (Ayden, NC)

Henry Brewer-Calvert
Master of Divinity Student at Brite Divinity School ’20
(Fort Worth, Texas)
Former Global Ministries Intern with Caminante
Proyecto Educativo (Boca Chica, Dominican Republic)
Member of First Christian Church of Decatur (Decatur, Georgia)

Mollie Browne
General Youth Council
Member of University Christian Church (San Diego, CA)

Blake Coe
General Youth Council
Member of First Christian Church (Kerrville, TX)

Jackie Compton Bunch
Member of Woodland Christian Church (Columbus, Ohio)

Rev. Joel Ortega Dopico
General Secretary of the Cuban Council of Churches

Rev. Dr. Jen Garbin
Regional Minister, Christian Church (Disciples of Christ) in Canada
Pastor, Sugarbrush Christian Church (Guelph, Ontario, Canada)

Rev. Dr. David Hampton
Deputy Mayor (Indianapolis, IN)
Pastor, Light of the World Christian Church (Indianapolis, IN)

Danielle Hartman
Minister of Music, Central Christian Church (Indianapolis, IN)

Rev. Dr. Timothy M. James
Administrative Secretary, National Convocation
Associate General Minister, Christian Church (Disciples of Christ)
Member of Light of the World Christian Church (Indianapolis, Indiana)

Ms. Ebun James-DeKam
General Secretary of the Council of Churches in Sierra Leon

Rev. April G. Johnson
Executive Director, Reconciliation Ministry
Member of Light of the World Christian Church (Indianapolis, IN)

Rev. Clarence Johnson
Pastor, Molls Grove Christian Church (Oakland, CA)

Dr. Joe R. Jones
Father of Serene Jones
Member of Southern Hills Christian Church (Edmond, OK)

Rev. Dr. Serene Jones
President, Union Theological Seminary, NYC
Member of The Riverside Church (New York, NY)

Rev. Belva Brown Jordan
Moderator-Elect
Associate Dean Claremont School of Theology and Dean Disciples Seminary Foundation
Member of Downey Memorial Christian Church (Downey, CA)

Jayden Jordan
Member of Downey Memorial Christian Church (Downey, CA)

Joanne Kagiwada
Member of Buena Vista United Methodist Church (Alameda, CA)

Rev. Mary Lou Kegler
2nd Vice Moderator
Member of Swope Parkway United Christian Church (Kansas City, MO)

Rev. Chung Seong Kim
Interim Executive Pastor of NAPAD
Member of Bethel Christian Church (Indianapolis, IN)
**Rev. Virzola Law**  
Pastor, Lindenwood Christian Church (Memphis, TN)

**Dr. Timothy S. Lee**  
2nd Vice Moderator-Elect  
Associate Professor of the History of Christianity and 
Director of Asian (Korean) Church Studies,  
Brite Divinity School (Texas Christian University)  
Member of University Christian Church, Fort Worth, TX

**Cristian Marin**  
2016 Xplor Resident, National Benevolent Association  
Student, Eureka College (Eureka, IL)  
Member of East Whittier Christian Church (Whittier, CA)

**Rev. Dr. William N. Blue Eagle**  
McCutchren, Chickasaw  
Pastor Blue Eagle Wellbriety Ministries  
Member of South Grand Lake Christian Church (Langley, OK)

**Rev. José Francisco Morales Jr.**  
Director of Pastoral Formation, Disciples Seminary Foundation  
Member of Downey Memorial Christian Church (Downey, CA)

**Andra Moran**  
Member of Woodmont Christian Church (Nashville, TN)

**Susan Morris**  
Moderator-Elect  
Member of First Christian Church (Omaha, NE)

**Rev. Vy Nguyen**  
Executive Director, Week of Compassion  
Member of First Christian Church (Oakland, CA)

**Rev. Chesla T. Nickelson**  
Program Director and Merger Staff, Disciples Women  
Member of Levi’s Table Christian Church (Indianapolis, IN)

**Jaclyn Oden-Peace**  
Member of Mission Council  
Member of First Christian Church of Pasadena (Pasadena, TX)

**Patricia Pendleton**  
President, National Convocation

**Cathy Perring**  
Children Worship & Wonder Trainer  
Member of First Christian Church (Orange, CA)

**Dr. Tom Perring**  
First Vice Moderator  
Member of Orange First Christian Church (Orange, California)

**Rev. Laura Phillips**  
Associate Pastor, Overland Park Christian Church  
(Overland Park, KS)

**John Ray, Jr.**  
General Assembly Music Director  
Worship & Arts Minister, Light of the World Christian Church (Indianapolis, IN)

**Drake Rand**  
Member of Light of the World Christian Church (Indianapolis, IN)

**Rev. Jae Young Rhee**  
Pastor, Ghent Christian Church (Akron, OH)

**Heather Rodenberg**  
General Youth Council  
Member of Bethany Memorial Christian Church (Bethany, WV)

**Tony Rodriguez**  
Moderator  
Member of Central Christian Church (Coral Gables, Florida)

**Shanay Scott**  
Young Life College Director, Temple University  
Member of University Christian Church (Hyattsville, MD)

**Rev. Richard L. Spleth**  
Regional Minister, Christian Church in Indiana  
Member of Allisonville Christian Church (Indianapolis, IN)

**Rev. Dr. Marti J. Steussy**  
MacAllister-Petticrew Professor Emerita of Biblical Interpretation, Christian Theological Seminary

**Kate Summers**  
Moderator, General Youth Council  
Member of First Christian Church (Mt. Carmel, IL)

**Rev. Lori Tapia**  
National Hispanic Pastor  
Member of Iglesia Alas de Salvación (Chandler, AZ)

**Stella Trullinger**  
Member of Speedway Christian Church (Speedway, IN)
Debbie Turbin  
Member of Light of the World Christian Church  
(Indianapolis, IN)

Tevita Lilo Faungaofe Uesi  
Minister for Spiritual Life and Worship  
Downey Memorial Christian Church (Downey, CA)

Rev. Beau Underwood  
1st Vice Moderator-Elect  
Senior Minister, First Christian Church (Jefferson City, MO)

Rev. Jessica Vacketta  
Associate Minister, University Christian Church (Fort Worth, TX)

Rev. Dr. David A. Vargas  
President Emeritus, Division of Overseas Ministries.  
Member of Casa del Alfarero Christian Church  
(Indianapolis, IN)

Rev. Ruth Chavez Wallace  
Vice President for Development, Pension Fund  
Member of First Christian Church, Little Rock, AR

Rev. Dr. Sharon Watkins  
General Minister and President, Christian Church (Disciples of Christ)  
Member of Central Christian Church (Indianapolis, Indiana)

Jordan J.D. White  
Helm Leadership Fellow, Higher Education and Leadership Ministries, right now I Intern, Kentucky Council of Churches  
Member of East Second Street Christian Church (Lexington, Kentucky)

Audreona Williams  
Member of New Covenant Christian Church (Nashville, TN)

Rev. Khalia J. Williams, Ph.D.  
Associate Minister, Providence Missionary Baptist Church (Atlanta, GA)

Jasmin Williams  
Preschool Teacher, daughter of Virzola Law  
Member of Lindenwood Christian Church (Memphis, TN)

Rev. Dr. Cathy Myers Wirt  
Co-Regional Minister, Christian Church in Oregon and SW Idaho  
Member of Murray Hills Christian Church (Beaverton, OR)

GA Worship Team

Vocalists

Jordan Applegate  
Worship Leader, Pine Hills City Church (Ft. Wayne, IN)

Teresa Bates-Barcaly  
Music Ministry, Light of the World Christian Church  
(Indianapolis, IN)

Elizabeth Clark-Ray  
Music Ministry, Light Of The World Christian Church  
(Indianapolis, IN)

Rachel Martin-Clark  
Minister of Music, The Way Church (Indianapolis, IN)

Pastor Ricky McCray  
Pastor and Founder, The Way Church (Indianapolis IN)

Cheryl Wyatt  
Worship Leader, St. Luke’s UMC (Indianapolis, IN)

Leah Yen  
Student Pastor at Broadway United Methodist Church  
(Indianapolis, IN)  
Instrumentalists:

Johnny Concannon, Drums  
Drummer, St. Luke’s UMC (Indianapolis, IN)

Joel Lopez, Keyboard & Drum Programming  
Worship Producer, Heartland Church (Indianapolis, IN)

Nate Manning, Guitarist  
Pastor of Worship Development, Heartland Church  
(Indianapolis, IN)

Jason Powell, Keyboard & Organ  
Worship Arts Minister, Lifejourney Church (Indianapolis, IN)

Greg Squires, Bass Guitar  
Praise Band, Light of The World Christian Church  
(Indianapolis, IN)

Curtis Warfield, Auxiliary Keyboard  
Band Director, Light of The World Christian Church  
(Indianapolis, IN)

Fran Wyatt, Percussionist  
Worship Leader, St. Luke’s UMC (Indianapolis, IN)
Sunday Praise Team Vocalists

Tevita Lilo Faungaofe Uesi
Minister for Spiritual Life and Worship
Downey Memorial Christian Church (Downey, CA)

Dr. Tom Perring
First Vice Moderator
Member of Orange First Christian Church (Orange, California)

Joey Tapia, Latin Percussion
Iglesia Alas de Salvacion (Chandler, AZ)

Worship Ensembles & Musicians

All Assembly Choir
Directed by Danielle Hartman

Hope Christian Church Praise Team
Hope Christian Church (Hammond, IN)

Sounds of Grace
Amazing Grace Christian Church (Indianapolis, IN)

Unity Choir
Directed by John Ray, Jr.

Andra Moran
Musician, Songwriter, & Vocalist
Creative Director, The Bridge Worship at Woodmont Christian Church (Nashville, TN)

Joey Tapia, Latin Percussion
Iglesia Alas de Salvacion (Chandler, AZ)

Fran Wyatt
Percussionist
Worship Leader, St. Luke’s UMC (Indianapolis, IN)

Association of Disciples Musicians (ADM)

Suzanne Hatcher, Vocals
Director of Worship Music & Vocal Leader, Monticello UMC (Shawnee, KS)

Dana Lobaugh, Vocals
Minister of Music, First Christian Church (Arlington, TX)
Founding Artistic Director, MosaicSong

Jennifer Midkiff, Harp, Guitar & Vocals
Music Minister, First Christian Church of Noblesville (Noblesville, IN)

Kyle Blackburn, Euphonium
Director of Children’s Music, St. James UMC (Little Rock, AR)

Herbert Buffington, Organ
Organist, Peachtree Christian Church (Atlanta, GA)
SPEAKERS

WORSHIP
Saturday
1 Rev. José Morales
Disciples Seminary Foundation, Claremont, CA

Sunday
Henry Brewer-Calvert, Brite Seminary, Fort Worth, TX
Rev. Dr. Jen Garbin, Disciples of Christ in Canada, Guelph, ON
Rev. Jae Young Rhee, North American Pacific/Asian Disciples, Ghent, OH

Monday
2 Rev. Dr. Serene Jones
Union Theological Seminary, New York, NY

Tuesday
3 Rev. Virzola Law
Lindenwood Christian Church, Memphis, TN

Wednesday
New General Minister and President

MONDAY’S LEARNING COMMUNITY CORE LECTURES

1 JUSTICE
Rev. Sandhya Jha
Oakland Peace Center

2 STEWARDSHIP & RESOURCES
Rev. Dr. Eric Law
Kaleidoscope Institute

3 WORSHIP
Dr. Marcia McFee
Worship Design Studio

4 TRANSFORMATIVE LEADERSHIP & INNOVATION
Rev. Yvonne Gilmore
Disciples Divinity House, University of Chicago
ASSEMBLY SERVICES

Information You Will Need
For onsite questions and concerns, you can go to the General Assembly Office (Room 116) or the Local Arrangements Office (Room 117).

Registration & Welcome Center
The registration booth and welcome center, located in the Indianapolis Convention Center Wabash East Lobby, will open each day throughout the Assembly during the following hours.

<table>
<thead>
<tr>
<th>Date</th>
<th>Registration hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saturday, July 8, 2017</td>
<td>Registration booth hours from 8:00 a.m. – 6:00 p.m.</td>
</tr>
<tr>
<td>Sunday, July 9, 2017</td>
<td>Registration booth hours from 1:00 p.m. – 6:00 p.m.</td>
</tr>
<tr>
<td>Monday, July 10, 2017</td>
<td>Registration booth hours from 8:00 a.m. – 6:00 p.m.</td>
</tr>
<tr>
<td>Tuesday, July 11, 2017</td>
<td>Registration booth hours from 8:00 a.m. – 6:00 p.m.</td>
</tr>
<tr>
<td>Wednesday, July 12, 2017</td>
<td>Registration booth hours from 8:00 a.m. – 12:00 p.m.</td>
</tr>
</tbody>
</table>

Recharge Chapel
The Recharge Chapel is a space for reflection, rest, and recharge.

When we say “recharge,” we mean it! In addition to a spiritual recharge, you will find multiple USB recharging outlets and cables available, plus soft lighting which responds to your presence. Enjoy a little quiet music and internet access, so you can answer an email, check in with family, or just update your social media with photos and comments from the General Assembly events. We know that being activity-overloaded and data-deprived can be stressful, so we offer this space to let some of that stress fall away.

Feel free to share your joys or concerns on the note pads, or on the General Assembly 2017 Facebook page: https://www.facebook.com/groups/docgeneralassembly/

The Chapel is located inside the Convention Center in Room 120.

Meal Tickets
Tickets for meal functions may be secured through the online registration system. Access your registration profile with your email address and confirmation number at ga.disciples.org/registration. You will then be able to modify your registration, add your meal tickets and other GA materials, and pay for your purchase. In addition to ticketed meals, there will be affordable food options available in the food court near the Wabash Ballroom, as well as in the Circle Center Mall food court.

You will also be able to purchase meal tickets onsite at the meal tickets kiosk in the registration lobby of the Convention Center. Tickets will be available until the meal is sold out or up to one hour prior to the start of the event. The General Assembly Office does not print or mail paper tickets – all meal tickets are electronic purchases!

Water stations will be available throughout the Convention Center. Remember to keep the General Assembly environmentally friendly by bringing your water bottles and refilling them as often as you like.
Exhibit Hall
As you make your plans for General Assembly don’t forget to leave time in your schedule for several visits to the Exhibit Hall. All general ministries of the Christian Church (Disciples of Christ), other church-related organizations, and commercial businesses are exhibiting their goods and services during the Assembly. Visit more than 70 exhibitors to see new products; build and maintain professional contacts; meet new vendors; and learn about the many Disciples institutions of higher education. And don’t forget to stop in and recharge – your electronics, as well as yourself – in the Charging Station and Lounge located in the Exhibit hall. We encourage all our attendees to visit the Exhibit hall and support our exhibitors.

The Exhibit Hall:
- Is easily accessible.
- Showcases the latest products and services.
- Gives you the opportunity to interact with church leaders and colleagues of varying backgrounds and perspectives.
- Network with people in and out of your field.
- Join in for fun, games and even a few giveaways.

The Exhibit Hall, located in Halls D & E, will be open the following hours:

<table>
<thead>
<tr>
<th>Date</th>
<th>Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saturday, July 8, 2017</td>
<td>Exhibit hall hours from 9:00 a.m. – 6:00 p.m.</td>
</tr>
<tr>
<td>Sunday, July 9, 2017</td>
<td>Exhibit hall hours from 1:00 p.m. – 6:00 p.m.</td>
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<tr>
<td>Monday, July 10, 2017</td>
<td>Exhibit hall hours from 9:00 a.m. – 6.00 p.m.</td>
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<tr>
<td>Tuesday, July 11, 2017</td>
<td>Exhibit hall hours from 9:00 a.m. – 6:00 p.m.</td>
</tr>
<tr>
<td>Wednesday, July 12, 2017</td>
<td>Exhibit hall hours from 9:00 a.m. – 2:00 p.m.</td>
</tr>
</tbody>
</table>

First Aid Room
The first aid station is located in the Convention Center next to Security/Dispatch outside off Hall E. Should you need assistance, any usher can direct you to the first aid station. Emergency medical technicians will staff this room at all times. Always carry identification in your purse or wallet with your full name, home address, and information about any health concerns or medications.

Message Center
A message center is located in the Registration Concourse of the Convention Center for all incoming emergency phone calls. Announcements from the floor of the Assembly will be made only in the case of extreme emergencies.

Message Center Telephone: 317-262-5900
The General Assembly Office is in Room 116.
Check the Message Center Board frequently throughout the Assembly for messages.

Shuttle Transportation
Because all the downtown hotels are within walking distance of the Convention Center, there will be no shuttle service provided by the General Assembly. If you are not staying in a downtown property, please check with your hotel to confirm if they will provide shuttle service.

Parking
Special-rate offsite parking is available through Gate Ten Events & Parking. Gate Ten has space for more than 1,300 vehicles and offers a FLAT RATE daily parking fee, with entry and exit privileges. Overnight parking is included in the daily rate. Gate Ten provides complimentary shuttle service to downtown hotels and the Convention Center. To purchase parking passes or for more information, go to http://www.indianapolis-colts-lucasoilstadium-parking.com.
Special Accommodations
The Special Needs Kiosk in the Registration Lobby of the Indianapolis Convention Center will be available to assist those with special needs, i.e., hearing or sight-impairment, mobility assistance, assistance to the elevators, assistance to the Plenary Hall, etc.

- **Medication Refrigeration** – the Special Needs committee will have a refrigerator available for those who need to refrigerate medication.
- **Motorized Scooters** – rental/pick-up and return for motorized scooters will take place at this kiosk. To reserve your scooter, you will have to request and prepay for this option in your registration. You will receive an email message from the committee on how to make your online payment for your scooter.
- **Wheelchairs** - a limited supply of wheelchairs will be available at the Convention Center in the Special Accommodations booth. Please request your wheelchair in your registration profile so that the booth attendees can better accommodate you.
- **Hearing Accessibility (Hearing Loops)** – Wired electromagnetic “loops” are taped to the floor around seating section. Audio is transmitted through the wire loops and is received using a “t-coil” equipped receiver. Attendees with t-coil equipped hearing aids can receive an audio signal directly into their ears without requiring an extra receiver. Those without t-coil equipped hearing aids can check out a receiver and headphones.
- **Hearing Accessibility (CART-Communication Access Real-time Translation)** – A CART translator will type the words spoken in worship and business session and text will appear on a dedicated screen, allowing those with hearing difficulties to read what was spoken.

Please indicate your special need in the registration system in advance of your arrival, so that the committee can be prepared to assist you.

Lost and Found
The Lost and Found Kiosk will be in the Registration Lobby. It will be open during the Assembly to accept/return lost and found items.

Information Services
Information Services, located in the Registration Lobby, serves as the kiosk for facility information, special housing, RV Parks, restaurant locations, area points of interest, information for doctors and dentists, auto repair, etc., in the area.

English to Spanish Translation
Headsets for this service are available from the “Translation Table” near the entrance to the Plenary Hall or by asking any usher.

Voter Credentials
Obtaining your Voter Credentials
All members of the Christian Church (Disciples of Christ) who register for the General Assembly shall have all privileges of the Assembly, except voting privileges, which are limited to the following:

- Certified voting representatives from congregations;
- Certified voting representatives from regions;
- Ordained/licensed ministers with ministerial standing, (Clergy Ribbon);
- Chief administrative officers of institutions and general ministries of the Christian Church (Disciples of Christ);
- Members of the General Board;
- Past Moderators and Vice Moderators of the General Assembly.
The credentials Kiosk, located in the Registration Lobby of the Indianapolis Convention Center, will open on Saturday, July 8, 2017, at 8:00 a.m. and will remain open each day throughout the week. See registration kiosk hours for additional information.

“Voter” RIBBONS. A voter certification form will be available at the Credentials kiosk. Voters from the above categories should complete and sign their form and submit it to the volunteer. Once Voters are certified, they will then receive a RIBBON to apply to their name badge. Voter RIBBONS entitle voters to sit in a voters section for all business sessions of this Assembly. The General Assembly will not mail any badges or voter ribbons prior to the start of the assembly.

“Clergy” RIBBONS. All confirmed ordained/licensed ministers can pick up their clergy ribbon at check-in in the Registration Lobby. The General Assembly will not mail any clergy badges or ribbons prior to the start of the Assembly.

Committee on Reference and Counsel
The Administrative Committee of the General Board is the Committee on Reference and Counsel for the General Assembly. Announcement of meeting times will be made from the platform during plenary sessions. The committee will meet in the Indianapolis Convention Center in room 111.

Media Sales
GreenHill Productions will sell CDs and DVDs of designated speakers, workshops, etc. during the General Assembly. Their booth is located in the lobby area outside of room 125.

Communications and Media
Onsite: General Assembly Office / Communications Ministries Office, Room 116
e-mail: news@disciples.org

News Operation
Communication Ministries staff will be co-located with the General Assembly office. The staff works with secular and religious news outlets, providing news and information about the Assembly. Secular and religious press (writers, bloggers, photographers, etc.) should contact Communication Ministries for appropriate credentials.
Assembly Reporting
A publication highlighting General Assembly events will be mailed to congregations and individual subscribers by the end of August 2017. General Assembly News orders can be placed through the registration system. The price for the publication is $8.

Speaker Manuscripts
If manuscripts are submitted by Assembly speakers, they will be posted online at www.disciples.org/ga following the Assembly.

Audio and Video Recordings
Due to copyright concerns, please do not record and post portions of worship services, learning track events, or concerts on media sharing sites without permission from Communication Ministries.

Audio and video recordings of major presentations and audio of a selection of other presentations will be available in the Convention Center lobby immediately after the presentation. Prices for items will be posted on site. The recordings are guaranteed unconditionally by Greenhill Productions, the commercial firm providing the recording service.

Amateur Photography
Photographs are permitted during Assembly; however, we ask that you limit recording and taking close-up pictures of speakers to after sessions or during the first two minutes of an address. Flash or flood lights are not permitted except for designated assembly staff. Photography during communion services and business sessions is discouraged except for designated assembly staff or media credentialed by Communication Ministries.

Announcements
Time constraints limit announcements from the Assembly platform. Check the special announcement board in the main lobby for updates. Special announcements can be delivered to the Assembly Office.

Handouts
Only material approved in advance by the Assembly Office can be distributed in the Convention Center. Items handed to participants as they enter or leave the plenary hall must be directly related to Assembly business or services and approved by the office. Contact the Assembly Office if you believe unauthorized materials are being distributed within the Convention Center.

Recording for Historical Archives
All plenary sessions, including business sessions, are recorded by the assembly production crew for historical purposes.
NURSERY, TODDLER, AND PRESCHOOL PROGRAMS

Nursery, Toddlers and Preschoolers Care – Indiana Convention Center – Room 205-207

We welcome your children to the General Assembly. We are praying for each child that they will feel loved and have an awesome time during the Assembly.

Care will be available during the following Program sessions:

- **Saturday**, July 8 from 7:00 pm to 9:00 pm,
- **Sunday**, July 5 from 1:30 to 5:00 pm and 7 pm to 9 pm, and
- **Monday - Wednesday** 8:30 am - 12:00 pm, 1:30 pm to 5:00 pm and 7:00 pm to 9:00 pm.

Because of the rules and regulations involved with food preparation at the convention center, we are asking that parents provide an am and pm snack for their children each day and that they include them in their meal plans for lunch and dinner each day.

Nursery Care at the Assembly is available for infants 6 weeks of age through 12 months of age in a safe, caring environment. Parents should provide diapers, wipes, change of clothes, baby food, formula, etc. as needed (all items labeled with child’s name).

A Toddler’s Program will be available for children age 12 to 36 months. Toddlers and two year olds will be engaged in age-appropriate activities that includes free play, arts and crafts, music, and story time. A daily schedule will be provided for each group that includes snack time and rest time. We ask that parents provide a bag that includes the following items each day: diapers/pull-ups, wipes, a change of clothing, a blanket and a snack for each session that the child attends. Please label each item with the child’s name. Parents will be asked to provide breakfast prior to bringing the child in the morning. Parents will also be asked to pick their child up during lunch and dinner breaks.

The Preschool Program is designed for children ages 3 through 5 years. Our pre-school program will follow a Super-hero theme and age-appropriate activities will include time for music, art, story time and free-play. Children ages 3-5 years will need to bring a bag each day that contains a change of clothes, and extra underwear and a small blanket to be used during rest time. Please label each item with your child’s name. We are also asking that you send a snack for each session that your child attends. We ask that each child be provided breakfast prior to being dropped off in the morning. We are also asking that parents pick up their children during lunch and dinner breaks.

Please note: In order to provide all enrolled children with a safe, healthy and fun experience, we will not accept children into our program who are sick. Therefore, please do not bring your child/children to a session if he/she has had a fever, vomited, had diarrhea or had an infectious runny nose within the previous 24 hours of a session. If a child develops any of these symptoms during a session, we will contact parents to pick them up and they will not be allowed to rejoin the group until they have been symptom free for 24 hours.

We are excited about the General Assembly and want both you and your children to have a positive experience while you are visiting Indianapolis.
CHILDREN’S PROGRAM

Using the Global Ministries curriculum by the same name, our theme will be “Ahlan Wa Sahlan! Welcome! Exploring the Holy Land.”

We will explore life in the Holy Land through Bible stories, letters from children who live there today, activities, games, songs, crafts, and stories on Sunday afternoon and each morning, Monday through Wednesday.

Lunch and field trips or activities outside the convention center will fill each afternoon; field trip locations will be announced soon.

The schedule as planned:
• Saturday — 3:45 to 4:45 pm Open House for Children and Parents
• Sunday — 2-5 pm
• Monday — 8:30 am to 5 pm
• Tuesday — 8:30 am to 5 pm
• Wednesday — 8:30 am to 5 pm

On Monday, Tuesday, and Wednesday the school age children will be in the Convention Center from 8:30 to noon, then will leave for lunch and field trip/activity, and will return to their room for pick up by 5 pm.
YOUTH SCHEDULE

Our dedicated youth activity planners have this schedule sketched out for the Chi Rho youth – those who are entering 6th, 7th, or 8th grade in the fall. Parents are encouraged to take their Chi Rho youth with them to worship each evening. There are no activities scheduled for Sunday.

Mission project
Chi Rho youth will be making “no-sew” blankets, blessing them, and then forwarding them to be distributed locally to a children’s hospital accompanied by a prayer card. Monetary donations can be forwarded to Disciples Home Missions, Youth/Young Adult GA Mission Project, PO Box 1986, Indianapolis, IN 46206.

<table>
<thead>
<tr>
<th>Monday</th>
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<tbody>
<tr>
<td>12:45 pm</td>
<td>Parent sign-in</td>
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<tr>
<td>1:00 pm</td>
<td>Orientation/Preview</td>
</tr>
<tr>
<td>2:00 pm</td>
<td>Workshop</td>
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<tr>
<td>3:00 pm</td>
<td>Faith in Action</td>
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<tr>
<td>3:30 pm</td>
<td>All Youth Activity (with CYF)</td>
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<tr>
<td>4:00 pm</td>
<td>Second Watch/Devotion (with CYF)</td>
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<tr>
<td>5:00 pm</td>
<td>Parent pick up</td>
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<tr>
<th>Tuesday</th>
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<tbody>
<tr>
<td>12:45 pm</td>
<td>Parent sign-in</td>
</tr>
<tr>
<td>1:00 pm</td>
<td>Preparing for the business session</td>
</tr>
<tr>
<td>1:15 pm</td>
<td>Workshop: Youth in business session</td>
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<tr>
<td>2:50 pm</td>
<td>Game Break</td>
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<tr>
<td>3:20 pm</td>
<td>Faith in Action: discussion/activity re: business session</td>
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<tr>
<td>3:45 pm</td>
<td>Mission project</td>
</tr>
<tr>
<td>4:45 pm</td>
<td>Second Watch/Devotion</td>
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<tr>
<td>5:00 pm</td>
<td>Parent pick up</td>
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<table>
<thead>
<tr>
<th>Wednesday</th>
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<tbody>
<tr>
<td>12:45 pm</td>
<td>Parent sign in</td>
</tr>
<tr>
<td>1:00 pm</td>
<td>Workshop: JKwest</td>
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<tr>
<td>2:25 pm</td>
<td>Game Break</td>
</tr>
<tr>
<td>2:35 pm</td>
<td>Workshop: Green Chalice</td>
</tr>
<tr>
<td>3:30 pm</td>
<td>All Youth activity (with CYF)</td>
</tr>
<tr>
<td>4:45 pm</td>
<td>Second Watch/Devotion (with CYF)</td>
</tr>
<tr>
<td>5:00 pm</td>
<td>Parent pick up</td>
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## CYF SCHEDULE

This schedule is for young people entering 9th, 10th, 11th or 12th grade. This spring’s high school graduates may attend the CYF or young adult events.

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<thead>
<tr>
<th>Sunday</th>
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<tr>
<td>TBD</td>
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<tr>
<td>1:00 - 1:30 pm</td>
<td>TBD</td>
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<tr>
<td>Gathering</td>
<td>TBD</td>
<td>TBD</td>
<td>TBD</td>
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<tr>
<td>1:30 - 2:00 pm</td>
<td>Workshop: JKwest</td>
<td>TBD</td>
<td>TBD</td>
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<tr>
<td>Welcome/icebreaker</td>
<td>10:00 - 11:00 am</td>
<td>TBD</td>
<td>TBD</td>
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<tr>
<td>Scavenger Hunt</td>
<td>11:00 - 12:45 pm</td>
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<td>Orientation to Assembly</td>
<td>1:00 - 1:15 pm</td>
<td>TBD</td>
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<tr>
<td>General Minister candidate forum</td>
<td>1:15 - 2:30 pm</td>
<td>TBD</td>
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<tr>
<td>3:00 - 3:15 pm</td>
<td>Workshop: GA Business Session</td>
<td>TBD</td>
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<tr>
<td>3:30 - 4:30 pm</td>
<td>Faith in Action: Engaging the business session</td>
<td>TBD</td>
<td>TBD</td>
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<tr>
<td>4:45 - 5:00 pm</td>
<td>All Youth – Dodgeball Tournament</td>
<td>TBD</td>
<td>TBD</td>
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<tr>
<td>9:00 -10:30 pm</td>
<td>Second Watch/Devotion</td>
<td>TBD</td>
<td>TBD</td>
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<tr>
<td>First Watch/Announcements</td>
<td>Workshop: JKwest</td>
<td>TBD</td>
<td>TBD</td>
</tr>
<tr>
<td>Icebreaker</td>
<td>Redesigning youth ministry</td>
<td>TBD</td>
<td>TBD</td>
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<tr>
<td>Workshop: JKwest</td>
<td>Lunch/break</td>
<td>OPTIONAL – Mission Project with Chi Rho</td>
<td>TBD</td>
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<tr>
<td>2:30 - 3:15 pm</td>
<td>Faith in Action: Engaging the business session</td>
<td>TBD</td>
<td>TBD</td>
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<tr>
<td>3:30 - 4:45 pm</td>
<td>All Youth – Carnival &amp; Games</td>
<td>TBD</td>
<td>TBD</td>
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<tr>
<td>4:45 -5 pm</td>
<td>Second Watch/Devotion</td>
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Inside the Convention Center

Habitat for Humanity Panel Build
- Disciples will actually build a home or at least the frame of a home inside the Convention Center Hall A which will then be hauled to a location for construction. Those desiring to stick around Indy for a longer period could help with the onsite construction as well.
- Must be 16 years old or older
- No materials or tools needed as Habitat will furnish all
- Approximately 130 volunteers divided into several shifts
- Work scheduled for Tuesday, July 11.
  - Set up crew – 7-7:30 am
  - Panel build check in – 7-11 am
  - Nail captain – 7:15 am until complete
  - Panel build crew, Shift 1 – 7:30-9:30 am
  - Panel build crew, Shift 2 – 9-11 am
  - Panel build crew, Shift 3 – 10:30 am-12:30 pm

Crop Drop, a partnership with the Society of St. Andrews
- Sort and bag produce which will be shared with Gleaners Food Bank. There will be about 40,000 pounds of produce.
- Monday, July 10 from 8:00 a.m. to noon

Indiana Blood Center
- Monday, July 10, and Tuesday, July 11, from 11 a.m. until 4 p.m.
- Please note: Donors will need a picture ID, make sure to have eaten and hydrated before donation. If you have questions about eligibility to donate, call the Indiana Blood Center at (317)916-5150 and speak to a Donor Specialist.
- All ages welcomed but a release is necessary for minors.
- Walk-ups welcome

Peyton Manning Children Hospital Project
- Making hero capes for children and parents in the NICU and PICU units
- No age limit but supervision for younger volunteers
- This project will be an ongoing project during the General Assembly near Hall A in the Mission Area

Knitting
Volunteers will be knitting hats Monday - Wednesday. Check back for further updates on recipients, times and more.

Bread for the World Advocacy Project
Send a handwritten letter to congressional representatives about hunger issues. Stationery and examples will be available. More details to come.
Contributions sought
The Young Adult Commission invites all as we come together as Disciples to worship and share fellowship to minister to the large homeless population right outside the doors of our sanctuary. In order to be the hands and feet of Jesus, the YAC will collect supplies to fill backpacks for the homeless. In partnership with the Wheeler Mission, YAC asks you to bring the following items to fill the backpacks: (The backpacks are already in place so none are needed to complete these gifts.)
- Underwear, t-shirts and pajamas, sizes S - 4X (Can be gently used)
- Toiletries, esp. deodorant
- Chucks (disposable, waterproof bed pads)
- Ibuprofen, Tylenol, analgesics (Must be sealed in original container)
- Baby wipes
- Bath towels and wash cloths
- Socks
- Paper napkins, paper towels, paper plates, disposable tableware
- Ethnic hair care products

These products are most needed at the current time. Any items listed will help us support those experiencing homelessness in Indianapolis.

Growing Places Indy
• Community Gardening
• All ages welcomed. Minors must have supervision
• No tools or equipment needed as all will be furnished
• Various tasks from painting to harvesting to weeding plus education about sustainable agriculture

Cost per volunteer
1. There is NO direct cost to volunteer as the committee has resourced to provide the cost of doing the project that need funding.
2. Mission Servant T-shirts are $10.00.

For more information or if you have question please contact: Rev. Brooks Barrick, Chair of the Local Mission Committee at Reved2@hotmail.com | 317-847-1695

Outside the Convention Center
Gleaners Food Bank
• The major food bank for Indiana
• All minors must be supervised
• Various tasks
• Monday, July 10, with 2 shifts.
• 1st shift from 8:30 a.m. to 11:30 a.m.
• 2nd shift from 12:30 p.m. to 3:30 p.m. (50 to 75 people per shift)
## EXHIBITOR LISTING

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<tr>
<th>BOOTH SPACE</th>
<th>ORGANIZATION</th>
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<td>Association of Disciples Musicians</td>
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<tr>
<td>730</td>
<td>Bethany Fellows</td>
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<tr>
<td>535</td>
<td>Bethlehem Christian Families (Olivewood Art)</td>
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<td>439</td>
<td>Blue Theology Mission Station</td>
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<tr>
<td>643</td>
<td>Bridge of Faith African Crafts</td>
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<tr>
<td>341</td>
<td>Cane Ridge Meeting House</td>
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<td>524</td>
<td>Center for Faith &amp; Giving</td>
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<td>512</td>
<td>Central Pastoral Office of Hispanic Ministries</td>
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<td>429</td>
<td>Charging Station &amp; Lounge</td>
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<tr>
<td>541</td>
<td>Christian Board of Publication</td>
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<td>631</td>
<td>Christian Church in Canada</td>
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<td>Christian Church Foundation</td>
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<td>822</td>
<td>Christian Church Homes of California</td>
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<td>403</td>
<td>Church Extension / HOPE Partnership</td>
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<tr>
<td>745</td>
<td>Churchbus.Com / Midwest Transit</td>
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<td>411</td>
<td>College of Regional Ministers</td>
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<td>417</td>
<td>Council on Christian Unity</td>
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<td>733</td>
<td>Decker-Smith Pottery</td>
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<td>836</td>
<td>Destiny Rescue</td>
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<td>Disciples Historical Society</td>
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<td>202</td>
<td>Disciples Home Missions</td>
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<td>Disciples Women</td>
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<td>602</td>
<td>Division Of Overseas Ministries / Global Ministries</td>
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<td>Education For Ministry</td>
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<td>443</td>
<td>Fashions By Sarah</td>
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<td>Givelify</td>
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<td>Global Gifts</td>
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<td>Greenwood Cemetery</td>
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<td>Hatchery LA</td>
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<td>510 - HELM</td>
<td>Higher Education &amp; Leadership Ministries</td>
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<td>Insurance Board</td>
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<td>International Medical Group</td>
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<td>Jeff Wunrow Designs</td>
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<td>Johnson University</td>
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<td>630</td>
<td>Juliette Fowler Homes</td>
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<td>Mission Gathering Movement (DOC)</td>
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<td>National City Christian Church Foundation</td>
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<td>Pension Fund</td>
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<td>Phillips University Alumni &amp; Friends Association</td>
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<td>425</td>
<td>Suran Systems / CDM+</td>
</tr>
<tr>
<td>447</td>
<td>The Thoughtful Christian Bookstore</td>
</tr>
<tr>
<td>343</td>
<td>Union Presbyterian Seminary</td>
</tr>
<tr>
<td>441</td>
<td>Unique Designs by Bk</td>
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<tr>
<td>832</td>
<td>United Camps, Conferences &amp; Retreats</td>
</tr>
<tr>
<td>638</td>
<td>Uplands Village</td>
</tr>
<tr>
<td>634</td>
<td>U.S. Navy Recruiting Command</td>
</tr>
<tr>
<td>738</td>
<td>Village Boutique</td>
</tr>
<tr>
<td>322</td>
<td>Week of Compassion</td>
</tr>
<tr>
<td>531</td>
<td>WomenSpirit &amp; Abiding Spirit Vestments</td>
</tr>
<tr>
<td>533</td>
<td>World Convention / Global Women Connecting</td>
</tr>
<tr>
<td>421</td>
<td>Worship Woodworks, Inc.</td>
</tr>
<tr>
<td>848</td>
<td>Zee Crafts</td>
</tr>
</tbody>
</table>
# SCHEDULE AT A GLANCE

<table>
<thead>
<tr>
<th>Time</th>
<th>Friday July 7</th>
<th>Saturday July 8</th>
<th>Sunday July 9</th>
</tr>
</thead>
<tbody>
<tr>
<td>7AM</td>
<td></td>
<td>Pre-Events</td>
<td>Worship in the Community Various times - see website for transportation and other information</td>
</tr>
<tr>
<td>8AM</td>
<td></td>
<td>Exhibit Hall Hours Sat - 9-6 Sun - 1-6</td>
<td></td>
</tr>
<tr>
<td>9AM</td>
<td></td>
<td>Sat - 9-6</td>
<td>Meal Functions 11 am - 12:45 pm</td>
</tr>
<tr>
<td>10AM</td>
<td></td>
<td>Mon - 9-6</td>
<td>Open Workshops 2-3:15 PM</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tues. - 9-6</td>
<td>3 pm Doors Open; Open Forum with the Nominee 3:30-4:30 pm; Halls B &amp; C</td>
</tr>
<tr>
<td></td>
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<td>Wed. 9-2</td>
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<td>access to the hall 1 hr. before</td>
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<tr>
<td>11AM</td>
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<tr>
<td>NOON</td>
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</tr>
<tr>
<td>1PM</td>
<td>Pre-events</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2PM</td>
<td>Meal Functions including ticketed dinner to honor Sharon Watkins</td>
<td>Meal Functions 5 pm - 6:30 PM</td>
<td></td>
</tr>
<tr>
<td>3PM</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4PM</td>
<td>Meal Functions including ticketed dinner to honor Sharon Watkins</td>
<td>Meal Functions 5 pm - 6:30 PM</td>
<td></td>
</tr>
<tr>
<td>5PM</td>
<td>Doors open at 6:30 pm Worship 7 pm; Speaker - Jose Morales; communion &amp; Pension Fund 13th Check offering ; Halls B &amp; C</td>
<td>Doors Open at 6:30 pm Worship and Business including election of GMP; 7 pm; Speakers - Henry Brewer Calvert, Jen Garbin and Jae Young Rhee ; Halls B &amp; C</td>
<td></td>
</tr>
<tr>
<td>6PM</td>
<td>Doors open at 6:30 pm Worship 7 pm; Speaker - Jose Morales; communion &amp; Pension Fund 13th Check offering ; Halls B &amp; C</td>
<td>Doors Open at 6:30 pm Worship and Business including election of GMP; 7 pm; Speakers - Henry Brewer Calvert, Jen Garbin and Jae Young Rhee ; Halls B &amp; C</td>
<td></td>
</tr>
<tr>
<td>7PM</td>
<td>Doors open at 6:30 pm Worship 7 pm; Speaker - Jose Morales; communion &amp; Pension Fund 13th Check offering ; Halls B &amp; C</td>
<td>Doors Open at 6:30 pm Worship and Business including election of GMP; 7 pm; Speakers - Henry Brewer Calvert, Jen Garbin and Jae Young Rhee ; Halls B &amp; C</td>
<td></td>
</tr>
<tr>
<td>8PM</td>
<td>Reception to Celebrate the Ministry of Sharon Watkins; Halls B &amp; C</td>
<td>After sessions</td>
<td></td>
</tr>
<tr>
<td>9PM</td>
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<tr>
<td>10PM</td>
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</tr>
<tr>
<td>Time</td>
<td>Monday July 10</td>
<td>Tuesday July 11</td>
<td>Wednesday July 12</td>
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</tr>
<tr>
<td>7AM</td>
<td>Meal Functions 7-8:30 am</td>
<td>Meal Functions 7-8:30 am</td>
<td>Meal Functions 7-8:30 am</td>
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<tr>
<td>8AM</td>
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<tr>
<td>9AM</td>
<td>8:45-10:45 AM CORE Lectures</td>
<td>Resourcing Congregations For Mission Learning</td>
<td>Resourcing Congregations For Mission Learning</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Opportunities 8:45 am - 10:45 am</td>
<td>Opportunities 8:45 am - 10:45 am</td>
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<tr>
<td>10AM</td>
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</tr>
<tr>
<td>11AM</td>
<td>Meal Functions - Colleges 11:15 am - 12:45 pm</td>
<td>Meal Functions - Seminaries 11:15 am - 12:45 pm</td>
<td>Meal Functions 11:15 am - 12:45 pm</td>
</tr>
<tr>
<td>NOON</td>
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<tr>
<td>1PM</td>
<td>12:45 Doors Open; Business Session One 1:15 pm</td>
<td>12:45 Doors Open; Business Session Two 1:15 pm</td>
<td>12:45 Doors Open; Business Session Three 1:15 pm</td>
</tr>
<tr>
<td>2PM</td>
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</tr>
<tr>
<td>3PM</td>
<td>12:45 Doors Open; Business Session One 1:15 pm</td>
<td>12:45 Doors Open; Business Session Two 1:15 pm</td>
<td>12:45 Doors Open; Business Session Three 1:15 pm</td>
</tr>
<tr>
<td>4PM</td>
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<tr>
<td>5PM</td>
<td>Meal Functions 5 pm - 6:30 PM</td>
<td>Meal Functions 5 pm - 6:30 PM</td>
<td>Meal Functions 5 pm - 6:30 PM</td>
</tr>
<tr>
<td>6PM</td>
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</tr>
<tr>
<td>7PM</td>
<td>Doors Open at 7 Worship 7:30 pm; Speaker - Serene J</td>
<td>Doors Open at 7 Worship 7:30 pm; Speaker - Virzola L</td>
<td>Doors Open at 7 Worship 7:30 pm; Speaker - New Gen</td>
</tr>
<tr>
<td></td>
<td>ones; communion &amp; Reconciliation Ministry offering;</td>
<td></td>
<td>eral Minister and President; communion &amp; Disciples</td>
</tr>
<tr>
<td></td>
<td>Halls B &amp; C</td>
<td>Week of Compassion offering; Halls B &amp; C</td>
<td>Mission Fund offering; Halls B &amp; C</td>
</tr>
<tr>
<td>8PM</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>9PM</td>
<td>After sessions</td>
<td>After sessions</td>
<td></td>
</tr>
<tr>
<td>10PM</td>
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</tr>
</tbody>
</table>
## DAILY SCHEDULE

### Saturday, July 8*

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:00 am – 6:00 pm</td>
<td>Registration Kiosk open</td>
</tr>
<tr>
<td>9:00 am – 6:00 pm</td>
<td>Exhibit Halls D &amp; E open</td>
</tr>
<tr>
<td>12:00 pm - 2:00 pm</td>
<td><strong>Meal Events</strong>&lt;br&gt; Past Presidents and Moderators Luncheon - ICC 108&lt;br&gt; Disciples of Christ Historical Society Reed Lecture and Luncheon – ICC 102&lt;br&gt; Current &amp; Former Regional Ministers &amp; Spouses Luncheon – ICC 101</td>
</tr>
<tr>
<td>5:00 pm</td>
<td>GMP Banquet to Celebrate Rev. Dr. Sharon Watkins – Sagamore Ballroom</td>
</tr>
<tr>
<td>7:00 pm</td>
<td><strong>Opening Worship: Halls B &amp; C</strong>&lt;br&gt; Speaker: Rev. Jose’ Morales, Jr.&lt;br&gt; <em>We Pray All Unity Will One Day Be Restored</em>&lt;br&gt; Doors open at 6:30 pm</td>
</tr>
<tr>
<td></td>
<td><em>(Following Worship)</em> <strong>After Sessions / Receptions</strong>&lt;br&gt; General Minister &amp; President’s Reception – ICC Halls B &amp; C</td>
</tr>
</tbody>
</table>

### Sunday, July 9*

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>7:00 am – 8:30 am</td>
<td><strong>Meal Events</strong>&lt;br&gt; Disciples Peace Fellowship Breakfast • ICC Wabash Ballroom 1</td>
</tr>
<tr>
<td>8:00 am – 12:00 pm</td>
<td><strong>Worship in the Community</strong>&lt;br&gt; See <em>Worship in the Community</em> for a schedule of locations and times</td>
</tr>
<tr>
<td>1:00 pm – 6:00 pm</td>
<td><strong>Exhibit Halls D &amp; E open</strong>&lt;br&gt; Registration Kiosk open</td>
</tr>
<tr>
<td>2:00 pm – 3:15 pm</td>
<td><strong>Open Workshops – See Education</strong></td>
</tr>
<tr>
<td>3:30 pm – 4:30 pm</td>
<td><strong>Open Forum: General Minister &amp; President Nominee</strong>&lt;br&gt; Doors open at 3:00 pm</td>
</tr>
<tr>
<td>5:00 pm – 6:30 pm</td>
<td><strong>Meal Events</strong>&lt;br&gt; GLAD Alliance Banquet – ICC 208-209&lt;br&gt; National Convocation Banquet – ICC Wabash Ballroom 1-2</td>
</tr>
<tr>
<td>7:00 pm</td>
<td><strong>Worship/Business: Halls B &amp; C</strong>&lt;br&gt; Speakers: Rev. Jae Young Rhee; Rev. Dr. Jen Garbin; Henry Brewer-Calvert&lt;br&gt; <em>We Will Walk Hand in Hand</em>&lt;br&gt; Doors open at 6:30 pm – Worship begins at 7:00 pm</td>
</tr>
<tr>
<td></td>
<td><em>(Following Worship)</em> <strong>After Sessions / Receptions</strong>&lt;br&gt; Lexington Theological Seminary Mission Update – ICC 106&lt;br&gt; NW/Montana/Oregon/SW Idaho After Session – ICC 102</td>
</tr>
</tbody>
</table>

*Subject to change
# DAILY SCHEDULE

**Monday, July 10***

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>7:00 am – 8:30 am</td>
<td><strong>Meal Events</strong></td>
</tr>
<tr>
<td></td>
<td>Pension Fund Ministers and Mates Breakfast • ICC Wabash Ballroom 1-3</td>
</tr>
<tr>
<td>8:00 am – 6:00 pm</td>
<td>Registration Kiosk open</td>
</tr>
<tr>
<td>8:45 am – 10:45 am</td>
<td><strong>CORE Lectures – see Education</strong></td>
</tr>
<tr>
<td>9:00 am – 6:00 pm</td>
<td>Exhibit Halls D &amp; E open</td>
</tr>
<tr>
<td>11:15 am – 12:45 pm</td>
<td><strong>Meal Events</strong></td>
</tr>
<tr>
<td></td>
<td>Barton College • JW Marriott 205</td>
</tr>
<tr>
<td></td>
<td>Bethany College • JW Grand Ballroom 9</td>
</tr>
<tr>
<td></td>
<td>Chapman University • JW Grand Ballroom 6</td>
</tr>
<tr>
<td></td>
<td>Culver-Stockton College • ICC Wabash Ballroom 1</td>
</tr>
<tr>
<td></td>
<td>Disciples Justice Action Network - ICC 115</td>
</tr>
<tr>
<td></td>
<td>Drury University • JW Marriott 206</td>
</tr>
<tr>
<td></td>
<td>Eureka College • JW Marriott 208</td>
</tr>
<tr>
<td></td>
<td>Eureka - JW Marriott Grand Ballroom 7</td>
</tr>
<tr>
<td></td>
<td>Hiram College • ICC 114</td>
</tr>
<tr>
<td></td>
<td>Jarvis Christian College - ICC 113</td>
</tr>
<tr>
<td></td>
<td>Lynchburg College • Buca Di Beppo (offsite)</td>
</tr>
<tr>
<td></td>
<td>Phillips University Alumni &amp; Friends Luncheon • JW Marriott Grand Ballroom 10</td>
</tr>
<tr>
<td></td>
<td>Transylvania University • JW Grand Ballroom 8</td>
</tr>
<tr>
<td>1:15 pm – 4:45 pm</td>
<td><strong>Business Session – Plenary Halls B &amp; C</strong></td>
</tr>
<tr>
<td></td>
<td>Doors open at 12:45 pm</td>
</tr>
<tr>
<td>5:00 pm – 6:30 pm</td>
<td><strong>Meal Events</strong></td>
</tr>
<tr>
<td></td>
<td>Global Ministries &amp; Council on Christian Unity International Dinner • JW Grand Ballroom 6-10</td>
</tr>
<tr>
<td></td>
<td>Higher Education and Leadership Ministries Banquet • ICC Wabash 1</td>
</tr>
<tr>
<td>7:30 pm</td>
<td><strong>Worship: Halls B &amp; C</strong></td>
</tr>
<tr>
<td></td>
<td>Speaker: Rev. Dr. Serene Jones</td>
</tr>
<tr>
<td></td>
<td>“We Will Guard Each One’s Dignity &amp; Save Each One’s Pride”</td>
</tr>
<tr>
<td></td>
<td>Doors open at 7:00 pm – Worship begins at 7:30 pm</td>
</tr>
<tr>
<td>(Following worship)</td>
<td><strong>After Sessions</strong></td>
</tr>
<tr>
<td></td>
<td>Disciples Women After Session - JW Marriott Grand Ballroom 7</td>
</tr>
<tr>
<td></td>
<td>GLAD Vigil - ICC 102</td>
</tr>
<tr>
<td></td>
<td>Lexington Theological Seminary Campus Update • ICC 102</td>
</tr>
<tr>
<td></td>
<td>NAPAD After Session - ICC 106</td>
</tr>
<tr>
<td></td>
<td>Regional Moderators Meeting - ICC 115</td>
</tr>
</tbody>
</table>

*Subject to change
# DAILY SCHEDULE

**Tuesday, July 11***

<table>
<thead>
<tr>
<th>Time</th>
<th>Events</th>
</tr>
</thead>
</table>
| 7:00 am – 8:30 am | **Meal Events**  
Reconciliation Ministry Breakfast – ICC 106  
Week of Compassion Breakfast – JW Grand Ballroom 6 |
| 8:00 am – 6:00 pm | Registration Kiosk open                                                           |
| 8:45 am – 10:45 am | Mission Learning Opportunities – see Education schedule                           |
| 9:00 am – 6:00 pm | Exhibit Halls D & E open                                                        |
| 11:00 am – 12:45 pm | **Meals and Events**  
Brite Divinity School / TCU Luncheon – ICC Wabash 2  
Christian Theological Seminary Alumni & Friends Luncheon – ICC Wabash 1  
Disciples Divinity House at Chicago Alumni/ae Luncheon – JW Grand Ballroom 8  
Disciples Divinity House at Vanderbilt Alumni/ae Luncheon – ICC 106  
Disciples Seminary Foundation Luncheon – JW Grand Ballroom 7  
Lexington Theological Seminary Alumni & Friends Luncheon – ICC  
Phillips Seminary Alumni & Friends Luncheon – ICC Wabash 3 |
| 1:15 pm – 4:45 pm | **Business Session – Halls B & C**  
(Doors open at 12:45 pm) |
| 5:00 pm – 6:30 pm | **Meal Events**  
Disciples Home Missions Dinner – ICC Wabash 1-3  
Christian Church Foundation General Assembly Banquet – Downtown Marriott Ballrooms 1-5 |
| 7:30 pm | **Worship: Halls B & C**  
Speaker: Rev. Virzola Law  
“Together we will spread the news that God is our land”  
Doors open at 7:00 pm – Worship begins at 7:30 |
| (Following worship) | **After Sessions / Receptions**  
GLAD After Session - ICC 107  
Korean Disciples Gathering - ICC 113  
NBA Gathering of Friends - JW Marriott Grand Ballroom 9  
Obra Hispana After Session – ICC 104 |

**Wednesday, July 12***

<table>
<thead>
<tr>
<th>Time</th>
<th>Events</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:00 am – 1:00 pm</td>
<td>Registration Kiosk open</td>
</tr>
<tr>
<td>8:45 am – 10:45 am</td>
<td>Mission Learning Opportunities – see Education schedule</td>
</tr>
<tr>
<td>9:00 am – 2:00 pm</td>
<td>Exhibit Halls D &amp; E open</td>
</tr>
</tbody>
</table>
| 11:00 am – 12:45 pm | **Meals and Events**  
Disciples Men’s Luncheon – ICC Wabash Ballroom 1-3  
Disciples Women’s Luncheon – JW Grand Ballroom 3-4 |
| 1:15 pm – 4:45 pm | **Business Session – Halls B & C**  
DJAN Brown Bag Lunch - ICC 115 (Doors open at 12:45 pm) |
| 5:15 pm – 6:45 pm | **Meal Events**  
Disciples Church Extension Fund/HOPE Partnership Dinner – ICC Wabash Grand Ballroom 6 |
| 7:30 pm | **Closing Worship: Halls B & C**  
Speaker: Newly Elected General Minister & President  
“They will know we are Christians by our love.”  
Doors open at 7:00 pm – Worship begins at 7:30 |

*Subject to change
# MEALS / EVENTS SCHEDULE

## Saturday, July 8

<table>
<thead>
<tr>
<th>Event</th>
<th>Date/Time</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Current and Former Regional Ministers and Spouses Luncheon</td>
<td>Saturday, July 8, 2017 - 12:00 PM - 2:00 PM</td>
<td>Current Regional Ministers: $25&lt;br&gt;Retired Regional Ministers: $20&lt;br&gt;Indiana Convention Center - Room 101</td>
</tr>
<tr>
<td>Disciples of Christ Historical Society Luncheon and Reed Lecture Lunch</td>
<td>Saturday, July 8, 2017 - 12:00 PM - 2:00 PM</td>
<td>Tickets: $25&lt;br&gt;Indiana Convention Center - Room 102</td>
</tr>
<tr>
<td>Disciples Justice for Families Rally</td>
<td>Saturday, July 8, 2017 - 2:30 PM - 3:30 PM</td>
<td>Indiana Convention Center - Room 103</td>
</tr>
<tr>
<td>Office of General Minister &amp; President Banquet to Celebrate the Ministry of Rev. Dr. Sharon Watkins</td>
<td>Saturday, July 8, 2017 - 5:00 PM - 6:30 PM</td>
<td>Tickets: $38&lt;br&gt;Indiana Convention Center - Sagamore Ballroom</td>
</tr>
<tr>
<td>Disciples Church Extension Fund</td>
<td>Now What? A Conference on Reimagining: Our Buildings, Our Mission, Our Leadership</td>
<td>Saturday, July 8, 2017 - 9:00 AM - 3:30 PM</td>
</tr>
</tbody>
</table>

## Sunday, July 9

<table>
<thead>
<tr>
<th>Event</th>
<th>Date/Time</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Obra Hispana- Culto de Adoración</td>
<td>Sunday, July 9, 2017 - 10:00 AM - 12:30 PM</td>
<td>Indiana Convention Center - Room 101</td>
</tr>
<tr>
<td>GLAD Alliance Banquet</td>
<td>Sunday, July 9, 2017 - 5:00 PM - 6:30 PM</td>
<td>Tickets: $34&lt;br&gt;Indiana Convention Center - Rooms 208-209</td>
</tr>
<tr>
<td>National Convocation Banquet</td>
<td>Sunday, July 9, 2017 - 5:00 PM - 6:30 PM</td>
<td>Tickets: $35&lt;br&gt;Indiana Convention Center - Wabash Ballroom 1-2</td>
</tr>
<tr>
<td>Disciples Peace Fellowship Breakfast</td>
<td>Sunday, July 9, 2017 - 7:00 AM - 8:30 AM</td>
<td>Tickets: $25&lt;br&gt;Indiana Convention Center - Wabash Ballroom 1</td>
</tr>
<tr>
<td>Lexington Theological Seminary Mission Update After Session</td>
<td>Sunday, July 9, 2017 - 9:30 PM - 11:00 PM</td>
<td>Tickets: $5&lt;br&gt;Speaker: President, Charisse L. Gillett&lt;br&gt;Indiana Convention Center - Room 106</td>
</tr>
<tr>
<td>Northwest Regional Christian Church NW/Montana/Oregon-SW Idaho After Session</td>
<td>Sunday, July 9, 2017 - 9:30 PM - 11:00 PM</td>
<td>Indiana Convention Center - Room 102</td>
</tr>
<tr>
<td>NBA &amp; Disciples-Related Health &amp; Social Service Ministries After Session</td>
<td>Sunday, July 9, 2017 - 9:30 PM - 11:30 PM</td>
<td>Free - Please RSVP at nbacares.org/GA2017&lt;br&gt;J.W. Marriott - Grand Ballroom 9</td>
</tr>
</tbody>
</table>
Monday, July 10

**Barton College Alumni and Friends Luncheon**
Monday, July 10, 2017 ~ 11:15 AM - 12:45 PM
Tickets: $25
Speaker: Dr. Douglas Searcy
J.W. Marriott - Room 205

**Bethany College Luncheon**
Monday, July 10, 2017 ~ 11:15 AM - 12:45 PM
Tickets: $15
Youth Tickets: $10
J.W. Marriott - Grand Ballroom 9

**Chapman University Luncheon**
Monday, July 10, 2017 ~ 11:15 AM - 12:45 PM
Tickets: $28
Youth Tickets: $12
J.W. Marriott - Grand Ballroom 6

**Culver-Stockton College Luncheon**
Monday, July 10, 2017 ~ 11:15 AM - 12:45 PM
Tickets: $25
Youth Tickets: $15
Indiana Convention Center - Wabash 1

**DJAN Brown Bag Lunch #1**
Monday, July 10, 2017 ~ 11:15 AM - 12:45 PM
Speaker: Michael Kinnamon
Indiana Convention Center - Room 115

**Drury University Luncheon**
Monday, July 10, 2017 ~ 11:15 AM - 12:45 PM
Tickets: $18
Youth Tickets: $10
Speaker: Dr. Peter Browning, Drury University Chaplain
J.W. Marriott - Room 206

**Eureka College Luncheon**
Monday, July 10, 2017 ~ 11:15 AM - 12:45 PM
Tickets: $20
Youth Tickets: $10
Speaker: Dr. Jamel Wright, Eureka College President
J.W. Marriott - Grand Ballroom 6

**Hiram College Luncheon**
Monday, July 10, 2017 ~ 11:15 AM - 12:45 PM
Tickets: $26
Indiana Convention Center - Room 114

**Lynchburg College Luncheon**
Monday, July 10, 2017 ~ 11:15 AM - 12:45 PM
Tickets: $23
Youth Tickets: $10
Buca di Beppo; 35 N. Illinois Street

**Phillips University Alumni and Friends Association Luncheon**
Monday, July 10, 2017 ~ 11:15 AM - 12:45 PM
Tickets: $30
J.W. Marriott - Grand Ballroom 10

**Transylvania University Luncheon**
Monday, July 10, 2017 ~ 11:15 AM - 12:45 PM
Tickets: $27
Youth Tickets: $10
Speaker: Dr. Seamus Carey
J.W. Marriott - Grand Ballroom 8

**Global Ministries & Council on Christian Unity International Dinner**
Monday, July 10, 2017 ~ 5:00 PM - 6:30 PM
Tickets: $25
J.W. Marriott - Grand Ballroom 6-10

**Higher Education & Leadership Ministries Dinner**
Monday, July 10, 2017 ~ 5:00 PM - 6:30 PM
Tickets: $25
Indiana Convention Center - Wabash Ballroom 1

**Pension Fund Ministers & Mates Breakfast**
Monday, July 10, 2017 ~ 7:00 AM - 8:30 AM
Tickets: $10
Indiana Convention Center - Wabash Ballroom 1-3

**DJAN/DPF/GLAD Alliance Vigil**
Monday, July 10, 2017 ~ 9:30 PM - 11:30 PM
Indiana Convention Center - Room 102
NAPAD After Session
Monday, July 10, 2017 - ICC 106

Regional Moderators Meeting
Monday, July 10, 2017 - 9:00 PM - 10:30 PM
Indiana Convention Center - Room 115

Tuesday, July 11

Central Pastoral Office for Hispanic Ministries
Obra Hispana After Session
Tuesday, July 11, 2017 - 9:30 PM - 11:30 PM
Indiana Convention Center - Room 101

Brite Divinity School / Texas Christian University
Luncheon
Tuesday, July 11, 2017 - 11:15 AM - 12:45 PM
Tickets: $25
Speaker: D. Newell Williams
Indiana Convention Center - Wabash Ballroom 2

Christian Theological Seminary Alumni and
Friends Luncheon
Tuesday, July 11, 2017 - 11:15 AM - 12:45 PM
Tickets: $25
Indiana Convention Center - Wabash Ballroom 1

Disciples Divinity House at Vanderbilt Alumni/ae
Luncheon
Tuesday, July 11, 2017 - 11:15 AM - 12:45 PM
Tickets: $35
Indiana Convention Center - Room 106

Disciples Divinity House of the University of
Chicago Luncheon for Alumni/ae and Friends
Tuesday, July 11, 2017 - 11:15 AM - 12:45 PM
Tickets: $25
J.W. Marriott - JW Grand Ballroom 8

Disciples Seminary Foundation Luncheon
Tuesday, July 11, 2017 - 11:15 AM - 12:45 PM
Tickets: $25
J.W. Marriott - JW Grand Ballroom 7

Lexington Theological Seminary Alumni and
Friends Luncheon
Tuesday, July 11, 2017 - 11:15 AM - 12:45 PM
Tickets: $25
Indiana Convention Center - Room 208-209

Phillips Theological Seminary Alumni and Friends
Luncheon
Tuesday, July 11, 2017 - 11:15 AM - 12:45 PM
Tickets: $30
Indiana Convention Center - Wabash Ballroom 3

Christian Church Foundation General Assembly
Banquet
Tuesday, July 11, 2017 - 5:00 PM - 6:30 PM
Tickets: $25
Downtown Marriott; 350 W. Maryland Street

Disciples Home Missions Dinner
Tuesday, July 11, 2017 - 5:00 PM - 6:30 PM
Tickets: $35
Youth Tickets: $15
Indiana Convention Center - Wabash Ballroom 1-3

Reconciliation Ministry Breakfast
Tuesday, July 11, 2017 - 7:00 AM - 8:30 PM
Tickets: $20
Speaker: Rev. Traci Blackmon
Indiana Convention Center - Wabash 1

Week of Compassion Breakfast
Tuesday, July 11, 2017 - 7:00 AM - 8:30 PM
Tickets: $20
J.W. Marriott - JW Grand Ballroom 6

GLAD Alliance Open & Affirming Ministries After
Session
Tuesday, July 11, 2017 - 9:30 PM - 11:30 PM
Indiana Convention Center - Room 107
The Gathering of Friends - Celebrating NBA Leaders at General Assembly After Session
Tuesday, July 11, 2017 - 9:30 PM - 11:30 PM
Free – Please RSVP at nbacares.org/GA2017
J.W. Marriott - JW Grand Ballroom 9

Wednesday, July 12

Disciples Men General Assembly Luncheon
Wednesday, July 12, 2017 - 11:15 AM - 12:45 PM
Tickets: $25
Indiana Convention Center - Wabash Ballroom 1-3

Disciples Women's Ministries Luncheon
Wednesday, July 12, 2017 - 11:15 AM - 12:45 PM
Tickets: $35
J.W. Marriott - JW Grand Ballroom 3-4

DJAN Brown Bag Lunch #2
Wednesday, July 12, 2017 - 11:15 AM - 12:45 PM
Speaker: Sandhya Jha
Indiana Convention Center - Room 115

Disciples Church Extension Fund and Hope Partnership Dinner
Wednesday, July 12, 2017 - 5:00 PM - 6:30 PM
Tickets: $19
Child Ticket: $12 (Ages 4-12);
Children under 4 are free
Speaker: Greta Adams
Indiana Convention Center - Wabash Ballroom 1-3
SUNDAY WORSHIP IN THE COMMUNITY

**Allisonville Christian Church**
7701 Allisonville Road, Indianapolis, IN 46250
317.849.3957; Website: allisonville.org; Worship: 9:30 am and 11 am
Rev. Diane Spleth; Guest Preacher: Rev. Dr. Newell Williams, President of Brite Divinity School, Ft. Worth, TX
Childcare: Yes; Lunch: Yes; Transportation: Yes, bus from Convention Center at 8:30 and 10:00 am

**Amazing Grace Christian Church**
8550 Mud Creek Road, Indianapolis, IN 46256
317.863.6498; Website: www.comemeetgrace.org; Worship: 12pm
Pastor Preston Adams, III; Guest Preacher: Pastor Yolanda Roseby, Founding Pastor of Powersharp Worship Center in Raytown, MO
Childcare: Yes; Lunch: Yes

**Avon Christian Church**
7236 E. County Road 100 S., Avon, IN 46123
317.839.6231; Website: http://www.avonchristian.org/; Worship: 10:35am
Rev. Dale Suggs; Guest Preacher: John Campbell-Nelson, Global Ministries Missionary to West Timor (Indonesia)
Childcare: Yes

**Carmel Christian Church**
463 E. Main Street, Carmel, IN 46032
317.846.5033; Website: www.carmelchristianchurch.org; Worship: 10:30am
Rev. Jerry Zehr; Guest Preacher: Rev. Danny Gulden, Senior Minister at Sandy Springs Christian Church in Sandy Springs, GA
Childcare: Yes; Lunch: Yes

**Central Christian Church**
701 N. Delaware Street, Indianapolis, IN 46204
317.635.6397; Website: www.indyccc.org; Worship: 10:30am
Rev. Linda McCrae; Guest Preacher: Rev. William Barber, Pastor at Greenleaf Christian Church in N.C., Moral Movement Architect
Childcare: Yes; Transportation: Yes

**Central Christian Church**
311 E. Main Street, Lebanon, IN 46052
317.482.1888; Website: www.ccclebanon.org; Worship: 9:30am
Rev. Brad Miller; Guest Preacher: Rev. Jose Martinez, Founding Pastor at Missio Kansas City, in Kansas City, MO
Childcare: Yes; Lunch: Yes

**Christian Theological Seminary**
1000 W. 42nd Street, Indianapolis, IN 46208
317.924.1331; Website: www.cts.edu; Worship: 9am
President, Matthew Myer Boulton; Guest Preacher: Nick Green, Associate Minister, South Side Christian Church, Springfield, Missouri; Christal Williams, Regional Minister, Christian Church in Tennessee; Richie Sanchez, Interim Minister
Lunch: Yes

**Danville Christian Church**
180 W. Main Street, Danville, IN 46122
317.745.2310; Website: www.danvillechristianchurch.org; Worship: 10:30am
Guest Preacher: Rev. Jean Vandergrift, Minister at Hope Central in Jamaica Plain, MA
Childcare: Yes; Lunch: Yes

**Downey Avenue Christian Church**
111 S. Downey Avenue, Indianapolis, IN 46219
317.359.5304; Website: downeyavenue.com; Worship: 10:15am
Rev. Trey Flowers; Guest Preacher: Rev. Sharon Stanley-Rae, Director of Refugee and Immigration Ministries with Disciples Home Missions
Childcare: Yes; Lunch: Yes; Transportation: Yes

**Eastgate Christian Church**
8100 E. 16th Street, Indianapolis, IN 46219
317.898.7933; Website: eastagedisciples.org; Worship: 8:30am and 10 am
Rev. Tod Iseminger; Guest Preacher: Katherine Raley, Disciples Minister
Childcare: Yes; Lunch: Yes; Transportation: Yes
First Christian Church, Bargersville
101 E. Street, Bargersville, IN 46106
317.422.5701; Website: www.fccbargersville.weebly.com; Worship: 10am
Rev. Ken Rickett; Guest Greeter: Marta Bernardini from the Federation of Protestant Churches in Italy
Childcare: Yes; Lunch: Yes; Transportation: Yes

First Christian Church, Beech Grove
75 N. 10th Avenue, Beech Grove, IN 46107
317.786.8522; Worship: 10:30am
Rev. Paul Hartig; Guest Preacher: Rev. Ryan Arnold, Senior Minister at First Christian Church Des Moines, IA
Childcare: Yes; Lunch: Yes

First Christian Church, Crawfordsville
211 S. Walnut, Crawfordsville, IN 47933
765.362.4812; Website: www.fccville.org; Worship: 10:40am
Rev. Darla Goodrich; Guest Preacher: Rev. Lucien Kobele, General Secretary of the Disciples of Christ Church in the Congo (Brazzaville)
Childcare: Yes; Lunch: Yes; Transportation: Yes

First Christian Church, Lafayette
329 N. 6th Street, Lafayette, IN 47901
765.742.4058; Website: www.fcclaf.org; Worship: 10:15am
Rev. Greg Eberhard; Guest Preacher: Rev. Joel Ortega Dopico, President of the Cuban Council of Churches
Childcare: Yes; Lunch: Yes; Transportation: Yes

First Christian Church, Martinsville
89 S. Main Street, Martinsville, IN 46151
765.342.3461; Website: www.fccmartinsville.org; Worship: 8:30am and 10:45am
Rev. Roxie McNelly; Guest Preacher: Rev. Brandon Gilvin, Minister at First Christian Church Chattanooga, TN
Childcare: Yes

First Christian Church, Mooresville
525 N. Indiana Street, Mooresville, IN 46158
317.831.2777; Website: firstchristianmooresville.com; Worship: 10:30am
Rev. Glenda Survance; Guest Preacher: Rev. Russell Peterman, Minister at First Christian Church Concord, CA
Childcare: Yes; Lunch: Yes; Transportation: Yes

First Christian Church, Noblesville
16377 Herriman Blvd., Noblesville, IN 46060
317.773.0126; Website: firstchristiannoblesville.org; Worship: 8am and 10am
Rev. John Davis; Guest Preacher: Rebecca Anderson, Associate Minister at Glencoe Union Church in Glencoe, IL
Childcare: Yes; Lunch: Yes

First Christian Church, Shelbyville
Meeting at Freeman Chapel, 819 S. Harrison Street, Shelbyville, IN 46176
317.412.0860; Website: http://fccshelby.org/; Worship: 10am
Rev. Bill Horner; Guest Preacher: Karen Nelson-Campbell, Global Ministries Missionary to West Timor (Indonesia)
Childcare: Yes

First Christian Church, Shelbyville
Meeting at Freeman Chapel, 819 S. Harrison Street, Shelbyville, IN 46176
317.412.0860; Website: http://fccshelby.org/; Worship: 10am
Rev. Bill Horner; Guest Preacher: Karen Nelson-Campbell, Global Ministries Missionary to West Timor (Indonesia)
Childcare: Yes

Franklin Central Christian Church
4100 S. Franklin Road, Indianapolis, IN 46239
317.862.4632; Website: fcchristianchurch.net; Worship: 10:30am
Rev. Gale Stutz; Guest Preacher: Rev. Scott Harden-Nieri, Associate Minister of Green Chalice, Disciples Home Mission
Childcare: Yes; Lunch: Yes

Garden City Christian Church
5201 Rockville Road
Indianapolis, IN 46224
317.242.5596
Worship Time: 10:30am
Rev. Tom Smith; Guest preacher: Rev. Maria Tofoya, First Christian Church, Selma, CA
Childcare: No; Lunch: Yes
Transportation: Yes, bus will leave the Convention Center at 9:40 a.m.

Geist Christian Church
8550 Mud Creek Road
 Indianapolis, IN 46256
317.842.3594; Website: geistchristian.org; Worship: 9am and 10:30am
Rev. Randy Spleth; Guest Preacher: Rev. Miguel A. Morales Castro, General Pastor of the Christian Church (Disciples of Christ) in Puerto Rico
Childcare: Yes
Geist Christian Church North-Promise Road Campus
12756 Promise Road, Fishers, IN 46038
317.863.6502; Website: geistchristian.org; Worship: 5:30pm on Saturday, July 8 and 10am on Sunday, July 9
Dustin Hite; Guest Preacher: Andra Moran, Musician, Woodmont Christian Church in Nashville, TN & Michael Morton, Musician, Nashville, IN
Childcare: Yes

Greenfield Christian Church
23 N. East Street, Greenfield, IN 46140
317.462.6348; Website: http://www.greenfieldchristian.org/; Worship: 10:45am
Frank Everett; Guest Preacher: Beau Underwood, Senior Minister of First Christian Church Jefferson City, MO and nominee for First Vice Moderator of the General Assembly.
Childcare: Yes

Obra Hispana Bilingual Service
Indiana Convention Center
100 S. Capitol Avenue – Room 101, Indianapolis, IN 46225
Worship: 10am
Guest Preacher: Pastor Lori Tapia, National Pastor, Central Pastoral Office for Hispanic Ministries

Light of the World Christian Church
4646 N. Michigan Road, Indianapolis, IN 46228
317.254.5922; Website: http://lightoftheworld.org; Worship: 10:30am
Rev. David Hampton; Guest Preacher: Rev. Terri Hord Owens, General Minister and President Nominee
Childcare: Yes

Linwood Christian Church
4424 E. Michigan Street, Indianapolis, IN 46201
317.357.8771; Website: LinwoodChristian.org; Worship: 10:30am
Rev. Carolyn Watkins; Guest Preacher: Rev. Olivia Bryan Updegrove, Minister of Family and Children Ministries, Disciples Home Missions. Youth are particularly invited to worship at this church where a service project will be done in conjunction with morning worship.
Childcare: Yes; Lunch: Yes; Transportation: Yes

New Light Christian Church
2902 Cold Springs Road, Indianapolis, IN 46268
317.926.0358; Website: nlccindy.org; Worship: 11am
Rev. Michael Scaife; Guest Preacher: Rev. Ed Cushingberry, Minister at New Hope Christian Church in Burton, SC
Lunch: Yes

New Palestine Christian Church
4053 S. 650 W, New Palestine, IN 46163
317.861.4356; Website: newpalchristianchurch.org; Worship: 10:30am
Rev. Travis Hacker; Guest Preacher: Rev. Johnny Lewis, Minister at Shawnee Park Christian Church in Shawnee, KS
Childcare: Yes

New Revelation Christian Church
6701 Oaklandon Road, Indianapolis, IN 46236
317.823.7222; Website: newrevelationcc.com; Worship: 11am
Rev. Richard Reynolds; Guest Preacher: Rev. Yvonne Gilmore, Associate Dean at the Disciples Divinity House at the University of Chicago, IL
Childcare: Yes; Lunch: Yes; Transportation: Yes

Northwood Christian Church
4550 Central Avenue, Indianapolis, IN 46205
317.283.1352; Website: http://www.indyncc.org/; Worship: 8:30am and guest preacher at 10:45am
Rev. Rae Karim; Guest Preacher: Rev. Dr. Rodney Williams, Pastor at Swope Parkway United in Kansas City, MO
Childcare: Yes

Pittsboro Christian Church
209 N. Meridian Street, Pittsboro, IN 46167
317.892.3245; Website: pittborochristian.org; Worship: 10am
Rev. Deb Strock-Kuss; Guest Preacher: Loren McGrail, Global Ministries missionary to Palestine
Childcare: Yes; Lunch: Yes; Transportation: Yes
Southport Christian Church
201 E. Epler Avenue, Indianapolis, IN 46227
317.784.4431; Website: southportchurch.org;
Worship: 9am and 10:30am
Rev. Douglas Lofton; Guest Preacher: Rev. Vy Nguyen, Executive Director of Week of Compassion
Childcare: Yes

Speedway Christian Church
5110 W. 14th Street, Indianapolis, IN 46224
317.244.7656; Website: speedwaychristian.org
Worship: 8:15am Scott Cox and 10:15am Michael Kinnamon
Rev. Scott Cox; Guest Preacher: Rev. Dr. Michael Kinnamon, Disciples educator and ecumenical leader
Childcare: Yes; Lunch: Yes

Tabernacle Christian Church
198 N. Water Street, Franklin, IN 46131
317.736.5088; Website: http://tabernacle-christian-church1.e-zeikelcms.com/; Worship: 10:30am
Rev. Evie Stuard; Guest Preacher: Rev. Nicta Lubaale, General Secretary of the Organization of African Instituted Churches, Nairobi, Kenya
Childcare: Yes

Temple of Christ Christian Church
1075 Hosbrook Street, Indianapolis, IN 46203
317.698.6028; Worship: 11am
Rev. Cedric Perry; Guest Preacher: Rev. Janet Chapman, Minister at First Christian Church in Redding, CA
Transportation: Yes

Trafalgar Christian Church
300 W. Pearl Street, Trafalgar, IN 46181
317.878.4161; Worship: 10:30am
Rev. Jane Stout; Guest Preacher: Rev. Andrew Guthrie, Minister at Lynchwood Christian Church in Portland, OR
Childcare: Yes; Lunch: Yes

Union Christian Church
1331 E. 300 S., Franklin, IN 46131
317.736.4077; Worship: 10:30am
Rev. Allen Whitehurst; Guest Preacher: Phyllis Byrd, Global Ministries Missionary to Kenya
Childcare: Yes; Lunch: Yes

Westview Christian Church
5925 W. 34th Street, Indianapolis, IN 46224
317.291.7871; Website: westviewchristianchurch.org;
Worship: 10:30am
Rev. Mary Alice Mulligan; Guest Preacher: Rev. Clarence Johnson, Minister at Mills Grove Christian Church, Oakland, CA
Childcare: Yes; Lunch: Yes

Zion Evangelical United Church of Christ
603 N. New Jersey Street, Indianapolis, IN 46202
317.639.5411
Website: http://zioneucc.org
Worship: 8am and 10:10am
Rev. Jonathan Basile; Guest Preacher: Michael Joseph, Global Ministries Missionary to Bogota, Colombia
Childcare: Yes

Zionsville Christian Church
120 N. 9th Street, Zionsville, IN 46077
865.684.3972; Website: zionsvillechristian.org;
Worship: 10am
Rev. Tyler Thompson; Guest Preacher: Rev. Erin Wathen, Senior Minister at St. Andrew Christian Church Olathe, KS
Childcare: Yes; Lunch: Yes

Children/Youth/Young Adults and Family Worship Opportunities

Sunday morning at General Assembly is a time where we get to spread out over the city and participate in the local churches and ministries in the area. Historically, the youth and families have been segregated into their own worship. This time, however, the youth, young adults, children and families are spreading out in a variety of ways to show that ONE MEANS ONE.

Your group can go ANYWHERE to worship! We invite you to stay connected through social media throughout the services. We want you to share quotes, photos, memories, and more as you experience various worships with your group and with others. (You get to really participate and learn from more than one experience.) Please check the Family & Children’s Ministries website for more details.http://docfamiliesandchildren.org/
**SATURDAY WORSHIP**

**Saturday Worship: July 8, 2017**
Indiana Convention Center, Indianapolis, Indiana

“We Pray All Unity Will One Day Be Restored”

<table>
<thead>
<tr>
<th>6:30 p.m. Doors Open</th>
<th>6:45 p.m. Gathering Music &amp; Introductions</th>
<th>7:00 p.m. Worship Begins</th>
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### GATHERING

<table>
<thead>
<tr>
<th><strong>Gathering Music</strong></th>
<th>Hope Christian Church Praise Team, Hammond, IN</th>
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</thead>
<tbody>
<tr>
<td><strong>Greetings from Indianapolis, IN</strong></td>
<td>Deputy Mayor Rev. Dr. David Hampton</td>
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<tr>
<td><strong>Greetings from the Indiana Region</strong></td>
<td>Rev. Richard L. Spleth</td>
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<tr>
<td><strong>Introduction of the Preacher</strong></td>
<td>Rev. Chesla T. Nickelson</td>
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<tr>
<td><strong>Entering Into Worship</strong></td>
<td>Fran Wyatt, Timpani</td>
</tr>
<tr>
<td><strong>Bringing in the Light / Processional</strong></td>
<td>Local Assembly Choir &amp; Orchestra Directed by John Ray, Jr. Jayden Jordan, Acolyte</td>
</tr>
</tbody>
</table>

“Procession of the Levites (Orchestral Prelude)” & “Anthem of Praise” by Richard Smallwood

<table>
<thead>
<tr>
<th><strong>Call to Worship</strong></th>
<th>Rev. Lori Tapia Rev. Chung Seong Kim</th>
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</thead>
<tbody>
<tr>
<td><strong>Invocation</strong></td>
<td>Rev. Dr. Timothy M. James</td>
</tr>
<tr>
<td><strong>Congregational Song</strong></td>
<td>General Assembly Worship Team John Ray, Music Director</td>
</tr>
</tbody>
</table>

“1,000 Tongues”
Andi Rozier, Chris Tomlin, Jason Ingram, Jonas Myrin, Matt Maher, Matt Redman

*Children of all ages welcome to come forward to the stage during this song, accompanied by an adult.*
<table>
<thead>
<tr>
<th><strong>WORD</strong></th>
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<tbody>
<tr>
<td>Children’s Moment</td>
<td>Who is the Greatest?</td>
<td>Rev. Laura Phillips</td>
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<td></td>
<td>Mark 9:33-37</td>
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<tr>
<td>Prayers of the People</td>
<td></td>
<td>Heather Rodenberg</td>
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<td></td>
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<td>Mollie Browne</td>
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<td>Lord in your mercy, hear our prayer.</td>
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<tr>
<td>Scripture Readings</td>
<td>Proverbs 9:1-6</td>
<td>Jaclyn Oden-Peace</td>
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<td>John 17:20-21a</td>
<td>TBA</td>
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<tr>
<td>Choral Anthem</td>
<td></td>
<td>Unity Choir</td>
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<td></td>
<td>“One Sound, One Voice”</td>
<td>Directed by John Ray, Jr.</td>
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<td></td>
<td>by Full Gospel Baptist Church Ministry of Worship</td>
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<tr>
<td>Sermon</td>
<td>“...ALL Unity”</td>
<td>Rev. José Francisco</td>
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<td>Morales Jr.</td>
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<tr>
<th><strong>RESPONSE</strong></th>
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<tbody>
<tr>
<td>Congregational Song</td>
<td>“How Great Is Our God”</td>
<td>Worship Team</td>
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<tr>
<td></td>
<td>Stuart K. Hine</td>
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<td></td>
<td>Carl Gustav Boberg</td>
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<td></td>
<td>“How Great Thou Art”</td>
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<td></td>
<td>Chris Tomlin, Ed Cash, Jesse Reeves</td>
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<td>Call to Offering –</td>
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<tr>
<td>13th Check</td>
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<td>Rev. Dr. Todd Adams</td>
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<tr>
<td>Checks can be made out to: Pension Fund</td>
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<tr>
<td>Gifts can also be made by credit card on the General Assembly app or</td>
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<td>by General Assembly staff near the exits</td>
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<tr>
<td>Offering</td>
<td>“We Will Not Offer You”</td>
<td>Worship Team</td>
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<td></td>
<td>Dan Adler</td>
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<tr>
<td>Offering Prayer</td>
<td></td>
<td>Rev. Ruth Chaves Wallace</td>
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<tr>
<td><strong>Communion Meditation</strong></td>
<td>Rev. Dr. Sharon Watkins</td>
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<tr>
<td><strong>Communion Song</strong></td>
<td>“One Bread, One Body”</td>
<td>John B. Foley</td>
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<tr>
<td><strong>Words of Institution</strong></td>
<td></td>
<td>Tony Rodriguez, Dr. Tom Perring, Rev. Mary Lou Kegler, Susan Morris</td>
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<tr>
<td><strong>Distribution of the Elements</strong></td>
<td>“The Blood Will Never Lose Its Power”</td>
<td>Worship Team</td>
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<tr>
<td></td>
<td>Andraé Crouch</td>
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</table>

Communion will be taken by intinction. Please break a piece of bread from the loaf and dip it in the cup as it is passed. Once you partake, please serve your neighbor.

| **Song of Response**               | “We Are One In The Spirit (By Our Love)”         | Worship Team                                    |
|                                    | Peter R. Scholtes, Mark Swayze                    |                                                  |

| **Benediction**                    |                                                  | Rev. Dr. Cathy Myers Wirt                        |

Liturgy written by Rev. Khalia Williams, Ph.D.
Resources for The Week of Prayer for Christian Unity and throughout the year (2007), jointly prepared and published by The Pontifical Council for Promoting Christian Unity and The Commission on Faith and Order of the World Council of Churches. Can be found at: https://re-worship.blogspot.com/2012/01/closing-prayer-christian-unity.html
1,000 TONGUES

Words and Music by
Jason Ingram, Matt Maher,
Matt Redman, Andi Rozier,
Chris Tomlin and Jonas Myrin

We are a sea of voices, we are an ocean of Your praise;
We have found our anthem at the cross where sin was slain;
We are a tide that's rising and we can't be contained,
-We are a sea of voices, we are an ocean of Your praise;
-We have found our anthem at the cross where sin was slain;
-We are a tide that's rising and we can't be contained,
O for a gathered under one name.
1. We are a sea of voices, we are an ocean of Your praise;
2. We have found our anthem at the cross where sin was slain;

We are a tide that's rising and we can't be contained,
O for a gathered under one name.
1,000 TONGUES

C/G  G  C/G  Em7
thou-sand tongues to sing the glo ries of our Lord God, Al-

D\textsuperscript{sus}  D  G  C/G  G  C/G
-might-y. O to sing the Savior's praise, a tri-umph of His

Em7  D\textsuperscript{sus}  D  C\textsuperscript{2}
You are wor-thy, You are wor-thy,

INSTRUMENTAL 1
G  C/G  G  C/G
God.

INSTRUMENTAL 2
D\textsuperscript{sus}  D  G/B  C\textsuperscript{2}  G
wor-thy, God.

Em7  D\textsuperscript{sus}  D  G/B  C\textsuperscript{2}
With all Heaven sing, and all
1,000 TONGUES

earth below: One Holy King, one

highest throne! O for a thousand tongues to sing the

glories of our Lord God, Almighty. O to

sing the Savior's praise, a triumph of His grace. You are

worthy, yes, You're so worthy, God! You are

worthy, God.

ENDING
HOW GREAT IS OUR GOD

Words and Music by
Chris Tomlin, Jesse Reeves
and Ed Cash

J=76

VERSE

C

Am7

1. The splendor of the King, clothed in majesty;
(2. And) age to age He stands, and time is in His hands;

F2

Let all the earth rejoice, all the earth rejoice.
Beginning and the End, The God-

C

Am7

Himself in light, and darkness tries to hide, and trembles at His voice,
Head, three in one, Father, Spirit, Son, the Lion and the Lamb,

CHORUS

F2

C

and trembles at His voice. How great is our God! Sing with me:
How the Lion and the Lamb.

Am7

great is our God! And all will see how

great, how great is our God!

G

C2

Fine

CCLI Song # 4348399
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CCLI License # 11488483
HOW GREAT IS OUR GOD

1. C
   - Worthy of all praise.
   - My heart will sing: How great is our God!

2. G
   - C
   - D.S. al Fine
   - How great is our God!

Bridge

C
   - Name above all names,

Am7
   - Fmaj7
   - G
HOW GREAT THOU ART

1. O Lord my God! when I in awe-some won-der
   con-sid-er all the worlds thy hands have made,
   I see the stars, I hear the roll-ing thun-der,
   thy power through-out the un-i-verse dis-played.

2. When through the woods and for-est glades I wan-der,
   and hear the birds sing sweet-ly in the trees;
   when I look down from loft-y moun-tain gran-deur
   and hear the brook, and feel the gen-tle breeze;

3. And when I think that God, his Son not spar-ing,
   sent him to die, I scarce can take it in;
   that on the cross, my bur-den glad-ly bear-ing,
   he bled and died to take a-way my sin;

4. When Christ shall come with shout of ac-cla-ma-tion
   and take me home, what joy shall fill my heart.
   Then I shall bow in hum-ble ad-o-ra-tion,
   and there pro-claim, my God, how great thou art!

WORDS and MUSIC: Stuart K. Hine, 1953, based on a Swedish folk melody and a poem by Carl Gustav Boberg, 1885


O STORE GUD
11.10.11 10 w. refrain
HOW GREAT THOU ART

Then sings my soul, my Savior God to thee;

how great thou art, how great thou art! Then sings my soul, my Savior God to thee; how great thou art, how great thou art!
WE WILL NOT OFFER YOU

Dan Adler

We will not offer You that which cost us nothing.

We will not give to You the least of what we have.

For You forgave us and healed us with Your suffering.

and You are worthy of the best that we can give.

So we bring a gift, a sacrifice, the way in which we live.

We bring a gift, a sacrifice the offering that we give.

We bring a gift, a sacrifice, a sacrifice of praise.

©1998. Heart of the City Music/ASCAP
WE WILL NOT OFFER YOU

Bridge (Swing feel)

Wor-thy, wor-thy, wor-thy is the Lamb to receive the glory and the praise.

Hon-or, rich-es, wis-dom and strength to You

Last time to Coda

1st time - D.C.
2nd time - D.S.
(repeat Bridge as desired)

CODA

To You Lord, O Ancient of Days.

Lord, O Ancient of Days.
**ONE BREAD, ONE BODY**

*Refrain (Unison)*

\[\text{D7} \quad \text{G} \quad \text{C} \quad \text{G} \quad \text{C} \quad \text{G} \quad \text{D} \quad \text{Em} \quad \text{B}\]

One bread, one body, one Lord of all,

\[\text{Em} \quad \text{D} \quad \text{G} \quad \text{Em} \quad \text{A7} \quad \text{D7}\]

one cup of blessing which we bless.

And

\[\text{G} \quad \text{C} \quad \text{G} \quad \text{C} \quad \text{G} \quad \text{D} \quad \text{Em} \quad \text{B}\]

we, through many throughout the earth,

\[\text{Em} \quad \text{D} \quad \text{G} \quad \text{Em} \quad \text{A7} \quad \text{D7} \quad \text{G} \quad \text{C} \quad (G) \quad \text{Fine}\]

we are one body in this one Lord.

**WORDS and MUSIC:** John B. Foley, 1978

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As the bread which we break
was scattered over the mountains
and when brought together became one,
so let your church be brought together
from the ends of the earth into your eternal realm;
for yours is the glory and the power
through Jesus Christ for evermore.

—Didache, 2nd century, alt.

That the Church May Be One 394
THE BLOOD WILL NEVER LOSE ITS POWER

1. The blood that Jesus shed for me, soothed my doubts and calms my fears,

'way back on Calvary; and it dries all my tears; the

blood that gives me strength from day to day, it will never lose its power.

It reaches to the highest mountain, it flows to the

© 1966 Manna Music, Inc.

WORDS and MUSIC: Andraé Crouch, 1962

JESUS CHRIST

© 1966 Manna Music, Inc.

TUNE: WWII

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THE BLOOD WILL NEVER LOSE ITS POWER

In the lowest valley, The blood that gives me strength from day to day, it will never lose its power.

WORDS: John Bowring, 1825
MUSIC: Ithamar Conkey, 1849

RATHBUN

WORSHIP
WE ARE ONE IN THE SPIRIT (BY OUR LOVE)

Peter R. Scholtes & Mark Swayze

We are one in the spirit, we are one in the Lord, we are one in the spirit, we will walk hand in hand.

One day he will restore and they'll know we are Christians by our love, by our love, yes they'll know.

We will walk by our love, we can make it come together by our love.

Is the spirit of our God by our love, we can make each other better by our love.
WE ARE ONE IN THE SPIRIT (BY OUR LOVE)

We will work with each other. We will work side by side. We will work with each other. We will work side by side and we'll guard each man's dignity and save each man's pride and they'll know we are Christians by our love. By our love yes they'll know we are Christians by our love. By our love we can make it come together by our love. Is the spirit of our God. By our love we can make each other better by our love. By our love.
WE ARE ONE IN THE SPIRIT (BY OUR LOVE)

We are one in the spirit
We are one in the Lord
We are one by our love

Pray that our unity
May one day be restored
And they'll know
We are Christians by our love

By our love
Yes they'll know
We are Christians by our love
### Sunday Worship: July 9, 2017

Indiana Convention Center, Indianapolis, Indiana

*“We Will Walk Hand in Hand”*

#### GATHERING

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<th>Gathering Music</th>
<th>Sunday Praise Team</th>
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<tbody>
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<td></td>
<td>John Ray, Jr., Music Director</td>
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</table>

- **“Somos”**  
  Isaiah Rangel, Juan José Arreola, Marcos Witt

- **“I Need You More”**  
  Dan Adler

- **“Love the Lord”**  
  Lincoln Brewster

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<th>Introduction of the Preacher</th>
<th>Cristian Marin</th>
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<th>TBA</th>
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<th>Shanay Scott</th>
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<th>Dr. Tom Perring</th>
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<th>Convening of Business Session</th>
<th>Tony Rodriguez</th>
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<th>Word from the GMP Search Committee</th>
<th>Jackie Compton Bunch</th>
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### WORD

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<th>Scripture Reading</th>
<th>John 17:20-21a (The Message)</th>
<th>Stella Trullinger</th>
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<tr>
<td>Congregational Song</td>
<td>“We Are Walking in the Light of God” (Verse 1) South African (20th Century)</td>
<td>Praise Team</td>
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<tr>
<td></td>
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<tr>
<td>We are walking in the light of God, we are walking in the light of God. We are walking, walking, we are walking in the light of God.</td>
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</tr>
<tr>
<td>Meditation</td>
<td>“Walking Hand in Hand with Global Partners”</td>
<td>Henry Brewer Calvert</td>
</tr>
<tr>
<td>Video Presentation #1</td>
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<tr>
<td>Congregational Song</td>
<td>“We Are Walking in the Light of God” (Verse 2)</td>
<td>Praise Team</td>
</tr>
<tr>
<td>Meditation</td>
<td>“Walking Hand in Hand in Two Nations”</td>
<td>Rev. Dr. Jen Garbin</td>
</tr>
<tr>
<td>Video Presentation #2</td>
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<tr>
<td>Congregational Song</td>
<td>“We Are Walking in the Light of God” (Verse 3)</td>
<td></td>
</tr>
<tr>
<td>Meditation</td>
<td>“Walking Hand in Hand with Many Cultures”</td>
<td>Rev. Jae Young Rhee</td>
</tr>
<tr>
<td>Video Presentation #3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Congregational Song</td>
<td>“We Are Walking in the Light of God” (all verses)</td>
<td>Praise Team Rev. Dr. Khalia Williams Cathy Perring Dr. Tom Perring</td>
</tr>
<tr>
<td><strong>RESPONSE</strong></td>
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<tr>
<td>Announcement of Voting Results</td>
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<tr>
<td>Song of Celebration</td>
<td>“I Will Celebrate” Rita Baloche</td>
<td>Praise Team</td>
</tr>
<tr>
<td>Charge &amp; Benediction</td>
<td>Rev. Mary Lou Kegler</td>
<td></td>
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</tbody>
</table>

Liturgy written by Rev. Khalia Williams, Ph.D. Written by Eugene Blair, Former Dean of Upper Room Chapel. Can be found at: https://www.umcdiscipleship.org/resources/21st-century-worship-resources-for-the-twelfth-sunday-after-pentecost-1
WE ARE WALKING

We are walking* in the light of God, we are
Si-ya-hamb’ e-kukha-nyen’ kwen-khos’, si-ya-
Ca-mi-nan-do en la luz de Dios, ca-mi-

* marching/singing/dancing/praying

WORDS and MUSIC: South Africa (20th century)

© 1984 Utryck; used by permission of Walton Music Corp.

SIYAHAMBA

Irr.
WE ARE WALKING

walk-ing
ham-ba
nan-do

walk-ing, we are
ham-ba, si-ya
va-mos, ca-mi
nan-do

walk-ing, we are
ham-ba, si-ya
va-mos, ca-mi

walk-ing, we are
ham-ba, si-ya
va-mos, ca-mi

Oo

walk-ing in the light of God.
hamb’e ku-kha-nyen’ kwen-khos.
nan-do en la luz de Dios.

We are
Si-ya
Ca-mi
I WILL CELEBRATE

Words and Music by
Rita Baloche

**CHORUS**

\[
\begin{align*}
E & : \quad C\#m7 \\
& \quad I\quad will\quad cel\quad e-brate,\quad sing\quad un\quad to\quad the\quad Lord,\quad
\end{align*}
\]

\[
\begin{align*}
Amaj7 & : \quad A/B \quad A/E \quad E \\
& \quad sing\quad to\quad the\quad Lord\quad a\quad new\quad song. \\
C\#m7 & : \quad I\quad will\quad cel\quad e-brate,\quad sing\quad un\quad to\quad the\quad Lord,\quad
\end{align*}
\]

**VERSE**

\[
\begin{align*}
Amaj7 & : \quad A/B \quad F\#m/E \quad E \\
& \quad sing\quad to\quad the\quad Lord\quad a\quad new\quad song. \quad \text{With my heart} \quad \text{rejoicing within, with my mind} \\
G\#m7 & : \quad B/C\# \quad C\#9 \quad F\#m7 \\
& \quad \text{focused on Him. With my hands} \quad
\end{align*}
\]

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I WILL CELEBRATE

raised to the heavens, all I am

worshiping Him.
Monday Worship: July 10, 2017

Indiana Convention Center, Indianapolis, Indiana

“We Will Guard Each One’s Dignity and Save Each One’s Pride”

7:00 p.m. Doors Open | 7:15 p.m. Gathering Music & Introductions | 7:30 p.m. Worship Begins

GATHERING

Gathering Music | Association of Disciples Musicians

Introduction of the Preacher | Dr. Joe R. Jones

Entering Into Worship | Fran Wyatt, Congolese Ceremonial Drum

Call to Worship

L: The Lord calls us, Church,
   Hear the cry of the oppressed!

P: How long, O Lord, will your servants be caught sleeping in the comforts of the status quo!

L: Awake, Body of Christ,
   Arise with Justice and Mercy!

P: Speak, Lord, for your servants are listening.

L: O, Christian, do not be afraid,
   Speak Justice and Show Mercy!

P: Open our mute lips that we might advocate for the voiceless.
   Wash our bloodstained hands that we might aid the hurting.

L: The Lord calls us, Church,
   Hear the cry of the oppressed!

A: Speak, Lord, for your servants are listening.
**Invocation**

| TBA |

| **Video: National Christian Missionary Convention** |

**Litany of Thanksgiving and Praise**

| Rev. Clarence Johnson Patricia Pendleton |

| L: | A people, a history, a journey from National Christian Missionary Convention to National Convocation; strong. In 1832 the church began with handshake and embrace; we walked in the ranks side-by-side. |

| P: | It’s been a “Journey Toward Wholeness” a journey strengthening the soul. Praise God. |

| L: | We heard many voices as we traveled this pilgrim road. Sometimes words of despair but mostly of hope and encouragement from many gone on. Sisters like Sarah Lou Bostick, Rosa Brown Bracy, Carnella Barnes, Rosa Page Welch and Cynthia Hale. We have kept the faith, we had to be strong. |

| P: | It’s been a long “Journey Toward Wholeness” a journey sometimes heavy laden but we have kept pressing on. |

| L: | A call to unite went out in 1917; was answered by some 40 men and women from around the country, and gave birth to this beloved fellowship. |

| P: | It’s been a ‘Journey Toward Wholeness’. No longer objects of mission, but partners in the work. |

| L: | Voices of Stone, Campbell, Scott and John Smith, added substance and meaning to study and learn. Southern Christian Institute and Jarvis gave leadership skills, ensuring our hearts of better things ahead. |

| P: | It’s been a “Journey Toward Wholeness” which we continue to follow. L. Preston Taylor, Henry L. Herod, J. N. Ervin, our first 3 NCMC presidents and other staunch souls; S. S. Myers, Robert Peoples, John Compton, Emmett Dickson, Oscar Haynes and Raymond E. Brown – all infused with faith. |

| L: | It’s been a long, hard “Journey Toward Wholeness” filled with thanksgiving and praise; And with a steady beat, have not our weary feet journeyed toward the place for which our people sighed. |

| A: | “For such a time as this, You Lord, have called the church to be at its best,” to be “A movement for wholeness in a fragmented world.” AMEN. |
Song of Praise & Worship

“To God Be the Glory”
John Ray, Jr., Music Director
Fanny Jane Crosby, William Howard Doane

“King of Glory”
Jordan Applegate

General Assembly Worship Team

WORD

Scripture Reading | John 17:20-21a | Tevita Lilo Faungaofe Uesi

Sermon | Rev. Dr. Serene Jones

Call to Confession | Rev. Denise Bell

Prayer of Confession

L: When we harbor anger and impatience in our own hearts...
P: Forgive us, O God.

L: When we allow grievance and jealousies to destroy our relationships with others ...
P: Forgive us, O God.

L: When we fail to act with love toward one another, even those within our own church and community ...
P: Forgive us, O God.

L: When we harbor hidden prejudices against those who are different from us...
P: Forgive us, O God.

L: When we hesitate to act or speak against violence and injustice...
P: Forgive us, O God.

L: When we hold tight to what we have, even though so many in our world do not have enough...
P: Forgive us, O God.

L: You have called us to be peacemakers, to continue the reconciling ministry of Jesus Christ. Remove from us all those things which would prevent us from being true agents of reconciliation in our broken world.

A: Through our lives, and by our prayers, may your kingdom come, and your will be done, on earth, as it is in heaven. Amen.
<table>
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<tr>
<th><strong>COMMUNION</strong></th>
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<tbody>
<tr>
<td><strong>Communion Song</strong></td>
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</table>
| **Communion—Justice Table** | | Drake Rand  
Audreona Williams  
Kate Summers  
Rev. Dr. David A. Vargas |
| **Congregational Song** | “It Is Well With My Soul” Worship Team  
Horatio Gates Spafford,  
Philip Paul Bliss | Worship Team |
| **Video: Reconciliation Offering** | | |
| **Checks can be made out to: Reconciliation Offering** | | |
| **Gifts can also be made by credit card on the General Assembly app or by General Assembly staff near the exits.** | | |
| **Offering** | “Blessed Assurance”  
Fanny Jane Crosby, Phoebe Palmer Knapp, arranged by Fran Wyatt | Worship Team |
| **Offering Prayer** | | Rev. April G. Johnson |
| **Benediction** | | Rev. Dr. William N. Blue  
Eagle McCutchen |

Liturgy written by Rev. Khalia Williams, Ph.D. (Benediction adapted from Franciscan Blessing)  
adapted from Christine Longhurst, 2008.
TO GOD BE THE GLORY

WORDS: Fanny J. Crosby, 1875
MUSIC: William H. Doane, 1875

1. To God be the glory, great things he hath done! So loved he the world that he gave us his Son, who yielded his life an atonement for sin, and opened the life-gate that all may go in.

2. O perfect redemption, the purchase of blood, to every believer the promise of God; the vilest sinner who truly believes, that moment from Jesus a pardon receives.

3. Great things he hath taught us, great things he hath done, and great our reward! world that he gave us his Son, who yielded his life an atonement for sin, and opened the life-gate that all may go in.

Praise the Lord, praise the Lord, let the earth hear his voice! Praise the

TO GOD BE THE GLORY

WORDS: Fanny J. Crosby, 1875
MUSIC: William H. Doane, 1875

11 11.11 11 w. refrain
TO GOD BE THE GLORY

WORDS: Frederick W. Faber, 1854
MUSIC: Lizzie S. Tourjee, 1877; harm. Charles H. Webb, 1988
Harm. © 1989 The United Methodist Publishing House

Lord, praise the Lord, let the people rejoice! O come to the Father thru

Jesus the Son, and give him the glory, great things he hath done!
KING OF GLORY

Lead Sheet

A VSL

F C G Am7 F C G

Ho-ly is the high-ty King Match-less in un-end-ing won-der ground a-bove the hea-vens is he
All cre-a-tion sings to you You a- lon ee lift-ed high-er Beau-ti-ful in ma-je-sy

C/B Ch

C F C/A C F C/A C F C/G

Glo-ri-ous a-bove all things Reig-n-ing in e-ter-nal pow-er Wor-thy Wor-thy is he We sing of your glo-
Stan-din in all vic-to-ry Praise the life ove God for-e-vee Wor-thy Wor-thy is he

Am11

C/E F Am7 G5sus

-you’re loved God Al-high-

Am11

C/E F Am7 G5sus

Lift-ed high o-ver us Be-cause of your mer-

C/E F Am7 G5sus

My life is brand new The hea-vens de-clare

G/D Am7

C/B Ch

C/G C

The great-ness of our God, You’re the King of Glo-

C/B Ch

C/G C

You’re the King of Glo-

C/B Ch

C/G C
CORNERSTONE

Words by
Jonas Myrin, Reuben Morgan,
Eric Liljero and Edward Mote

Music by
Jonas Myrin,
Reuben Morgan, Eric Liljero
and William Batchelder Bradbury

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CORNERSTONE

Through the storm, He is Lord. Lord of all.

2. When darkness seems to hide His face,
   I rest on His unchanging grace.
   In every high and stormy gale,
   My anchor holds within the veil.

3. When He shall come with trumpet sound,
   oh may I then in Him be found.
   Dressed in His righteousness,
   Faultless stand before the veil.

CHORUS
   Christ alone. Cornerstone. Weak made strong in the Saviour's love.
   Through the storm, He is Lord. Lord of all.

INTERLUDE
   He is Lord. Lord of all.
CORNERSTONE

Cornerstone - 3

48  G   C/E  

2.  G   C  

3.  G  

_ Christ a - Lord. Lord of all. _ Christ a - Lord. Lord of  

53  C  

all. D.S. al Coda

Φ Coda

57  C

_ the throne. _
BLESSED ASSURANCE

Fanny J. Crosby and Phoebe Palmer Knapp
Arr. Francis Wyatt

Leadsheet

Bless-ed as-sur-ance, Je-sus is mine! O what a fore-taste of glo-ry di-mis-sion, all is at rest; I in my Sa-vior am hap-py and

blessed, Heir of sal-va-tion, pur-chase of God, born of his

vine! wat-ching and wait-ing, look-ing a-bove, filled with his

spir-it, washed in his blood. This is my sto-ry, this is my

good-ness, lost in his love.

This is my sto-ry, this is my

song, prais-ing my Sa-vior all the day long; this is my

sto-ry, this is my song, prais-ing my Sa-vior all the day

long. Per-fect sub

This is my
**BLESSED ASSURANCE**

Blessed Assurance, Leadsheet -

- Chords: Fm7 E5/G D b A b2 E5/G Fm7 B b7

<table>
<thead>
<tr>
<th>Story, this is my song, prais-ing my Sav-ior all the day</th>
</tr>
</thead>
<tbody>
<tr>
<td>E b D b/E b Fm7 E5/G D b C m7(5) F 7(b9)</td>
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<table>
<thead>
<tr>
<th>Long; this is my sto-ry, this is my song, prais-ing my</th>
</tr>
</thead>
<tbody>
<tr>
<td>B b7 m7 E 5sus Fm7 C m7 F 7/A F 7(#9) B b7 m7 E 5sus</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Savior all the day long. Prais-ing my Sav-ior all the day</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fm7 E5/G A b2 Fm7 E5/G A b2 C 7(#9) D b7 m7 E 5sus A b2</td>
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<table>
<thead>
<tr>
<th>Long.</th>
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</thead>
<tbody>
<tr>
<td>Fm7 E5/G</td>
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**Tuesday Worship: July 11, 2017**

Indiana Convention Center, Indianapolis, Indiana

"Together We Will Spread the News that God is in Our Land"

<table>
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<tr>
<td>7:00 p.m. Doors Open</td>
<td>Gathering Music &amp; Introductions</td>
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<tr>
<td>7:15 p.m.</td>
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</tr>
<tr>
<td>7:30 p.m. Worship Begins</td>
<td></td>
</tr>
</tbody>
</table>

### GATHERING

<table>
<thead>
<tr>
<th>Event</th>
<th>Performer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gathering Music</td>
<td>Association of Disciples Musicians</td>
</tr>
<tr>
<td>Introduction of the Preacher</td>
<td>Jasmin Williams</td>
</tr>
<tr>
<td>In Memoriam</td>
<td></td>
</tr>
<tr>
<td>Entering Into Worship</td>
<td>Joey Tapia, Latin Percussion</td>
</tr>
</tbody>
</table>

#### Call to Worship

**L:** On this new evening and in every moment of our lives, gracious God,  
**P:** from generation to generation, we praise your holy name.

**L:** Like our ancestors before us, we proclaim your greatness to our children,  
**P:** for we have seen your deeds of power and witnessed your goodness in our lives.

**L:** As you have opened your hand to all, satisfying the desire of every living thing  
**P:** open our hearts so that we might share the gifts we have received from you.

**A:** Let us worship God in gratitude and joy!

#### Invocation

<table>
<thead>
<tr>
<th>Invocation</th>
<th>Rev. Joel Ortega Dopico</th>
</tr>
</thead>
</table>

#### Introduction of International Partners

<table>
<thead>
<tr>
<th>Congregational Song</th>
<th>General Assembly Worship Team</th>
</tr>
</thead>
</table>

"Sing"  
John Ray, Jr., Music Director  
Aaron Lindsey, Israel Houghton
## WORD

**Video: Week of Compassion Offering**

**Checks can be made out to: Week of Compassion**
**Gifts can also be made by credit card on the General Assembly app or by General Assembly staff near the exits.**

<table>
<thead>
<tr>
<th>Offering</th>
<th>&quot;Send Me To the Nations&quot; Aaron Lindsey, Israel Houghton</th>
<th>Worship Team</th>
</tr>
</thead>
<tbody>
<tr>
<td>Offering Prayer</td>
<td></td>
<td>Rev. Vy Nguyen</td>
</tr>
<tr>
<td>Scripture Reading</td>
<td>John 17:17-26</td>
<td>Rev. Dr. Marti J. Steussy</td>
</tr>
<tr>
<td>Sermon</td>
<td></td>
<td>Rev. Virzola Law</td>
</tr>
</tbody>
</table>

## RESPONSE

<table>
<thead>
<tr>
<th>Altar Call</th>
<th>Rev. Dr. David Hampton</th>
</tr>
</thead>
</table>

During this time of prayer, you are invited to go forward to be anointed with oil and/or prayed for by our Regional Ministers. There are also other prayer stations around the room where you are welcome to pray in different ways. There is a special prayer station available for families with children. You are also welcome to remain in your seat and listen to the prayerful music provided by our General Assembly Worship Team.

If you would like to lift up prayers for the whole assembly, you are invited to tweet your prayers and use the General Assembly hashtag #DOCWeAreOne

At the end of the prayer time, please return to your seat for the closing of worship.

<table>
<thead>
<tr>
<th>Blessing of the Commitments Made</th>
<th>Rev. Dr. David Hampton</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lord's Prayer</td>
<td>Rev. Dr. David Hampton &amp; Dancers</td>
</tr>
<tr>
<td>Benediction</td>
<td>Jessica Braxton</td>
</tr>
<tr>
<td>Postlude</td>
<td></td>
</tr>
</tbody>
</table>

*Liturgy written by the Rev. Khalia Williams, Ph.D.*
SING

Words and Music by
Israel Houghton and Aaron Lindsey

Now is the time for all people from every land to

COME TOGETHER. Now is the moment for worship, we

ENTER IN withholding nothing. He's worthy, exalted!

He's high and lifted up! lifted up!

CHORUS

Sing, sing unto the Lord. Open up your heart, make a joyful noise.

in the sanctuary. Sing, sing unto the Lord. Lavish Him with love.

CCLI Song # 4105771
© 2002 Integrity's Praise! Music | Sound Of The New Breed
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CCLI License # 11488483
SING

Sing - 2

1.

\[ Bb\text{maj}^9 \quad E^b^9 \quad F^13 \]

---

Let the praise ring in the sanctuary,

\[ B^b/D \quad E^b \quad F/A \quad B^b \quad F/A \text{ Gm}^7 \quad B^b/C \quad F^13 \quad B^b/D \quad E^b \quad F/A \quad B^b \]

---

sing!

2.

\[ B^b/C \quad E^b^9 \quad F^13 \quad B^b/D \quad E^b \quad F/A \quad B^b \]

---

in the sanctuary, sing!

\[ F/A \text{ Gm}^7 \quad B^b/C \quad F^13 \quad B^b/D \quad E^b \quad F/A \quad B^b \quad F/A \text{ Gm}^7 \quad B^b/C \quad F^13 \]

---

BRIDGE 1a

\[ B^b/D \quad E^b \quad F/A \quad B^b \quad F/A \text{ Gm}^7 \quad B^b/C \quad F^13 \]

---

Got to open up your mouth and give Him praise, open up your heart and give Him praise!

\[ B^b/D \quad E^b \quad F/A \quad B^b \quad F/A \text{ Gm}^7 \quad B^b/C \quad F^13 \]

---

Lift up holy hands, unashamed in the sanctuary.

\[ B^b/D \quad E^b \quad F/A \quad B^b \quad F/A \text{ Gm}^7 \quad B^b/C \quad F^13 \]

---

Got to open up your mouth and give Him praise, open up your heart and give Him praise!
Lift up holy hands unashamed. Sing, sing, sing!

Got to open up your mouth and give Him praise, open up your heart and give Him praise!

Lift up holy hands, unashamed in the sanctuary.

Got to open up your mouth and give Him praise,

open up your heart and give Him praise! Lift up holy hands unashamed.

Sing, sing, sing! Got to open up your mouth and give Him praise,

open up your heart and give Him praise! Lift up holy hands, unashamed.
83

CHRISTIAN CHURCH (DISCIPLES OF CHRIST)
DISCIPLES.ORG/GA

PROGRAM AND BUSINESS DOCKET 2017

WORSHIP
PROGRAM AND BUSINESS DOCKET

WORSHIP

SING

Sing - 4

D\(^7\) Em\(^7\)

in the sanctuary. Got-ta open up your mouth and give Him praise,

Am/F\(^\#\) B\(^7(\#)\)

o-open up your heart and give Him praise! Lift up holy hands unashamed.

CHORUS 2

C/D G\(^2\) Fmaj\(^9/G\)

Sing, sing, sing! Sing unto the Lord._

C\(^2\) F\(^9\) Am/F\(^\#\) B\(^7\) Em\(^9\)

up your heart and make a joyful noise in the sanctuary. Sing unto

Dm\(^7\) G\(^9\) C\(^6\) F\(^13\)

the Lord, and lavish Him with love._ Let your praises ring!

CHORUS 1b

Gmaj\(^9\) Fmaj\(^7/G\) Cmaj\(^9\)

Sing, sing unto the Lord._ Open up your heart, make a joyful noise.

F\(^9\) Gmaj\(^9\) Fmaj\(^7/G\)

in the sanctuary. Sing, sing unto the Lord._ Lavish Him with love.
SING

Let the praises ring in the sanctuary, sing!

Sing - 5
### WEDNESDAY WORSHIP

**Wednesday Worship: July 12, 2017**

Indiana Convention Center, Indianapolis, Indiana

“*They Will Know We Are Christians By Our Love*”

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>7:00 p.m.</td>
<td>Doors Open</td>
</tr>
<tr>
<td>7:15 p.m.</td>
<td>Gathering Music &amp; Introductions</td>
</tr>
<tr>
<td>7:30 p.m.</td>
<td>Worship Begins</td>
</tr>
</tbody>
</table>

#### GATHERING

<table>
<thead>
<tr>
<th>Event</th>
<th>Performer/Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gathering Music</td>
<td>Sounds of Grace, Amazing Grace Christian Church</td>
</tr>
<tr>
<td></td>
<td>(Indianapolis, IN)</td>
</tr>
<tr>
<td>Introduction of the Preacher</td>
<td>TBA</td>
</tr>
<tr>
<td>Entering Into Worship</td>
<td>Fran Wyatt, African Percussion</td>
</tr>
<tr>
<td>Call to Worship</td>
<td>Debbie Turbin</td>
</tr>
<tr>
<td>Invocation Prayer</td>
<td>Blake Coe</td>
</tr>
<tr>
<td>Choir Anthem</td>
<td>“To Love Our God”</td>
</tr>
<tr>
<td></td>
<td>Mark Hayes, All Assembly Choir Directed by Danielle Hartman</td>
</tr>
</tbody>
</table>

*Children of all ages welcome to come forward to the stage during this song, accompanied by an adult.*

#### WORD

<table>
<thead>
<tr>
<th>Event</th>
<th>Song/Leader</th>
</tr>
</thead>
<tbody>
<tr>
<td>Children's Moment</td>
<td>The Most Important Commandment</td>
</tr>
<tr>
<td></td>
<td>Mark 12:28-34</td>
</tr>
<tr>
<td></td>
<td>Cathy Perring</td>
</tr>
<tr>
<td>Prayers of the People</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Joanne Kagiwada Jordan J. D. White</td>
</tr>
<tr>
<td>Congregational Song</td>
<td></td>
</tr>
<tr>
<td></td>
<td>General Assembly Worship Team</td>
</tr>
<tr>
<td></td>
<td>“Every Praise” John Ray, Jr., Musical Director</td>
</tr>
<tr>
<td></td>
<td>Hezekiah Walker, John David Bratton</td>
</tr>
</tbody>
</table>
### Installation of the General Minister & President

*Tonight we come to install the eighth General Minister and President of the Christian Church (Disciples of Christ). Our church began as a 19th century association of pioneer people of faith. In the 20th century, it became an organized and institutional body with a global reach. Today we are a 21st century network of persons engaged in common mission.*

The installation of our first General Minister and President, A. Dale Fiers, in 1969, might be remembered as moving from the biblical time of Judges to Samuel. Our current time is more like moving from a time of Samuel to Judges. We understand the person in this office serves not as an institutional overseer but as representative of and to the whole church. S/he is a mission motivator and model for a church now dispersed across many cultures and places.

As this journey begins, we rejoice that the work of the GMP, although expressed in a distinct and unique context, is not different in kind from leadership expressed by the many members, clergy and lay, of our church. Please join in this installation, singing as our newly-elected leader moves through the assembled people to receive gifts and reminders of the roles to which s/he has been called.

<table>
<thead>
<tr>
<th>The Summons of the Moderator</th>
<th>Moderator and GMP-Elect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Congregational Hymn</td>
<td>“We Call Ourselves Disciples” Jim Miller</td>
</tr>
<tr>
<td></td>
<td>Worship Team</td>
</tr>
</tbody>
</table>

Verse 1:  We call ourselves disciples, as pilgrims on the way.
          We seek the truth in wisdom, and beauty in each day.
          As women, men, and children, we serve, Christ’s path to clear.
          In joyful expectation we see God’s reign draw near.

| The Call to Be Preacher and Teacher |  |
|-------------------------------------|  |
| Presentation of a Bible             |  |
| Presentation of a copy of Thomas Campbell’s 1809 Declaration and Address |  |
| “We Call Ourselves Disciples”       |  |
| Verse 2:  We celebrate our oneness with mindful, caring hearts. |  |
|          We seek to bridge the chasms that keep us still apart. |  |
|          Our world yearns for a union with those of every faith, |  |
|          Who come to work and listen, pursuing common ways. |  |

| The Call to be Ecumenical Partner and Administrator |  |
|-----------------------------------------------------|  |
| Presentation of a Globe                             |  |
| Presentation of a Yearbook of the Christian Church (Disciples of Christ) |  |
| “We Call Ourselves Disciples”                        |  |
| Verse 3:  We join with all disciples to live the Word in deed, |  |
| To share the cup of water and bread with all in need; |  |
| To work till God’s compassion and righteousness prevail, |  |
| Till all this planet’s people know justice without fail. |  |
### The Call to be a Prophet and Spiritual Leader
Presentation of a Protest Sign
Presentation of a Candle

“We Call Ourselves Disciples”
Verse 4: Rejoice for one among us whose journey leads us on;
Who represents the Gospel both here and far beyond.
Her life is like a chalice: a vessel rich and bold;
With love and grace outpouring to make our church more whole.

### The Call to be a Representative Embodiment of the Church
Presentation of a chalice

“We Call Ourselves Disciples”
Verse 5: So now the vision brightens, the light of Christ burns still
In hearts of all disciples to be the church God wills.
From quiet meditation, and joyous hymns of praise,
We rise to do God’s mission! Christ, lead us all our days!

### As the GMP Elect reaches the stage, and is encircled by her/his predecessors, the congregation is invited to rise and move forward toward the stage touching the person in front of you as we prepare for prayer.

<table>
<thead>
<tr>
<th>The Installation Prayer</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The Prayer of the People</strong></td>
</tr>
<tr>
<td>Congregation</td>
</tr>
</tbody>
</table>

**God of the Journey, thank you for filling our new General Minister and President with your Spirit. Now in every role and with every responsibility undertaken, may the gifts you have provided equip our church to fulfill your mission and give you glory. Amen.**

<table>
<thead>
<tr>
<th>The Doxology</th>
</tr>
</thead>
<tbody>
<tr>
<td>Worship Team &amp; Choir</td>
</tr>
</tbody>
</table>

“Praise God from whom, all blessings flow
Praise God all creatures, here below
Praise God above, ye heavenly host
Creator, Son, and Holy Ghost
Amen!”

<table>
<thead>
<tr>
<th>Sermon</th>
</tr>
</thead>
<tbody>
<tr>
<td>New General Minister &amp; President</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Special Music</th>
</tr>
</thead>
<tbody>
<tr>
<td>TBA</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Offering Video: Disciples Mission Fund</th>
</tr>
</thead>
<tbody>
<tr>
<td>Checks can be made out to: Disciples Mission Fund</td>
</tr>
<tr>
<td>Gifts can also be made by credit card on the General Assembly app or by General Assembly staff near the exits.</td>
</tr>
</tbody>
</table>
### Offering

<table>
<thead>
<tr>
<th>Song</th>
<th>Performers</th>
</tr>
</thead>
<tbody>
<tr>
<td>“1,000 Tongues”</td>
<td>Andi Rozier, Chris Tomlin, Jason Ingram, Jonas Myrin, Matt Maher, Matt Redman</td>
</tr>
</tbody>
</table>

Worship Team

### Offering Prayer

<table>
<thead>
<tr>
<th>Prayer</th>
<th>Leader</th>
</tr>
</thead>
<tbody>
<tr>
<td>“By Our Love (We Are One In The Spirit)”</td>
<td>Rev. Jessica Vacketta</td>
</tr>
</tbody>
</table>

Worship Team

### Musical Response

<table>
<thead>
<tr>
<th>Song</th>
<th>Performers</th>
</tr>
</thead>
<tbody>
<tr>
<td>“By Our Love (We Are One In The Spirit)”</td>
<td>Peter R. Scholtes, Mark Swayze</td>
</tr>
</tbody>
</table>

Worship Team

### Response

<table>
<thead>
<tr>
<th>Song</th>
<th>Performers</th>
</tr>
</thead>
<tbody>
<tr>
<td>“The Anthem”</td>
<td>Henry Seeley, Joth Hunt, Liz Webber</td>
</tr>
</tbody>
</table>

Worship Team

### The Great Thanksgiving

<table>
<thead>
<tr>
<th>Leader</th>
</tr>
</thead>
<tbody>
<tr>
<td>New GMP &amp; Moderator Team</td>
</tr>
<tr>
<td>Susan Morris</td>
</tr>
<tr>
<td>Rev. Beau Underwood</td>
</tr>
<tr>
<td>Dr. Timothy Lee</td>
</tr>
<tr>
<td>Rev. Belva Brown Jordan</td>
</tr>
</tbody>
</table>

#### God is with us!

**We are not alone!**

Lift up your hearts.

**We lift them up to God.**

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

...to proclaim the glory of your name:

**Holy, holy, holy Lord, God of power and might,**

**heaven and earth are full of your glory.**

**Hosanna in the highest.**

**Blessed is the one who comes in the name of the Lord.**

**Hosanna in the highest.**

...In sharing this meal, we live out the mystery of our faith:

**Christ has died**

**Christ will arise**

**Christ will come to us again!**
Breaking the Bread, Pouring the Cup

The body of Christ,
the bread of life.
The lifeblood of Christ,
the cup of blessing.
The gifts of God for the people of God.
Thanks be to God!

Sharing the Meal

Prayer After Communion

Thank you, O Christ, for this feast of life.
We are fed by your love;
we are strengthened by your life.
We are sent forth into this world
to live into the visions God has laid on our hearts.
We are now commissioned to:
   feed as we have been fed,
   forgive as we have been forgiven,
   love as we have been loved.
Thanks be to God.
Amen.

Song of Response

“One Spirit of Love”
Paul B. Svenson
Andra Moran & Worship Team

Benediction

GMP

Liturgy written by the Rev. Khalia Williams, Ph.D.
Portions of this worship were adapted from Ayida Smith’s “A Communion Liturgy for the Whole People of God.” © 2014 The United Church of Canada.
Disciples of Christ minister Jim Miller, Richmond, Indiana, who is the original lyricist of “We Call Ourselves Disciples” has written two new stanzas to this beloved hymn for tonight’s service. WORDS:
St. 1, 3, and 5 (modified) Chalice Press, 1995; St. 2 and 4 Jim Miller, 2017
Installation service designed by Ron Allen, Linda McKiernan-Allen, and Rick Spleth
EVERY PRAISE

Words and Music by
Hezekiah Walker and
John David Bratton

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EVERY PRAISE

Every Praise - 2

D

31 to our God. ____________________ Sing hal-le-lu-jah to our God. ________________

Bm7

35 G2

Glo-ry hal-le-lu-jah is due our God. ____________________ Ev-ry praise, ___________ ev-ry praise ____________ is

D

39 N.C.

[CHORUS 1c]

E

to our God. ____________________ Ev-ry praise ___________ is to our God: ____________

Cm7

45 A Eb

ev-ry word of wor-ship with one ac-cord. ____________ Ev-ry praise, ___________ ev-ry praise ____________ is

E

47 to our God. ____________________ Sing hal-le-lu-jah to our God. ____________

Cm7

51 A Eb

Glo-ry hal-le-lu-jah is due our God. ____________________ Ev-ry praise, ___________ ev-ry praise ____________ is

E

55 [BRIDGE]

Eb

to our God. ____________________ God, my Sav-i-or. ____________ God, my

Cm7

59

Eb/A Eb

Heal-er. ____________ God, my De-liv-er-er. ____________ Yes, He is! ____________ Yes, He is! ____________
EVERY PRAISE

Yes, He is!  Yes, He is!  Ev’ry praise is to our God.

Ev’ry word of worship with one accord.

Ev’ry praise.

Ev’ry praise.

Ev’ry praise.

Ev’ry praise.

Ev’ry praise.

Ev’ry praise.

Ev’ry praise.

Ev’ry praise.

Ev’ry praise.

Ev’ry praise.

Ev’ry praise.

Ev’ry praise.

Ev’ry praise.
ONE SPIRIT OF LOVE
As recorded by Andra Moran

Moderately, with praise (♩=80)
Intro: D A | Bm A | D A | G |

Words and Music by
Paul Svenson

D

Bm A G A

1. Many are the wonders of God, many doors open wide, many roads that are
still untraveled,

G

A D

Bm A

2. Some will be the teachers of life, some the preachers of love, some the fathers and
some the mothers, Some will be the ones who will care,

G

A D

Bm A

3. Living as the body of Christ, and the heart of the earth, and the hands that will
break new ground,

G A D C G A

God's serving mysteries as they can still

Ma ny gifts, One Spirit of Love,

Many are the gifts that we share, many burdens we bear, some will listen and share,

Ma ny serv ing God's people can turn this world around now!
THE ANTHEM

Words and Music by
Jonathan Hunt, Henry Seeley
and Liz Webber

\[
\text{\footnotesize \text{VERSE}} \quad G_b \quad B_m^7 \quad A_b
\]

By His stripes, we are healed. By His nail-

\[
3 \quad G_b \quad B_m^7 \quad A_b \quad G_b \quad B_m^7
\]

-pierced hands, we’re free. By His blood, we’re washed clean.

\[
6 \quad A_b \quad G_b \quad B_m^7 \quad A_b
\]

Now we have the victory. The

\[
9 \quad E_m \quad D_b/F \quad A_b \quad A_b/C \quad D_b
\]

pow’r of sin is broken; Jesus overcame it all.

\[
13 \quad E_m \quad D_b/F \quad A_b \quad G_b/B_b \quad A_b/C
\]

He has won our freedom; Jesus has won it all.

\[
17 \quad B_m \quad A_b/C \quad D_b \quad E_m \quad B_m
\]

Hallelujah! You have won the victory.

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THE ANTHEM

The Anthem - 2

20
\( A^b \) \( B^m \) \( A^b/C \) \( D^b \)
___
Hal - le - lu - jah! You have won ___

23
\( E^b/m \) \( B^m \) \( A^b \) \( G^b \) \( B^m \)
___ it all ___ for ___ me. ___ 'Cause death could not hold ___ You ___ down ___

26
\( A^b \) \( E^b/m \) \( B^m \) \( A^b \)
You are the ris - ten ___ King ___ Seated in maj ___

Last time to Coda \( \Phi \)

29
\( G^b \) \( B^m \) \( A^b \) \( E^b/m \) \( B^m \)
___ - es - ty ___ You are the ris - ten ___ King ___

32
1. \( A^b \) 2. \( A^b \)
By His stripes ___

36
\( G^b \) \( A^b \) \( G^b/B^b \) \( A^b/C \)

38

40
\( G^b/B^b \) \( A^b/C \)
Our God is ris - en ___ He is a -
THE ANTHEM

The Anthem - 3

43

\[ \text{Ab} \quad \text{Gb} \quad \text{Ab} \]

-live. He won the victory. He reigns on___ high. Our God is

46

\[ \text{Gb} \quad \text{Ab} \quad \text{Gb/Bb} \]

risen. He is alive. He won the victory._ He reigns on_

49

\[ \text{Ab/C} \quad \text{Gb} \quad \text{Ab} \]

___ high. Our God is risen. He is alive. He won the

52

\[ \text{Gb/Bb} \]

victory. He reigns on___ high. Our God is ___ high.

1.

\[ \text{Ab/C} \]

You are the risen King._______

55

\[ \text{Coda} \quad \text{Ebm} \quad \text{Bm} \quad \text{Ab} \quad \text{Cm} \quad \text{Bb/D} \]

Hal-le-lu-

-jah! You have won ___ the victory._

59

\[ \text{Ebm} \quad \text{Fm} \quad \text{Cm} \quad \text{Bb} \quad \text{Cm} \quad \text{Bb/D} \]

-jah! You have won ___ it all ___ for ___ me._ 'Cause death could not hold _
THE ANTHEM

You are down. You are the risen King.

Seated in majesty,

You are the risen King.
EDUCATION OPPORTUNITIES

Education

Find more details and updated information on ga.disciples.org/education

Sunday Afternoon

On Sunday afternoon from 2 to 3:15 pm, various open workshops will be offered by ministries within the Church. Subjects range from congregational care in the wake of violence to capital fundraising methods, being welcoming to employment practices and more. Included with your registration. They will last about 1.5 hours

Monday – Wednesday Mornings

The 2017 General Assembly will present four learning track opportunities. CORE lectures will lay the groundwork for each track on Monday morning. Tuesday and Wednesday will offer participants various panels and workshops in their track. (If you choose to stay with a single learning track, you can choose in your online registration to earn three CEUs through Christian Theological Seminary.) Included with your registration. (Workshops and schedules subject to change.)

Other Opportunities

Business Sessions – Hear what our various ministries have planned for the future and what they have done in the past biennium. Included with your registration.

Exhibit Hall – Get one-on-one time with ministries, advocacy groups and service providers. Included with your registration.

Meals & Events – Enjoy social time, a meal and some learning about specific schools, ministries and other groups. Cost is additional to your registration.

After-Sessions – Many of these events are free of charge and all of them offer another setting for learning and socializing.
SUNDAY WORKSHOPS

On Sunday afternoon from 2 to 3:15 pm, various open workshops will be offered by ministries within the Christian Church (Disciples of Christ). They will last about 1.5 hours.

From 2:00 to 3:15 pm the Convention Center and adjacent hotels will be buzzing with a variety of workshops on subjects from building community to healing and stewardship to welcoming. No registration needed. Subject to change. Full descriptions available at http://ga.disciples.org/education/sunday-workshops/.

**Bringing Jesus’ Healing Back to Church** –
Presenters: Richard & Catherine Brooks; Sponsored by Disciples Home Missions – Convention Center Wabash 3

**Can We Talk? Beginning Conversations about Guns and Gun Violence** –
Presenter: Don Gaffney; Sponsored by National Benevolent Association – Convention Center 102

**Congregational Care in the Wake of Ferguson, Flint, and Orlando** –
Presenters: Angela Whitenhill & Dietra Baker; Sponsored by National Benevolent Association – Convention Center 103

**Faith Rooted Organizing** –
Presenters: Sandhya Jha & Peter Heltzel, Sponsored by NBA – Convention Center 104

**Finding a Match: Making Relocation Work for You** –
Presenters: Warren Lynn, Gary Straub, Sandy Messick, & LaTaunya Bynum; Sponsored by Disciples Home Missions – Convention Center 106

**For Camp and Conference Center Directors** –
Presenter: Rob Morris; Sponsored by Christmount Conference Center – Convention Center 107

**Freedom: Promise and Struggle** –
Presenter: Kathy McDowell; Sponsored by Disciples Women – Convention Center 108

**Grief, Stillbirth and Pastoral Care** –
A panel including Rich Voelz & Tabatha Johnson will explore this topic. Sponsored by Disciples Home Missions – Convention Center 109

**Healthcare for Church Employees** –
Presenter: Eugene Fisher; Sponsored by the Pension Fund of the Christian Church – Convention Center 110

**Homegrown Peace and Justice** –
Presenter: Kate Epperly; Sponsored by Disciples Home Missions – Convention Center 113

**How to Energize Your Capital Campaign** –
Presenter: Rosario Ibarra; Sponsored by Disciples Church Extension Fund – Convention Center 114

**Intergenerate – Bringing All Ages Together in Worship and at Home** –
Presenter: Olivia Bryan Updegrove, Sponsored by Disciples Home Missions – Convention Center 115

**Youth Mental Health First Aid Kit** –
Presenter: Phyllis Reed; Sponsored by Christian Board of Publication/Chalice Press – Convention Center 121

**Momentum for the New Church Movement** –
Presenter: Terrell McTyer; Sponsored by Hope Partnership for Missional Transformation – Convention Center 122
My Church isn’t ready to Become Open & Affirming and Other Myths –
Presenter: Mark Johnston; Sponsored by GLAD – Convention Center 123

New Beginnings –
Presenter: Rick Morse; Sponsored by Hope Partnership for Missional Transformation – Convention Center 124

Paying the Pastor –
Presenter: Aaron Smith; Sponsored by the Pension Fund of the Christian Church – Convention Center 201

Perfect Love Casts Out Fear –
Presenters: Dean Bucalos and Hector Hernandez; Sponsored by National Benevolent Association – Convention Center Wabash 2

Retirement Planning –
Presenter: Matt Rosine; Sponsored by the Pension Fund of the Christian Church – Convention Center Wabash 1

Rules of Engagement –
Presenter: Sharyn Cosby; Sponsored by National Benevolent Association – JW Marriott Grand 9

Spread the Word –
Presenter: Cherilyn Williams and others; Sponsored by Communication Ministries – Convention Center 101

Stories from Missionaries and Partners –
Presenters: Cathy Nichols and Partners; Sponsored by Division of Overseas Ministries/Global Ministries – Convention Center 202, 203, 204, 208, 209, 210

Substance Use Disorder and Living in Recovery –
Presenters: China Isler, Ivana Grahovac, Lauren Costine, and Jessica McFarland; Sponsored by Disciples Seminary Foundation – JW Marriott Grand 6

Thrive: Spiritual Habits of Transforming Congregations –
Presenter: Ruth Fletcher; Sponsored by Hope Partnership for Missional Transformation – Convention Center 211

Top 10 Questions the Church has about Employment Issues -
Presenter: Micah James; Sponsored by the Pension Fund of the Christian Church – Convention Center 212

Very Married: Love and Fidelity –
Presenter: Katherine Willis Pershey; Sponsored by Disciples Home Missions – JW Marriott Grand 7

Words Matter: The Power of Language in Worship –
Presenter: Ana Gobledale; Sponsored by Global Ministries – JW Marriott Grand 10

Bi-Vocational Ministry – What Are We Learning?
Project. Leader: Rev. Kristen Plinke Bentley, Director, “Conversations on Stewardship & Finances” Project, Sponsor: Lexington Theological Seminary and the Kentucky Region – JW Marriott Grand 8

Learning Tracks
The 2017 General Assembly will present four learning track opportunities. CORE lectures will lay the groundwork for each track on Monday morning. Tuesday and Wednesday will offer participants various panels and workshops in their track. (If you choose to stay with a single learning track, you can choose in your online registration to earn three CEUs through Christian Theological Seminary.)
Indiana Convention Center – 107-110

Core lecturer – Rev. Sandhya Jha, Oakland Peace Center

As Christians, what can we help make right? This learning community explores how Disciples leaders and communities of faith are reforming and resisting injustices such as mass incarceration in the U.S., gun violence, systems of prejudice against mental illness, environmental racism, peacemaking in global communities, and efforts to respond to the international refugee.

Monday Core lecturer

– Rev. Sandhya Jha, Oakland Peace Center

Tuesday Workshops

8:45 AM – 10:45 AM

Peace Making
Just Peace-Making – God’s Calling to Live Our Lives in Unity - 107
LEADERS: Disciples Peace Fellowship (Laura Phillips and others) & Council on Christian Unity (Paul Tche)

Environment
A Climate for Faithful Action - 108
LEADERS: Carol Devine and Scott Hardin-Nieri, Green Chalice Staff
Green Chalice is a ministry of DHM and the Christian Church in Kentucky.

Organizing/Activism
Justice-Making: From Lament to Action - 109
LEADERS: Belva Brown Jordan and Jose Morales

Immigration
Resisting Immigrant Pushback, Welcoming Immigrants Among Us - 110
LEADERS: Sharon Stanley

Wednesday Workshops

8:45 AM – 10:45 AM

Prison and Jail Related Topics
Mass Incarceration and a Call to End Solitary Confinement: How the Church Can Respond - 107
LEADERS: Hector Hernandez, Dean Bucalos and Ken Brooker-Langston

Mental Health
Speaking Into the Silence: Building awareness and breaking the stigma of mental health illness in the church - 108
LEADERS: Angela Whitenhill

Global Justice
The Caribbean Initiative – Global Ministries - 109
LEADERS: Angel Rivera-Agosto

Living out the Gospel to Be One: Global Faith Stories from Missionaries and Partners - 110
LEADERS: Cathy Nichols
STEWARDSHIP & RESOURCES

Indiana Convention Center 101-104

Core lecturer – Rev. Dr. Eric Law, Kaleidoscope Institute

Human, Capital and Financial / People, Buildings and Dollars! This learning community empowers congregations to expand their vision of stewardship beyond money to include the currencies of relationship, truth, wellness, gracious leadership, time and place.

Monday Core lecturer

- Rev. Dr. Eric Law, Kaleidoscope Institute

Tuesday Workshops

8:45 AM – 10:45 AM
Finding a Platform for Mission – A New Way of Looking at Church Buildings - 101
LEADERS: Rick Reisinger and pastors leading on the frontline of change and transition.

Legacy Giving – A New Stream of Church Funding - 102
LEADERS: Randy Johnson and Kirby Gould, Christian Church Foundation

Closing Your Church (Without Ending Your Ministry) - 103

Personal Financial Wellness - 104
LEADERS: Micah James

Wednesday Workshops

8:45 AM – 10:45 AM
Building Trust and Generosity – Fiscal Policy Solutions – 101
LEADERS: Micah James

Emerging Roles for Ministry - 102
LEADERS: Rev. Dr. Katie Hays

Being Cost-Efficient in a Green Society - 103
LEADERS: Jim Michel from Disciples Church Extension Fund & Scott Hardin-Nieri from Green Chalice.

Faith Meets Value: Growing your Church Investments for the Future - 104
LEADERS: Gary Kidwell, president of Christian Church Foundation, and Rick Reisinger, president of Disciples Church Extension Fund.
WORSHIP

Convention Center 201-204

Core lecturer – Dr. Marcia McFee, Worship Design Studio

Creating Sacred Spaces: This learning community focuses on connecting through music, drama, liturgy, preaching and more. The Association of Disciples Musicians (ADM) is helping to lead this learning community.

Monday Core lecturer

– Dr. Marcia McFee, Worship Design Studio

Tuesday Workshops

8:45 AM – 10:45 AM

Worship Planning – 201
LEADERS: Andy Mangum

Make a Joyful Noise to God – 202
LEADERS: ADM leadership

Enhancing Worship Space with Visual Arts – 203
LEADERS: To be announced (2/14/17)

Strengthening the Leadership and Experience of the Small Choir – 204
LEADERS: Suzanne Hatcher and others

Wednesday Workshops

8:45 AM – 10:45 AM

Acting It Out: Drama and Movement in Worship - 201
LEADERS: Carol Joy Wilson and others

Reclaiming Congregational Song – 202
LEADERS: Dana Lobaugh and ADM leaders

Worship Technology – a Help or Hindrance to Worship? – 203
LEADERS: To be announced (2/14/17)

One Table for All: Liturgies that Invite and Unite – 204
LEADERS: Betty Sivis and Larry Sivis
TRANSFORMATIVE LEADERSHIP & INNOVATION

Convention Center 121-124

Core lecturer – Rev. Yvonne Gilmore, Disciples Divinity House, University of Chicago

Innovation is a key element of transformative leadership for the church in this new era of mission, whether transforming existing congregations or establishing new ones. This learning track seeks to further equip lay and clergy leaders to stretch forward into God’s future with faithful, innovative practices for today’s 21st century context.

Monday Core lecturer

- Rev. Yvonne Gilmore, Disciples Divinity House, University of Chicago

Tuesday Workshops

8:45 AM – 10:45 AM
Theological Dialogue on Transformative Leadership and Innovation - 124
PANELISTS: Jorge Cotto, Cynthia Gano Lindner, Andrew Packman
Moderated by Jean Halligan Vandergrift

Stories From the Edge: Planting New Churches & Transforming Established Congregations - 121
PANELISTS: Rich McCullen, Lori Tapia, Tevita Uesi & others
Moderated by Terrell McTyer

Calling for Innovation: The Shifts and Trends in our 21st Century Context - 122
PANELISTS: Jeff Moore and Yolanda Roseby
Moderated by Rick Morse

Sharing Innovative Ideas for the Church in Technology and Bridging the Generations - 123
PANELISTS: Jose Martinez, Tom Morse, Christian Watkins, Diane Watkins and others
Moderated by Bill Rose-Heim

Wednesday Workshops

8:45 AM – 10:45 AM
Should We Start a Church or a Nonprofit? - 124
FACILITATORS: Terrell McTyer, Ayanna Johnson Watkins

Help for the Journey of Congregational Transformation - 121
STORYTELLERS: Janet Hellner-Burris, Robin Hedgeman, and Helen Hemphling
RESOURCES PEOPLE: Rick Morse, Michael Whitman, Staff, Hope Partnership
Moderated by Ruth Fletcher

Loving Your Congregation’s Neighbors - 122
STORYTELLERS: Dana Bainbridge, Ed Morris and Al Lopez
RESOURCES PEOPLE: Staff from Hope Partnership and the National Benevolent Assoc
Moderator: Dietra Wise Baker

Introducing Innovative Ideas in Your Congregation: A Workshop - 123
FACILITATORS: Greg Turk
Moderated by Bill Jennison
THE LIFE OF A GENERAL ASSEMBLY RESOLUTION

For more on General Assembly business, visit www.disciples.org/ga

THE BIRTH OF A RESOLUTION
A recognized ministry or congregation of the Church submits a resolution to the Office of the General Minister and President 180 days before the start of the General Assembly.

DISCUSSING THE RESOLUTION
The General Assembly considers the matter through debate and discussion.

OPTIONAL STEP
REFINING THE RESOLUTION
If the Assembly desires to amend the resolution, then the Assembly votes to refer the resolution to the Committee on Reference and Counsel. The Committee then takes action on the amendments and the resolution is returned to the floor for discussion.

PREPARING THE RESOLUTION
The General Minister and President works with the submitters to prepare the resolution for the General Board.

PRESENTING THE RESOLUTION
The resolutions are sent to all congregations, post-marked 60 days prior to the opening of the General Assembly.

FORWARDING THE RESOLUTION
The General Board votes to recommend that the Assembly adopt, not adopt or refer the resolution. It also assigns 12, 24 or 48 minutes for debate.

APPROVING THE RESOLUTION
Approved resolutions take effect at the close of the assembly.

FOLLOW-UP ON THE RESOLUTION
The General Assembly Committee of the General Board will periodically follow-up to ensure the intention of the resolution is being fulfilled.
PREAMBLE TO THE DESIGN OF THE CHRISTIAN CHURCH
(DISCIPILES OF CHRIST)

As members of the Christian Church,
We confess that Jesus is the Christ,
the Son of the living God,
and proclaim him Lord and Savior of the world.
In Christ’s name and by his grace
we accept our mission of witness
and service to all people.
We rejoice in God,
maker of heaven and earth,
and in God’s covenant of love
which binds us to God and to one another.
Through baptism into Christ
we enter into newness of life
and are made one with the whole people of God.
In the communion of the Holy Spirit
we are joined together in discipleship
and in obedience to Christ.
At the Table of the Lord
we celebrate with thanksgiving
the saving acts and presence of Christ.
Within the universal church
we receive the gift of ministry
and the light of scripture.
In the bonds of Christian faith
we yield ourselves to God
that we may serve the One
whose kingdom has no end.
Blessing, glory, and honor
be to God forever. Amen.

Helpful links
The Design: http://disciples.org/our-identity/the-design/
You will find links to governing documents on The Design page.
Past General Assemblies are linked from the bottom of disciples.org/ga
PLENARY SEATING PLAN

2017 General Assembly
Plenary Hall Business Seating
Indiana Convention Center, Hall B & C

Floor plans are subject to change
Please check the General Assembly website DISCIPLES.ORG/GA for up-to-date information or refer to the signage in the Plenary Hall.
Monday, July 10, 2017

12:45 PM
Doors Open

1:15 PM
Opening Devotions  Tom Perring, First Vice Moderator

Welcome and Introductions  Antonio (Tony) Rodriguez Moderator

Business Session Procedures  Bill Bailey, Parliamentarian

Plenary Reminders  Tony Rodriguez, Moderator

Presentation of Business  Mary Lou Kegler, Second Vice Moderator
(Discussion time is 12 minutes unless otherwise indicated)

Mission First!  Sharon Watkins, General Minister and President

GA-1724 Concerning Carbon Neutrality
GA-1712 National Benevolent Association
GA-1702 Central Pastoral Office for Hispanic Ministries

SoulCare – Moments to Pause and Process
Hector Hernandez, Joey Pusateri, Angela Whitenhill
GA-1736 Council of Colleges and Universities
GA-1723 On Becoming Immigrant Welcoming Congregations  
   (Discussion time: 24 minutes)
GA-1706 Council on Christian Unity
GA-1719 A Call for the Christian Church (Disciples of Christ) to Advocate for the Rights of Children Living Under Israeli Military Occupation  
   (Discussion time: 24 minutes)
GA-1703 Christian Board of Publication
GA-1705 Church Extension Financial and Missional Resources
GA-1717 Celebrate and Reaffirm Our Commitment to the Vision of Planting 1000 New Congregations by 2020
GA-1714 North American Pacific/Asian Disciples

Speak Out

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Tuesday, July 11, 2017

12:45 PM       Doors Open
1:15 PM       Opening Devotions       Tom Perring, First Vice Moderator

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Welcome and Plenary Reminders       Tony Rodriguez, Moderator

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Presentation of Business       Mary Lou Kegler, Second Vice Moderator  
   (Discussion time is 12 minutes unless otherwise indicated)

GA-1708 Disciples Home Missions
GA-1722 Repudiation of the Doctrine of Discovery: A Call to Education and Action and Support for Indigenous Voices in the Witness of the Christian Church (Disciples of Christ)  
   (Discussion time: 24 minutes)
GA-1701 General Assembly of the Christian Church (Disciples of Christ) Including the Office of General Minister and President
GA-1721 A Renewed Commitment to Reconciliation Ministry
GA-1713 National Convocation
GA-1718 Concerning an Understanding of the Merger Agreement Between the National Christian Missionary Convention with the International Convention of the Christian Churches (Disciples of Christ)

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**SoulCare – Moments to Pause and Process**

*Hector Hernandez, Joey Pusateri, Angela Whitenhill*

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GA-1737 Council on Theological Education
GA-1725 Recognition of Canada as a Traditionally Underrepresented Cultural Community
GA-1720 Affirmation of Our Commitment to Responsible Investing
GA-1709 Disciples Women
GA-1711 Higher Education and Leadership Ministries
GA-1726 Proposed Amendment to *The Design*: Clarity on the Role of Racial and Ethnic Ministries
GA-1727 Proposed Amendment to *The Design*: Recommendations from the Racial Language Audit Task Force
GA-1707 Disciples of Christ Historical Society

Speak Out

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**Wednesday, July 12, 2017**

12:45 PM

**Doors Open**

1:15 PM

**Opening Devotions**  
Tom Perring, First Vice Moderator

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**Welcome and Plenary Reminders**  
Tony Rodriguez, Moderator
Presentation of Business    Mary Lou Kegler, Second Vice Moderator
(Discussion time is 12 minutes unless otherwise indicated)

GA-1732  Stewardship as a Spiritual Discipline and its Applications in the 21st Century
GA-1704  Christian Church Foundation
GA-1710  Division of Overseas Ministries-Global Ministries Commissioning of Missionaries
GA-1736  Report of the General Assembly Futuring Task Force
GA-1729  Time and Place – 2019 General Assembly

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SoulCare – Moments to Pause and Process
Hector Hernandez, Joey Pusateri, Angela Whitenhill

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GA-1731  Social Witness Task Force Progress Report
GA-1715  Pension Fund
GA-1716  Christian Church Healthcare Benefit Trust
GA-1733  Change in Regional Boundaries: Southwest and Kansas
GA-1730  Report of the General Assembly Committee of the General Board
GA-1735  General Nominating Committee Report Including Election of General Assembly Officers
GA-1728  Proposed Amendment to The Design: Removal of from The Yearbook and Directory Congregations for Cause or Inactivity

Installation of 2017-2019 Moderator Team

Speak Out
LIST OF REPORTS

GA-1701  GENERAL ASSEMBLY
OF THE CHRISTIAN CHURCH (DISCIPLES OF CHRIST)
INCLUDING THE OFFICE OF
GENERAL MINISTER AND PRESIDENT

GA-1702  CENTRAL PASTORAL OFFICE FOR HISPANIC
MINISTRIES

GA-1703  CHRISTIAN BOARD OF PUBLICATION

GA-1704  CHRISTIAN CHURCH FOUNDATION, INC.

GA-1705  CHURCH EXTENSION FINANCIAL
& MISSIONAL RESOURCES, INC.

GA-1706  COUNCIL ON CHRISTIAN UNITY

GA-1707  DISCIPLES OF CHRIST HISTORICAL SOCIETY

GA-1708  DISCIPLES HOME MISSIONS

GA-1709  DISCIPLES WOMEN

GA-1710  DIVISION OF OVERSEAS MINISTRIES/GLOBAL
MINISTRIES

GA-1711  HIGHER EDUCATION AND LEADERSHIP MINISTRIES

GA-1712  NATIONAL BENEVOLENT ASSOCIATION (NBA)

GA-1713  THE NATIONAL CONVOCATION

GA-1714  NORTH AMERICAN PACIFIC/ASIAN DISCIPLES

GA-1715  PENSION FUND OF THE CHRISTIAN CHURCH

GA-1716  CHRISTIAN CHURCH HEALTHCARE BENEFIT TRUST

GA-1737  COUNCIL OF COLLEGES AND UNIVERSITIES

GA-1738  COUNCIL ON THEOLOGICAL EDUCATION
MINISTRY REPORTS

GA-1701

General Assembly
of the Christian Church (Disciples of Christ)
Including the Office of
General Minister and President

Antonio Rodriguez, Moderator
Tom Perring, First Vice Moderator; Mary Lou Kegler, Second Vice Moderator
Sue Morris, Moderator-Elect
Sharon E. Watkins, General Minister and President

Christian Church (Disciples of Christ) in the United States and Canada
PO Box 1986, Indianapolis, Indiana 46206-1986
Telephone (317) 635-3100

We are Disciples of Christ, a movement for wholeness in a fragmented world.
As part of the one body of Christ, we welcome all to the Lord’s Table
as God has welcomed us.

Our Vision is to be a faithful and growing church that demonstrates
true community, deep Christian spirituality and a passion for justice. Micah 6:8
Our Mission is to be and share the good news of Jesus Christ,
witnessing, loving and serving from our doorsteps to the ends of the earth. Acts 2:8
Our Imperative is to strengthen congregations for this mission

Called by God’s covenant of love,
the Office of the General Minister and President (OGMP)
convenes the church in mutual accountability for witness and service.

General Minister and President

Mission First
Mission First is a collaborative effort across the life of the church involving members of
congregations, regions and general ministries. It seeks a shared mission priority and
shared engagement in God’s mission.

Over eighty Mission Gatherings took place in 2016 in all but four regions in regional
assemblies and clusters, among Disciples Women, youth, college students, National
Convocation, NAPAD and Hispanic and Bilingual Fellowship. Nearly 3000 Disciples
participated in the small group experience and responded to three questions in
discussion and writing.

Analysis of the responses by a contract researcher and others, including Chapman
College students, used the following methodology: Three hundred representative early
responses were read closely to identify frequently occurring words, phrases and ideas
which were organized into a framework of categories and sub-categories. All remaining responses were read and coded according to the sub-categories. In a final report, frequencies of responses were presented for all respondents and for various demographic groups such as gender, race, or age.

The report of Mission Gatherings was presented to the Mission Council, December 2-4, 2016. With keynote inspiration from the Rev. Dr. Moiseraele Prince Dibeela of Botswana, South Africa, the Mission Council discerned a shared mission priority for our Church working with and for children, youth, and young adults. The Mission Council also urged the church to continue to provide protection and care for the vulnerable, create communities of healing, learning and transformation; and resist racism and other forms of injustice.

The Mission First pilot now calls for the Mission Council to facilitate strategic planning across ministry lines for implementing and resourcing the church’s shared mission priority together.

Evaluation of the Mission First! initiative, both as church-wide mission discernment and as a governance model, will include review of the Mission Gatherings, the experience of the Administrative Committee functioning as General Board (or Governance Board in the new model) and the effectiveness of the Mission Council in determining mission and charting a direction for implementing mission together. The OGMP and Moderator team propose that another biennium of experience with the model is needed in order to write the proper new rules and Design changes.

Thanks to the Mission First Implementation Team (Lonora Graves, chair, Mark Anderson, Denise Bell, Lynnette Li, John Mobley, Cathy Nichols, Bernice Rivera, Tony Rodriguez) for their creativity and guidance in the Mission Gathering process. Thanks to the Mission Council Planning Group (LaTaunya Bynum, Gilberto Collazo, Ron Degges, Rebecca Hale, Bill Spangler-Dunning, Paul Tche, Cathy Myers Wirt) for planning a truly inspirational Mission Council.

Racist Language Audit
The report of the Racist Language Audit Task Force, Sandhya Jha, chair, is one of the most significant documents of the Church in recent years. OGMP senior staff has reviewed the report and proposed a timeline of response. Communication is ongoing with the various ministries who will have the opportunity to respond to recommendations in the report. (GB-16-0977)

Governance Committee of the General Board
The Governance Committee is working on three major issues: Removing Congregations from the Yearbook for Cause or Inactivity (forwarded by the College of Regional Ministers), issues arising from the Racist Language Audit of Governance Documents (resulting from General Assembly resolution GA-1328), concerns of the Hispanic Ministries Board (raised in a letter to the General Board in January 2015). Changes to the Design or other governance documents resulting from the Mission First! initiative will be their focus in the next period.
Transitions and Travel
The GMP’s role with regional transitions was particularly active in this period as one fourth of the regions are in some phase of leadership transition, including four regional ministers retiring at once – the most anyone can remember at one time. Attendance at the National Convocation Biennial Session, the Hispanic Assembly and the NAPAD Convocation along with the National Youth Event and the World Council of Churches Central Committee in Trondheim, Norway, made for a busy summer 2016, followed by the fall regional assembly season.

General Assembly
The OGMP General Assembly team meets regularly to plan for all areas of the assembly. Planning for worship, education, communications and logistics are all on schedule. The local arrangements committee, led by Dale Pellman is well staffed and ready to welcome visitors from around the world to the Indiana region.

We are pleased to share that our early registration numbers are outpacing the last three assemblies. The new registration system is helping to make registration less cumbersome and requires less staff time to manage. We currently have 433 registrations. Here are some of the demographics of those registered:

**Total Registered as of 1/17/17**  433

<table>
<thead>
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<th>Category</th>
<th>Count</th>
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<td>Visiting Clergy</td>
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**Age:**

<table>
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<th>Age Range</th>
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<td>Under 40</td>
<td>56</td>
</tr>
<tr>
<td>40 – 49</td>
<td>73</td>
</tr>
<tr>
<td>50 – 59</td>
<td>87</td>
</tr>
<tr>
<td>60+</td>
<td>218 (oldest registrant is 95)</td>
</tr>
</tbody>
</table>

Various task forces created by business items at the 2015 General Assembly have been meeting and will present business items to the 2017 general assembly.
Communication Ministries

Over the last year, Communication Ministries was engaged in the following activities most often partnering with or facilitating collaboration among ministries – especially the general ministries of the church:

**Mission First!** *Furthering the priority of the Church “to be … the Good News” with a passion for justice.*
Managing communication: weekly prayer prompts, monthly updates, Mission Gathering reports including some translation, social media and special reporting after Mission Council meeting; staff served on implementation team to assist with data gathering, etc. Production of video.

**GMP Search Committee** *Furthering the priority of the Church to be pro-reconciling and build true community*
Assisting with distribution of communications and translations including survey material Drafting an introduction plan for nominee in coordination with search committee

**Websites** *Furthering the priority of the Church to build true community and share in justice*
Completed in-house facelift of disciplesmissionfund.org and centerforfaithandgiving.org Ga.disciples.org 2017 theme launched in June 2016; registration live July 2016 Continued support for missionfirst.disciples.org and other ministry websites

**Reconciliation Ministry** *Furthering community and sharing of resources*
Assisted with communication during absence of Reconciliation Ministry executive Collaboratively managed production of Reconciliation Ministry special offering materials

**Communicator Forum** *Furthering community and sharing of resources across ministries*
Collaboration on new introductory videos for 15 ministries for disciples.org and for use at the 2017 General Assembly; Collaborate with Chalice Press and other ministries for Annual Planning Guide and online calendar

**General Assembly** *Furthering the Church’s priority of true community and a passion for justice*
Implementation of communication plan: social media, paper mailings, electronic newsletters and advertising Promotional materials on the website include video, PowerPoint, worship materials and logos for download

**Other activities** Monitoring and posting in social media Producing the *Disciples News Service* (weekly, general audience) and *Disciples Together* (pastors, twice a month) e-letters Quarterly meetings in support of National Council of Churches communication staff
Received funding from Oreon E. Scott Foundation for translations of The Design and Standing Rules of the General Assembly are up to date in Spanish, French and Korean.

**Disciples Mission Fund** *Furthering community through shared mission*

Sent thank-you letters to top givers to Disciples Mission Fund and collaborated on letters enclosed with quarterly reports to congregations

Managed production and distribution of special day offering web presence and printed materials – Easter, Pentecost, Thanksgiving and Christmas.

Convened group of recipients to discuss trends in electronic offering promotions

Attended Christian Church Foundation Development Conference for strategic approaches and networking; met with Center for Faith and Giving to discuss strategy.

**Treasury Services**

OGMP Treasury Services' team has expanded to 7 ½ members. We have partnerships in providing integrated accounting with: (9) entities of OGMP, (6) ministries: Council on Christian Unity, Christian Church Services, National City Christian Church Foundation, College of Regional Ministers, Disciples of Christ Historical Society, and Central Pastoral Office for Hispanic Ministries, and (15) regions: Florida, Greater Kansas City, Upper Midwest, Illinois-Wisconsin, Indiana, Kentucky, Northwest, Mid-America, Capital Area, Georgia, Pennsylvania, Central Rocky Mountain, Southwest, Oklahoma, and Great River. The team completed the 2015 audit with new auditors for the first time in 11 years. OGMP TS continues the challenge of fully implementing several pieces of integrated software such as contribution/distribution, credit card/expense/travel, paperless and accounting that started in late 2015.
The Year Book and Directory provides the annual listing of ministries recognized as part of the Christian Church (Disciples of Christ). The Year Book also maintains a listing of those congregations, regions, general ministries, and Disciples’ related organizations and institutions and certifies to the Internal Revenue Service that they are capable of receiving tax deductible contributions.

Each year, the Disciples are augmented by new congregations recognized by their respective regions. In 2016, 17 new congregations were officially recognized. The following are the number of new congregations per region:

<table>
<thead>
<tr>
<th>Region</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>California-Nevada, North</td>
<td>2</td>
</tr>
<tr>
<td>Canada</td>
<td>2</td>
</tr>
<tr>
<td>Central Rocky Mountain</td>
<td>1</td>
</tr>
<tr>
<td>Indiana</td>
<td>1</td>
</tr>
<tr>
<td>Kansas City, Greater</td>
<td>1</td>
</tr>
<tr>
<td>Kentucky</td>
<td>1</td>
</tr>
<tr>
<td>Mid America</td>
<td>1</td>
</tr>
<tr>
<td>Nebraska</td>
<td>1</td>
</tr>
<tr>
<td>Northeastern</td>
<td>1</td>
</tr>
<tr>
<td>Southwest</td>
<td>5</td>
</tr>
<tr>
<td>Upper Midwest</td>
<td>1</td>
</tr>
</tbody>
</table>

The Year Book also works with regions to maintain an accurate listing of congregations by acknowledging congregational losses in the Christian Church (Disciples of Christ). In 2016, 74 congregations were removed from the official list of congregations: 51 congregations were listed as closed, 20 congregations withdrew, 2 congregations had the region withdraw recognition of their status, 1 congregation were removed through the process outlined in GA 9516.

Of the number listed above, 17 were formation congregations. Those congregations were removed from the listing because: 12 closed, 3 withdrew, 2 were removed from regional under care status.

The Year Book also lists ministers with standing in the Christian Church (Disciples of Christ). This listing is provided by the Office of Search and Call in Disciples Home Missions. 6,642 ministers were listed with denominational standing.
Christian Church Services (CCS) is the umbrella corporation that coordinates the shared services of the Disciples Center. Since the last assembly, the ministries housed in Disciples Center have settled into their new offices. CCS oversaw the negotiations, build out and relocation of the Disciples Center. Management of the building is now handled by Cushman & Wakefield – a global real estate company. Cushman & Wakefield have dedicated staff with offices in our building to address any questions or concerns. A representative from their staff, typically the Vice President, meets annually with the CCS board to discuss improvements and ongoing projects.

The CCS board is comprised of the general ministry presidents from each ministry housed in the building. The board meets 1-2 times annually to review finances, set and approve budgets, approve holidays and closing dates, and evaluate the management of the building. Rick Reisinger served as board chair for 2015-2016. Todd Adams was elected chair at the December 2016 meeting. Sharon Watkins, General Minister and President continues as President.

The Office of the General Minister and President renewed its contract with CCS for two years. Key leadership is provided by Sharon Coleman for management of the building operations and John Goebel for management of the finances.
Center for Faith and Giving  
Standing Committee  
Spring 2017 Report

Our Members: Robin Hedgeman (BFC), Erin Wathen (WFC) [Vice Chair], Eric Farris (WML) [Chair], Sam Ramirez (HMC), Denise Bell (BFC), Ron Degges* (WMC), Gary Kidwell* (WMC), Sharon Watkins* (WFC), Bruce Barkhauer (WMC) [Director]. *Denotes Ex-officio member.

Our Vision: To create a culture of generosity across the life of the whole church.

Our Mission: To encourage and promote the understanding of stewardship as a faith discipline and life practice in response to a generous God.

Our Work: Involves the creation and curation of stewardship related resources for and by the church. This includes educational materials on the biblical and theological underpinnings of stewardship, the teaching of “best practices” relating to congregational and personal financial wellness, the coaching and encouraging of pastors and lay leaders, and the joint sharing of the latest stewardship trends and understandings with our ecumenical partners. Simply put, we teach generosity and the conditions that allow it to flourish.

Notable activity in the last year includes the publication of Community of Prayer (Christian Board of Publication) authored by our Director, Bruce Barkhauer. This book is a 29-day stewardship devotional, designed to accompany readers on a journey toward generosity utilizing a daily encounter with scripture, meditation, and prayer. It will find its most effective use in congregations who use it as a preparation for either an annual or capital financial campaign.

Our annual campaign material “Go and Do the Same” was widely used across the church and new material for 2017 “The Journey to Generosity” is now available. In 2016, the United Church of Christ Office on Stewardship and Philanthropy commissioned an adapted version of “Go and Do the Same”. Sales were brisk and we are negotiating a similar arrangement for 2017.

Stepping Into Stewardship was a joint event with the United Church of Christ in 2016, that brought a tremendous group of stewardship leaders from across the country together for a three-day seminar in Orlando, FL. While the event suffered financially (see our financial report), it was incredibly valuable to those in attendance and significant toward strengthening our partnership with the UCC. A similar event is being planned for Dallas, TX in 2018 under the umbrella of the Ecumenical Stewardship Center. This arrangement should protect us better financially, while furthering our UCC
partnership. More events with the UCC are being planned for 2017 with the CFG as a paid contract resource.

With the awarding of an Oreon E. Scott Grant, the Center for Faith and Giving was able to begin the “Generosity Network” a cadre of leaders who will provide an extension of the Center’s ministry within participating Regions. In 2016 we began the training of 15 leaders from 15 Regions who will comprise the first class of trained stewardship resource agents. We look forward to expanding in the number of participants in 2018 for which we are seeking an additional grant.

The Center is serving as a resource in the execution of several of the national Lilly Grants on Clergy and Finance. Our Director serves as a mentor in the Indiana Region’s Flourish program, and as a presenter for the Pension Fund’s grant in its Lexington Theological Seminary venue. CFG will also resource the Ohio Region’s Lilly Grant, (details pending). This means both exposure for the Center as well as income. The Director also serves on a team engaged with a Lilly funded study on bi-vocational ministry, housed at Lexington Theological Seminary. (This position is without remuneration.)

Director Barkhauer continues to teach graduate studies in stewardship as an adjunct faculty member for Claremont School of Theology, Disciples Seminary Foundation, and Lexington Theological Seminary as well as having been a guest lecturer at Christian Theological Seminary.

The most important work continues to be maintaining a central point of resource curation and access through our website, and via our Director, the building of relationships across the church by providing a workshop leader, preacher, and resource person for stewardship and generosity within the Christian Church (Disciples of Christ). We have active partnerships with the Christian Church Foundation, Church Extension, Hope Partnership, The Pension Fund, Homeland Ministries, Higher Education and Leadership Ministries, and most of our 32 Regions.
College of Regional Ministers
Report to the Administrative Committee

President Cathy Myers Wirt, Oregon and SW Idaho
President Elect, Greg Alexander, Kentucky
First Vice President, Bill Spangler-Dunning, Upper Midwest
Second Vice President, Susan Gonzales-Dewey, Pacific SW
Secretary, Pamela Holt, Oklahoma

The College of Regional Ministers is made up of the lead staff members of each of the regional churches and the leaders of the three Ethnic Ministries and meets 2-3 times annually for spiritual renewal, mutual encouragement, continuing education, and matters of church oversight and service. On non-General Assembly years, the CRM holds a meeting in the summer which includes the Moderators of each of the regional churches for community building and skill building. The CRM also meets for a meal function at each General Assembly and invites the former members of the CRM and their spouses to the function at a reduced cost to continue the ties of friendship and fellowship within this group of church leaders.

The officers of the CRM, known as the CRMX, meet 6-8 times a year online for business between the formal meetings of the CRM. Officers of the CRM are elected for a two year term of service during the off General Assembly year gathering in the summer.

The funds of the CRM are managed by the OGMP Office. The CRM work is funded through annual dues contributed by the regional churches, invested funds, and regional church budgets through voluntary work done by its members.

One of the challenges/opportunities of the CRM is the high level of turnover in the membership. Six members have served between 21-12 years; eight of the members have served between 9-4 years; ten of the members have served 2 years or less; and seven regions are served by interim ministries. This translates into the reality that half of the CRM has been in position 2 years or less.

Highlights of 2016-2017

• CRM met in April and in August of 2016. Guests from the General Ministries Cabinet were in attendance for a portion of the April meeting. The CRM will meet in 2017 following the General Board meeting February 28-March 2 and again in November for 3 days in Indianapolis. Meetings for 2018 will be set following the March 2017 CRM meeting.
• Approximately half to the CRM attended the Developer’s Conference hosted by Christian Church Foundation in January in California. CCF hosted a track through the conference specifically for the needs of the CRM. Effort was made through scholarship funding to encourage the newer half of the CRM to be in attendance to receive this valuable information.
• John Mobley (Alabama NW Florida) assists in the assigning of CRM senior members to assist Regional Churches in transition of staff. Currently the following regions are in transition: Nebraska, Kansas, Southwest, Florida, North Carolina, Pennsylvania, Virginia. Great Rivers Region and Central Rocky were in transition during 2016 and called new Regional Ministers in the past few months. This leaves six regions in interim and one region (Pennsylvania) in a partnership with West Virginia. Coaches for the regions assist General Minister and President, Sharon Watkins, to move through interim and permanent staff selection.

• Ten Regional Ministers represent the CRM on the Mission Council. Eight of the ten attended the December Mission Council meeting in Texas and offered leadership in planning, facilitating, and follow up work from the meeting.

• Ruth Fletcher (Montana) and John Mobley (Alabama NW Florida) represent the CRM on the Administrative Committee.

• The CRM maintains a webpage for the public to learn about their work with a private area for confidential business. The CRM also maintains an active listserv system for fluid and quick communication.

• Susan Gonzales-Dewey (Pacific SW) attended the Moderators August meeting (Forum of Regional Moderators) planned and led by Sotello Long (South Carolina) in order to prepare to lead the 2018 meeting. Susan has initiated, and is encouraging, the networking of the Regional Moderators. The Moderators have elected officers and plan to gather at the 2017 General Assembly.

• LaTaunya Bynum (Northern California Nevada) is conducting a survey among the CRM membership to learn the level of training of each member in the Anti-Racism/Pro-Reconciliation work of the whole church. She will also learn about the structures within the regions that move this work forward. Anti-Racism Training appropriate to the soon to be assessed actual need of the CRM will be offered at the November 2017 meeting and an Anti-Racism Team of the CRM will create a plan for this work moving forward. With so much transition in the CRM in the past 3 years, this work needed to be reframed for the future.

• Twelve of the General Units have at least one Regional Minister on their Board of Directors/Trustees, Regional Ministers serve on all of the Ethnic Ministries boards, Disciples Women Leadership, Reconciliation, Week of Compassion and General Commission on the Ministry. Four Disciples Colleges and six Disciples Seminaries have Regional Ministers on their boards.

Goals moving into 2017-2018 include forming a deep and collegial relationship with the new GMP; increasing skill building opportunities for our membership; reengaging at a deeper level our anti-racism work; and continuing to find ways forward in collaboration with all the ministries of our whole church that we may be a CRM that helps to bind together the work of the whole church and the congregations through mutual relationship, vision and action.
The Disciples Center for Public Witness is doing very well. Our advocacy team is effective, our leadership is engaged, our partnerships are strong, our supporters are invested and generous, our volunteers are talented and committed, and our finances are sufficient to support our two-fold mission: informing, connecting, and empowering Disciples and other people of faith for ecumenical and interfaith justice advocacy in the United States and Canada; and applying to public policy issues and concerns our denomination’s passion for justice, our vision of true community, and our commitment to wholeness in a fragmented world.

**Partnership Ministries:** Much of the work of the Center is carried out in partnerships, networks, and coalitions. One of our main partnership ministries is Refugee and Immigration Ministries (RIM), a ministry of Disciples Home Missions (DHM) in partnership with the Center and the Christian Church Capital Area (CCCA). RIM is actively involved in education, action, and advocacy on issues related to the rights of immigrants, refugees, and farm workers. Highlights include: protecting refugee rights in the face of many anti-refugee bills, especially those that seek restrictions based on religion and/or locations from which refugees have come; responding to the crisis of unaccompanied minor children from Central America with, among other things, a prayer vigil outside the White House and a "Shadow Summit" at the same time as the President's official Refugee Summit; supporting the New Sanctuary Movement, highlighting as an example the reception by University Church of Hyde Park (Chicago, IL) of an immigrant facing possible deportation; standing in solidarity with farm workers who seek fairer pay, better working conditions, humane treatment, and recognized representation, primarily those working on farms related to companies that buy and use such products as tomatoes, berries, and tobacco; and working with churches and various faith-based organizations to advocate for more humane and just immigration policies and, especially, to advocate against those policies that tear families apart.

Another partnership ministry is the Ecumenical Poverty Initiative (EPI), a ministry the Center shares with national, state, regional, and local ecumenical groups and various faith-based organizations in the United States. Recent EPI activities include: successfully working with other faith-based organizations to urge all candidates seeking their party’s nomination for President of the United States to produce a video sharing with people of faith and the general public their views on poverty; helping shape the
"We Say Enough" campaign in which religious and other community leaders were brought together in virtual mass meetings to discuss the intersection of race and economic justice; engaging churches, clergy, and faith-based advocates in states across the country to take action against payday lending; participating in meetings on Capitol Hill dealing with the potential negative effects on economically vulnerable families and persons by the repeal of the American Care Act; and initiating a sign-on letter about the serious questions and concerns shared by many people of faith about the positions of the incoming Administration on issues of race, poverty, and health care.

Still another example of our partnership ministries is Human Rights Ministries (HRM), a partnership with Disciples Home Missions which focuses on such issues as criminal justice reform, torture, the death penalty, human trafficking, gun violence, and the rights of Native Americans (United States) and First Nations (Canada). Before the 2016 elections, criminal justice reform was making a good deal of progress as a bipartisan effort; but now, with new leadership in the White House and at the Department of Justice, the future of this effort is uncertain. On another front, public and federal government support for the land rights of indigenous peoples has been slowly but surely increasing in both the United States and Canada, often with people of faith taking the lead in promoting this support.

A final example of our partnership ministries is Racial Justice Advocacy, a partnership with Disciples Home Missions and Reconciliation Ministries that works with our ecumenical and interfaith partners to identify, analyze, and eradicate racism, primarily in the United States. One of the projects of this partnership ministry is the formation and staffing of a task force that evaluates and responds to both U.S. public policy and the social witness of our church in light of racial justice as understood in relation to the emphases of Black Lives Matter. This work has become especially crucial in light of the number of persons of color whose deaths have resulted from police action and the increase in the instances of racially motivated intimidation and violence during and since the 2016 elections.

**Partners in Ministry**: Within the denomination, the Center works closely not only with the Office of the General Minister and President, Disciples Home Missions, Reconciliation Ministries, Week of Compassion, and the National Benevolent Association, but also with a number of ministries that deal with specific issue areas that have strong justice advocacy components or implications: these include Disciples Women (human trafficking, violence against women, and paycheck fairness), Family and Children's Ministries (Family Medical Leave, day care, public education, and children's nutrition programs), Green Chalice (global warming, wildlife preservation, clean air and water, and national parks and monuments), and the Yakama Mission (the political rights of indigenous persons, the protection of the lands of indigenous peoples, and exposing and countering the harmful effects of the Doctrine of Discovery on our laws and public policies).
Coalitions: The Center also provides Disciples presence at, participation in, and leadership to a large number of coalitions, the main ones being Creation Justice Ministries (climate change, endangered species, public lands, water justice, clean air), Interfaith Worker Justice (wage theft, minimum wage, worker safety, and the right to organize unions), the National Religious Campaign Against Torture (Guantanamo, solitary confinement, violence against Muslims, and torture sanctioned and/or practiced by the United States), the Religious Coalition for Reproductive Choice (the rights of women to full knowledge about and full access to the full range of options and procedures related to reproductive health care), the Coalition Against Religious Discrimination (religious liberty in workplaces and prisons, religion in public schools, and vouchers for religious schools), Kairos Canada (First Nations, migrant justice, gender justice, and creation care), and Citizens for Public Justice (poverty, refugees, and climate change in Canada).

With and through Refugee and Immigration Ministries, the Center also participates in the Interfaith Immigration Coalition (immigration reform and welcome for refugees) and the National Farm Worker Ministry (fairer pay, better working conditions, humane treatment and officially recognized representation for farm workers, primarily on farms producing tomatoes, berries, and tobacco). The Center also participates in and provides leadership to several groups associated with the Washington Interreligious Staff Community: the Health Care Working Group, Domestic Human Needs, the Religious Advocates Working Group on Reproductive Healthcare, and the Heads of Washington Offices.

Ecumenical Gatherings: The Center is a regular participant in two annual ecumenical justice advocacy conferences: the Samuel DeWitt Proctor Conference, which is becoming the primary social justice network for African American religious leaders and faith-based advocates from communities of color in the US; and Ecumenical Advocacy Days for Global Peace with Justice, which brings to Washington, DC, about a thousand Christian advocates from around the US to worship together, share information through workshops, and advocate about specific justice issues and concerns to their elected representatives on Capitol Hill. At the latter gathering, the Center usually invites other interested Disciples ministries to join with it in planning a special event for Disciples. The Washington office of the United Church of Christ's Justice and Witness Ministries is usually a partner in this planning, and members of the United Church of Christ are invited and encouraged to join with Disciples in this event.

Choosing Issues: In terms of its work on particular issues, the Center works on (1) justice issues and concerns that are grounded in the sense-of-the-assembly resolutions through which the General Assembly of the Christian Church (Disciples of Christ) in the United States and Canada speaks to (not for) all Disciples, instructs staff, and allows the world to know which issues concern the Assembly; (2) justice issue areas prioritized by the Justice Table and/or the Center’s Board of Governors; and (3) justice issues and concerns authorized by commitments made to ecumenical and interfaith partners by
one or all of the general ministries authorized by the General Assembly officially to carry
cut and oversee the justice advocacy and social witness of the church: the Office of the
General Minister and President, Disciples Home Missions, and the Division of Overseas
Ministries.

Location: Located primarily at National City Christian Church in Washington, DC, the
Center also has space available to it at the regional office of the Christian Church
Capital Area in Chevy Chase, MD, Twelfth Street Christian Church in Washington, DC,
Park Avenue Christian Church in New York, NY, and the Disciples Center in
Indianapolis, IN; and recently, the Center was given office space on the West Coast of
the US by the Oakland Peace Center in Oakland, CA. The Center has a presence in
Canada through the Disciples Centre for Public Witness in London, Ontario.

Funding: The Center is funded by grants from foundations, project grants from other
Disciples ministries, financial gifts from congregational partners, and contributions from
individual donors. Special funds to provide scholarships for young adults to attend
justice advocacy gatherings and events are provided through the Center's Brian P.
Adams Justice Education Fund. Financial oversight is provided by both the Center's
Board of Governors and the Christian Church Capital Area. Donations to the Disciples
Center for Public Witness are received at 8814 Kensington Parkway #208, Chevy
Chase, MD, 20815, and online at www.centersupport.org.
The European Evangelistic Society (EES), incorporated in 1946, has now been in existence for 71 years. The Institute for the Study of Christian Origins was established in Tübingen, Germany in the early 1960s. Its purpose is to encourage and guide research in the earliest church and to focus the application of that research on the church today.

The mission of EES in its 71 years of history has not changed. It remains: To develop Christian leaders for significant service through higher learning. The vision of EES is that every nation has effective leaders of disciple-making movements making a global impact on their churches, cultures, and countries for Christ. This vision reflects the common mission priorities of the Disciples of Christ as a movement for wholeness that welcomes all to the Table and fulfills the last command of Jesus: “. . . as you are going, make disciples of all nations, immersing them into the name of the Father, Son, and Holy Spirit, teaching obedience to all that I have commanded you. And surely I will be with you always, to the very end of the age” (Matthew 28:18-20).

The mission of EES is focused on this concern of leadership development necessary to realize the Four Priorities of the Church as outlined in the 2020 Vision of the Christian Church (Disciples of Christ). EES views its priorities in terms of developing Christian leaders and future Christian leaders that have unique access to the University, especially international students who are coming in increased numbers. This is done through providing practical assistance, counsel, and hospitality when they arrive on campus in order to establish relationships. Then through prayer, fellowship, and studies as they get more involved.

Through the Institute for the Study of Christian Origins at the University of Tübingen, Germany, EES is actively involved in research supervision and publication. In conjunction with the Protestant faculty, a doctoral colloquium is offered in which international doctoral students have the opportunity for research supervision at a major European University. This mission expresses itself in three primary areas of ministry:

- To develop international leaders for significant service through advanced studies
- To assist emerging leaders in research and publication of relevant national articles, books, and other materials
- To help encourage the establishment and development of churches, colleges, and agencies focused on evangelism and disciple making.
The educational ministry at The Institute for the Study of Christian Origins, led by Director Dr. Beth Langstaff, continues to function alongside Eberhard Karls University in Tübingen, Germany. The Institute maintains its long and productive relationship with the prestigious and influential University. The influence of this ministry has been felt all over the world, as international students have come to the University for academic purposes and have been a part of the Institute. It pursues basic New Testament research, offers colloquia through the academic year, and engages in continuing dialogue with professors and students from around the world.

Courses in Theological German and Theological English are taught at the University with some translation and logistical work. The classes include readings from a variety of Christian authors, in addition to Scripture, all with a view toward deepening relationships with God and others. The colloquia provide good opportunities for probing questions as well as opportunities to meet outside of class for deeper discussions. Increasingly the colloquium is serving international students as well. The position that the Institute has by being part of the University officially gives us a great advantage and status as we develop these ongoing relationships. In order to serve more effectively as Bible college professors, presidents, mission directors, and in other high capacity positions, many from these networks will need the type of advanced preparation that EES can provide. The Institute for the Study of Christian Origins is being positioned to help develop dedicated leaders for significant service throughout Europe, Russia, Central Asia, the Middle East, Africa, and beyond.

EES Goals:

• Develop relationships between EES and other universities to help provide access to resources and research opportunities for the growing number of graduate students needing advanced studies.
• Provide more doctoral mentoring, supervision, and opportunities for graduates and others through the EES networks.
• Provide opportunities for
  • Mentoring doctoral students
  • Teaching theological English and theological German to students at Tübingen University
  • Preparing students from Eastern Europe and Central Asia to conduct research, write, and publish quality materials in their own languages
• Continue to conduct the Doctoral Colloquium in conjunction with Protestant Faculty at Tübingen University.

Three events sponsored by the European Evangelistic Society help to fulfill the mission of the EES to stimulate study of early Christianity among scholars so our movement to restore New Testament Christianity can be taken seriously at the highest level.
On the basis of the respect earned by EES, the Institute was able in 2016 to sponsor the first Tübingen Institute International Lectureship series which took place in Ukraine during March. Dr. Bruce Little, who is a Senior Professor of Philosophy at Southeastern Baptist Theological Seminary, traveled 800 miles, had two TV interviews, one newspaper interview, addressed a group of Christian elementary school teachers, and gave lectures at six universities. The lectures were well received and Dr. Little was invited back to every university at which he lectured and he received invitations from other universities that heard he was conducting the lectureship tour. Each lecture was introduced as sponsored by the Institute for the Study of Christian Origins at Tübingen. Lecture topics included: *Between Anarchy and Tyranny*, *The Plausibility of God and Scientific Naturalism*, *Life and Meaning*, *The Emergence of the Postmodern Mind*, *Personal Responsibility as the Guardian of Freedom*, *The Conflict of Worldviews*, and *The Foundation of Law and Social Justice*.

The 2016 lectureship tour was an excellent beginning for the lectureship series and opened doors for future opportunities. The lectureship series will result in the advancement of the Gospel of Christ through collaborative efforts to expanded regions of the world.

With the help of Tübingen’s New Testament faculty and that of the University of Munich, two symposia with scholars from around the world have been held. A third symposium is planned for 2018. These international gatherings, focusing on our work of developing leaders, serve to encourage us all to take seriously the Great Commission of our Lord and to support with prayers and resources those who are engaged in the work around the world. Our hope is that God will use the symposia to stimulate and encourage His servants everywhere.

The Dean E. Walker Lecture, sponsored by EES, provides an opportunity for thoughtful leaders in the Kingdom of God to present their ideas about what the church ought to be, especially in regard to the idea that Christ prayed that the church might be one. The lectures are given in honor of the life and work of Dean E. Walker and through the years have taken place at the North American Christian Convention, the General Assembly of the Christian Church, and at the World Convention of Churches of Christ. The ideas presented have always been anchored to the idea that in the person of Christ and the record of God’s self-disclosure in Scripture, the church can discover the will of God for the people of God. At times these lectures have been historical reviews of where the Stone-Campbell churches have been and are headed. They regularly have sought to look at those kinds of questions in the context of the consistent witness of God in Scripture and the ever-changing nature of modern culture.

Although EES does not work specifically in any one congregation, it seeks to promote the cause of reconciliation throughout the world by developing leaders who will demonstrate our commitment to the idea of a faithful, growing church that exhibits true community, deep Christian spirituality, and a passion for justice. The work of EES in Germany at the University of Tübingen is truly a multi-cultural community. During 2015,
about 1.1 million migrants (2/3 of these were refugees from Syria, Iraq, and Afghanistan) arrived in Germany, most crossing by sea from Turkey – a perilous journey. Almost half a million have applied for asylum. The influx and assimilation of so many refugees have not been easy.

At the same time, the arrival of these refugees is bringing EES staff into direct contact with people from many different backgrounds and from other faiths. A few recent contacts: a conversation with a Syrian Muslim who was observing Ramadan and fasting until sunset; talking in simple German about prayer and fasting in Islam and in Christianity; a conversation with a Syrian refugee who shared photos of his home reduced to rubble and the family members he had left behind; sorting out clothing and shoes for a family of ten; worshiping on Sunday morning with an Afghan family who have been attending the local church.

Here at the Institute in Tübingen, we are praying and considering how we might use our resources to help these refugees and to work together with Tübingen churches to minister to those affected by the violence, and for those who are seeking refuge here.

EES seeks to be an international witness for the Christian gospel in one of the most significant theological settings in the world. In keeping with the original vision of the European Evangelistic Society, the goal is to see churches thriving and flourishing throughout the world by equipping capable leaders to serve.

EES is characterized by a deep and abiding interest in the oneness of the Body of Christ. The original purpose of the organization was to affect a channel through which it might cooperate in accomplishing the divine mission transmitted to the Church through the New Testament, and that its fraternity in this cause should be recognized as a fellowship for advancing the Christian mission. That interest has not changed with the passing of 70 years of ministry. The European Evangelistic Society is one of the few ministries among Stone-Campbell churches that has historically sought to work among all three streams of the American expression of this ideal. For over half a century, the dream of a united Church, bound by its commitment to the New Testament as the revelation of God about the person of Jesus Christ, has been an unchanging focus of our mission.
THE GENERAL COMMISSION ON MINISTRY
Paxton Jones, Chairperson

The General Commission on Ministry [GCOM] of the Christian Church (Disciples of Christ) is composed of up to sixteen members appointed by the General Minister & President in consultation with various constituencies across the life of the church. In odd-numbered years, the General Minister and President may present a slate of members to the General Board for confirmation.

In 2016, the following persons served on the General Commission on Ministry: Cynthia Adcock, pastor, Northwest Christian Church, Columbus, OH; William Almodovar, Interim National Hispanic Pastor; Greg Alexander, Regional Minister, Christian Church in Kentucky; Howard Bowers, Office of General Minister & President, administrative staff; Jinsuk Chun, Executive Pastor of the North American Pacific/Asian Disciples; Ron Degges, DHM President; Ann Dotson, Pastor, First Christian Church, Rowlett, TX; Pam Holt, Regional Minister, Christian Church in Oklahoma; Eugene James, Regional Minister, Christian Church in Michigan; Timothy James, Associate General Minister & Administrative Secretary of the National Convocation; Paxton Jones, Regional Minister, Christian Church in Kansas; Belva Brown Jordan, Assistant Dean, Claremont School of Theology; Sandy Messick, Regional Minister, Northwest Regional Christian Church; Saundra Michael-Bowers, Pension Fund Representative; Holly Miller-Shank, UCC Representative; Rossy Ricart, laywoman, Iglesia Hermandad Cristiana, Indianapolis; Glen Stewart, retired Regional Minister, Nashville, TN; Newell Williams, Seminary Representative [President, Brite Divinity School, Fort Worth, TX]; Tom Yang, pastor, Glenview (IL) Christian Church; and Sharon Watkins, General Minister & President, ex-officio. In addition, Warren Lynn, Director, Office of Christian Vocation, met by invitation with the Search & Call Committee to share information directly related to his work.

During our August 2016 meeting, Rachel Hackenberg represented the UCCs in place of Holly Miller-Shank, who was on sabbatical; Chung Kim, Interim Executive Pastor, represented NAPAD; and Lori Tapia, newly named National Hispanic Pastor, represented the Central Pastoral Office of Hispanic Ministries. New to GCOM this year will be Gene Fisher, representing the Pension Fund, as Saundra Michael-Bowers has retired.

GCOM meets twice per year. In 2016, we met in Indianapolis on February 22-23 and on August 15-16 we met via a series of video conferences. By the time this General Board gathers, GCOM’s first meeting of 2017, January 23-25 in Indianapolis, will have concluded. Although for the past two years our second meeting has been conducted electronically, this year we will meet on August 21-23 in Indianapolis to welcome the new General Minister & President into our midst and orient her/him into our work.

Since GCOM last reported to the General Board, it has addressed the following issues:

1 Although I retired as Regional Minister at the end of 2016, Sharon Watkins asked me to continue as Chairperson until my term ends on 12/31/17 to help with the transition of the new GMP.
• REPORT OF THE TASK FORCE ON ELIMINATING RACIST LANGUAGE FROM GOVERNING DOCUMENTS (GB-16-0977): Created by General Assembly action in 2013\(^2\), the task force made two observations regarding our Policies and Criteria:
  - For most clergy, ordained or commissioned, there are parallel regional documents that are more specifically pertinent to what happens to those persons. We recommend **Regions engage in an audit** of their own documents on policies and criteria, looking for ways in which their policies might need to be made more inclusive.
  - In order to be a fully inclusive church, we recommended **provision of translation services** for those clergy for whom the English language may be challenging. This seems especially important in experiences dealing with Committees on Ministry and questions of ordination or maintenance of standing, both at the regional and general expressions.
GCOM affirmed these recommendations and will work with OGMP and Reconciliation Ministry to provide CRM with resources and criteria by which to audit their regional documents and with CRM, NAPAD and the Central Pastoral Office of Hispanic Ministries to help provide translation services for those clergy and committees who need them.\(^3\)

• CRIMINAL BACKGROUND CHECKS: Our UCC counterpart negotiated a renewed contract for Criminal Background Checks with Oxford Document Management on behalf of both denominations. The new contract reflects a minimal increase in cost.

• AMENDMENTS TO TFPCOM: After the *Theological Foundations and Policy and Criteria for the Ordering of the Ministry* was approved by the 2009 General Assembly, some regions believed that in adopting it as their regional policy it was permissible to amend TFPCOM so long as those amendments did not contradict the original document. This is incorrect. GCOM affirmed that TFPCOM can only be amended by the General Board or General Assembly. Regions may, however, establish additional policies as long as they do not conflict with TFPCOM.

• COLLABORATION WITH CRM: A policy was approved allowing Regional Ministries to use their discretion in submitting Regional Directives for potential candidates from other regions *who have never had Standing*.

• STANDING FOR CLERGY WHOSE STANDING IS LODGED WITH THE GENERAL COMMISSION ON MINISTRY: Standing was granted in 2016 to 170 clergy serving in general, senior regional, chaplaincy and missionary situations; this number includes 4 UCC General Staff members.

• VETTING OF FILES PERTAINING TO DECEASED CLERGY: The question of whether the permanent files in OCV and Regions of clergy who die should be vetted before being sent to the Disciples of Christ Historical Society was sent to the Disciples general counsel, especially as it pertains to uncensored names and

\(^2\) GA1328.
\(^3\) GCOM applied for a grant from the Oreon E. Scott Foundation in order to begin this process for Search & Call documents, but the application was regrettfully denied. Other funding options will be sought.
possible liability. Upon advice of Counsel, a policy was approved and will be sent to CRM with the recommendation that each Region adopt and implement it.

- **Completed updates/reviews on:**
  a. GCOM Standing Request Form and letter for 2017
  b. Appeal Process and Misconduct Policies (reviewed annually) —and reattached the *Guidelines for Inter-Regional Cooperation on Matters of Fitness for Ministry* to the latter.

**Future projects:**

a. Review the *Letter of Call* in the light of UCC’s Covenant and Call documents and the end of Churchwide Health Care
b. Reiterate where Standing should be lodged for clergy serving both a congregation and a general ministry part-time
c. Explore ways in which the Core Competency list developed by the Ministry Development Council may be used

As always, we welcome your input, comments, questions, ideas, and concerns.

Respectfully submitted,
Paxton Jones, Chairperson
The National Convocation Board of Trustees is elected by the General Assembly as the Trustees of the National Christian Missionary Convention, Inc. The trustees are basically tasked with the oversight of the assets willed to the National Christian Missionary Convention by Preston Taylor, funds contributed to the Black Disciples Endowment Fund and to offer continued guidance to the Greenwood Cemetery of Nashville, Inc.

NATIONAL CHRISTIAN MISSIONARY CONVENTION:

National Christian Missionary funds are held in investments with the Church Extension Fund and Christian Church Foundation. Expenses related to NCMC operations are paid by the National Convocation which makes NCMC primarily an investment-holding corporation.

The Black Disciples Endowment Fund is owned by the National Christian Missionary Convention. BDEF is purposed to strengthen the ministry of Black Disciples. The BDEF assists in sponsoring the School of Faith and life during the Biennial Session, scholarship funds for Black Disciples and programs for the recruitment and development of leaders.

A portion of the Lillian Merchant Fund held by Christian church Foundation is allocated to the Black Disciples Endowment Fund for the purpose of ministerial recruitment and nurture. The Office of African American Clergy Leadership and Development functions to recruit and nurture prospective ministers and to continue the legacy of training clergy through the Preston Taylor Institute. William L. Lee is director of this office.

Trustees of the National Christian Missionary Convention are: Patricia Penelton, President; Donald K. Gillett, Vice President; Edward Cushingberry, Secretary; Gloria Gilliard, Treasurer; Preston T. Adams, Valildra Berry, Irvin Green, Shannon Dycus, Milton Bowens, Delesslyn Kennebrew and Ken Brooker Langston. Ex-officio trustees are: Sharon E. Watkins, Ronald Degges and Timothy James.
GREENWOOD CEMETERY:

The Greenwood Cemetery of Nashville, Inc. is a nonprofit corporation organized to manage the Greenwood Cemeteries, which are owned by the National Christian Missionary Convention. Under the able leadership of General Manager, Dwayne Bell the cemetery has grown and become more attractive to the citizens of Nashville. The cemetery operates on three sites and efforts are being made to make these settings beautiful and serene, for families to regard these grounds as a comfortable final resting place for loved ones.

Members of the Greenwood Cemetery Board of Directors are: William L. Lee, Chairman; Freddie Lawton, Vice Chairman; Juanita Greene, Treasurer; John Foulkes, Investment Comm. Chair; Dale Braxton, Patricia Penelton, John Tiggle, Beverly Dickason, Jesse Jackson, Ahmed White, Norman Reed and Marvin Owens. Ex-officio officers: Timothy James, Corporate Secretary; Dwayne Bell, General Manager.
National City Christian Church was created to live out Alexander Campbell’s vision to uphold a momentous church facility in the city known for its national and world leaders so that the Gospel of Jesus Christ might be proclaimed. National City Christian Church Foundation is honored to be one of the recognized organizations of the Christian Church (Disciples of Christ) in the United States and Canada. The Foundation holds in trust the ownership of the church property and its facilities on behalf of the wider church. It is led by a national Board of Trustees and reports to the General Assembly. The Foundation is yoked in partnership with the congregation of National City Christian Church to provide a national facility for worship, study, ministry, and mission in the U.S. capital.

National City Christian Church Foundation exists for the purpose of maintaining the financial and physical assets of the Foundation so that the congregations and/or wider ministries of the Christian Church (Disciples of Christ) may pursue mission at 5 Thomas Circle. In order to accomplish this, the Foundation shall: preserve and grow the endowment; manage its facilities and property to maximize its use by tenants whose purposes are consistent with the values of the Foundation and its donors; and maintain the facilities in a manner that protects the Foundation’s assets and honors perpetual care agreements.

Richard L. Hamm leads the Foundation as the chairperson of the Board of Trustees. For Dr. Hamm’s institutional knowledge and bold leadership, the Foundation is very grateful. National City Christian Church is appreciative and truly humbled by the remarkable leadership and generous support of the Foundation trustees, congregational leadership, and Disciples from around the world.

The National City Christian Church Foundation, in partnership with the congregation, launched a two-year capital campaign called “Renew and Transform” with the purpose of addressing deferred maintenance and repairs to the facilities. The goal of $800,000 was overwhelming supported and presently $1,025,134 has been raised. The following projects were completed: boiler replacement, Beasley Building roof replacement, air
conditioning repair, security entry system installation, carpet for the Sanctuary and the Beasley Building, courtyard pavers replacement, courtyard fountain repair, portico railings replacement, flat roof of the Sanctuary repair, exterior Sanctuary doors restoration, and the front steps received some much-needed repair to its damaged limestone. The Foundation is grateful to the capital campaign leadership team led by chairperson Kathleen Burger Gerada and consultant James Powell. In conjunction with the capital campaign, the Foundation relaunched the Ambassador program led by Thomas and Kay Jewell of Oklahoma. The 12 Ambassadors have been commissioned to share with other Disciples information about this unique national witness in the U.S. capital.

Presently the Board of Trustees is in the midst of a discernment process concerning the 63-year-old education building that was formerly occupied by a public charter school. The Board is presently working with a developer and hopes to complete the sale in 2017.

The Foundation is grateful to Senior Minister Stephen W. Gentle, the staff, and congregational leadership that is engaged in ministry and mission in the Washington, D.C. area. The congregation has completed its five-year strategic plan. In the last five years, 110 new members have joined the congregation. Over 550 new individuals have come to one of the worship services for the very first time, with a majority of those guests returning for worship. A Disciples 101 class was launched for new members, along with the classes called Spiritual Practices 101 and Disciples Church History 101. Significant connections were made each week with young professionals, persons within the LGBT communities, and multicultural families – the congregation’s three top demographics for outreach. The new congregational bylaws are in place as it right-sized the congregational governance board and established the ministry partnership for coordinated congregational program planning. Many lay persons have invested themselves in the volunteerism of the congregation, donating significant portions of their time to staffing the front desk, the food pantry, yard work and gardening, cleaning the sanctuary, counting money and maintaining financial records, development work, and hospitality at music events, to name just a few areas.

In addition, the facilities of National City Christian Church continued to be a gathering place in the U.S. capital for Disciples of Christ and ecumenical partners. Some gatherings and events in the past two years have included:

- Higher Education and Leadership Ministries (HELM) Fellows annual training; Disciples Home Missions Board of Directors meeting; United Nations Youth Conference of the Ohio region, Moral Revival Poor People’s Campaign teach-in led by William J. Barber II

- Partnering with the Christian Church Capital Area, National City hosted a region-wide leadership training event called “Salt and Light” and the 2017 Rev. Dr. Martin Luther King Jr. worship service with CTS Professor Frank Thomas preaching.

- Hundreds of young people “bunked” down at National City to experience a life-changing trip to Washington, D.C., including 475 youth from the summer program called Team Effort, the Christian Church in Kansas, the University of Massachusetts spring break, First Christian Church of Salem, Pfeiffer University fall break, Trinity United Methodist Church, and Howard University.

- Offices and meeting spaces are provided by the Foundation for Disciples Center for Public Witness, Disciples Home Missions’ Refugee and Immigration Ministries, and the Ecumenical Poverty Initiative. The Oscar Haynes exhibit of the Disciples of Christ Historical Society will be dedicated in November, 2017, as a display that is shared between National City and the Disciples of Christ Historical Society, Bethany, West Virginia.

- National City hosted several musical events, including weekly Friday organ concerts for the community and quarterly two-day Heritage Festival choral adjudication events for high school groups from across the U.S. Music groups from around the District also performed in the sanctuary: the 120-voice Congressional Chorus, Washington Sinfonietta, Fessenden Chamber Ensemble, Heritage Signature Chorale, Thomas Circle Singers, and the newly formed National Children’s Chorus, which is also housed at National City.

- National City opened its doors to share with many of its neighbors: 10,000 bags of food were distributed to those who were hungry; hundreds of persons were welcomed with hospitality and face-painting at the church booth at Capital Pride; and many neighborhood pet owners and their canine companions joined in the annual blessing of the animals on the portico steps. Several of National City’s unique ministries continued to thrive and grow, including the Hispanic congregation, the young adult ministry (YADA), the LGBTQ Fellowship, and the community children’s playgroup.
- Minister of Music J. Michael McMahon prepared worship materials for the Sunday before the 2017 U.S. Presidential Inauguration and were made available to Disciples congregations and ecumenical partners for their worship experiences in January.

- Church Historian Peter M. Morgan and Videographer John Scott Williams created a four-part educational DVD on the history of National City Christian Church in the context of the Stone-Campbell movement. Copies of the DVD may be obtained by contacting Office Manager Colleen Walsh at cwalsh@nationalcitycc.org.

As a multiracial/multicultural, bilingual, open and affirming congregation, National City Christian Church enjoys welcoming and worshiping with Disciples from all around the world every Sunday. National City is your church in the U.S. capital. Tours of these facilities are available during the week upon request. All are invited to learn more about this unique Disciples witness by browsing to www.nationalcitycc.org or visiting in person your Disciples facility in the U.S. capital.
Reconciliation Ministry – 2016 General Board Report

April G. Johnson
Minister of Reconciliation

Mission Statement: Reconciliation Ministry advances the Christian Church (Disciples of Christ)’s journey toward wholeness by empowering each expression of the Church to implement structural change to address historic fractures caused by racism and the systems that perpetuate it.

Context:

The United States continues to grapple with the tragic killings of unarmed men of color by police officers since our last reporting period in 2015. As well, the end of this year was marked by divisive rhetoric during the 2016 election cycle effecting an uptick in hate crimes and religious intolerance. The months of July and September of 2016 were particularly egregious due to the frequency in which events were occurring. Protesters took to the streets, again which helped raise awareness of the need for intentional and transparent efforts toward racial justice for families and the communities we serve. Disciples offered responses through statements from the College of Regional Ministers and Moderators to the Church. Reconciliation Ministry responded faithfully through the following highlights:

Ministry Highlights –

- New guidelines for grants to Reconciliation Ministry were approved and distributed via the Reconciliation Ministry web page. The changes to the guidelines include incentives for Regions with multiple congregations working together to address structural racism through community organizing are now eligible to submit proposals to General Reconciliation Ministry.
- The Minister of Reconciliation served as consultant to two Regional Boards in their efforts to draft resolutions that called for Anti-Racism training as a requirement for clergy standing as well as promote regional leadership participation in the regularized anti-racism training events. Both, Georgia and Indiana Regions approved their resolutions.
- In collaboration with ministry partners of Week of Compassion, National Benevolent Association and Disciple Justice Action Network, Reconciliation Ministry accompanied the Regions of North Carolina and Oklahoma in their responses to the recent shooting deaths and associated demonstrations to listen
as well as to provide pastoral and mental health presence in Charlotte, North Carolina and Tulsa, Oklahoma.

- Final recommendations from the Task Force on Eliminating Racist Language from Governing Documents were received in April of this year. The findings of the Task Force rendered the conclusion that the language used in our documents was not overtly racist or exclusionary. When viewed as behavioral documents, however, evidence of perpetuating racism became evident. From the recommendation document: “Most importantly, it is important to remember that our choices as a church are not between being racist and being non-racist. On their face, our foundational documents do not by and large include explicit and obvious racism. Our choices are between being racist and being anti-racist. Insofar as our documents are not explicit in their commitment to anti-racism, they uphold racism (race prejudice + misuse of power by systems and institutions). Insofar as our documents center whiteness or treat whiteness as normative and treat communities of color as additional to the rest of the church, they uphold racism. Insofar as our documents are not explicit in their accountability to anti-racist communities of color, they uphold racism. As a church committed to serving all of God’s children, this is the project our task force set out to address.”

- Training in the introduction and the analysis of racism continues to increase in capacity and demand. As the Church navigates significant transition in Executive leadership in the College as well as the General Cabinet, new trainers have been recruited and cultivated in the regions of Pacific Southwest as well as Oregon and Southwest Idaho. To meet the continual needs for contextualization as well as increased Regional needs for leader development, our Core Trainers have shifted their roles to coaching and training new facilitators of the one-day introductory module of anti-racism training.

January 2017
The United Christian Missionary Society continued to furnish financial support for the Division of Homeland Ministries, dba Disciples Home Missions (DHM), and the Division of Overseas Ministries (DOM), by investing and managing its endowment and permanent funds for the benefit of the two Divisions.

During 2016, there was no gift annuity released. There was no life income agreement income to report. When gift annuities or life income agreements are released, the funds are either distributed outright to DHM and DOM or added to the permanent endowments of the Society depending on the beneficiary designation. The Society did not receive any restricted bequests.

The Society continued to be involved with ethical issues which related to its investments and was active with the Interfaith Center for Corporate Responsibility (ICCR). ICCR is an ecumenical organization of 17 Protestant denominations and approximately 200 Roman Catholic orders which cooperate concerning ethical and social concerns as expressed by actions of the Christian Church (Disciples of Christ).

The Society, which has eight trustees and four officers, has no active employees. Beginning in 1993, the Society contracted with the Christian Church Foundation, Inc. to perform the treasury services for the Society. The current officers of the Society are as follows: Julia Brown Karimu, President; Ronald J. Degges, Vice President; Kathy Watts, Corporate Secretary, and Lonna Owens, Treasurer. Four trustees are nominated by each of the two Divisions served by the Society. They are elected by the General Board of the church and serve a term of four years. Their responsibilities are to oversee and determine policies concerning the investments of assets owned by the Society. The protection as well as the income realized from these assets is of paramount concern for the trustees. Their invaluable service is recognized and this report is submitted on their behalf.

The Society distributed the following from the investment pool in 2015:
DHM - $674,139; DOM - $953,277; other entities - $53,872.

The Society distributed the following from the investment pool in 2016:
DHM - $725,604; DOM - $1,024,104; other entities - $57,924.
WEEK OF COMPASSION COMMITTEE
Judith Frost, Co-Chair
Cindy Kim-Hengst, Co-Chair
Vy Nguyen, Executive Director
P.O. Box 1986, Indianapolis, IN 46206
317-713-2442
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Week of Compassion—the relief, refugee, and development mission fund of the Christian Church (Disciples of Christ)—continues to serve and respond faithfully to human need and suffering in North America and around the world. By offering hope, compassion, and healing to individuals and communities in need on behalf of the entire church, Week of Compassion’s ministry is one of the expressions of wholeness in a fragmented world.

Through Week of Compassion, the church is present with families and communities when they are affected by natural or human made disasters. Many of these disasters range in scale, from small floods to an entire country devastated by a major hurricane, such as we saw in Haiti last year. No matter what the disaster is and no matter which communities are affected, Week of Compassion is well positioned to respond quickly and compassionately through our church and ecumenical partners to meet the immediate and long-term needs of the people and their communities.

In recent years, we have witnessed unprecedented levels of global displacement generating more frequent and drastic crises, especially as the civil war in Syria continues to worsen. In this past year alone, the world witnessed the tremendous rise in the global migration and refugee crisis, where the number of displaced people worldwide in 2016 reached the highest level in human history, surpassing the number of displaced people after World War II. The international community’s response is becoming increasingly inadequate, as there does not seem to be a foreseeable end in sight to these conflicts and wars. The crises we face today represent a challenge to both the human rights of displaced people, migrants and refugees, and to international norms and standards. As such, Week of Compassion focused our tremendous resources on three geographical areas of refugee conflict in 2016: The Middle East, especially inside Syria and the surrounding refugee camps in Jordan, Iraq, and Syria; Tanzania, where Burundian refugees are fleeing conflict and facing increasingly dire living conditions due to inadequate facilities to host the refugee families; and Eastern Europe, through which refugees from the Middle East are migrating. Together with Global Ministries and Disciples Home Mission’s Refugee and Immigration Ministries, and our partners at Church World Service and ACT Alliance, we have prioritized our efforts to reduce vulnerability at all stages of movement, including emigration from a conflict area, entry into asylum countries and resettlement in safe countries.

While migration is not a new occurrence in the world, at this particular moment in time more people than ever before are leaving their homes under severe circumstances, compelled by the destruction and severity of drought, floods, famine, and extreme violence. All hoping to find refuge elsewhere. As Christians, our calling has always
been to welcome strangers and to offer a place of refuge and a safe haven. Week of Compassion accompanies many of our displaced sisters and brothers through our partners for the long journey.

In North America, many floods and storms affected communities across the United States and Canada. In May of 2016, a wildfire began southwest of Fort McMurray, Alberta, Canada, and destroyed close to 2,500 homes and buildings, forcing the largest wildfire evacuation in Alberta’s history. Week of Compassion partnered with the United Church of Canada to meet the long-term recovery needs for individuals and families impacted by the wildfire.

Week of Compassion was also present in Louisiana, West Virginia, the Carolinas, and many other communities when major floods took place this past year. We continue to work with local congregations to provide solidarity grants to families impacted by the floods and remain partnered with Disciples Volunteering at Disciples Home Missions for long term recovery efforts. By working with Church of the Brethren, we are also able to provide spiritual and emotional support to children through the Children Disaster’s Services. In addition, we continue to work closely with the United Church of Christ and the Church of the Brethren to support the Disciples Response Support Initiative (DRSI) to assist local communities in holistic recovery after a disaster. The DRSI models support, mentor, and encourage the development of local Long Term Recovery Groups through the sustained on-site presence of a Disaster Recovery Support Team (DRST), consisting of a Case Management Specialist, a Volunteer Construction Specialist, and a LTRG Group Formation Specialist.

Week of Compassion is committed to walking with communities through sustainable development programs to help communities become resilient and sustainable. Our partner at Prosperity Catalyst has been implementing income-generating business for women in Haiti, and particularly in Iraq where the cultural tradition does not allow women to work. These businesses, such as bread baking and high-end candle making, are a way to help women support their families and community, giving them more protection and a powerful voice within their daily living to make impactful change.

As of the end of November 2016, Week of Compassion’s undesignated giving totaled $1,725,061—a slight increase of 0.3% from the prior year. Designated giving remained strong at $540,237—an increase of 23.8% from prior year. Income from Week of Compassion’s endowment program and other funds in the Christian Church Foundation equaled $116,847 at the end of November 2016, an increase from $87,692 from November 2015.

Week of Compassion is able to respond locally and globally on behalf of the Christian Church (Disciples of Christ) in the United States and Canada because of the generous support that comes from our congregations and individuals. Such generosity puts our compassion into action throughout the year around the globe. As we work together through this life-saving ministry, we serve as a vital, visible sign of our witness to Christ in the world, so that we can bring healing, reconciliation, and wholeness in a fragmented world.
WORLD CONVENTION
(CHRISTIAN - CHURCHES OF CHRIST - DISCIPLES OF CHRIST)

Gary Holloway Executive Director/General Secretary

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Home Page: http://www.worldconvention.org

2016 REPORT

In 2016, God blessed the two-fold mission of World Convention—to encourage fellowship, understanding, and common purpose within the Christian-Churches of Christ-Disciples of Christ global family of churches and to relate them to the whole Church for the sake of unity in Christ Jesus.

This two-fold global mission supports the mission of the Christian Church (Disciples of Christ) “to be and to share the Good News of Jesus Christ, witnessing, loving and serving from our doorsteps “to the ends of the earth.”

World Convention related our churches to other Christians in many ways in 2016. The most notable was participation in Joint Catholic-Lutheran Commemoration of the Reformation, held in Lund, Sweden on October 31. This joint worship service begins a year of remembrance leading to the 500th Anniversary of the Reformation on October 31, 2017. In this anniversary year, Catholics and Lutherans hope this common commemoration under the theme of “From Conflict to Communion” will “affirm the common conviction that there is more that unites than that which divides us.”

World Convention represented the Stone-Campbell Movement at this historic service since its theme of Christian unity is at the heart of the mission statement of World Convention:

In Christ, all are reconciled to God and to each other, and in the Spirit, God calls us to proclaim this good news throughout the world. World Convention (Christian-Churches of Christ-Disciples of Christ) embodies and encourages fellowship, understanding, and common purpose within this global family of churches and relates them to the whole Church for the sake of unity in Christ Jesus.

In relating World Convention to the whole Church at the Lund meeting, we also were living out our heritage as Stone-Campbell Christians, since both Campbell and Stone saw their work as continuing and enhancing the Reformation with its emphasis on Scripture. They also often spoke of their work as “catholic,” that is, reflecting what the whole church has always believed.
For more on the meeting in Lund, see https://www.lutheranworld.org/news/press-release-rediscovering-who-we-are-christ or https://www.youtube.com/watch?v=plkK6zNHP_0

However, most of the work of World Convention in 2016 was in encouraging fellowship, understanding, and common purpose within the Christian-Churches of Christ-Disciples of Christ global family of churches, connecting these churches everywhere every day.

Every few years World Convention holds a Global Gathering. Gatherings bring together people from the ‘Stone-Campbell’ family of Churches (Christian – Churches of Christ – Disciples) from around the world. The Gatherings focus on meaningful worship (including outstanding preaching and inspirational music), learning (with study of significant themes), contemporary evangelism (Bader Lectures) and global fellowship. Our New Delhi Gathering, January 12-15, 2017, will be our first in Asia. In 2016, much of the work of World Convention was in preparing for the Gathering in India.

The General Board has reviewed GA-1701 from the General Assembly of the Christian Church (Disciples of Christ) Including the Office of General Minister and President. The report is submitted to the General Assembly for presentation and discussion. No action is required. (Discussion time: 12 minutes)
I. Mission:
The Central Pastoral Office for Hispanic Ministries' (CPOHM) mission is threefold: to offer pastoral care to Hispanic ministers and congregations; to advice and counsel the different manifestations of our denomination about Hispanic Ministries; and to be an advocate for Hispanic people, congregations and their issues.

The Board of National Hispanic Ministries approved three focus areas and a new identity statement at the 2016 board meeting. The focus areas are: IDENTITY, RESOURCES and CONNECTION.

Identity Statement
We, the Obra Hispana, belong to Jesus as one family, sharing our resources to grow together through our relationships.

An initiative to address these focus areas throughout 2017 has been adopted and will utilize social media, gatherings within the Hispanic Conventions and other event opportunities to share the message and increase awareness. The initiative is #laObraNOW.

II. Personnel
The CPOHM currently has two persons on staff: the National Pastor and an Administrative Assistant to assist, communicate, organize, and manage finances and programs to more than 170 Hispanic churches.

III. Members of the Pastoral Commission for Hispanic Ministries (2015-16)
The members of the Pastoral Commission for Hispanic Ministries are:

Joel Saucedo  
Moderator, National Hispanic and Bilingual Fellowship (NHBF)

Alicia Rodriguez  
Representative, SE Convention

Servando Perález  
Past Moderator, NHBF

Rosy Ricart  
Moderator, MW Convention

Sammy Ramírez  
Moderator Elect, NHBF

William Almodóvar  
Representative, MW Convention

Bere Gil-Soto  
First Vice-Moderator, NHBF

Myriam Soto  
Moderator AZ Convention

Lorna Hernández  
Secretary, NHBF

Aurelio Lopez  
Representative AZ Convention

Milly Semprit  
Sub-Secretary, NHBF

Delmy Amaya  
Moderator Pacific Convention

Soriliz Rodríguez  
Representative at Large
Pres. Nat. Hispanic Women Ministry

Pedro Valladarez  
Representative Pacific Convention

David Cortés  
Representative at Large
Search Committee Chair

Servando Peralez  
Moderator SW Convention

Vilson Hurtado  
Moderator, SE Convention

Irene Escamilla  
Representative SW Convention
IV. Theological Education

1. CPOHM, in partnership with Lexington Theological Seminary, offered the Certificate in Hispanic Ministries Program from May 23-27, 2016. This program provides theological, biblical and ministerial training to men and women for leadership in Spanish speaking congregations. Courses in this program examine the 16 competencies as required by the Christian Church (Disciples of Christ) as submitted by the GCOM. Over the duration of four consecutive summers to accommodate busy schedules, students will attend a five-day intensive training each year at Lexington Theological Seminary in Lexington, KY. Each course will be offered in Spanish, and students who successfully complete all 12 courses will earn a Certificate in Hispanic Ministries or CEU credit. While 2016 was the pilot of this program, 42 pastors and lay leaders from across the life of the Obra Hispana took the program to capacity, creating the need for a waiting list. This speaks to the desire of the Spanish speaking community to enhance ministry through theological education and reminds us of the scarcity of this valuable resource for the whole church. The following program was provided in 2016:
   A. An Introduction to the Old Testament – Dr. Samuel Pagán
   B. Preaching – Rev. Dr. Pablo A. Jiménez
   C. Creative Worship – Pastor Liza Miranda

Director of Certificate in Hispanic Ministries: Dr. Pablo A. Jiménez
Promotion and Marketing: Rev. Vilson Hurtado, Moderator Southeast Hispanic Convention

Due to the high demand for the program, the capacity has increased to 70 students for the program to be offered June 5-9, 2017. The following program will be provided in 2017:
   A. Theology- Dr. Lester McGrath
   B. Evangelism & Mission- Rev. Eliezer Ronda
   C. New Testament- Dr. Pablo Jiménez

2. The Southwest Hispanic Convention, with seed money from Brite offered a Summer Program. The following classes were offered on June 6-10, 2016:
   A. Mission and Vision – Dr. Carlos Cardoza
   B. Christian Ethics: Dr. Hugo Magallanes
   C. Counseling and Pastoral Care – Rev. Dr. Luis Bernard
   D. Disciples History – Dr. Carmelo Álvarez

3. The Certificate of Ministry Program (CMS) is another program joint effort with Disciples Seminary Foundation in Los Angeles and San Diego, California, offered in Spanish for the Commissioned Hispanic Pastors and Lay Leaders. Rev. Xosé Escamilla is the Director of the program.

The Certificate of Ministerial Studies (“CMS”) is designed for adults who are interested in an introduction to the kind of studies found in seminary and is for the purpose of completing the educational requirements for licensed or commissioned ministry, learning more about advanced theological education, enrichment for lay leaders, or any combination of reasons. CMS is a unique program focused on contextual learning for ministry today. Part of the richness of the CMS is that individuals bring their personal experiences and/or professional considerations to the program. The purpose of CMS is, above all, to give its participants a basic theological framework for evaluating and developing knowledge for ministry and at the same time consider the contributions and knowledge that each person brings to the program. In 2016, approximately 30 students participated in the program.
We continue to seek out help from our Disciples partners in mission, envisioning the future of theological education in new and innovative ways for the Obra Hispana.

4. CPOHM is committed to support M.Div. seminarians through scholarships. CPOHM provided $2,018 in scholarship support to 6 seminarians in 2016. Each seminarian under the care of a Commission on Ministry is granted +/- $40.00 per credit hour in an ATS Seminary as budget conditions permit. There are presently 7 Hispanic Seminarians studying in Disciples Seminaries and other ATS Seminaries where there is no Disciples Seminary presence.

The fruit of the emphasis on theological education is demonstrated in better equipped leaders for the local congregation. In the second half of 2016 alone, 4 Latino/a clergy were ordained, three of which are women. Additionally, in the first half of 2017, 3 additional Latina clergy women will be ordained, with at least two additional in fall of 2017.

V. The CPOHM & the Church-at-Large

CPOHM supported and continues to support the goals and vision of our Church in the following:

1. Mission First: CPOHM coordinated with the Hispanic Conventions to hold Mission Gatherings in each of the geographical areas. Gatherings were facilitated and offered in Spanish and/or a bilingual setting ensuring the voice of the Hispanic community was represented in this vital process for the future of our church.

2. Pro-Reconciliation: The National Pastor is part of the Reconciliation Commission. Collaboration with the Reconciliation Ministry, five bilingual (Spanish/English) individual have been identified to receive anti-racism trainer training, increasing the opportunity for the Spanish speaking community to engage in rich and in-depth discussion around racism and create systemic change through increased awareness. This will additionally facilitate anti-racism training requirement for Spanish speaking clergy who are within regions that are unable to provide this resource. CPOHM has submit a proposal to the Reconciliation Ministry Commission to further this vital work across the life of the Obra Hispana.

3. Immigration: The CPOHM recognizes the present times of unprecedented negative rhetoric against immigrant groups, documented and undocumented, produce fear, anxiety and uncertainty for a large number of Spanish speaking congregations and pastors. CPOHM is committed to building solidarity throughout the church and to provide support, resources, and protection and response models for immigrants and immigrant families facing separation due to deportation or detention. Partnership with the Refugee and Immigration Ministries and with Disciples Legal Counsel continue to empower and educate the Spanish speaking community and beyond to create safety nets for those in need. We denounce any administrative or congressional action that perpetuates the oppression and marginalization of undocumented immigrants and are committed to seek justice through advocacy and education.

4. New Church: CPOHM supports the growing number of Hispanic new congregations and networking with New Church Ministries, supporting leadership academy and other efforts. Increased relationship with the College of Regional Ministers continues to foster a spirit of collaboration when working with new church development. The CPOHM emphasizes the importance of partnership in supporting new church starts into relationship with the convención, region and Obra Hispana.

5. Transforming congregations: The different educational ventures of the CPOHM seek to empower and transform our existing congregations, particularly by helping our ministers to be better pastoral leaders. Increased access to training and resources in Spanish will continue to enhance the life of the church.

6. Forming and reforming leadership: CPOHM continues its emphasis on leadership development. CPOHM also organizes and resources ministerial retreats, workshops and assemblies for Latino and Latina ministers. Many of these workshops and seminars take place during Hispanic Convention Assemblies and others during pastoral visits from the National Pastor where some Hispanic churches gather for a Saturday Workshop. Additionally, support to local congregations who are experiencing difficulty has increased, and is a sign of the effects of a changing climate in which we live. Training and resourcing has increased in the areas of immigration and church administration.

7. The Hispanic Assembly at Central Christian Church in Coral Gables, FL during July 14-16, 2016 was a success and for the first time in many years produced income for the CPOHM. The Assembly celebrated the ministry of the Rev. Dr. Huberto Pimentel for his 10 years of service to the Obra Hispana as National Pastor and witnessed the transition to leadership under an interim National Pastor, Lori Tapia, for a period of two years. The Rev. William Almodóvar served as the Interim National Hispanic
Pastor from May 1st through July 16th, 2016 during the transition and the CPOHM is grateful for his leadership during this time.

8. CPOHM is proud to be part of the Christian Churches Together (COCU) named Latino COCU. These are Executive Hispanic leaders from the Historical churches, Pentecostal churches, Catholic, Charismatic, and Independent Pentecostal leaders who gather to discuss issues of unity, immigration, younger generations, and poverty (Bread of the World is included). While the gathering in January 2017 was cancelled at the last minute, the work of this group to address the needs and fears of the undocumented immigrant community is moving forward with a plan for education, protection and advocacy.

9. CPOHM strives to support clergy and pastors from the Spanish speaking community called by a congregation and has been working to build partnership at the regional level to accompany these minister through the process. This includes working with Search and Call to support ordained and commissioned ministers to better utilize this system, increasing the quality of applicants as access to background checks is available. Present efforts to provide access to the Search and Call system in Spanish in underway.

VI. Financial Statements

CPOHM finances are administered by the OGMP’s Finance Department. Presently the CPOHM is experiencing an increase in giving, and the Board of Hispanic Ministries has approved the investment of funds for a period of 3 years with Church Extension Fund.

VII. Conclusion

While CPOHM has undergone a transition in leadership, a solid and healthy leadership team is committed to moving the Obra Hispana into a new era that empowers, equips and connects the Hispanic community to each other and to the greater church. We understand our vital contribution to the life of the Christian Church (Disciples of Christ) and are committed to working to increase communication and connectivity within all expressions of the church.

In times of uncertainty as our country experiences a shift in leadership, it is necessary, now more than ever, for the Church to stand together in solidarity and as a voice for justice, equality and dignity for all people. The CPOHM is committed to remain an active and engaged partner and collaborator, listening and responding to the call of those in fear and pain, afflicted and oppressed, marginalized and overlooked, documented and undocumented; and to work together to share the love of Christ for all those in need. Somos Uno in the movement for wholeness in a fragmented world.

The General Board has reviewed GA-1702 from the Central Pastoral Office for Hispanic Ministries. The report is submitted to the General Assembly for presentation and discussion. No action is required. (Discussion time: 12 minutes)
You want to change the world. So do we.

CBP’s mission is to publish resources inviting all people into deeper relationship with God, equipping them as disciples of Jesus Christ, and sending them into ministries as the Holy Spirit calls them. Every resource we offer and everything we do is part of our effort to live into God’s invitation.

We see religion and faith evolving and embrace the possibilities. We hope for a church that is vibrant and energizing, a worldwide force for justice, peace, and interfaith cooperation. We dream of a church where all faith-seekers are welcome regardless of their God-given uniqueness or how they view a loving, compassionate God. We have a vision of a church that unites instead of divides, that loves instead of discriminates, that sees every living person and everything we can see in our vast universe as a gift from God.

CBP has the vision to partner with the prophets of the 21st century, and together we will proclaim a message of love and acceptance to a broken world desperate for good news. Through our books and resources, CBP confronts racism, violence, homophobia, sexism, income inequality, church hurt, mental illness, and many other issues that plague our world. Ministry professionals find inspiration and affirmation in our books, and lay leaders explore their own unique and diverse calls to ministry. Congregations find creative ways to change their ministry to fit their neighborhoods and our culture or to reach out to those on society’s margins. Our InsideOut camp curriculum reaches thousands of youth from many different faith traditions each summer.

Offering the Chalice Press, CBP, TCP Books, and Lucas Park Books imprints, the Christian Board of Publication does not receive support from Disciples Mission Fund. We operate almost entirely on the sales of products and services we develop.

– Brad Lyons, President and Publisher


Religion and Culture
Ferguson and Faith: Sparking Leadership and Awakening Community (Leah Gunning Francis)
Organizing Church: Grassroots Practices for Embodying Change in Your Congregation, Your Community, and Our World (Tim Conder & Dan Rhodes)
Preaching in the Era of Trump (O. Wesley Allen Jr.)
Stakes Is High: Race, Faith, and Hope for America (Michael W. Waters)
Native Americans, The Mainline Church, and the Quest for Interracial Justice  
(David Phillips Hansen)  
Nobody Cries When We Die: God, Community, and Surviving to Adulthood  
(Patrick Reyes)  
If Eve Only Knew: Freeing Yourself from Biblical Womanhood and Becoming All  
God Means for You to Be (Melanie Springer Mock & Kendra Weddle Irons)  
Unified We Are a Force: How Faith and Labor can Overcome America’s  
Inequalities (Jorge Rieger & Rosemarie Henkel-Rieger)  
Liberating Sexuality: Justice Between the Sheets (Miguel A. De La Torre)  
Towards the “Other America”: Anti-Racist Resources for White People Taking  
Action for Black Lives Matter (Chris Crass)  

Spiritual Formation and Faith Practices  
Better: Waking Up to Who We Could Be (Melvin Bray)  
Relig-ish: Soulful Living in a Spiritual-But-Not-Religious World (Rachelle Mee-Chapman)  
Sacred Wounds: A Path to Healing from Spiritual Trauma (Teresa B. Pasquale)  
Newsworthly: Nine Ways to Live the Good News Now (Chris Altrock)  
Coloring Lent: An Adult Coloring Book for the Journey to Resurrection (Jesse  
Turri, Natalie Turri, & Christopher Rodkey)  
Fellowship of Prayer 2016 Lenten Devotional (Sarah Griffith Lund)  
Fellowship of Prayer: 2017 Lenten Devotional (Sharon Watkins & Rick Lowery)  
Partners in Prayer: Advent 2015 (The Young Clergy Women Project)  
Partners in Prayer: Advent 2016 (The Forum for Theological Exploration)  

Family and Faith  
Birthed: Finding Grace through Infertility (Elizabeth Hagan)  
Available Hope: Parenting, Faith, and a Terrifying World (Julie E. Richardson)  
Faithful Families: Creating Sacred Moments at Home (Traci Smith)  

Disciples Identity  
Journey to Wholeness: A History of Black Disciples of Christ in the Mission of the  
Christian Church (Brenda M. Cardwell & William K. Fox, Sr.)  
Annual Planning Guide & Calendar 2016-2017  
Annual Planning Guide & Calendar 2017-2018  

Congregational Life and Mission  
Community of Prayer Stewardship Devotional (Bruce Barkhauer)  
Organic Student Ministry: Trash the Pre-Packaged Programs and Transform Your  
Youth Group (Stephen Ingram)  
Tactful Advice for Calling Your Next Pastor (Gary Straub)  
Reaching People under 30 while Keeping People over 60 (Edward H. Hammett)  
Holy Currency Exchange: 101 Stories, Songs, Actions and Visions for Missional  
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Congregational Leadership and Professional Development
Preaching Politics: Proclaiming Jesus in an Age of Money, Power, and Partisanship (Clay Stauffer)
Creation-Crisis Preaching: Ecology, Theology, and the Pulpit (Leah Schade)
Made to Lead: Empowering Women for Ministry (Nicole Massie Martin)

InsideOut Christian Camp Resources
Outdoor Ministries 2016: Fearless Faith
Outdoor Ministries 2017: Branching Out

Academic
Human Development and Faith: Life-Cycle Stages of Body, Mind, and Soul (Second Edition) (Felicity B. Kelcourse)
With Signs Following: The Life and Ministry of Charles Harrison Mason (Raynard D. Smith, editor)

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The General Board has reviewed GA-1703 from the Christian Board of Publication. The report is submitted to the General Assembly for presentation and discussion. No action is required. (Discussion time: 12 minutes)
The Christian Church Foundation ended 2016 in the strongest financial position since its inception in 1961. Assets under management broke historical records, ending the year at more than $630 million. In addition to the gains that resulted from strength in the financial markets, total assets also increased with almost $4 million in new permanent fund gifts and more than $25 million of new investments from ministry partners. The Foundation’s investment program, called the Joint Investment Trust, now manages $599 million on behalf of Disciples-related ministries and institutions.

Since its creation, the Christian Church Foundation has focused on the stewardship of accumulated resources. Our mission is to support and expand the ability of all Disciples ministries to worship, witness and serve. We do this by identifying and resourcing donors who desire to make a difference through planned gifts, and by assisting Disciples ministries to be good stewards of their gifts through sound policies and prudent investment services.

We give God thanks for this financial strength! But what does it really mean to the Christian Church (Disciples of Christ)?

**Income for Ministry**

Permanent funds and donor-advised funds, created by donors, provide a vital stream of income to Disciples Mission Fund and other donor-selected ministries – congregations, regions, etc. – and other charitable causes. These funds distributed $8 million in 2016 to general ministries, regions, congregations and other Disciple witnesses, as well as other charities selected by donors. Of that, $1 million went directly to Disciples Mission Fund, making endowment support one of the largest contributors to the church’s general mission funding system.

Through prudent investing, the income from these funds will continue to grow in perpetuity and provide ongoing and growing support for vital ministries.

**Free Services to Encourage More Giving**

Financial strength allows the Foundation to continue to offer no-charge services to help ministry partners grow their own endowment funds. Our deployed staff model allows us to build strong relationships with Disciples congregations and institutions, and the donors that support them.
Our development staff helps congregations and other partner ministries incorporate legacy giving strategies into the lives of their institutions. Covenant Christian Church, in Cary, NC, is one recent example of a congregation working to enhancing their future witness.

Congregational leaders, with guidance from our staff, have put a “Legacy Builders” program in place. Legacy Builders invites members and friends to include the church in their estate plans. Leaders are leading by example, putting their own plans in place, and then inviting others to do likewise. At one gathering, two members, along with Pastor Chris Furr, shared why they have included the church in their legacy gift plans. Their witness was so meaningful and inspirational that others put giving plans in place so that their names could be added to the Legacy Builders list — not because they felt pressured, but because they wanted to. Foundation staff helped members think through the most appropriate giving methods for their individual situations. Those who put gift plans in place, and agree to be named, are honored by inclusion in Covenant Christian Church’s legacy society.

In less than a year, Covenant Christian Church has seen more than a dozen individuals put plans in place that will make a growing witness possible for this congregation. God is at work doing a new and powerful thing in this congregation!

Cost-Efficient Investment Power

About two-thirds of the assets held under management at the Foundation are investments that are owned by other Disciples ministries and institutions. We provide these long-term institutional investors with cost-efficient, endowment-style investment options designed to balance risk and reward. As our assets grow, we achieve cost efficiencies that improve the returns our investing partners receive. Income from assets invested through the Foundation supports the work of our many partners — making a difference in various ministries to which they have been called.

We are committed to being the best long-term investment option for Disciples-related organizations, providing those ministries access to diversified investment portfolios that benefit from investment products unavailable or cost prohibitive for any of us as single investors. We remain focused on the dual priorities of providing maximum funds for ministry while growing the invested funds to keep pace with inflation.

As a faith-based investor, the Christian Church Foundation seeks justice by engaging with companies for responsible corporate behavior. We believe that working with company management is the most effective agent for systemic change. In partnership with other faith-based investors through the Interfaith Coalition for Corporate Responsibility (ICCR), the Foundation influences change by bringing a moral voice to the boardrooms of corporations. The Foundation has a seat at the Disciples Justice
Table, and uses its influence as an investor to create change in corporate behavior on a wide range of issues, from human trafficking to water resources. As a participant in the Foundation’s long-term investment program, Disciples ministries work together toward a better and more just world.

Most recently, the Foundation has been actively supporting corporate engagement actions aimed at reducing and eliminating human trafficking and supporting food sustainability and drinkable water accessibility. The Foundation’s Board of Directors in 2016 reaffirmed its commitment to be a faith-based and values-driven investor to address social and environmental issues in the world. In partnership with the Pension Fund and Disciples Church Extension Fund, a resolution was drafted for consideration at the 2017 General Assembly.

Lasting Disciples Legacy

Because of endowments entrusted to the Foundation, the world will continue to be impacted by the Christian Church (Disciples of Christ). Permanent funds will continue to support charities that are doing the important ministries that are (and were) so important to our donors.

It isn’t just individuals who strive to leave a lasting legacy of service, however. Congregations and other ministries who make the decision to end their physical presence as a ministry are also called to continue making a difference! We work with congregations to put “legacy” plans in place - using assets accumulated over years of ministry to continue their faith-filled witness. As in our work with individuals, the causes that will benefit from these plans are the ones selected by the closing institutions.

Congregations don’t have to be closing to start a Legacy Fund! Recognizing the strain of maintaining an old building, First Christian Church in Cumberland, MD, opted to relocate to a more appropriate space. With the proceeds from their old building, they established a Legacy Fund at the Foundation. Annual distributions to their chosen ministries will make it possible for them to increase their response to needs in Cumberland and around the world.

Another example is First Christian Church of Owensboro, KY. Rebuilt after a terrible fire, the congregation used part of their insurance proceeds and other gifts to create a Legacy Fund that today provides an additional $50,000 a year to the congregation’s outreach ministries.

As church member Malcom Bryant puts it: “We walked the neighborhood, we reached out to them and we found needs we didn’t know were out there. This is a whole new layer of giving for everyone who needs help outside the church. The real effort is outside these walls.”
Thank you!

The mission the church gave us 56 years ago still drives us today. As the Foundation continues to achieve new milestones, we remain focused on that mission. We take care to insure that every initiative we undertake moves us toward fulfilling our calling to serve the church. Thank you for your partnership and we look forward to helping you and your ministry bear more fruit for God’s mission in the world.

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The General Board has reviewed GA-1704 from Christian Church Foundation. The report is submitted to the General Assembly for presentation and discussion. No action is required. (Discussion time: 12 minutes)
Disciples Church Extension Fund (DCEF) and Hope Partnership for Missional Transformation, under the umbrella of Church Extension Financial & Missional Resources (Church Extension Resources), were actively involved in 2016 in efforts to help congregations answer the all-important question, “How can our congregation thrive, so that lives inside our building and out in our community are transformed through God’s ministry and mission?”

Our ministries recognize that part of the answer to this question lies in our collaborative efforts to provide services and programs that enable congregations to view ministry through a different lens, with a focus on using building and leader resources to serve God’s people out in the world, rather than to serve expensive, over-sized and less relevant spaces and programs that get in the way of mission and ministry.

How do these services help congregations thrive and transform communities?

**Disciples Church Extension Fund**

*Disciples Church Extension Fund inspires and empowers congregations to create Holy Places where people connect with God, each other and their community.*

**Disciples Church Extension Fund** has always been about Holy Places. As the Christian Church (Disciples of Christ) ministry that provides congregations with building planning and capital funding services for their church facilities, we are
called to help congregations create, re-create, fund and use church places (conventional and otherwise, owned or not) as tools for connecting with the Holy so that they might also connect with their neighbors – both inside and outside their walls – in a partnership of love and service, witnessing to each other.

The process of arriving at a different concept of Place occurs for congregations as we help them find their “why” – Why do we exist? Why does God call us to be this particular church? Why are we in this location, in this facility, in this configuration? DCEF also helps congregations with two more BIG questions – Would anyone in our community notice or care if we ceased to exist in this place and time? If not, how should we use our people and building resources to be more relevant and connected to the community that God calls us to serve?

Two DCEF services in particular are effective in helping congregations think differently about how to answer these critical questions about Holy Places, mission and ministry:

- **Holy Places Planning** (currently under redesign) – Effective planning is essential to ensure that mission is driving the design, use, management, expenses, location, and even ownership status of our Holy Places. This service helps to ensure that a congregation’s overall facilities strategy is based primarily on using Place to build relationships and connect with God, each other and neighbor. The strategy necessarily includes a ministry plan, developed in cooperation with Hope Partnership’s Mission Pathways ministry planning service, which puts mission priorities at the center of any project to create, re-create or situate a Holy Place.

- **Capital Fundraising** – With DCEF’s counsel, a congregation generates funds for special projects or needs, using processes that involve identifying a purpose/vision that relates to a church’s ministry; clearly defining and articulating the project/need and case for support; discerning the most effective fundraising methodology and sources of revenue for the need; developing themes, timelines and goals based on capacity; determining leadership responsibilities; and more.

DCEF also offers a service designed to help congregations obtain a comprehensive assessment of their physical space, so they can make informed decisions about next steps for their Holy Place:

- **Building Evaluation** – This service sends an expert DCEF advisor or contractor with a background in facilities and construction management to assess the condition of a congregation’s facilities and to recommend a plan that addresses building condition, and maintenance issues and requirements.

In addition to these services and programs, DCEF continues to offer our traditional loan services to congregations, only now in the context of “ministry
first.” Likewise, we continue to provide Disciples individuals, churches and organizations with investment opportunities, humbled by those who want to benefit their Church as they’re providing for their families’ financial future.

Because the need to redefine and reinvent their relationship to their Holy Places is not unique to Disciples congregations, DCEF is now building and strengthening relationships with our ecumenical and para-church partners, as we all bring unique gifts to finding solutions to the building planning and funding challenges of creating Holy Places where connections to God, each other and community occur.

In 2016, DCEF, together with the church extension funds of the Evangelical Lutheran Church in America (ELCA), The Episcopal Church, Presbyterian Church USA (PCUSA), and the United Church of Christ (UCC), hosted the first “Now What? A Symposium on Repurposing Our Buildings, Our Outreach, Our Leadership.” Participants connected around the topic of building use for ministry, mission and transformational change. A second “Now What?” will be held this summer as a pre-Assembly event, providing the opportunity for more congregations to participate in an exploration of these fundamental topics. In addition, DCEF is exploring new opportunities to collaborate with para-church, nonprofit and governmental entities to create and use space that addresses senior housing and human services challenges in communities around the country.

**Hope Partnership for Missional Transformation**

*Hope Partnership empowers courageous leaders.*

Since its formation in 2012, **Hope Partnership** has been committed to empowering and preparing lay and clergy leaders to guide their congregations through transformation for the sake of God’s mission. In other words, while DCEF’s focus is on helping congregations utilize their facilities for ministry, Hope Partnership exists to empower and equip the leaders needed to help their congregations thrive so that communities can be transformed.

What does that counsel look like? In cooperation with partners such as DCEF, Regional and Area leaders, Disciples Home Missions, Higher Education and Leadership Ministries, other general ministries, and educational and ecumenical organizations, Hope Partnership delivers services, strategies and experiences that help leaders let go of old management models of leadership and disconnected ways of being church, so that God can do a new thing in and through their churches for the sake of their communities. These services include:
• **New Beginnings** – “What is God calling our congregation to do and be in this time and this place?” New Beginnings is designed to help local congregations facing sustainability challenges assess their strengths and opportunities as they seek to answer this question. The service helps a church’s leaders get on the same page regarding the need for change, so they can help their congregation visualize and set into motion a new vision for its future.

• **Mission Pathways** – Designed primarily for stable churches with engaged and capable lay and clergy leaders, Hope Partnership’s newly redesigned Mission Pathways ministry planning service helps those leaders seek answers to the questions, “Why does our church exist?” and “How are we going to accomplish our mission?” instead of the more typical questions around money and attracting members. Mission Pathways encourages congregations to enter into thoughtful conversation and to think strategically about how they transform the lives of those within their church and in the community, using the individual gifts and resources that they have in their congregation. A self-led intentional planning process, Mission Pathways guides congregational leaders through assessment of current conditions and context, community interviewing, and a retreat experience during which they create a future story that captures the congregation’s dream for its future and results in a clear action plan that puts resources to use in the right place.

• **Epiphany** – Highly customized for larger stable churches, the Epiphany process is designed to reorient leaders to new ways of leading congregations through transformation. Through onsite assessment (possibly including a DCEF-provided building evaluation), community interviewing and two retreat experiences, the Epiphany process helps leaders write a future story articulating “why” their church exists and what their congregation will look like when it transforms lives and their community. Hope Partnership then helps the congregation create their action plan reflecting the church’s new-found mission purpose, which they can then implement with the help of trained coaches.

Because the need for leader development crosses denominational lines, Hope Partnership, like DCEF, is building relationships with and offering services to our ecumenical partners, who now represent a growing portion of Hope Partnership’s services portfolio. The UCC, PCUSA and Lutheran Church Missouri Synod are already service partners, and Hope Partnership is in conversation with ELCA and The Episcopal Church about future agreements.

**New Church Ministry**

New church ministry continues to be integral to the work of Hope Partnership, because the stewardship of leaders and partnership are at the center of the Disciples new church movement. Not only very much alive, the new church movement is, in fact, in the midst of a resurgence with the formation of several
new and diverse new faith communities in 2016. Since 2001, Disciples have started 975 new and affiliating congregations, with a 60-plus percent sustainability rate. Hope Partnership continues to engage in strategic conversations with Regions and Areas, National Convocation, Central Pastoral Office for Hispanic Ministries and North American Pacific/Asian Disciples about how we can work together to accompany new churches, often through coaching, to improve that sustainability rate.

To better serve new church planters, Hope Partnership hosted its redesigned Leadership Academy in 2016, offering an even more effective approach to training and empowering new, transforming and interim leaders to lead their faith communities in mission.

Through the Pentecost Offering and other avenues, Hope Partnership continues to encourage the wider Church to become more involved in supporting courageous new church planters, whose vision and energy are so critical to the future of God’s Church. God is doing a new thing!

**Moving forward**

Whether it’s working with congregations to explore new and creative uses of Holy Places for ministry or with courageous leaders who are equipped and inspired to lead differently in this era of God’s mission, more than ever, Disciples Church Extension Fund and Hope Partnership are committed to do this ministry in **seamless partnership** with one another and our many other partners and supporters. In 2017, as always, DCEF and Hope Partnership will continue to dedicate our expertise, experience and resources to live out God’s call to help congregations thrive and transform communities.

**INSURANCE BOARD**

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I am pleased to share with you the exciting work of the Insurance Board in the furtherance of the mission of the larger church body we serve, including the Christian Church, Disciples of Christ. As an ecumenical ministry partner, the Insurance Board provides an extensive property and liability insurance and risk management program to, currently, four denominations of churches including:
• United Church of Christ - (1981, incorporated in 1985)
• Christian Church (Disciples of Christ) - (1989)
• Presbyterian Church (U.S.A.) - (2009)
• Alliance of Baptists – (2016)

Now starting our 32nd year, one of the most unique aspects of our program is that we are a 501(c)(3) organization. Governed by a 21 seat board, our directors include both laity and clergy, and its composition is representative of the denominations we serve. This is specifically intended to afford advocacy on behalf of each of the denominations in our program. Our board is ethnically diverse, bringing expertise from a number of disciplines such as ministry, finance, insurance, legal, loss control, consulting, and others. Our staff composition demonstrates that diversity, equity, and inclusion are fundamental considerations in our focus to mirror the values that our partner denominations consider immutable. We strive for equity through our hiring with 65% of our staff being female (where 2 of our 4 executives are women), and 26% of our staff representing minority groups (where 3 are in senior leadership positions). Current Christian Church (Disciples of Christ) board members include Rev. Dr. Bill Edwards (Regional Pastor and President, Christian Church in Ohio), Duncan Draper (CFO, Disciples Pension Fund), and Erick “Rick” Reisinger (CEO, Disciples Church Extension Fund).

Although 2016 will go down as our worst property loss year on record, the strength of our balance sheet means that the average impact to Insurance Board participants in 2017 will be minimal. As a not-for-profit organization, our focus is in trying to provide maximum insurance value to our participants, in a cost effective way. Collectively over 2015 and 2016, we passed on an average of 7.2% in rate decreases to our participating churches and ministries. In 2016, nearly 25% of our largest property claims were for Christian Church (Disciples of Christ) churches, despite the fact that the Christian Church represents only 14.4% of our overall churches. The largest of the claims was a roughly $3.5 million loss in the Midwest. Another included a $1.3 million fire in the Southwest. Those churches impacted had the assurance of the exceptional coverage and service afforded by the Insurance Board.

Recently, as part of our work with Gradye Parsons, the former Stated Clerk of the Presbyterian Church (U.S.A.), we developed a 24-hour Helpline to facilitate sexual abuse prevention. The Helpline is designed to provide more efficient access to resources for individuals within the Presbyterian Church (U.S.A.), and to address suspected and actual incidences of sexual abuse. The Helpline was developed in partnership with Praesidium, one of the leading firms in safety and abuse prevention resources, and is staffed with licensed social workers/counselors, backed by legal experts, who are trained in matters including mandatory reporting requirements across all 50 states. It is our hope to be able to introduce this Helpline to our other denominations, including the Christian Church (Disciples of Christ). Additionally, we provide
the following discounted services, including:

- Criminal Background Checks;
- Tuition assistance for Boundary Assistance Training;
- Electrical Inspection Assistance;
- Motor Vehicle Reports;
- Assistance building sexual abuse prevention action plans;
- Building valuation assistance

As an educational tool, we provide a quarterly newsletter for our participating churches and ministries known as *The Steward*. Each quarter, *The Steward* tackles issues uniquely facing churches and their affiliated ministries, and provides examples, lessons learned, thoughts on best practices, tips for improving risk, etc.

These are just some of the thousands of resources that we make available to our denominational members (whether or not they purchase insurance from us) through our website at [www.insuranceboard.org](http://www.insuranceboard.org).

We are privileged to be a Recognized Ministry Partner of the Christian Church (Disciples of Christ), and invite new and innovative ways in furtherance of our commitment to serving the Christian Church (Disciples of Christ) into the future.

In Christian partnership,

Timothy Harris, CPCU President & CEO Insurance Board

The General Board has reviewed GA-1705 from Church Extension Financial and Missional Resources. The report is submitted to the General Assembly for presentation and discussion. No action is required.

(Discussion time: 12 minutes)
GA-1706

COUNCIL ON CHRISTIAN UNITY
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Report to the 2017 General Board and General Assembly

For over 100 years, the Council on Christian Unity (CCU) has served as a general ministry of the church that carries the institutional memory and focus of the Disciples of Christ in seeking unity, and in resourcing and encouraging all Disciples to seek the oneness of the church and the unity, reconciliation and peace for all peoples and nations.

While the nature of the CCU’s ministry remains the same, specific works and initiatives have changed in order to respond to God’s call in varying times and spaces. Below are some highlights of the work and ministry of the CCU that were accomplished from April 2016 to January 2017, in striving to fulfill its vision of living life together in unity.

Transition in Leadership
In 2016, there was transition in the executive leadership upon the retirement of Rev. Dr. Robert K. Welsh, the sixth President of the CCU, after his 16-year faithful service to God’s church. Dr. Welsh’s ministry was celebrated at a special banquet on April 8, 2016, with his family members, friends, colleagues, and ecumenical guests including Mr. Jim Winkler of the National Council of Churches and Rev. Doug Chial and Fr. Ioan Sauca from the World Council of Churches. Rev. Seung Un (Paul) Tche was installed as the CCU’s seventh President at a service that very same day.

The seven-month overlap between Dr. Welsh and Rev. Tche has proven the importance of having this kind of transition—not only for the incoming president’s sake, but also for the sake of the entire church. This transition has definitely helped the Council to sustain the integrity of this significant ministry of the church and has assured the continuity of the ministry between the outgoing and incoming presidents. The members of the Board of Directors hope that the CCU has set a good example for other ministries in the transition of leadership within the Disciples.

Setting Overarching Directions for the Council in Responding to God’s Calls for Today
The CCU believes that our call to be a movement for unity and wholeness requires us to theologically reflect on the time and the space in which we live. Upon our reflection on today’s world, the CCU has taken two initiatives, which the Board hopes to be
overarching directions for the mission and ministry of the CCU and the Disciples of Christ.

The first initiative is, “Becoming a Just Peace-Making Church.” Without addressing issues that hinder our unity, we are unable to experience the wholeness that God has created for us. The CCU recognizes 4 major areas of injustice today that divide the church and human communities: 1) racial injustice; 2) ecological injustice; 3) economic injustice; and 4) international/intra-national injustice. The CCU urges all Disciples and ecumenical friends to work in unity to tackle these issues. The Council believes that this is the true spirit of ecumenism that we must show to the world.

The second initiative is, “Interfaith Engagement.” People in the US and Canada have observed the political rhetoric that condemns people of different faiths. The CCU urges Disciples to find the best ways to share lives together with all neighbors by actively reaching out to them.

Working in Unity with All Expressions of the Disciples for God’s Mission
The CCU’s journey with Disciples Home Missions (DHM), the Division of Overseas Ministries (DOM), and Disciples Women (DW) continues by exploring organic relationships with one another to work more closely. The overarching areas that require intentional cooperation among the 4 ministries have been identified: 1) climate change, 2) migration/refugees, 3) human trafficking and 4) interfaith relations.

Rev. Tche participated in the All Canada Convention—the Canada Regional Assembly—in Milton, NS, Canada, in August 2016, where he led a workshop on the CCU’s ministry. Rev. Tche and Rev. Jen Garbin, Regional Minister, invited Dr. Gail Allen, Ecumenical Officer of the United Church of Canada, to the assembly in hopes of deepening the understanding of each communion.

The CCU continues to provide leadership for the Mission Council. Rev. Tche was part of the session planning team for the very first Mission Council meeting in Dallas, TX, in December 2016.

The 2015 General Assembly’s resolution, GA-1524, called on the church to consider a new process that enables the Disciples to discuss important issues with one another at future General Assemblies. As a result, the Social Witness Task Force Team was formed, and Rev. Paul Tche has participated in discussions as a team member.

Rev. Tche has accepted an invitation to be a team member of Green Chalice, the Disciples’ ecological ministry. Climate change is one of the issues that the CCU currently identifies as church/community-dividing.

Seeking Deeper Ecumenical Partnerships
The National Workshops on Christian Unity (NWCU) was held in Louisville, KY, in April 2016. Rev. Tche had meetings and conversations with other denominations about whether it would be possible to create an ecumenical network of several denominations to train new and seasoned ecumenists among the Disciples.
The National Council of Churches (NCC) held two major meetings in 2016. In May 2016, at its Christian Unity Gathering, Rev. Tche had opportunities to share the CCU’s Interfaith Engagement Initiative with the Convening Table of Interfaith Relations and the Educational Convening Table.

As the General Secretary of the Disciples Ecumenical Consultative Council (DECC), a World-wide Fellowship of the Disciples Churches, Rev. Tche attended the Executive Committee meeting of the World Communion of the Reformed Churches (WCRC) in Havana, Cuba, in May 2016. It was an important meeting for the WCRC since there will be a 2017 General Council Meeting in Germany commemorating the 500th anniversary of the Protestant Reformation.

The National Stone-Campbell Dialogue Team gathered in Lexington, KY, in May 2016. The Dialogue Team attended the celebration event of the 200th anniversary of Central Christian Church (Disciples of Christ), which was established by Barton W. Stone and is regarded as the mother church by the three streams of the Stone-Campbell Movement. The new leadership team was formed for the Dialogue, and Rev. Tanya Taylor and Rev. Tche will serve on the leadership team on behalf of the Disciples. The members of the Dialogue teams from the Disciples were as follows: Rev. Dr. Newell Williams, Rev. Dr. Robert Welsh, Rev. Elizabeth King, Rev. Tanya Taylor, Rev. Ron Deggs, and Rev. Paul Tche.

The Fourth Session of the Fifth Phase of the Disciples of Christ—Roman Catholic International Commission for Dialogue took place in Calgary, AB, Canada, from June 17-22, 2016. The general theme for the present phase of dialogue is “Christians Formed and Transformed by the Eucharist.” The members from the Disciples of Christ were as follows: Rev. Dr. Newell Williams, Rev. Dr. Robert Welsh, Rev. Dr. Thomas Best, Rev. Dr. Merryl Blair, Rev. Dr. James O. Duke, Rev. Angel Luis Rivera (absent), Rev. Dr. David M. Thompson, and Rev. Paul Tche (absent).

The World Council of Churches (WCC) held its Central Committee meeting in Trondheim, Norway, in June 2016. Rev. Tche led a worship service and was fully present with Rev. Dr. Sharon E. Watkins throughout the meeting. The Central Committee is the chief governing body of the WCC until the next assembly, meeting every two years.

There were a series of meetings of the Faith and Order Commission of the WCC throughout 2016, and Dr. Kristine Culp, Dean of the Disciples Divinity House of the University of Chicago, has represented the Disciples at those meetings.

The Alliance of Baptists, which has entered into the “Ecumenical Partnership in Mission and Ministry” with the Disciples, extended its invitation to Rev. Tche to serve on the governing board. The board meeting was held in November 2017. The Alliance is an association of churches and individuals that recognizes that the freedom we know in Christ is at the center of the Gospel, and leads us to live respectfully in relation to the discernment of the individual believer in matters of his/her own faith convictions.
The ecumenical partnership between the United Church of Christ and the Disciples was strengthened through a two-day meeting in October 2016, in Indianapolis.

As the General Secretary of the DECC, Rev. Tche attended the Conference of Secretaries of Christian World Communions in Rome, Italy, in October 2016, where the secretaries of the Christian communions had a private audience with Pope Francis. Pope Francis expressed his concern for persecuted churches in the world.

The Coordinating Council of the Churches Uniting in Christ (CUIC) gathered in Dallas in October 2016, to plan the 2017 event to celebrate the CUIC’s achievements as a historic ecumenical organization in the US. During the weekend of June 4, 2017, there will be a worship service, pulpit exchanges, and a forum on racial injustice in Dallas, TX. Rev. Dr. Timothy James, Associate General Minister, and Rev. Paul Tche serve on the Coordinating Council.

For the first time, the Disciples were present at the Multiple Religious Belonging Consultation, which was organized by Seattle University, the World Council of Churches, the United Church of Canada, and the United Church of Christ. This consultation was held in October 2016, at Seattle University, and the theme was, “Charting New Frontiers: Multiple Religious Participation and the Changing Religious Landscape.” Rev. Dan Bryant, First Christian Church, Eugene, OR, and Rev. Tche attended.

**Forming New Ecumenical Relationships**
The CUIC (formerly, COCU) had been the sole ecumenical arena for the Disciples to pursue the reconciliation of the ordained ministry—often understood as a full communion relationship—with other communions. At the St. Louis Plenary in 2016, however, the 9 member churches of the CUIC concurred to give their full attention to “combating racism” in the United States, rather than to pursuing the reconciliation of the ordained ministry. This recent development with the CUIC has prompted the Disciples to pursue bi-lateral relationships with other communions, and as the ecumenical office of the Disciples, the CCU has initiated very preliminary conversations in seeking new relationships, particularly with the two denominations below.

The Christian Methodist Episcopal Church (CME) is a historic African American church established in 1870 in the South. As its name suggests, the church is in the broader context of Methodism, and thus, is led by bishops. Its ecumenical bishop, Bishop Teresa Snorton, is currently serving as the President of the CUIC. After preliminary conversations between Bishop Snorton and Rev. Tche about exploring the possibility to build a relationship between the two churches, Bishop Snorton invited a Disciples representative to the 5th Annual Unity Summit of the Christian Methodist Episcopal Church in September 2016. Rev. Dr. Timothy James, Associate General Minister, was present at the gathering on behalf of the Disciples.

The United Church of Canada, the largest protestant denomination in Canada, was inaugurated in 1925 in Toronto, Ontario, when the Methodist Church, Canada, the Congregational Union of Canada, and 70 per cent of the Presbyterian Church of Canada entered into a union. The Canadian Disciples have also been part of a so-
called “union talk” over three decades with the United Church, but the Canadian Disciples decided to remain as a distinctive community. Today, the United Church and the Canadian Disciples are forming a closer relationship in working together for ministry and mission in Canada and beyond. Recently, the United Church of Canada entered into a “full communion” relationship with the United Church of Christ, and thus, Global Ministries of the Disciples and the UCC have started working together with the Church in Mission of the United Church of Canada in mission fields. In December, 2016, the Disciples made a historic visit to the United Church of Canada office in Toronto. Rev. Dr. Sharon E. Watkins, Rev. Dr. Jen Garbin, and Rev. Paul Tche from the Disciples had a meeting with Dr. Nora Sanders, General Secretary, Rev. Dr. John Young, Dr. Gail Allen, and Rev. Alan Hall of the United Church. At this meeting, future meetings have been set for laying out a foundation of appreciation and respect for the ministries, theologies, and sacraments of the two communions.

Publications and Resourcing the Disciples
In July 2016, the DECC published a response to the recent WCC Faith and Order Commission’s theological convergence text, *The Church: Towards a Common Vision* (TCTCV). This response was prepared by theological professors and scholars, with input from representatives of various national churches of the Disciples. This document has been posted on the Council’s website.

In response to requests from the Disciples, the Council published a liturgy for an Ecumenical Prayer Service for Election Eve/Day. The Council wanted to help the Disciples and other ecumenical partners organize this type of service, and Rev. Kara Markell, Lake Washington Christian Church, Kirkland, WA, led this project.

The most important resource project of the Council is to create a Sunday School curriculum that can help the Disciples to learn about other interfaith neighbors. Rev. Dan Bryant, Frist Christian Church, Eugene, OR, has been undertaking this timely project.

The General Board has reviewed GA-1706 Council on Christian Unity. The report is submitted to the General Assembly for presentation and discussion. No action is required. (Discussion time: 12 minutes)
The Disciples of Christ Historical Society is alive and well! It just celebrated its 75th year of mission and ministry which began on the campus of Culver-Stockton College in Canton, Missouri. In 1958, the Society moved to the T.W. Phillips Memorial Building in Nashville, Tennessee where it resided until the summer of 2016. Today it sits in the historic Bethany, West Virginia area where the footsteps and hoof beats laid down by Thomas and Alexander Campbell, their families, and so many visiting religious and political dignitaries of nineteenth century U.S. walked and rode.

Within the Society’s logo is the caption The Future of History. Alexander Campbell once commented, “To aid us in looking forward, let us...look back.” Archival work is foundational to the mission of DCHS. The Society’s archival resources are largely comprised of solicited and unsolicited donations. Since the move, the Society has received significant, some rare, materials from individuals, congregations, and wider ministries of restoration churches.

Transitions

The eleven semi-trailer loads that traveled from Nashville to Bethany have long been emptied, but the materials have yet to be all unpacked. Books, journals, brochures, congregational and judicatorial records, ministerial files, portraits, artifacts, memorabilia, and other treasures of the Stone-Campbell movement are safely stored in a temperature-humidity-controlled vault or on display throughout the building. With the support of the Renner and the Phillips-Johnson families as major donors through the years, the Renner Visitor Center, adjacent to the Campbell mansion and study and across the road from the Campbell cemetery, was renovated and expanded to house the Society and its holdings. Ground breaking occurred in October of 2015, and the building dedication took place in September 2016. It was a notable achievement to complete the construction and the massive move in less than a year. The proximity to these landmark sites and agreement between Bethany College and the Historical Society enable the Society to “manage” Historic Bethany offering educational opportunities, conducting tours, and sponsoring conferences.
The dedication service was held in conjunction with the weekend regional assembly of the Christian Church in West Virginia and closed with the Kirkpatrick Lecture delivered by the Rev. Dr. D. Newell Williams, president and professor of modern and American church history at Brite Divinity School, Texas Christian University, Fort Worth. Dr. Williams’ remarks on “Stone-Campbell History: Past and Future” captured the essence of the Historical Society’s mission of protecting the past for the generations ahead.

Finances

A quiet, yet successful capital campaign over the course of two years has resulted in gifts and pledges in excess of $280,000 submitted by eighty-five individuals, families, and foundations. Some of those gifts were designated for specific rooms and projects as well as supporting the costs of construction. Among those designations were the A. Dale Fiers president’s suite and the Peter and Lynne Morgan Gathering Place – a patio for receptions and relaxing conversations. In addition, money was earmarked for a student worker endowment fund and for the purchase of archive shelving. The Rev. Dr. Peter Morgan, president emeritus of the Society, and Lynne Morgan served as campaign chairs with the (late) Rev. Dr. Harold (Hal) Watkins and Evelyn Watkins serving as honorary chairs. Begun in 2015, the campaign will run through 2018 so the goal of raising $300,000-400,000 is still within reach.

There are two major benefits of endowments and named funds of the Society held in trust by the Christian Church Foundation: protection of the assets and the potential for greater growth. By the end of 2016, these investments approached $7,000,000 with no indebtedness by the Society beyond the construction loan.

Personnel

Called out of retirement in May 2016 to be the interim executive director in a deployed capacity, the board determined that my credentials as a life member of the Society, educator, Disciples historian and author, and former seminary executive were among the skills needed to guide the final stages of the transition and prepare DCHS for its reconstructed life in its new location. Among the responsibilities assigned were to help facilitate the move in Bethany; manage the finances, which by then were stable; work with the board of directors to update the Society’s mission and structure; and rebuild relationships with Stone-Campbell heirs through interpretation and communication.

At the September 2016 board meeting, in conjunction with the dedication of the facilities, it was voted that the Society would remain a general ministry of the Christian Church (Disciples of Christ). With that critically important decision made, during this current year a search committee of the board will interview and recommend a new president, so another of my tasks is to enable a smooth leadership transition.

In August of 2016, Shelley L. Jacobs began work as archivist on a full-time basis. She came to DCHS from an affiliation with the Churches of Christ in Saskatchewan. Her master’s degree in church history from Harding University Graduate School of Religion...
focused on restoration studies. As part of her resume, she was director of the library for Western Christian College and oversaw the transition of the archives collection to the Saskatchewan Archives Board as the college closed. In 2010 Ms. Jacobs was named Historian of the Year by the Canadian Churches of Christ Historical Society.

Programs

Dr. Imbler participated in the North American Christian Convention of the Christian Church/Churches of Christ hosting an exhibit booth as well as at the Indianapolis General Assembly of the Christian Church (Disciples of Christ). During the past twelve months, he has lectured publicly, taught graduate courses, and led Sunday school classes all on Stone-Campbell themes.

Ms. Jacobs moderated a session and presented a paper at the Christian Scholars Conference held at Lipscomb University on Christian Churches and Churches of Christ in Western Canada. She also led a workshop at the Pepperdine Bible Lectures entitled “From Nashville to Bethany in 2016 (The Journey of the Disciples of Christ Historical Society’s Stone-Campbell Archives).”

Both Dr. Imbler and Ms. Jacobs have met and continue to meet with congregations, clergy groups, and educational institutions as well as hosting visitors, students, and researchers at the Society’s building and Campbell sites.

Located in the Phillips Building in Nashville was an exhibit hall specifically honoring Oscar Haynes. Mr. Haynes was a noted African-American businessman, Disciples church leader, benefactor, and social activist from the Washington DC area who served on the DCHS board. As the transition was under way, it was determined that the permanent Haynes exhibit would be housed in National City Christian Church where he had been a member. The exhibit will display books, articles, memorabilia, artifacts, and photographs of individuals and events depicting the contributions to church and society by African-American Disciples from the nineteenth century to the present. The unveiling and dedication service for this exhibit is scheduled for National City Christian Church Heritage Sunday in October.

Engaging the Future

Even with the normal disruption caused by any major life transition, opportunities abound. In preparation for strengthening the work of the Society and the calling of a new president among the goals established are:

1 – increasing a financial base sufficient for the ongoing work of the Society and for its future;
2 – creating a multi-purpose website that tells the story of the Society with links to affiliated institutions enabling broader research capabilities and interpreting the history of the Stone-Campbell people;
3 – building an electronic data base for individuals seeking information on Stone-Campbell resources, genealogical records, and archival holdings;
4 – adopting a new constitution and enabling documents such as a collection development policy that reflects the Society’s new reality;
5 – organizing and cataloging the archives in such a way that the materials are readily accessible to staff and researchers;
6 – re-establishing publications such as books, journals, and newsletters;
7 – sponsoring lectures on Stone-Campbell themes;
8 – providing resources to encourage congregations to develop their own histories.

In addition to my deep appreciation to the board of directors and to interim president the Rev. Dr. Todd Adams which have been engaged for two years to bring the Society to this healthy position, my sincere thanks to three other ministries of the Christian Church (Disciples of Christ): to the staff of the Christian Church in West Virginia for clerical, pastoral, and moral support to get us up and running; to the administration, faculty, staff of Bethany College for their welcome and willingness to share resources and time to orient us to becoming part of the Bethany community and to feel at home there; and to the public relations department of Phillips Theological Seminary in Tulsa for providing technical assistance as we rebrand DCHS towards its second 75 years.

The General Board has reviewed GA-1707 from the Disciples of Christ Historical Society. The report is submitted to the General Assembly for presentation and discussion. No action is required. (Discussion time: 12 minutes)
As I walk down memory lane, I am reminded that my great grandmother and grandmother traveled from their home in Wellsville, Ohio, to Washington, D.C., in October 1930 for the dedication of National City Christian Church (Disciples of Christ). They came with a gift from their home church to support Alexander Campbell’s dream of a “great Washington witness for the Christian Church (Disciples of Christ).” National City has lived up to Alexander Campbell’s dream. Designed by noted Architect, John Russell Pope, architect for the Jefferson Memorial and National Archives buildings, National City has been home to James Garfield, the 20th President of the United States, to Lyndon Baines Johnson, the 36th President of the United States, and even though he turned Presbyterian along the way, to Disciples born and educated, Ronald Reagan, the 40th President of the United States.

I was born into a loving family of four sisters and two brothers. My first dwelling was just about 6 miles away from National City Christian Church on Massachusetts Avenue, S.E. My mother worked for the Department of Alcohol, Tobacco, and Firearms and my father was a Captain on the Metropolitan Police Force. Dad stood duty here at National City during the Funeral Service for President Lyndon Baines Johnson.

I share with you all of this because the Christian Church (Disciples of Christ) at its core is relational and covenantal by design. We are bound to one another. According to the Preamble to the Design for the Christian Church (Disciples of Christ):

“...this church expresses itself in covenantal relationships in congregations, regions, and general ministries... bound by God’s covenant of love. ...to the end that all expressions will seek God’s will and be faithful to God’s mission.

The Preamble to the Design goes on to say that this church will nurture congregational ministries, provide for regional and general ministries, develop and recognize new forms of ministries for mission and witness... “and engage in continuing renewal, reformation, and adaptation as necessary to minister in the world.” 2017 will bring us to the 500th Anniversary of the Protestant Reformation.
We at Disciples Home Missions have been involved in an intentional process to strengthen this covenant between our congregational, regional, and general ministries of the church. Our Refugee and Immigration Ministry program was relocated from Indianapolis, IN to Washington, D.C., to strengthen this covenant. Refugee and Immigration Ministries is a ministry of Disciples Home Missions in partnership with the Christian Church Capital Area, the Disciples Center for Public Witness, and is housed at National City Christian Church. It was designed this way to be a witness to the fact that we can do things better together than we can apart.

2016 was one of the best years for the United States Refugee Admissions Program in the past seventeen years with over 85,000 refugees resettled. As I write this, I am reminded of those years back in the 1990’s when we were resettling over 100,000 arrivals every year and during the Vietnam War, over 200,000 arrivals a year. It is anticipated that we will help resettle over 110,000 arrivals in this current fiscal year. We call on our elected officials to appropriate the needed funds to help accomplish this goal. We are appreciative for the excellent representation provided by the Rev. Dr. Sharon Stanley-Rea, our Washington, D.C. staff.

Such is the case with our Green Chalice Ministry, the environmental justice ministry for the Christian Church (Disciples of Christ). It is a partnership ministry between Disciples Home Missions, the Kentucky Region, and local congregations and regions throughout the United States and Canada. The Rev. Carol Devine and the Rev. Scott Hardin-Nieri help direct this program. Both are Disciples ministers with a passion for environmental justice. Carol is pastor of a congregation in Kentucky and Scott is currently searching for a congregation to serve in North Carolina. This is another example of strengthening the relationships between general church, regional church, and congregations. Resources are extended out from the general church to regional and congregation entities for support to a greater degree of what is already happening in communities throughout the United States and Canada.

The collaborative efforts that helped create Green Chalice Ministry have been extended over the past two years to include a covenantal partnership with Eco America and Blessed Tomorrow. We received our first grant of $25,000 in 2015 to help us educate Disciples clergy and congregations about climate change. In 2016-2017, Eco America and Blessed Tomorrow have extended our grant by another $40,000. A recent survey of Disciples clergy and members conducted just a few months ago, found 86% of our Disciples leaders and congregants knowledgeable about the effects of climate change and a willingness to do something about it.

Our partnership with the United Church of Christ and their Department of Local Church Ministries resulted in a National Youth Event, July 26-29, 2016, that brought together over 4,000 youth from both of our denominations. The General Youth Council and their adult leaders as well as youth groups from across the life of our church were represented at this gathering in Orlando, Florida. During these days’ together, general ministries, regions, conferences, and congregations from both denominations were
immersed in relationship building and extending the covenant across denominational lines.

Did you know that another of our partnerships that involve general church, regions, and congregations working across denominational and faith lines is our P.R.A.Y. Program – Programs of Religious Activities with Youth. Disciples have been an integral part of P.R.A.Y. for the last 33 years with the AME’s, AMEZ’s, ANG’s, AOG’s, BAP’s, BRE’s, CMA’s, to name just a few. Twenty-eight denominations are involved and work together to foster the Christian growth of children, youth, and families through churches and youth serving agencies. In 2016, 363 Disciples congregations housed Cub Scout Packs with 10,202 youth enrolled. Our congregations housed 368 Troops that reached out to 7,857 scout youth. Total youth involved in our Disciples programs is 18,405 with the help of 8,761 adult sponsors. For two decades, the Rev. Robert Thornton has been directing our Religious Activities with Youth Programs. Bob met with me a few weeks ago, to share with me his desire to retire from this ministry effective May 31, 2017.

Disciples Volunteering, a hands-on ministry of disaster response utilizing work groups and skilled long term volunteers, continues to respond on behalf of the church in the aftermath of natural and man-made disasters. Much of our work is ecumenical, rebuilding communities with teams from the Church of the Brethren, the United Church of Christ, and other partners. On occasion, the Federal Emergency Management Agency [FEMA] has leaned on Disciples Volunteering to support communities in distress. Our presence in recent months in South Carolina, Texas, and West Virginia has been phenomenal. Just recently, I received the following correspondence from Thaddaeus Allen, Regional Minister and President of the Christian Church (Disciples of Christ) in West Virginia and Pennsylvania. Thad writes:

> “Yesterday I spent the day with Josh Baird and Caroline Hamilton-Arnold in the badly flooded WV hills. We met with representatives of the West Virginia Council of Churches, the UMC and Presbyterians. Then we met with the Roane County, Long Term Flood Recovery Center. Then we visited some sites. It was important time . . . They represented you well. Thanks for having them on Staff. They are charged with important work. I hope we can work together in this time of recovery.”

I want to thank our Director of Disciples Volunteering, Joshua Baird, for the leadership he provides. Also, let me thank Week of Compassion for funding this vital ministry. This is another example of covenant between our congregations, regions, general church, and other ecumenical and interfaith partners. Josh has been about building a sustainable infrastructure for all Disciples Volunteering related responses in key areas throughout the United States and Canada.

For two years, Disciples Home Missions has been part of a deepening conversation with Overseas Ministries/Global Ministries, the Council on Christian Unity, and Disciples
Women’s Ministries leading to a closer alignment of our ministries with one another. On two occasions members of each of our Executive Committees have met to explore what possible future relationships would look like. Following the January 7-8, 2016, meeting of our joint Executive Committees, Ministry Leaders Julia Brown Karimu, Paul Tche, Pat Donahoo, and I, met to distill three or four common goals which can focus the work of all four ministries. Common areas identified are: Interfaith, Climate Change, Immigration/Migration, and Human Trafficking. Individuals from each of our four ministries met together in Cleveland, Ohio, on September 21, 2016, with our sister United Church of Christ Staff members to begin collaboration in each of these four areas. Disciples Home Missions staff involved in this event have acknowledged that the event was very productive. Collaborative work between the staff of these four ministries continues.

In addition to these expanding collaborations, Disciple Home Missions in partnership with Reconciliation Ministries and the Disciples Center for Public Witness has called Deirdre Harris-George to serve as a part-time Advocate for Racial Justice. As our denominational advocate, Deirdre will provide a Disciples presence at ecumenical and interfaith gatherings and events, including Congressional visits and briefings, that deal with public policy issues and concerns related to racial justice.

We have also called, beginning January 1, 2017, Rev. Marcus Leathers to serve as our Volunteer Director of Human Rights in a partnership with the Christian Church Capital Area and the Disciples Center for Public Witness. Marcus will provide a Disciples presence at meetings and conferences dealing with: criminal justice reform, the death penalty, gun violence, human trafficking, and torture. He will write articles for The Disciples’ Advocate, DCPW e-newsletters and updates, and provide regular content for the Human Rights Ministry website.

Our Program and Relationships Committee forwarded to the DHM Board of Directors at our April 26-28, 2016, meeting of the Board of Directors in Lexington, KY, a Draft Resolution intended to come before the 2017 General Assembly of the Christian Church (Disciples of Christ) meeting in Indianapolis, IN, July 7-12, 2017, entitled: “Repudiation of the Christian Doctrine of Discovery, A Call to Education and Action, And Support for Indigenous Voice in the Structure of the Christian Church (Disciples of Christ). The Board was asked to review this document and come to the November 2016 Board meeting prepared to determine our willingness as a Board to repudiate this doctrine and to be supportive of the proposed Resolution. Our Board drafted and adopted the first statement of any General Ministry repudiating the Christian Doctrine of Discovery.

DHM’s Board and Staff received Pro Reconciliation Anti-Racism training by Dr. Richard Grounds from the University of Tulsa, OK, on November 3, 2015, apprising us of the brutal settler-colonial structure and ideology designed to erase all traces of native/indigenous presence: genocide. Furthermore, DHM’s Staff and Board Members immersed themselves in Roxanne Dunbar-Ortiz’s seminal work, An Indigenous Peoples’ History of the United States. I am also reminded of those clergy, including Disciples, who made their way to the Dakota’s a few weeks ago, to be a Disciple-presence at
Standing Rock. A group of Disciples leaders from The Disciples Center along with clergy from throughout the country, joined in a 2:30 p.m. Eastern Time Prayer Call, on November 1, 2016, to affirm our solidarity with our native/indigenous sisters and brothers and to bless those going to Standing Rock to represent the Christian Church (Disciples of Christ).

The Disciples Home Missions Board of Directors adopted a ‘best practices’ document during the November 2016 Disciples Home Missions Board of Directors meetings. The document was created by our Pro Reconciling Anti-Racism Team and our Minister for Reconciliation, the Rev. April Johnson. It is a document that will be placed in our Board docket after the DHM Mission Statement and Statement of Board Members Covenant. It is entitled, “Process for our Reconciliation and/or Mediating Conflict.” It will guide the Board of Directors on what to do when a boundary has been crossed. It calls for the Board to suspend business as usual, immerse itself in prayer, state with clarity the mutual concern that needs to be addressed, listen to one another, note points of agreement and synergy, note points that call us to change something, establish steps forward, and close with a brief time of worship and prayer with communion or a shared meal. I commend this document to the whole church for study and reflection.

On June 28, 2005, Chaplaincy Endorsement Officer Steven Doan began his employment with Disciples Home Missions. For over 12 years, Steve has captured the heart and spirit of those who serve in specialized ministries to all branches of military service – Active Duty, Reserve, and Retired – and to Institutional Chaplains, Pastoral Counselors, Veteran Affairs Chaplains, and Federal Prison Chaplains. Steve has announced his intention to retire from this ministry he loves effective July 31, 2017, shortly after the conclusion of the General Assembly of the Christian Church (Disciples of Christ) meeting in Indianapolis, IN.

A pre-Assembly retirement reception for Steve will be held at the Indianapolis Repertory Theatre on Saturday afternoon, July 8, 2017, from 2:00 – 4:00 p.m. A Position Description for the Chaplaincy Endorsement Officer position was posted on November 15, 2016, detailing job duties, responsibilities, knowledge, and skills required. A minister holding standing in the Christian Church (Disciples of Christ) with a history of military experience or a good grasp of Military culture is preferred. As I write, we have a growing group of interested candidates for this position.

On December 1-2, 2016, our Family and Children’s Ministry Team held an ‘Across the Generations’ Event, that brought together children, youth, young adult, and family ministry leaders from throughout the Christian Church (Disciples of Christ) to create a vision on best practices to help resource, and equip Disciples children, youth, young adults, pastors, churches, and families. The Event had representation from all sectors of the church, including each of our Racial/Ethnic Ministries.

DHM will sponsor a Youth Ministry Summit, March 5-7, 2017, at the Christmount Retreat Center in Black Mountain, North Carolina. Our current design for youth ministry
was adopted back in 1996, over 20 years ago, and is long overdue for review and revision.

At this event, Disciple’s youth leaders will gather for the purpose of sketching out structures, resources, and leadership needs for youth ministry for the next 5 to 10 years. After the Summit, a follow-up team will take the results from the Summit and refine them into a working document to bring to the DHM Board at its next meeting in July 2017. The General Youth Council and youth from across the life of our church will participate in decision-making regarding the outcome of these conversations.

Regions, constituency groups, General Youth Council adult leaders, and representatives from the UCC Council of Youth and Young Adult Ministries will participate in the event. The Oreon E. Scott Foundation has provided us with a grant to make this happen. Christmount and DHM will provide additional support to make this a low-cost event for all participants. Let me offer my gratitude for Rev. Randy Kuss for serving as our DHM Youth Ministry Consulting Team Coordinator.

2016 Advent Devotions were well received by many of our congregations and used throughout the recent Advent Season, the Office of Christian Vocations is working with the General Commission on Ministry to revise documents and refresh Search and Call processes, the Office of Evangelism and Congregational Transformation is working with Hope Partnership and its new Staff Person for New Church development, Terrell Tyler, to identify and learn about creative ministry enterprises like the Galileo Church in Arlington, Texas. The Rev. Dr. R. Wayne Calhoun, Sr. and the Rev. Terrell McTyer made a visit to the Galileo Church just before the Mission Council Event in December 2016.

Assistant to the President, Minister Sheila Spencer, continues to work toward the completion of her Master of Divinity degree at Christian Theological Seminary, a degree program designed for working professionals. She is making steady progress toward completion of the degree. The benefit to DHM is that academic learnings are immediately translatable into the workplace.

On November 17-18, 2016, Sheila and I met with Mark Anderson, President of the National Benevolent Association and Chris Dorsey, President of Higher Education and Leadership Ministries, to determine those areas of possible intersection between our three ministries. At present, NBA and DHM have a shared ministry position with the Rev. Monica Wedlock Kilpatrick. That shared position has served both ministries very well. It is my hope that DHM, NBA, and HELM can find areas of greater collaboration and shared mission.

I had the privilege to lead a Regional Elders Workshop in Wooster, Ohio, in September 2016. I met some of the finest church leaders you would ever want to meet. The Retreat was divided into two sections. Section one was entitled: “Beating the Odds: If God is For Us, Who Can be Against Us?” The scripture text cited was from Romans 8:31-39. Hear, in part, what the scripture says:
“If God is for us, who is against us? . . . Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or the sword? . . . No, in all these things we are more than conquerors through him who loved us.

“For I am convinced that neither death, nor life, nor angels nor rulers, nor things present, nor things to come, nor powers nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.”

I shared with those elders that we need to find a way to stop the negative, defeatist thinking that has pervaded the life of our congregations and reclaim the fact that through Christ the odds are stacked in our favor and not against us. Let us be, as Leander Keck suggested, The Church Confident.

Section two of the retreat was entitled: “Regrouping for the 21st Century Frontier.” The scripture text cited was from Acts 1: 15-26. The scene is the death of Judas and the need for the community to regroup and fill the vacancy left by Judas’ betrayal and death. Two candidates rose to the top of the candidate pool, Joseph called Barsabbas, and Matthias. The text continues:

“Then they prayed and said, ‘Lord, you know everyone’s heart. Show us which one of these two you have chosen to take the place in this ministry and apostleship from which Judas turned aside to go to his own place. And they cast lots for them, and the lot fell on Matthias; and he was added to the eleven apostles.’”

The broken circle of apostolic leadership is restored with the election of Matthias and the mission of the early church continues to touch lives and restore wholeness.

During the retreat, I introduced the elders to what I think is the single most descriptive definition of leadership. The definition is attributed to Ron Heifetz. Heifetz says that: “Leadership is disappointing people at a rate they can tolerate.” Old paradigms for ministry are quickly fading. New paradigms are being birthed, sometimes painfully, into existence. The role of the leader is to bring glimpses of the new paradigm to the faithful in a way that invites them to feast on what is yet not, but what is certainly yet to come.

I would like to think that my ministry since my ordination 43 years ago, this past October 14, has been one of a faithful leader “disappointing people at a rate they can tolerate,” and leading them into the new paradigm of what it means to be church today.

The great majority of my ministry has been spent in the local parish. It was there I learned to be a pastor and to love the people. Even during times of great distress there was always love for the people. Back in October 2008, I was called to become President of Disciples Home Missions. My service as your President began on January
1, 2009. Disciples Home Missions became my congregation and the Disciples Home Missions Board of Directors became my employer. I was supplied with a gifted and talented Program Staff and Ministry Associate Staff that freed me up to lead.

Back on April 26, 2016, the Personnel Committee and the Executive Committee of the DHM Board and I had our first conversation about pending retirement. We prayed for each other and for God’s wisdom in determining what timing might be best for both DHM and for me. Since that time Deniese and I have been in prayer about the best time to retire.

On September 20, 2016, after much prayer and consideration about retirement, I informed DHM’s Personnel Committee of my decision to retire as President of Disciples Home Missions on August 31, 2017. I informed DHM Board Chair, Candyce Black, about my decision to retire.

I met with Staff of Disciples Home Missions on Thursday, November 3, 2016, at a specially called Staff Meeting, to inform all DHM Employees of my intention to retire as President of Disciples Home Missions on August 31, 2017. Due to issues of transparency and honesty, I wanted the Staff I work most closely beside to know my intentions before my report to the Disciples Home Missions Board of Directors.

On November 8, 2016, I shared this decision with the Disciples Home Missions Board of Directors on the opening evening of our Board meeting in Washington, D.C. so that the Board could be prepared for the report of the Personnel Committee during the next day’s Plenary Session. No surprises on anything we do at Disciples Home Missions, only openness, transparency, and truth.

All I can say to the General Board is that it is a privilege to serve as President of this most unique and needed General Ministry of the Christian Church (Disciples of Christ). All of my life I have benefited from White Privilege. At an early age, I received honors and awards in academics and sports. I traveled throughout Europe and the Middle East studying theology at Oxford University and participating in archaeological digs at Megiddo. I was ordained to the ministry when 19 years old and served my first student pastorate in Possum Valley, Tennessee. Yale University became my theological home and my Master’s degree opened up doors to serve in some of our finest congregations, even as President of Disciples Home Missions. I have been immeasurably blessed!

My ministry began in the District of Columbia with my ordination many years ago. It seemed a fitting thing that I announce its ending while meeting as a Board of Directors in the District of Columbia. Life always comes full circle.

Now is the time to step aside and open up this position for another one, whom God is now preparing, to take a major leadership role in the life of this church. Leadership is not only “disappointing people at a rate they can tolerate.” Leadership is handing off the baton to a whole new generation. I will do so next August 31 and we together will see what new thing God will do with Disciples Home Missions and with the Christian Church (Disciples of Christ).
The Association of Disciples Intentional Interim Ministers (ADIIM) was established in 2006 by a group of trained, intentional interim DOC ministers who wanted to provide a resource to both ministers and congregations. In 2008 it was recognized as a Relational Partner of Disciples Home Missions (DHM) and provides recognition and support for DOC ministers who are called to serve in the unique contexts and capacities of transitional/interim ministry. The focus of ADIIM is to support both established intentional interim ministers and to nurture those who want to explore a sense of call or are ready to be trained. ADIIM seeks to provide information, resources, support, and connections by working with regional staff and the general units of the church as they service congregations during the time between installed pastors.

We seek to provide opportunities for connections between established and potential DOC intentional interims through the ADIIM website, the Faster Pastor Express newsletter, and the availability of the ADIIM Steering Committee members to provide 1:1 mentor relationships or supportive teleconferences to discuss transitional ministry related challenges on an as-needed-basis. In 2015, Continuing Education was also provided through 20 webinars that spanned 22 subjects related to transitional/interim ministry. ADIIM was represented at General Assembly in Columbus with a table and display.

In February and September 2015, ADIIM was graced to participate alongside the Hope Partnership Leadership Academy sessions and provided Interim Ministry Network (IMN) directed training to four and then five participants respectively. This training was led by a Disciple IMN Faculty Member, Leigh Earley. ADIIM is thankful and hopeful for this ongoing relationship with Hope to prosper. Currently, on an ecumenical level, the Disciples of Christ are represented on the Interim Ministry Network General Board by the ADIIM Steering Committee Convener, Chuck Rolen.

2015 – 16 saw the ADIIM embark on an exciting and promising initiative. The Steering Committee aspires to begin identifying and nurturing prospective interim ministers who have passion and calling to serve culturally, racially, or ethnically-minority congregations within the Disciples movement. The initial phase has been engaged which is to establish connections among Disciple General Church leaders whose calling and focus is to engage minority groups and congregations (e.g., National Convocation, North American Pacific/Asian Disciples; Central Pastoral Office for Hispanic Ministries). ADIIM is establishing relationships in order to raise awareness about the discipline of
intentional transitional/interim ministry and to begin developing accessible and relevant educational tracks that will equip and nurture ministers who are called to serve minority congregations. To aid in this process ADIIM has a modest scholarship fund (balance to date: $1,535) and is exploring ways to provide culturally informed and relevant training and support for prospective intentional interims who are called to serve distinct communities of faith.

In August of 2016 ADIIM made it possible for Steering Committee member, Reverend Bill Meyer to attend the NAPAD gathering in California. Bill made a presentation about how the Interim Ministry Network and ADIIM are committed to developing culturally-specific training and support paths. Reverend Meyer also presented a $200 scholarship gift to encourage ministers to seek out entry-level training that is being provided by the Ohio Region of the Christian Church (DOC). This relationship is ongoing with dialogues occurring within NAPAD, The Interim Ministry Network Board, and ADIIM.

ADIIM remains poised and committed to supporting informed, trained, growing transitional/interim ministers who claim the movement known as The Christian Church, Disciples of Christ in proclaiming and embodying a welcoming presence that aspires to bring wholeness in and to this world.

Respectfully submitted,

The ADIIM Steering Committee:

Chuck Rolen, Convener
Peggy Hickman, Treasurer
Kathy Bryant, Membership
Katrina Palin
Bill Meyer
Richard Newman
Kevin Colvin
Rick Truitt
Leigh Earley, Emeritus Founder/Convener
All Peoples Community Center

Saundra Bryant, Executive Director
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Founded in 1942, by the Christian Church Disciples of Christ – United Christian Missionary Society is now a mission center of Homeland Missions. Prior to the civil rights movement, All Peoples was a revolutionary concept that sought to be a place in the inner-city where all people could unite under one roof to share a vision for a stronger, more self-reliant community and to help turn the dreams of struggling local youth and adults into reality. The values and principals continue today, 75 years later.

The services provided; day care, pre-school, comprehensive after school program, summer residential camp (held at Loch Leven Camp and Conference Center,) charter high school, sports and recreation, parenting, parent support groups, domestic violence support group, counseling, Supplemental Food Distribution, legal clinics, health education classes, employment referrals/placement, health screenings, financial literacy and coaching, English as a Second language (ESL), immigration services, VITA tax services, College readiness classes, Domestic Violence support group, Food Growers Network and Retired and Senior Volunteer Program.

The support received from Disciples Home Mission is primarily through Disciples Men’s Cookin’ for Mission and the “Remember there are no Undeserving Children in the World fund”. These funds are designated for our “Tomorrows Leaders” Program, Urban Adventures Summer Day Camp Program and Joe Ide residential camp program. All Peoples completed a successful accreditation process through American Camping Association (ACA) for our Joe Ide residential camp. The Joe Ide camp is held annually, at Loch Leven Camp and Conference owned and operated by the Christian Church Disciples of Christ, Pacific Southwest Region

Volunteers are important to our work with youth. In partnership with the Pacific Southwest Region and National Benevolent Association, All Peoples is a host for an NBA X-PLOR intern. Our intern this year is Eliud Peralez, a member of Iglesia Cristiana Emmanuel; San Benito, TX. A housing developer is donating a 40 x 150 lot to develop a micro-farm. The intern will work community members to design a micro-farm including usage and find resources. Potential opportunities include farmers market, education, and other possibilities. This is an exciting assignment for community development from the inception of this major gift to the conclusion.

All Peoples has been recommended to serve as the FamilySource Center for the City of Los Angeles South East community. This program is designed for families with children 7-17 years of age to increase economic stability and educational attainment. Through partnerships in the community we will offer more than 26 services i.e. counseling, case
management, financial literacy/coaching, tutoring, performing arts, ESL, immigration services, legal assistance.

Highlights of the Family Source Center Program include; 26 parents completed ESL classes, 30 parents completed financial literacy training and were able to open a savings account with $100 - $300 dollars. The participants will continue with financial coaching and All Peoples will match up $1,000 in monies saved for a particular goal i.e. small business, car. Thirty –five students and parents toured Cal Poly Pomona, University and University of California Riverside. Parents have participated with students in workshops for our “College is Possible” program. Two College Advisors have been hired to work with students and parents.

Immigration is a critical issue in our community. Our partner in immigrations services held a town hall to prepare community members with “know your rights” and potential changes that may occur in immigration laws for the upcoming year. The City Attorney for Los Angeles also selected All Peoples as a location for his town hall meeting to gather input from community members regarding issues of concern.

All Peoples will celebrate 75 years of service this year. The board and staff are planning various ways to celebrate our accomplishments with donors, participants and community stakeholders. It is my hope that Disciples will join in our celebrations throughout this year. Our witness in South Central Los Angeles is because 75 years ago, UCMS had a vision to follow in the footsteps of Christ and be a beacon of hope and love for persons regardless of their race, ethnicity or economic status.

“Mission First” is not a new theme for the All Peoples Community. Our legacy is built on a movement for wholeness in a fragmented community. We are grateful to Disciples for your support in the past and look forward to opportunities to continue our relationship in the future.
Continuing my status as both co-pastor for a United Methodist two-point charge here on the Eastern Shore as well as part-time Endorser for Chaplains and Counselors of the Christian Church (disciples of Christ), I began the year once more with my annual attendance at the National Council for Ministry to the Armed Forces (NCMAF) and ECVAC--VA Chaplain Endorsers—in January. For four days I spent time with nearly 200 endorsers and was able to visit with a number of our chaplains and counselors in the DC area. I plan to attend the same conference this coming January.

I made several trips to South Carolina this year, to attend graduations for chaplains at the Chaplains Schools at Fort Jackson in Columbia. We have seen an increase in the number of our active duty Navy Chaplains, as more and more young clergy are seeing the military as a real calling for their gifts of ministry. In addition, I continue to interview three to four clergy a month for various forms of specialized ministry, most of them for hospital and hospice ministry.

At the end of June, Donna and I concluded our three years of service with the UMC, having attended four annual conferences in the Virginia Conference. While it was a most gratifying ministry for us, we have missed attending Disciples of Christ churches--and live over 70 miles from the nearest one. In semi-retirement, we have been able to attend Regional activities here in Virginia. In June I spoke at the ministers and Mates luncheon at the Regional Assembly here, as well as giving a workshop on helping clergy and congregations relate to returning veterans. At the end of June, our church sponsored a breakfast for our chaplains at the annual APC Conference in Orlando, FL—at which over 30 chaplains were in attendance. The three days gave me opportunity to have private conferences with a number of our hospital and hospice chaplains.

This past year I was able to attend the farewell ceremonies for two of our great chaplains who left for duties in combat zones—Chaplain (CPT) Marta Conway, from Fort Lewis, WA, who just returned from a highly successful tour of duty in Afghanistan, and CH (MAJ) Jonathan Fisher, who recently returned to Fort Campbell, KY from Iraq. One more remains in Iraq, Chaplain (CPT) Owen Chandler, a National Guard chaplain in the Army, who serves a church in Arizona. I ask your prayers for these as well as all our men and women who continue to serve in harm’s way.

There are several more trips planned before year’s end, and my objective for the coming year is to prepare to transition to full retirement. Looking ahead to the General Assembly in Indianapolis in July, I will have completed 12 years in this position, and as I just passed my 71st year, think it might be high time to have fresh ideas and enthusiasm in this vital area of ministry. I covet your prayers as I discern the next step.

DHM and each president I have served with—and especially Ron Degges—have been an important part of my life. Serving with the men and women of DHM and the General
Staff has enriched my life immeasurably and filled me with a great sense of pride for what our church is doing in the world. Anne Marie Moyars has been the rock of this office. As the Administrative Associate, she has given superb service to hundreds of chaplains over the course of the nearly six years in this job. It has been my great joy to serve our specialized ministry clergy with her. Finally, it is all about our chaplains and counselors who serve the Christian Church (Disciples of Christ) so faithfully and well, with servants’ hearts and unshakeable dedication to doing God’s work wherever God leads them.

Blessings in Christ,
Christian Vocations Report

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The nature of ministry through the Office of Christian Vocations is expressed mostly through areas related to Search and Call (clergy relocation), Ministers Directory (clergy credentialing), and Ministry Educational/Formation (Scholarships & Grant programs for students and credentialed clergy, & Spiritual Formation resources). Along with Ministry Associates in these areas, I strive so that those making use of our ministries have a positive experience that is ultimately fruitful for their life and vocational calling.

Within the day-to-day responsibilities of this ministry, there is much detail-oriented work, troubleshooting of complexities and needed attention to minutia. For such, I count on the three Ministry Associates of this office to offer a high degree of professionalism upon all that must be dealt with. With gratitude, I am proud to say Anne Marie Moyars, Brenda Tyler and Kelly Harris each offer significant and generous service to those who need our care. They, each, empower our ministry to be one that is trustworthy, compassionate, just, and fair.

Once again, we’ve successfully moved through another year of major systemic updates to our clergy data system (CDM+ and WebMinPro). As a result of improvements, clergy data will now be able to be better shared between regional databases and our General Church database with greater automation. Such will increase efficiency within, both, regional and general offices. It eliminates a significant level of redundant workload, and manual data entry. This effort also helps increase the accuracy and fidelity of clergy data between regional and general databases.

For a second year in a row, we worked with our vendor, Suran Systems Company, to provide a training event for regional staff-persons who also use the CDM+ system. Anne Marie, Brenda and I helped provide leadership for this event that was attended by regional ministers and administrative staff from many regions. As a result, regional and general staff in attendance received valuable training on systems we use daily, developed deeper collegial relationships, shared information/wisdom that will enhance regional staff performance, and fostered partnerships for future collaboration.

This last year saw an upgraded replacement for the Ministry Position Listing Website. The new incarnation of this tool is now entirely Web-based, and allows for better management of ministry position listings by each regional office. It also archives all listings for future use/reuse by regions, and provides all users greater ability to sort and view position listings by various criteria.
Once again, one of the creative resources provided by The Office Of Christian Vocations that continues to be a popular resource is the Well-Fed Spirit Website: www.wellfedspirit.org. This site is unique within our denominational system in its offering of wellness and spiritual formation/practice resources for church leaders (clergy and lay). My plan for next year’s sabbatical is to begin a major update of this site, using a new platform to increase stability and function.

One challenge in the past year, and one we foresee continuing into the near future, is related to turnover of Senior Regional Ministry Staff. As several of our regional ministers have retired, and more are scheduled for such in the next year, a need continues for my office to provide care and consultation to new regional leadership, and nurture new collegial relationships. This includes helping new regional leaders build technical and ecclesiastical capacity in areas of ministry data and clergy records, Search and Call, and policies that bind our mutual ministries in areas for the support of local clergy.

Throughout all of this work, my office is committed to serve professionally and effectively, as partner and initiator, so that leaders in the Christian Church are more able to be who G_d calls us to be in this world.
Christmount

Rev. Rob Morris, Executive Director
222 Fern Way
Black Mountain, NC 28711

Mission Statement:
To provide opportunities in the heart of the mountains for Christian hospitality, provide rest for the soul, and renewal for the journey.

Christmount is the retreat, conference, and camp center for the Christian Church (Disciples of Christ), located in the Blue Ridge Mountains of North Carolina. It’s a place for education, spiritual renewal, church retreats, camps, family reunions, and many other events. In the ecumenical spirit of the Disciples of Christ, the facilities are used by many faith traditions, organizations and non-profit groups.

After serving Christmount for 33 years, Michael Murphy recently retired from his position as the Executive Director. Not to be outdone, Helen Johnson retired from her position as the Associate Director after a run of 38 years. The Rev. Rob Morris assumed leadership as the new Executive Director on July 5, 2016. Rob and his wife Beth live in Asheville with their two teenage daughters and a 10-year-old son.

Christmount has been busy completing renovations to the Conference Rooms and restrooms in the Gaines Cook Guest House, with plans to complete renovations to the Assembly Hall during the winter months.

Christmount is finding new and exciting ways to connect with the local community such as providing wall space for local artists from the Red House Art Gallery to showcase their artwork in our newly remodeled Conference Rooms, and offering space for the local Kiwanis group to meet & eat every week!

As the national camp & conference center for the Christian Church (Disciples of Christ), Christmount is exploring ways in which we can support the programs and ministries that stem from our General Church (DHM, Reconciliation Ministries, DOM, et al), Regions, and local congregations. We are excited to partner with Green Chalice to offer SOIL (Social Opportunities for Intentional Listening) Camp for the summer of 2017. This will be like a “Summer Camp-meets-Mission Trip-meets-TED Talks” experience for youth and adults!

Contact Christmount sometime – we would love to hear what you’re up to and discuss how we can work to create a better church together.
DISCIPLES CENTER for PUBLIC WITNESS

The Disciples Center for Public Witness, a ministry started by the Christian Church Capital Area and National City Christian Church in Washington, DC, is more and more becoming a ministry for the whole church. Now an officially recognized organization of the Christian Church (Disciples of Christ) in the United States and Canada, the Center is increasingly recognized and utilized by diverse congregational, regional, and general ministries, as well as constituency groups and grassroots organizations, as a Disciples office for social witness in the U.S. Capitol. But with an active presence in New York and Ontario, and a growing network of justice advocates throughout the U.S. and Canada, the Center is more than a Washington office: we are also a denomination-wide ministry that works cooperatively with other ministries effectively to inform, connect, and empower Disciples and other people of faith for ecumenical and interfaith justice advocacy in the United States and Canada.

MAIN PROGRAM AREAS

Care for Creation: Working with creation care advocates from various Christian denominations through Creation Care Ministries, Green Chalice and the Center were part of collective efforts to promote clean water, protect endangered species, support the Environmental Protection Agency's Methane Rule, urge states to quickly implement the Clean Power Plan, highlight the need for rebuilding just communities on the 10th year anniversaries of Hurricanes Katrina and Rita, activate the grassroots to advocate for a Green Climate Fund, co-host a roundtable conversation on creation care by representatives from six major historically black denominations, and propose to congressional staff ideas for increased participation in our National Parks and Monuments system by a greater diversity of racial and ethnic groups.

Criminal Justice Reform: The Center is working closely with Disciples Home Missions (DHM) and the National Benevolent Association (NBA) to speak both prophetically and practically to issues related to prisons and criminal justice reform. For example, the Center joined with NBA and DHM to organize a special event (reception and panel discussion) for Disciples and members of the United Church of Christ attending the
2015 Ecumenical Advocacy Days conference—where nearly a thousand Christians from across the United States came together to worship, share information, network with one another, and advocate for criminal justice reform to their elected officials in the U.S. Congress. (Note: criminal justice reform is one of the few issue areas in which there is growing bipartisan support in Congress).

**Gender Justice:** The Center works closely with denominational, ecumenical, and interfaith coalition partners on issues that affect the lives of women in the United States: we have a presence on the board of the Religious Coalition for Reproductive Choice; we provide leadership to a Religious Advocacy Working Group that deals with reproductive health care; we are involved in a religious-secular coalition which has as its focus equal pay for women; and we actively participate in an interfaith coalition to end domestic violence.

**Health and Wholeness:** This year was a significant anniversary year for several important pieces of legislation related to health care: the 5th anniversary of the Affordable Care Act (ACA), the 25th anniversary of the Americans for Disabilities Act (ADA), and the 50th anniversary of the legislation that created Medicare. Through our Health and Wholeness ministry, the Center has been actively involved in these and other areas of public policy related to health care.

For example, the Center provides an active Disciples presence in IDAC (the Interfaith Disabilities Act Coalition), a group that has long been working with faith groups to encourage and help them to advocate for the preservation, extension, and implementation of the ADA. We also actively participate in the interfaith Health Care Working Group, which had a lead role in coordinating the efforts of people of faith to secure the passage of ACA, and which now focuses on issues related to the implementation of ACA by the states.

**Immigration and Farm Workers:** The Center carries out its work on immigration reform and farm worker justice in conjunction with Refugee and Immigration Ministries (RIM), a ministry of Disciples Home Missions in partnership with the Center and the Christian Church Capital Area. Under the leadership of RIM, Disciples have been very active in efforts to promote both immigration policies and farm worker employment practices and conditions that are more just, humane, and compassionate.

In the area of farm worker justice, this activism includes supporting tomato farm workers, tobacco workers, and berry workers. In the area of immigration reform, RIM has taken a leadership role in mobilizing Disciples and other people of faith to advocate for the closing of family detention centers, to counter anti-immigrant legislation, to support Syrian refugees, and to end harmful rhetoric and actions against immigrants and refugees.
The Middle East: The Center provides a Disciples presence on the Interdenominational Networking Group, a coalition that informs and mobilizes people of faith around the U.S. Campaign to End the Occupation of Palestine. The Center also supports and participates in the important work of Churches for Middle East Peace (CMEP) by attending meetings with Congressional and White House officials, and by sharing CMEP information with our network of grassroots advocates. And the Center joins with other ministries and organizations to organize conferences such as the one held at Howard University, the theme of which was "Occupied Palestine: How Should the Black Church Respond?"

Poverty: The Center carries out much of its work on poverty issues in cooperation with national, state, and local ecumenical partners through our Ecumenical Poverty Initiative (EPI). Working with coalition partners in the Circle of Protection, EPI took a leading role in getting nine U.S. Presidential candidates to address via video how they would work to address poverty if they were elected. Through the "Pastors Ending Poverty" campaign, EPI helped highlight the issue of payday predatory lending. And, joining with diverse faith-based and secular worker justice groups, EPI successfully pushed for a wage increase for underpaid federal contract workers.

Public Education: The Center is currently communicating with potential partners among religious and educational leaders with the goal of exploring possibilities for creating a national network of faith-based advocates for public education in the United States. Although we stay involved in ecumenical and interfaith conversations about public education issues throughout the year, specific work around the formation of an advocacy network happens mainly in the summers when our capacity for such work is increased by consultants and interns.

Racial Equality: At the invitation of the Center, a diverse group of thirty-six guests participated in a conversation about "Disciples and Racism in the United States." The framework for the conversation was "Do You See Me?" and was based on the assumption that "before Black lives can matter, Black people must be seen." The event included presentations, one-on-one conversations, and table discussions about "really seeing each other" and the structures of accountability that might allow and encourage this to happen more often. Among the next steps identified by the gathering were (1) a continuation of this conversation online, (2) the promotion of this or similar conversations in other contexts, and (3) the formation of a group or groups to put more thought into the issues of accountability related to actually "seeing" people of color, especially from the perspective of Black Lives Matter.

Religious Liberty: The Center is an active member of the Coalition Against Religious Discrimination, a coalition of more than 40 faith-based and civil rights organizations in the United States. Currently, this coalition is working closely with the White House
Office for Faith Based and Community Partnerships, to implement appropriate rules to govern government funding of faith-based charities.

**Torture:** The Christian Church (Disciples of Christ) is a member of the National Religious Campaign Against Torture (NRCAT), and the Center provides a Disciples presence on NRCAT’s Participating Members Council. Recent shared activities have been focused primarily on solitary confinement. These include follow-up support for a General Assembly proposal for reflection and research (GA-1525), a letter to the Obama administration, and a webinar co-sponsored by NRCAT, NBA, and the Center.

**Worker Justice:** The Center promotes greater worker justice through its active participation in the ministry of Interfaith Worker Justice (IWJ), a Chicago-based organization with chapters, workers’ centers, and coalition partners throughout the nation. Working with and through this organization, the Center has helped pass over two dozen ordinances to protect workers throughout the U.S. from wage theft and unsafe working conditions; publicly certify and celebrate those businesses that pay a living wage to their employees; and help craft key portions of the "Wage (Workplace Action for a Growing Economy) Act." (This legislation would amend the National Labor Relations Act to help ensure that workers have a voice in the workplace, and it would crack down on employers who break the law by forbidding and then retaliating against workers who seek to unite with other workers to exercise their right to collective action).

**CANADA:** Through our partnership with our sister ministry, the Disciples Centre for Public Witness in Canada, we are involved in ecumenical and interfaith witness with various Canadian ministries on issues of global warming, poverty, and the rights of indigenous peoples (First Nations).

**INTERNSHIP PROGRAM:** In the summer of 2015, the Center was blessed with six talented interns: three from Washington College in Maryland; one from Eureka College in Illinois; a Colonel Clarence Hodson Trust Intern from St. John’s College in Annapolis, MD; and an Oreon E. Scott Intern in Prophetic Ministry from Yale Divinity School. One of our interns was from India and another one was from Peru. Our college interns worked on issues of public education, worker justice, refugees, environmental racism, and business support for raising the minimum wage. Our seminarian helped coordinate social media at General Assembly and also worked on the production of an online resource for congregations wanting to get more involved in justice advocacy. (This resource can be found at www.disciplesadvocacy.net).

**GATHERINGS and MEETINGS:** At General Assembly 2015, the Center joined with other ministries and organizations to sponsor five workshops, three after sessions, two youth advocacy trainings, three small-group conversations, a special concert, and a public rally outside the Convention Center.
Other conferences in which the Center participated in 2015 include the Samuel DeWitt Proctor Conference, Ecumenical Advocacy Days for Global Peace with Justice, a conference on the use of lethal drones, and the Black Ministers’ Retreat. Board meetings in which we participated include Interfaith Worker Justice, Creation Justice Ministries, the Religious Coalition for Reproductive Choice, National Farm Worker Ministry, and the National Religious Campaign Against Torture.

The Center and its partnership ministries participated in numerous meetings with Congressional leaders and staff on various issues and concerns. We also participated in White House meetings on criminal justice reform, Central America, Cuba, domestic violence, rape and sexual abuse, employment non-discrimination, health care, immigration reform, the minimum wage, and worker safety.

REMEMBERING OUR SAINTS: In January, 2015, Brian Adams, our Minister for Economic Justice left this finite world to become more fully part of God’s eternal life. To honor the memory of his life, his ministry, and his passion for justice, the Center established the Brian P. Adams Justice Education Fund. Monies given to this fund are used to help young adults participate in justice-oriented gatherings and events. A web site with more information can be found at www.bpadamsfund.org. The web site for general support is www.centersupport.org.
Disciples Volunteering assists and enhances Disciples serving community, especially through the servant missions and ministries of congregations. By focusing on supporting local mission interests, developing servant leaders, and sending teams in mission, Disciples Volunteering is promoting a fundamental shift toward service and missions that are more sustainable, flexible, effective, and, ultimately, a better witness to our faith in action. To this end, Disciples Volunteering continues to Call, Connect, Equip, and Send Servants and the Church for Service with the Community. Disciples serving community move from volunteer to servant to neighbor to friend as we Get Dirty for Jesus together. Disciples Volunteering also seeks partners from across the life of the church – including other general unit ministries, regions/areas, and local congregations – and a growing array of faith-based and community service agencies to enable servants and promote service opportunities. This report lifts up work that is currently underway as well as emerging ministries and developing partnerships through a creative openness to how God is leading Disciples Volunteering in service with and for the Christian Church (Disciples of Christ).

Sending Teams in Mission
Disciples Volunteering’s disaster response ministries and related host Mission Stations continue to evolve as a core collaborative ministry. While immediate relief and response is best facilitated locally, Disciples Volunteering (DV) has the experience and servant leadership to promote appropriate long-term recovery, calling Disciples to participate long after the camera crews have left the scene of a disaster. When appropriate, a Mission Station is established, usually in a Disciples church, as a partnership with DV, Week of Compassion (WOC), the Region/Area, and local congregation(s). The mission station with First Christian Church in Rowlett, TX, opened in May and will continue through August 2017. Following a recent visit to southern Louisiana, steps are now being taken to open a mission station with First Christian Church, Baton Rouge, to support the recovery from August flooding. Disaster responses are also often ecumenical – not just in function, but in structure – and sometimes interfaith. The initial flood response in Louisiana may be in partnership with NECHAMA, a Jewish disaster response organization. From February through May, DV partnered with the United Church of Christ’s Disaster Ministries (UCC) to facilitate a mission station outside Austin, TX. And in Columbia, SC, DV and WOC have partnered with the UCC and Church of the Brethren’s Disaster Ministries (COB) to implement the next phase of our cooperative Disaster Recovery Support Initiative (DRSI). International Orthodox Christian Charities has also been a partner with housing provided at a local Orthodox congregation.

The DRSI has two aims: helping communities shorten their timeline from disaster impact to long-term recovery; and enabling Disciples, UCC, and COB mission teams’ earlier entry into a disaster affected community in order to better assist with the
recovery. In Columbia, we achieved the second goal as mission teams have been on the ground making home repairs since January, just three months after the flooding. Collectively, we have secured $80,000 in grant funds to support this effort, including $50,000 awarded to DV/DHM from the United Way of the Midlands (South Carolina). To move the DRSI to the next level, it is clear that staff need to be hired. To achieve this, each partner denomination has committed the funds necessary for DHM to staff positions for Case Management, Construction Supervision, and Long-term Recovery Specialist.

Another exciting development is taking place in partnership with WOC and the Pacific Southwest Region (PSWR). In February 2016, the PSWR Board approved a proposal to develop a Regional Disaster Recovery Ministry. Together, we prepared for a November training for geographically disbursed response coordinators and regional response teams who facilitated congregational preparedness, response, and recovery. Our hope is that the model that was developed can be adapted to other Regions, to create a stronger denomination-wide network.

Disciples Volunteering also continues the work of expanding connections with and referrals to other Disciples related mission locations under the designation of “Mission Inns” and “Hospitality Stations,” where traveling mission teams can serve for a time or simply rest for the night on their way to or from a mission destination. Support continues as well for the historic Mission Centers as DV encourages the engagement of mission teams for service and learning opportunities at the Centers. Next year, the vision for an expanded network of Mission Inns and Hospitality Stations will be refined and implemented.

**Shaping Servant Leaders**
Three Summer Mission Interns, including two second summer interns, served this summer with Urban Spirit and the Urban Mission Inn. While five positions were initially offered and accepted, two young adults later withdrew in order to pursue other opportunities. This is becoming a regular challenge, leaving potential placements without an intern. New this year, Sandhya Jha assisted Deb Conrad with the interns’ week-long intensive training, further enriching their training experience.

Long-term Volunteers (LTVs) continue to serve in a number of capacities, including as Mission Station Managers and Registrars. They also represent DV at a variety of events across the life of the church and in ecumenical settings. Disciples Volunteering is continuing to develop LTV cross-training with their counterparts in the United Church of Christ and Church of the Brethren.

The LTV ministry will undergo a potentially significant restructuring to begin in October 2016. Thanks to a $2500 Leadership Education at Duke Divinity Innovation Grant that DV was awarded, current and prospective LTVs will gather for retreat. We will celebrate the many ministries LTVs have shared in and dream, vision, and begin to construct a new future for the ministry as it aims to better serve the church and communities in need of servant leadership.
Disciples Volunteering also continues its collaboration with WOC, DHM’s Family and Children’s Ministries, and the National Benevolent Association (NBA) to support the expansion of Children’s Disaster Services, a ministry of Church of the Brethren.

**Supporting Local Missions**

DV supported two significant local missions’ projects this year. The first was the continuing construction of a new church building with Lynnville Christian Church in Lynnville, IL. The participation of mission teams was lower than initially hoped for, but it seemed to keep pace with the congregation’s sense of timing and capacity to fund materials. A second project supported Urban Spirit, enabling that Mission Center to move to new facilities which are better serving their mission of poverty education and justice work.

I am grateful, as always, for the on-going support from and partnership with Week of Compassion staff and the Week of Compassion Committee. Thank You!
Disciples Men

Stephen Bentley

Most of the excitement in Disciples Men’s ministry this year has been planning and experiencing Session 2016 July 8-10, 2017 in Fort Worth, TX. We were welcomed with open arms by Texas Christian University who went out of their way to make us welcome. As we gathered around the theme “You are Called by Name!” almost 100 men from across the General Church to experience good food, meaningful fellowship, and be spiritual enriched. The attendees at Sessions 2016 voted unanimously to hold Sessions 2020 at Texas Christian University and have set the date of July 10 – 12, 2020 for this event.

We continue to sponsor the “Men Cookin’ for Mission” project to raise money for our four Mission Centers: Yakama Christian Mission, All People Christian Center, Inman Christian Center and Kentucky Appalachian Ministry. I spent the last month of my sabbatical visiting 3 of these mission stations and hope to visit KAM soon. We postponed my visit because of the forest fires Kentucky was experiencing at the time as KAM was helping in the recovery effort.

Our current leadership team consists: Archie Jenkins - Past President, Dan Crawford – President, Brian Burton – President Elect, and David Grandgeorge - Pastor-Counselor. Members at-large include: Stuart Price, Remmie Crawford, Harvey Anderson, Ken Marston, Ron Petrick, and Arnold Hayes represents National Convocation. We are currently looking for representatives from NAPAD and Hispanic Ministries. All of these are currently involved and working with the Disciples Men’s Executive Committee.

The Executive Committee is meeting in San Antonio, TX on Feb. 10-12, 2017 to plan the next couple of years as well as finalize plans for the General Assembly in Indianapolis, IN. In addition to this annual face- to-face gathering we meet monthly via conference call to keep each other up-to-date on our work.

We once again were excited about the possibility of a receiving an Orem E. Scott Grant from the Christian Church Foundation. This grant would be used to call together men from every Region of every ethnic group within that Region partnering with NAPAD, National Convocation, Hispanic Ministries, and Young Adult ministries, in building a data base of Models of Disciples Men’s Ministry. Unfortunately, we did not receive the grant. However, this has not dampened our spirits.

Disciples Men continues to work on two emphases. First, strengthening local and regional men’s groups following a three pronged approach: 1) Strengthening Relationships with God (Spiritual) 2) Strengthening Relationships within the Group (Fellowship) and 3) Strengthening relationship with the local and wider community (Mission). Second, we continue to emphasize our mission to hungry children at the local, Regional and General church manifestations of the church. Our “Men Cookin’ for Mission” program allows local and regional men’s groups to raise moneys and split the funds so that one half of the funds can be used locally for a ministry that serves hungry children and the other half will go to support our four mission centers that each support ministry to hungry children.
Disciples Women Ministry Report

Pat Donahoo, Director

Personnel: Elizabeth Clough began working as a part time ministry associate in February 2016 after Beverly Ledwon’s retirement. She is on a steep learning curve both with her work and understanding how Disciples Women works. She will also be working part time for HELM since their offices have been moved to Indianapolis allowing her to have full time work while Disciples Women pays only half.

Our vice president of IDWM has resigned. She was promoted to a new ministry in her chaplaincy that requires a great deal more of her time.

Ministry: Pat Donahoo and Chesla Nickelson have led or participated in a number of events with congregational, regional, general and ecumenical connections. Chesla led the W2WW group to South Africa/Ghana and Pat and Marilyn will be attending the World Convention in India in January 2017.

The Executive Committee (EC) requested that interregional gatherings be expanded beyond leaders and potential leaders to include a wider group of women so more connections can be made that might otherwise have been made at our national event. In the hopes of expanding these events, both Heartland and W WOW have postponed their dates from 2017 to 2018. The EC will be asking each planning group to use our developing #DWConnect as part of those gatherings helping to connect well-versed Disciples Women to women who are unfamiliar with the ministry.

Resources: Chesla has led a number of changes in Just Women staff including a new editor, designer, publisher, etc. We have also been working to address issues that are difficult and cause uncomfortable conversations. We have also added a “Connections” section providing a place for women across the DOC to connect with one another. The theme for 2017 will be “Freedom: The Promise and the Struggle”. 2018 will be our 10th year with our anniversary being January 2019. Chesla is beginning conversations to consider how we might commemorate this milestone. We are also researching ways to provide Just Women in Spanish while being aware of the large cost that goes along with it.

We have some outdated resources that need to be updated and we are searching for writers for our annual general programs.

Chesla will be seeking funds to finance another volume of Wisdom of Women. We are hoping to focus on one of the leaders of NAPAD.

We are partnering with Refugee and Immigration and Children and Youth Ministries for a subscription to gotowebinar so we can conduct trainings and have conversations with a wider group of women.

Finances: Pat and Chesla will be attending the Disciples Development Conference in January 2017, as well as the Lilly seminar on the spirituality of fundraising. We continue
to look for ways to financially sustain the ministry. Blessing box giving, as well as DMF continues to decrease.

**Future**: The EC began conversations about what changes might be necessary to sustain the ministry in the future. A personnel and/or structural change may be required to keep the ministry healthy.

We are also looking at changing the structure of the EC so that team members rotate off at different dates rather than replacing the entire team and having a long learning curve.

Conversation continues about who we are and where God is calling us to serve and how that fits in our current ministry and structure. Marilyn Williams, IDWM President, has called us to share our picture of what it means to be a Disciples Woman. This is a process we are working on and will, hopefully, be ready to share at GA2017.

**GA 2017**: We are making plans for our booth space to tell our story of who we are and what it means, as well as highlighting the need for continued work to combat human trafficking. We will be hosting a luncheon on the last day of GA, as well as an after session on Monday evening.

**Advertising/PR**: Pat and Chesla are working on a social media plan so we can be intentional about when and what to post. Lashaundra McCarty, designer for Just Women, has provided some specific details about what this plan should include.

**Clergy**: While we recognize the need for women clergy to have a support system that deals with their specific needs we are still trying to discover what the support should look like. Two of the pastors on the EC team are working to develop how we move forward.

At Marilyn’s suggestion we agreed to spend time in prayer for those on the team with specific struggles on Thursday mornings at 9:00 a.m. Any specific requests will be posted to our EC Facebook page to share with one another.

**Disciples Women’s Ministries is a conduit for diverse connections empowering each woman to find her voice and live out her call.**  
*Micah 6:8*
Executive for Evangelism & Congregational Transformation
Director of the Office of Black Ministries
Merger Staff

Rev. Dr. R. Wayne Calhoun, Sr.

The DHM Office of Evangelism & Congregational Transformation in a 21st Century Context

In the fall of 2003, I came to DHM to be the new Minister of Evangelism and Merger staff (for National Convocation) for the Christian Church (Disciples of Christ) in the United States and Canada. October first of this year began my fourteenth year as part of the ministry team that makes up Disciples Home Mission. It has been a great fourteen years and I still enjoy the rewards and fulfillment that this position continues to bring to me as I strive to make a difference in the life of this community of faith called the Disciples.

I would like to share what evangelism looks like in a 21st century context and the nature of my work with Pastors, Clergy teams, congregational leaders and congregations. I think the most effective way for me to do that is not by giving you a list of things I have accomplished over the past years or activities I have been engaged in, but demonstrate the nature of my work and ministry through the sampling of some of my work with a local congregation. To that end I have included as a part of my report a sampling of my work with a local congregation in Southwest Virginia. I would ask that you review the sampling first and then continue reading the rest of my report. (Please see pages 3 & 4 below)

At this point you might be asking why I included a sampling of my work with a local congregation. Well the answer is simple; my portfolio says that I am to do the work of evangelism and transformation. Both evangelism and transformation are not a one shot deal. In other words, once a Disciples congregation engages the ministry and services that the Office of Evangelism has to offer it becomes a lifelong partnership. With that stated, I would like to report to you the present day status of Unity Christian Church of Radford, Virginia. As part of my continuing work with the Pastor, congregational leaders and the congregation, the first goal which this congregation and I agreed upon was to begin by taking a serious and critical look at their mission, ministry and vision for the 21st century. I am elated to report that this is one Disciples congregation which understands that the first step in becoming a transforming church is to have a relative mission and vision in order to do effective evangelism in a 21st century context. This congregation now continues to find ways to be relevant in doing mission and ministry as they strive to accomplish their vision in a 21st century context.

The Office of Black Ministries:
I have requested and have been granted by Ron Degges, the President of Disciples Home Missions, to step away from the responsibilities of the Office of Black Ministries. This action will be effective at the end of 2016. I am proud to have been a part of
building a great relationship that DHM has now established in partnership with the National Convocation as we have striven to effectively serve African-American Disciples clergy and congregations. One of the accomplishments of my time and service to this task is the strengthening of the Annual Black Ministers Retreat. I will continue to be available for consultation as DHM decides what the next best steps should be in continuing the service of the Office of Black Ministries.

My work and ministry continues,

Rev. Dr. Reginald W. Calhoun, Sr.

Executive for Evangelism & Congregational Transformation and Director for the Office of Black Ministries

Welcome to Unity Christian Church. We are glad you are here. If this is your first time worshipping with us, please stop by the Welcome Center table for a small gift.

At Unity Christian Church, we strive to be a transforming 21st Century, Disciples of Christ congregation, gifted and empowered by the Holy Spirit to be a faithful witness in our congregation, community and beyond.

We believe God calls us:
OUR VISION:
To be a spiritually vibrant congregation intentionally committed to the discernment of God’s will, growth and understanding of what it means to be a disciple, and serving God by serving others.

OUR OBJECTIVES:
(We will know we are living into our vision when the following are observable)
--Transformation of disciples resulting in enthusiastic and committed participation in worship and all ministries in the life of the congregation. (Spiritually Vibrant)
--Commitment to Prayer of all disciples resulting in personal faith sharing and conversations of God’s movement within the life of the congregation (Committed to discernment of God’s will—Reaching Up)
--Emphasis on Study and Growth resulting in biblical knowledge, awareness and sharing of personal and congregational spiritual gifts, and regular practice of spiritual disciplines (Commitment to growth and understanding of what it means to be a disciple—Reaching In)
--Opportunities for Mission and Service to respond to the ongoing needs of our neighbors in our community and beyond (Serving God by Serving Others—Reaching Out)

We lift these values that bind us in covenant: (From our Positive and Desired Core Values)
--The promotion and practice of ongoing mission
--Spiritual Growth and Renewal of disciples of all ages within the congregation
--Reaching out to children, youth, young adults, and young families and nurturing their faith and growth into discipleship
--The importance of witnessing and sharing our faith with one another as well as our neighbors.

OUR MISSION:
To transform lives, our congregation, and community based on God’s unique vision for us, through the guidance of the Holy Spirit, and sharing the unconditional love of Jesus Christ. (Romans 12:2)

To accomplish this, we shall: Reach Up. Reach In. Reach Out.
Unity Christian Church of Radford, Virginia, is the new congregation formed from the joining of First Christian Church and Radford Christian Church.

In Sept. 2010, exploration of a joint congregation progressed into forming a Unity Committee composed of 6 members from each Church. In just 3 short months it was determined that the formation of a joint Church between the two congregations was warranted. On Sunday January 2, 2011, the first joint worship service was held in the sanctuary of First Christian Church on Tyler Avenue. Since that first joint service in January, excitement, anticipation and love grew in the hearts of every member. The thirst to be together as one large family of Christians grew rapidly and by June, joint worship services were moved from once a month to twice a month.

Both congregations voted overwhelmingly in favor to join together under one name and come together under the new name of Unity Christian Church.

Starting the first Sunday in November 2011, both congregations worshiped together at the Carter Street location of Radford Christian Church in order to make way for renovations to begin at the Tyler Street location. In early January 2012 both congregations transformed from 2 into 1 new large family. On that Sunday, there were celebrations marking the first meeting together as Unity Christian Church in the newly renovated church facility that once was First Christian Church.

God has enriched our lives and blessed us to witness and participate in the most exciting event in the history of over 200 combined years of two of Radford's longest standing congregations.
Families and Children Ministries

Olivia Updegrove
Website: http://www.docfamiliesandchildren.org/
Newsletter: http://www.docfamiliesandchildren.org/newsletter
Text Message: 81010, @weeklyfc

- Kate Epperly rejoined the team and began to deal directly with our advocacy and justice needs. She continues to help put together our Kids to Kids material. She has started a blog http://www.disciplesjustice4children.org.
- Olivia Stewart has started to gather together an ecumenical group that will oversee the shifts in the Children Worship & Wonder program over the next generation. Our Disciple trainers are included in this shift and discussion.
- Our 40 day devotional, Light a Candle for Children was themed, “Helping Children Heal from Violence.” We have had a wonderful variety of Disciple voices participating. Our daily posts reached an average of 800 people per day.
- **Disciples 5K:** See Images for results.
- **Ministries across Generations:** We had our first intergenerational/cross-constituency meeting December 1-2, 2016. We had representatives from each constituency group, across a variety of ages, experiences, and locations. We gathered to do intentional work together to cover all aspects of our denomination needs in the lifelong journey of faith.
- **North American Youth Event (NYE):** Kate and Olivia U. attended the UCC/Disciples Youth Event in Orlando, Florida. They introduced some family elements to the worship and event experience. Spent a lot of time making connections with our other ministries and our General Youth Council.
- **FYI:**
  - Olivia Updegrove attended: DYMN Retreat, NAPAD, & NYE (Kate Epperly), and the Youth Specialties Conference
  - Olivia Updegrove: “Family Matters” article in Just Women, curate website, and basic responses to our Facebook and ministry avenues to resourcing and curating.
  - Olivia U. is working as a team member for the Intergenerational Conference which is connecting her with some of the top names and insights to shifts that are happening.
  - Kate participated in the Global Ministry meeting in Cleveland, and the GA Worship Planning
o  We continue to work with the Children’s Disaster Service.

o  Randy Kuss has been a part of all of this and is bringing together some important provisioning ideas from the youth aspect to all of these shifts. He is also bringing together this year’s DYMN event with the Progressive Youth Ministry Event.

The hardest part of our year was losing our amazing administrative assistant, Jessica Kramer. We are currently in the process of hiring a new person to fill some very big shoes. Please pray for us.
The General Youth Council (GYC) is excited to have increased its membership by adding additional youth and adult members during last year’s application cycle. We currently have eleven council members and Rev. Trayce Stewart is serving in her second year as the DHM liaison to GYC. The council will focus on leadership development and clarifying its purpose in the coming months to better serve youth within the denomination as well as the wider church.

Last year it was announced that the Disciples would partner with the United Church of Christ for their biennial youth gathering, National Youth Event. GYC has several current and past members who are serving on leadership teams to bring this event to fruition and continue to establish this partnership so this truly becomes a joint youth endeavor.

GYC is looking forward to taking a more active role in planning and implementing youth programming during the 2017 General Assembly and are looking forward to this creative process of learning and service.
Green Chalice

Carol Devine and Scott Hardin-Nieri

The Christian Church (Disciples of Christ) is a movement for wholeness in a fragmented world. Out of our call to “do justice” (Micah 6:8), we strive to demonstrate the fullness of God’s shalom through living out our faith by caring for God’s creation. From Hawaii to Ontario to Florida, and everywhere in between, Disciples’ congregations are caring for creation in unique and inspiring ways. Our mission is to connect Christian faith, spiritual practice and creation consciousness in order to demonstrate the fullness of God’s shalom.

Green Chalice committed to another year and a half in partnership with the faith arm of EcoAmerica called Blessed Tomorrow. Blessed Tomorrow provided $25,000 to Green Chalice to support our work for 2016. Sharon Watkins and Ron Degges have been involved and very supportive of this work.

Work Summary
- Monthly e-newsletter, Green Chalice News
- 109 Green Chalice Ministries (Congregations, Camps, Regional Office)
- 7 Certified Green Chalice Congregations
- Green Chalice Regional Teams in KY, OH, IN, and OR/ID, Pacific Southwest Region
- Green Chalice Covenant - Individuals, creation care teams and congregations continue to sign.
- Community Gardens – updates to the map with Disciple’s community gardens regularly.
- Numerous phone calls, emails, meetings and workshops about creation care every month.
- Website – updates to website greenchalice.org has been very liked
- Facebook over 185 New Posts in 2016, total new likes this year is 1261

2016 Writings
- Just Women – Carol
- Disciples Advocate in Spring and Fall – Scott
- Numerous e-publication articles
- Patheos Blog – Scott

Growing Partnership with Eco-Palms (ethically & sustainably grown and harvested.)

New Green Chalice Advisory Team includes:
- Rev. Stacy Sheldon, Ion Community Church, OR
- Rev. Kevin Howe, Harvard Ave Christian Church Tulsa, OK
- Rev. Seung Un (Paul) Tche, Council on Christian Unity
- Rev. Katherine Raley, First Christian Church, Columbia, SC
Carol is Chair of the Creation Care team of the Kentucky Council of Churches
Carol is Secretary of the Executive Board of Creation Justice Ministries and traveled to DC for the annual Board Meeting in D.C.
Carol helped write and edit the Creation Justice Ministries Earth Day Worship Resources.
Carol spoke on the KY Capitol steps about Climate Justice for the Moral Day of Action, 9.12
Scott preached at FCC, Black Mountain, NC for Green Chalice
Scott presented to Cyprus Creek Christian Church in Spring, TX
Scott gave 10 sermons, spoke at 26 events or vigils and 7 testimonies and visits with N.C. legislator in 2016
Scott attended and led a climate and faith panel at Wild Goose Festival in Hot Springs, NC

Believe Youth Event, Orlando 2016
- Green Chalice — with Jinga interactive game
- Premiere of Green Chalice “Butterflies Effect” video
- 4 Workshops for Youth Led by Scott
- Collaboration with UCC leaders to start “Generation Green” a youth social media empowerment and education group.

Carol met with Kara Ball from EcoAmeria/Blessed Tomorrow in Washington DC in May
Carol and Scott co-edited Blessed Tomorrow Faith Climate Communications Guide
Carol and Scott traveled to NYC in June 2016 for a week long training called The Gospel and the Ecological Crisis where Al Gore and the Climate Reality Project presented along with other great faith and creation organizations.
Carol and Scott are working hard to prepare for GA 2017 with workshops for adults and youth and a resolution on climate.
We submitted a Scott Grant Application that would have enable us to have clergy leadership training but it was not accepted.
Scott is working with Christmount to lead a youth camp/mission experience on ecojustice.
Scott will be presenting at Brite Divinity Schools “Minister’s Week” on youth ministry and creation care in February.
Sharon Watkins and Ron Degges attended and provided leadership at the EcoAmerica Leadership Summit, Washington, D.C. September 2016
Midway Christian Church is a model Green Chalice Congregation and was a runner up in the Interfaith Power and Light national “Cool Congregation” challenge in the area of Sacred Grounds.
Disciples Immigration Legal Counsel

Tana Liu-Beers

Work Visas
This summer has brought a significant uptake in full representation cases for reasons that are not entirely clear to me. I currently have twenty-one open active full representation cases. Several of these cases are for individuals who consulted with me years ago and are finally eligible to apply. Several pastors currently on religious worker visas are due for renewal this year.

I continue to provide full representation for churches and regions filing nonimmigrant religious worker petitions (R-1 and R-2 visas), special immigrant religious worker petitions (which lead to a green card), and professional employment petitions (H-1B visas).

Since the wait time for initial R-1 religious worker cases has stretched to an average of ten months, I have been doing H-1B visas for anyone who qualifies. A few Regions have stepped up to hire pastors directly so that they are not subject to the H-1B visa lottery, which is significant progress in Regions’ willingness to support immigrant pastors.

Voter Participation
Due to the upcoming presidential election and some candidates’ anti-immigrant rhetoric, there has been a strong push in immigrant communities to become eligible to vote by November. I am handling a few of these last-minute naturalization cases for pastors who are part of Obra Hispana and NAPAD.

Consultations
This summer the correlation between world events and brief service cases has been more apparent than usual. Due to economic crises in South America, I have heard from more Venezuelan and Colombian families wanting to immigrate. Options are limited for most of these families who do not already have family or employment connections in the U.S. Due to ongoing terror and war in Syria, I have heard from more Syrian and Jordanian families seeking refuge in the U.S. Thankfully, the Department of Homeland Security has recently designated Syria for Temporary Protected Status (TPS), so there is help for Syrians who are already in the U.S. However, refugees who remain abroad do not benefit.

Communications
I increased the Immigration Legal Counsel presence on Facebook and have been surprised by how useful this mode of communication has been for the ministry. It has driven traffic to the disciplesimmigration.org website and increased subscriptions to Legal Updates. All of these means have helped me get the word out about raids of Central Americans and the Supreme Court decision on President Obama’s Executive Actions.
Community Education
I attended Obra Hispana’s National Bilingual Assembly in July and spoke at the Women’s Pre-Event. The women were particularly receptive to the launch of a new initiative to train community navigators to be expert immigration resource persons in their own communities. I attended NAPAD’s Convocation in August and presented a workshop with Sharon Stanley-Rea. As usual, both of these events were a productive time to connect with current and former clients and to provide consultations for many individuals seeking legal help.

On the Horizon for the Ministry of Disciples Immigration Legal Counsel
1. Beginning this summer and continuing through at least the next year, Disciples Immigration Legal Counsel will be collaborating with Refugee & Immigration Ministries to provide more in-depth community education than we have ever provided before. We will be using the Community Navigators model to train Disciples to be resources to immigrants in their congregations and communities. They will be equipped to provide reliable information about the immigration system, help protect others from scams, and empower their communities, all while avoiding the unauthorized practice of law. A key component of the training is equipping Disciples to train others so that we expand our reach and multiply our impact. We will offer webinars, podcasts, and in-person sessions in both English and Spanish.

2. International seminarians face the usual challenges of discerning God’s leading in their lives and finding a call following graduation. However, their challenges are compounded by the fact that they cannot remain in the U.S. legally unless they receive a call in time to petition for a work visa. Seminary graduates whose job prospects do not fall perfectly into place either have to leave the U.S. or become undocumented, thereby jeopardizing their entire future ministry in the U.S. When this happens, we risk losing the next generation of leaders of our Church.

I have been addressing this recurring issue from the legal immigration side, but over the next two years I plan to invite leaders of the church—including Office of Search and Call, HELM, College of Regional Ministers, General Commission on the Order of Ministry, and Regional Committees on Ministry—to create more structural solutions. This joint effort will likely begin with information sharing as I hope to develop a deeper understanding of the regions’ various standing and ordination processes. At the same time, I hope to impart a better understanding of the legal process and requirements to everyone involved. I also envision listening sessions to hear from current and former international seminarians willing to share the challenges they face.
In the loving memory and caring spirit of Jesus Christ, Kansas Christian Home exists to provide social and health services to meet the physical, emotional, mental and spiritual needs of its residents. Kansas Christian Home’s emphasis of service is to older adults, although recognizing God’s love has no limits.

- Karen Sturchio is now the Chief Executive Officer of Kansas Christian Home. She started in an interim role in April 2016 and transitioned into the permanent role in June 2016. She brings a wealth of experience in long-term care and has a powerful vision for the future of Kansas Christian Home.

- Mark your calendars for the 2017 Legacy of John Dinner, which will be held on August 26, 2017 at the Meridian Center in Newton.

- Kansas Christian Home is embarking upon a capital campaign to make additions and improvements to its facility to better serve the future generations of senior citizens. For more information on how you can be involved with the exciting project, please contact Jason Ault, Director of Development, at 316-283-6600 x116 or by email at jault@kschristianhome.org.
Executive Summary
There are several exciting things happening with Connect this fall that puts us on course for a very full year in 2017. As you will read below, NBA through the Mental Health and Congregational Care Affinity Group is partnering with the Christian Church (DOC) in Georgia for a 2-year regional pilot initiative focusing on mental health and wellness for clergy and congregations. It is our hope that this will be a model for other regions and the general church as we seek to live out the 2015 GA resolution of becoming a welcoming church to those with mental illness. I give thanks also for the ways we are moving forward in our work with established health and social service partners and their leaders. The Executive Leaders peer group is proving to be a much needed space for leaders to share in confidence and with one another the joys and challenges of leading such impactful work in our church. One question that continues to surface in conversations is what does it mean to be Disciples-related today? My sense is this is not a question of moving away from this relationship, but more so of finding ways to deepen the relationship even among real challenges such as board makeup or hiring other key leadership who may not be Disciples. The Prison and Jail Ministries Affinity Group is expanding its scope to include issues of immigration and detention, and a new research & design team has begun thinking about the need and purpose for an affinity group focused on faith and activism.

Affinity Groups
Mental Health and Congregation Care Affinity Group (MHAG) (led by Angela Whitenhill) - Since launching the MHAG in May we’ve received inquiries/interest forms from nearly 30 Disciples from across the country interested in the work of and partnership with the MHAG. We have been hosting small group meetings and individual calls to learn more about their interests, experience and passions for serving. We are noticing that as the expertise and enthusiasm of our partners grows, they are not only serving as our connection to the local and regional expressions of the church, they are also serving as inspiration for future topic areas and direction for the months and years to come related mental health and congregational care.

Self-Care Clergy Workshops
- After overwhelming receptivity of a clergy self-care workshop facilitated at National Convocation this summer, we launched an online webinar series, “Clergy Self-Care: Leading by Example”. This pilot webinar series seeks to prepare clergy for a lifestyle of balance, self-care and wellness. This four-part series is offered each Monday beginning October 17 through November 7th, and serves as a prelude for an upcoming clergy peer group in 2017. Our hope is to create a safe, non-public space for education and dialogue regarding clergy
wellness. The pilot is also helping us learn how we might offer this ongoing for clergy groups in the future, and/or how we might use this content for potential liturgical brainstorm ideas and Commission on Ministry training resources.

**Mental Health Regional Initiative**

- After a number of fruitful and strategic meetings with Rev. Denise Bell, regional minister in Georgia, and a stellar presentation to the Georgia regional board by Angela Whitenhill and Rebecca Hale, the Georgia region voted unanimously to establish a 2-year partnership with NBA MHAG focused on mental health and congregational care with a particular lens to clergy wellness! This partnership initiative seeks to: (1) cultivate welcome / counter stigma, (2) provide MH education, resources and services, (3) develop processes, protocols, and infrastructure for clergy care and support, and (4) promote sustainability of a regional MH team, protocols and trauma care resources.
- Additionally, Angela was able to participate as a panelist at a regional clergy town hall meeting as they discussed the life of the church in Georgia and sparked great interest in the MH initiative. And so we are excited that this initiative will not only address issues of mental health, but is already proving to address a common relational divide within the region by giving clergy a universal common issue to rally around.

**Contingency Events**

- We have carved out a space for the MHAG to aid in clergy and congregational care after social justice crises beginning with the Ferguson Initiative and most recently, helped host a celebration and healing retreat for clergy and activist involved with the Ferguson Uprising. The honoring and retreat was a powerful combination of clinical, pastoral and activist knowledge and skill and the first of its kind in interdisciplinary congregational care after community crisis.
- Unbeknownst to us, the weekend also served as preparation for crisis clergy care after the Charlotte Uprising, where Angela was invited by John Richardson, regional minister, in North Carolina, to listen to the needs and concerns of the clergy in Charlotte, and provide a meaningful and much welcomed general church presence.

**Prison & Jail Ministries (P&JM) Affinity Group** (led by Dean Bucalos and Hector Hernandez)- We continue to focus upon our three principle areas of impact: education, inspiration and advocacy.

**Education**

- Hosted “Becoming a Welcoming Church: Safe Sanctuary Protocols” –a webinar focused on equipping congregations to welcome people who have been convicted of sex offenses. Presenters: Dean Bucalos and Nick Haynes, attorney experienced in representing people accused of sexual offenses.
Inspiration

- Blog posts featuring issues of immigration/detention, Black Lives Matter, and the power of social entrepreneurism in the area of prison and jail re-entry; as well as guest bloggers, Lisa Sherman, a jail chaplain, and Ford Rowan, who works with Kairos Ministries.
- Dean led a workshop and hosted the NBA table in the exhibit hall of the Kentucky Regional Assembly.

Advocacy

- A continued focus on the NBA sponsored General Assembly resolution on the extended use of solitary confinement, the criminal justice reform bill out of the Joint Senate Judiciary Committee, banning the box promoting restorative justice practices, educating people about expungement procedures and pursuing the restoration of voting rights for ex-felons. Addressing concerns about mass incarceration and the disproportionate impact on people and families of color continues to be a high priority.

Peer Group Update

- Group has met online monthly since their first gathering in April 2016. During our monthly meetings we are intentional in sharing with each other how are ministries are going, how are we doing (professionally and/or personally) and we also share our joys and each with each other. Not all the group members have been able to meet each month, but as group convener, Hector is always reaching out to them either by e-mail or phone calls to see how they are doing.
- During the August online meeting, we hosted a guest speaker: Sister Kathleen Erickson, RSM. She has worked for decades in immigration-related ministries, including 18 yrs. on the U.S.-Mexico border and for a period of time as chaplain at Dilley Immigrant Detention Center.
- In September, the group reflected upon the topics of Suffering and Hope. Many of the members are dealing with multiple difficulties. Hector is working to create a safe space in which as a group we could share our stories.
- The peer group will participate in our 2nd face-to-face meeting at the Franciscan Renewal Center near Scottsdale, Arizona. We will be sharing some quality time and we will be welcoming our guest speaker James Croft, who will be offering a workshop on Public Narrative: the Story of Self, Us and Now.

Disciples Faith and Activism Research & Design Group (DAct) – a group of 9 Disciples activists are gathering as an activist and organizer think tank to outline a structure and next steps for the formation of an affinity group for activists and organizers in the Christian Church (Disciples of Christ), and to consider if/how to help create an infrastructure for justice work in our denomination. Rev. Dr. Dietra Wise Baker is the convener for this research & design group and has begun with individual and small group conversations to gain a better understanding of the history, goals and contributions of the current DOC justice ministries, assess what might be missing in our church regarding justice work, and consider what could be the unique purpose of the NBA activist and organizer affinity group.
Health and Social Service Ministries
Executive Leaders Peer Group
Nine CEO/executive directors from our health and social service ministry partners have been gathering since July as an Executive Leaders Peer Group to cultivate peer support/encouragement, participate in mutual dialogue, share in spiritual renewal practices, and engage in peer-to-peer learning experiences. This group includes: Mark Anderson (NBA), Debbie Dobbins (SCSYC), Milele Hobbs (Gomer’s House), Mark Palmer (Woodhaven), Feliberto Pereira (Southwest Good Samaritan Ministries), Sabrina Porter (Juliette Fowler Communities), Elaine Sanford (HER Faith Ministries), Don Stump (Christian Church Homes), Kimberly Weir (Florida Christian Center) and Monica Wedlock Kilpatrick serves as group convener. We will meet for our first face-to-face on Oct. 28-30 at the Historic Banning Mills Conference and Retreat Center outside Atlanta, Georgia, with the theme of Mission in the Murkiness: Health and Social Service in the 21st Century. We plan to visit to the National Civil and Human Rights Museum as we reflect on how our ministries relate to the historic and current struggle for such rights, create individual and collective Soul Collages to claim our individual stories and their connection to the work of our ministries and the greater story of Disciples health and social services, reflect on a colleague’s case study, and enjoy getting to know one another over social activities and meals.

Project Updates
Christian Services for Children in Alabama (CSCA) – The board is diligently moving forward with the CEO executive search process. Rebecca Hale and Monica Wedlock Kilpatrick visited with the board in late September to guide them through a strategic planning process related to the search. We were able to create space for affirmation of their mission and unique work in the Selma and greater Alabama community, uncover areas of much needed clarity for the board and the search committee chair, guide them towards finalizing a position guide, search process, and confirm a timeline for transition. Additionally, we have supplied the board with resources such as a sample budget for the search process, a listing of possible back office support services, and offered another consultation with Bob before the end of the year.

Cleveland Christian Home (CCH) – CCH is in a time of transition and has just welcomed a new CEO, Charles Tuttle, on October 1st. The development officer at CCH has been tasked with taking on new responsibilities related to marketing and approached NBA for support in learning this new role. Kasi Zieminski was able to offer an initial consultation and brainstorm some starting points for CCH. This has led to a new avenue for learning more of the stories of their work and sharing those out through NBA networks. We look forward to discovering new areas of partnership and support for CCH in the coming months.
“We live in a globe where 21 is ANYTHING BUT a lucky number: There are over 21 MILLION REFUGEES in OUR world...in our world where EVERY MINUTE 24 people are forced to flee their homes because of war or persecution—where a total of 65 million together are displaced...meaning 1 in each 113 people globally is an asylum seeker, internally displaced, or a refugee. Over 51% are children, nearly 100,000 have become separated from their families—including unaccompanied minors from Central America at our own border. And Filippo Grande, UNHCR High Commissioner for Refugees—reminds us ‘this represents an almost 10% increase of persons on the move from last year.’” Rev. Sharon Stanley-Rea, Faith Press Conference on Refugees, D.C., Sept. 15, 2016

Refugees are unable to return to their country due to a “well-founded fear of being persecuted for reasons of race, religion, nationality, membership in a particular social group, or political opinion.” (UN Geneva Convention on Refugees)

Refugee Arrivals and Engagement Report thru Christian Church (Disciples of Christ) Disciples of Christ work through RIM and in partnership with CWS’ 34 refugee resettlement affiliate offices across 21 states to resettle refugees assigned for welcoming to our denomination. Disciples are assigned to work with approximately 8% of CWS’ total refugee arrivals.

Our Global Refugee Realities, and National Hospitality Challenges

This report period saw continued legislative pushback against refugees, in the face of unparalleled refugee needs. See this gripping 5 minute video of the global refugee crisis, produced through UNHCR: https://www.youtube.com/watch?v=RstxqdwFLo.

RIM engaged in consistent interpretation of refugee concerns, and supported congregational engagement through both advocacy and relational resettlement support for the world’s most vulnerable populations. Also early this Fall, the US met its goal of resettling 10,000 Syrians during FY2016—out of a total of 85,000 total refugee resettlements anticipated this FY from all populations. As comparison, the US had resettled only 1,682 Syrian refugees throughout FY2015. (Note: the federal Fiscal Year for resettlement extends from Oct. 1 thru Sept. 30).
In mid-September, the White House announced a goal of 110,000 refugee resettlements from multiple populations into the U.S. for FY 2017 (covering the time of October 11, 2016-September 30, 2017).

To help Disciples participate actively in helping to meet these challenges, RIM has engaged in the following:

1) RIM’s Director helped launch and continues to provide ongoing convening leadership in a national and proactive faith campaign called “Refugees Welcome,” and will continue to engage Disciples in central roles to welcome refugees over the months ahead!
   • Over 25 faith and refugee communities from multiple backgrounds around the country were recruited to endorse the campaign before its official national launch through two launch calls and multiple launch welcome events in April. Go here for more info.: www.refugeesarewelcome.org.
   • RIM provided leadership in March and in April for premier events of the campaign, including a “Refugees Welcome Dinner” and program in Baltimore, MD. in March, and at University Christian Church in Hyattsville, MD. in April (each with 200+ participants (including multi-faith community members and leaders, regional legislators, numerous Syrian refugee families, and visiting global leaders.)
   • RIM sponsored a DC area “Refugees Welcome Week” the first week of April, which including preaching on refugee themes, visits by Syrian leaders, Syrian food, and a cultural photography exhibit held at National City Christian Church. We supported multiple “Interfaith Iftar” events to build multi faith understanding during Ramadan.
   • RIM encouraged congregational participation in refugee engagement events around “World Refugee Day” and the seasons surrounding the date of June 20. Since this time, RIM has supported multiple advocacy efforts, awareness building events (such as the “DC Rally for Refugees” on the National Mall on August 28th), and has served as a national faith voice in encouraging the welcome of refugees (for example, through the Director’s interview with CNN’s anchor Alisyn Camerota in September. See pic below.)
   • The goal of the Refugees Welcome campaign is to provide opportunities for refugees to share their experiences with faith and community groups to:
     *build friendships among diverse cultures and faiths
     *strengthen public and private welcome of our refugee neighbors
     *promote refugee integration and leadership, &
     *celebrate refugees’ community contributions.

We will continue to work with faith leaders to encourage Refugees Welcome to promote hundreds of refugee welcoming opportunities around the U.S.!

2) RIM continues to offer special Syria resources for churches through the following website:
• This site will continue to be added to as helpful resources are available. The page has been relocated on our new website to the following link: https://www.discipleshomemissions.org/missions-advocacy/refugee-immigration-ministries/refugees/background-resources/syrian-refugee-resources/

3) RIM underscores its request for “Refugee Hospitality Kits” to assist our CWS offices throughout the country.

Refugee Hospitality Kits help to:
* Build partnerships between churches in areas of high refugee arrivals with local resettlement offices;
* Link churches within 50 miles of a resettlement office with that office and local refugees;
* Invite outlying churches into vital support roles with refugees
* Prepare churches for increasing Syrian & other refugee arrivals

See the full Hospitality Kits alert at: https://www.discipleshomemissions.org/missions-advocacy/refugee-immigration-ministries/refugees/hospitality-kits/

4) RIM participates in and supports refugee advocacy at national and local levels, and seeks to engage Disciples in constant advocacy to strengthen U.S. support globally for refugees, and to ensure adequate resettlement and integration assistance for most vulnerable refugee populations, regardless of race or religion.

In this report period, RIM worked consistently with denominational partners and Interfaith Immigration Coalition colleagues to provide proactive responses to often overwhelming and immobilizing refugee challenges. As refugee numbers have continued to multiply, more than 300,000 people of faith around the country have
demonstrated their support for refugees through combined organizations’ postcards and petition campaigns. Among these has been a campaign sponsored in part by Disciples of Christ (See postcard below). 10,000 of these postcards were delivered to the President, House and Senate leadership, and other appropriate senators and representatives of signers, following a faith leaders press conference to support refugees on September 15th—ahead of the U.N. and President's Global Refugee Summits.

The postcard requests additional support for refugee resettlement, enhanced opportunities for refugee education and work, and increased humanitarian aid for the hurting. RIM recognizes this as a moment where our nation can LEVERAGE a NEW WAY of shared relief responsibility, where we can call forth the world to better shoulder shelter among many nations, where we can encourage a hospitality that gives MORE of our households opportunity to build hope for those wearied by war.

5) RIM works with regions and congregations in encouraging and supporting their understanding of and outreach to refugees, and is available and interested to visit and speak with Disciples throughout the U.S. & Canada to encourage regional and single church projects!

- Examples of partnerships during the time period have included outreach through N.C. and VA. Regional Assemblies, Outreach and Educational presentations at the National Hispanic Asamblea, at National Convocation, and at the North American Pacific Asian Disciples (NAPAD) conferences. Special training and consultation was also offered to the Kansas City Region of churches, along with interested Missouri congregations, and to the Illinois Valley Cluster of Churches.
A “Hospitality Truck Caravan” is in planning for the Virginia region and nearby CWS office affiliates, and the RIM Director will be presenting in the next weeks to the Christian Church Capital Area Region and the Illinois-Wisconsin region gatherings. Refugee Hospitality items have also been gathered through churches in Ohio, Oklahoma, Virginia, Maryland, Kentucky, and other sites.

**Week of Compassion Refugee Emergency Assistance Provided through RIM**

In partnership with Week of Compassion, RIM continues to provide emergency assistance to Disciples-assigned families through support of the Week of Compassion’s “Compassion in Action” Fund. Requests are often received through CWS refugee affiliate offices for cases where refugee families face extreme and unmet family, health, and mental health needs. Funds are provided to RIM by WOC, and then are disbursed, if and as emergency needs require, from the RIM office. All disbursements to families indicate the support is given in partnership with WOC. (Picture above is in the CWS affiliate/Refugee One office in Chicago, IL., with RIM Director & Illinois Disciples, in Feb. 2016.)

Emergency aid given during our report period has included:

<table>
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<tr>
<th>Date</th>
<th>Account</th>
<th>WOC Emerg. Assistance for:</th>
<th>WOC Emerg. Amount Given</th>
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<tr>
<td>9/7/2016</td>
<td>200-800-800-8475</td>
<td>Community Refugee &amp; Immigration Service - NP-138675 Man Bahadur Rai (Nepalese), for rent and utility assistance; wife on dialysis, husband unable to work and care fulltime for wife and 1 yr. old baby.</td>
<td>$750.00</td>
</tr>
<tr>
<td>9/7/2016</td>
<td>200-80-800-8475</td>
<td>Community Refugee &amp; Immigration Service –KE-565790 Charles Chanmera (Kenyan), for rental and setup assistance. Refugee is single, and organization unable to locate appropriate roommate for cost sharing.</td>
<td>$750.00</td>
</tr>
<tr>
<td>5/3/2016</td>
<td>200-800-800-8475</td>
<td>Refugee Services of Texas - ET-129378 Farah, Farihya Abdulahi –(Ethiopian) 3 months rent and utilities</td>
<td>$1,250.00</td>
</tr>
<tr>
<td>4/29/2016</td>
<td>200-800-800-8475</td>
<td>Community Refugee &amp; Immigration Service - NP-142062 Hari Prasad Pokharel –(Nepalese) funeral expenses for son.</td>
<td>$1,400.00</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>Totals</strong></td>
<td><strong>$4,150.00</strong></td>
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• As seen in the above graph, four emergency grants were given for refugee assistance over the time period of the report. Funds were requested, and then distributed, through case workers in our CWS refugee affiliate offices.

• In addition to the above grants, RIM and WOC continue our unique partnership with First Christian Church of Lynchburg, and their outreach to Hawa Bakhteyari, a local young adult Iraqi woman who came to the US seeking asylum status after fleeing persecution due to threats received after her father’s murder and her public support for the freedom of young girls to not be required to marry at age 12 or 13. Hawa received final notice of asylee status in March 2015. Since, the church continues to provide supplemental support to Hawa as she works and continues her education. The church donates support funds through WOC, and they are passed through RIM and paid out as necessary to support Hawa’s needs.

Unaccompanied Minor Children/Central American Refugees Crisis Response

RIM continues to consistently partner and strategize with DHM, WOC, Global Ministries, and DCPW regarding the ongoing unaccompanied Central American children and families refugee crisis. Root causes and violence in the Northern Triangle nations of Honduras, El Salvador, and Guatemala continued again to escalate during the period. And, the U.S. practice of detaining nearly three thousand mothers and children who have sought protection in the U.S. continued also to grow. Three family detention centers remain, in Dilley, Texas, Karnes City, Texas, and in Berks County, Pennsylvania. RIM consistently partners with multiple faith communities through the Interfaith Immigration Coalition to advocate for the protection of these migrants, and seeks constant opportunities to educate and engage our Disciples congregations to support those seeking asylum, and to seek to end family detention.

During this report period, highlight actions to support Central American refugees included:
Leadership at a Prayer Vigil outside the White House for detained Central American mothers and children held on March 28 (during the day of the WH Easter Egg Roll)

Organizing leadership of a Mother’s Day “Blooming Hope” vigil outside the White House which honored Central American mothers with gifts, offered prayers for their families, and provided opportunities for sharing their experiences while in detention.

Assistance with the August-early September “Diapers in Detention” campaign, which raised awareness about family detention, and encouraged congregations to contact Immigration Detention Offices to urge the ending of the practice.

Publicized support for Central American mothers and children ahead of the President’s Refugee Summit, in support of a “Shadow Summit” on the day of the President’s summit.


**RIM likewise continues to encourage churches and individuals to GIVE TO WEEK OF COMPASSION, marked “Refugee Children Aid to help Disciples continue to reach out to assist Central American migrants, and to access multiple resources about the crisis at:** [https://www.discipleshomemissions.org/missions-advocacy/refugee-immigration-ministries/asylum-seekers-migrants/background-resources/central-american-refugees/](https://www.discipleshomemissions.org/missions-advocacy/refugee-immigration-ministries/asylum-seekers-migrants/background-resources/central-american-refugees/)

The RIM office continues to track the very small scale “in country” Central American Migrants (CAM) program established in early 2015, which is targeted to assist up to 400 Central American migrants.
Additional Refugee Support and Interpretation with Congregations

- RIM Director continues to strengthen partnerships with Disciples Women through shared human trafficking/labor abuse work, and unaccompanied children and mother refugee concerns and actions.
- RIM Director continues to support Southeast Asian refugee and new American communities by serving on the national Board of SEARAC (Southeast Asian Resource Action Center).

Southwest Good Samaritan Ministries Support

- RIM continues to serve as our Disciples Home Missions representative on the Board of SWGSM, and sometimes often also serves as DHM & WOC representative, as well, in its twice annual meetings. During the report period, the RIM Director had speaking commitments at the NC Regional Assembly during the time of the SWGSM Board Meeting, and so was unable to attend. However, she provided a sermon for inclusion in the “Epiphany Emphasis Toolkit” for congregations to use in educating and lifting up SWGSM’s ministries.
- Director Feliberto Pereira consistently expresses great appreciation for the support of Week of Compassion grants which assist him in meeting critical refugee needs as above, and which also assist with the ongoing distribution of rice and beans throughout multiple border communities and projects.

Farm Worker Ministries
RIM provides coordinating leadership to educate and engage Disciples in ministries to increase justice for farmworkers throughout the U.S. Building upon our Disciples heritage of helping found the National Farm Worker Ministry 40 years ago, RIM’s Director serves on the Executive Committee and Board of the NFWM organization. In partnership with over 15 other ecumenical partners with the NFWM, RIM engaged in the multiple critical farmworker campaigns. Most active in this report period included our:

--Support for tomato farmworkers in Immokalee, Florida and workers in other states and crops through the Coalition of Immokalee Workers (CIW). The primary efforts of the CIW continue to be to reduce modern slavery in the fields through the furtherance of the “Fair Food Program.” At this time, the CIW is striving especially to encourage Wendy’s restaurants and Publix grocery to join the Fair Food Program. On May 25, Disciples joined 13 other denominations to pledge our commitment to BOYCOTT Wendy’s, as a way to push for its positive decision to join the Fair Food program. Go here for more details: http://www.ciw-online.org/blog/2016/05/heads-of-communion-letter-to-wendys/. THE WENDY’S BOYCOTT REMAINS IN PLACE.

--Solidarity with the farm workers’ organization of Familias Unidas por la Justicia (FUJ), in its efforts to encourage Sakuma Berry Farms, Driscoll Berries, and additional business which purchase Sakuma berries (such as Haagen Dazs, who uses the berries in its strawberry ice cream) to enter into negotiations to recognize FUJ and allow them to represent farmworkers. Sakuma berries is located in Washington state. See more here: http://nfwm.org/2016/09/important-message-familias-unidas-por-la-justicia/. The pressure of a boycott has been effective, and as of Sept. 5th, FUJ requested its partners to END THE BOYCOTT, due to successfully being granted a process toward negotiating toward a collective bargaining agreement. In solidarity with FUJ, WE HAVE ENDED ALL BOYCOTT ACTIVITIES AGAINST SAKUMA BROTHERS FARM AND DRISCOLL’S.

--Partnership with farm workers represented through the United Farm Workers, in their efforts to secure passage in California of the Farmworker Overtime Pay bill, AB1066. This law passed on August 29, and was signed into law by Governor Brown on Sept. 11. See more at: http://www.sacbee.com/news/politics-government/capitol-alert/article101400142.html

--Support for farmworkers in N.C., Ohio, and elsewhere linked through the Farm Labor Organizing Committee (FLOC). FLOC continued in this period to work on enhanced rights for tobacco and other crop workers, and especially focused on campaigns against Reynolds Tobacco and Philip Morris International. See more here: http://nfwm.org/campaigns/floc-campaign/. For the third year in a row, Pastor Jose Luis Cartegena of Park Avenue Christian Church represented NFWM faith partners at the Philip Morris International Shareholders’ meeting in New York City—pushing for bargaining and labor protection rights for tobacco farm workers.

Immigrant Rights Support

RIM leads our denomination’s communities in understanding and engaging in the promotion of immigrant rights.
RIM provides consistent education and ongoing leadership to engage Disciples in understanding the complex issues and movements related to immigrant rights. RIM works in partnership with ecumenical colleagues to further the collaborative faith goals of the Interfaith Immigration Coalition. See: www.interfaithimmigration.org

During this time period, RIM built relationships to strengthen ministry opportunities among Hispanic, NAPAD, and African American Disciples constituents thru attendance and leadership at the Hispanic Asamblea in Miami, FL, at the National Convocation in Kansas City, KS, at the Black Ministers’ Retreat in Jackson, MS., and at the North American Pacific Asian Disciples gathering in Sunnyvale, CA.

One special development during this period was the reception by University Church, Chicago of an immigrant named Jose Juan Moreno as a “Sanctuary” case into the protection of their facilities (beginning April 15th). Since that time, Disciples around the country have been invited to offer him support, and members have done that through support letters, videos, photos, and more.
• During all months of the report, advocates and immigrants eligible for “DACA+” and “DAPA” programs (which had been introduced by President Obama in November 2014, and held up by opponents through the courts since that time) continued to encourage a positive Supreme Court decision on these issues. Multiple prayer vigils were held in the months leading up to the release of a decision. On June 23, the decision released by the Supreme Court was a 4-4 tie, leaving the potential for a future re-consideration by the Court, and resulting in great disappointment by eligible persons and families.

Additional Special Partnerships with Week of Compassion

• RIM continues to appreciate the joy of partnering as often as possible to share in the interpretation of WOC’s work. Caroline Hamilton-Arnold (in photo, below left) from WOC conveys her welcome for refugees at RIM’s display during the Black Ministers Retreat in Mississippi in March.

• RIM will be traveling with Global Ministries, together with WOC staff, to the Middle East to view Disciples mission projects with refugees in Israel/Palestine, Egypt, Morocco, and Jordan on Sept. 24-Oct. 7, 2016.

• RIM plans again to assist with worship materials and promotion of the WOC offering efforts, and consistently lifts up RIM’s partnership with WOC in presentations. WOC and RIM Directors, and related Global Ministries area staff, network regularly to share resources on advocacy efforts, statements, and other needed coordination to serve refugees.

Please contact the RIM Director, Rev. Dr. Sharon Stanley-Rea, at sstanley@dhm.disciples.org or 202-957-7826 to engage together in advocacy priorities. Call upon us to encourage your local immigration and refugee work, and come alone or with a group to join our ministries and visit our office in National City Christian Church, 5 Thomas Circle NW, Washington, D.C. For legal immigration assistance, contact Tana Liu-Beers, at: tana@dhm.disciples.org or at 317-289-1407.

RIM is a DHM ministry, which is located in the Christian Church Capital Area, and works in a covenantal partnership

Thanks for the joy of serving together with you!!—Sharon (at left)

(See RIM’s Vision for Future Partnerships with denominational groups in the pages following.)
RIM VISION OF DENOMINATIONAL PARTNERSHIPS FOR
THE UPCOMING 12-24 MONTHS
AUGUST 25, 2016

RIM’s identity as a DHM ministry, and consistent and core partnerships with Week of Compassion, will continue to focus upon engaging Disciples in the resettlement of refugees throughout the geography of our churches in the U.S. and Canada, and in responding to refugee emergency needs. In addition, however, RIM hopes to engage together with denominational partners in the building of justice for refugees, and thus provides the following reflections on additional visions for partnership in the 12-24 months ahead:

Hosea calls in 12:8 for the Israelites to, “with the help of God, RETURN, return to love and justice!” Isaiah likewise reminded the Israelites in Isaiah 56:1 that they would find community restoration only when they “return to justice, and do what is right!” Therefore, Refugee & Immigration Ministries—in partnership with DHM, WOC, and GM—invites an ongoing “return to justice” of faith family members throughout the Christian Church (Disciples of Christ) by engaging to honor and strengthen the rights of, show compassion for, and help integrate refugees, immigrants, and farm workers into our communities. Key areas of partnership in the 12-24 months ahead include:

”Refugees Welcome” Movement: With over 60 million people displaced worldwide, and nearly 20 million refugees (the largest number since WWII), Disciples helped birth a movement in early Spring of 2016 which seeks to provide opportunities for refugees to share their experiences with faith and community groups to build friendships among diverse cultures and faiths, strengthen public and private welcome of our refugee neighbors, promote refugee integration and leadership, and celebrate refugees’ community contributions. The movement provides a toolkit of resources for hosting welcoming events, shares stories of successful connections and local/state policies of welcome, and provides advocacy resources to assist refugees be supported nationally, locally, and globally. Already, more than 50 faith organizations have joined the movement, including WOC, DHM, and GM. RIM’s director looks forward to continuing to help convene this national partnership, and to expanded partnership actions through it with WOC, DHM, GM, and other interested partners.

”Disciples Refugee and Immigrant Welcoming Network”: RIM seeks to establish and grow—hopefully also in partnership with DHM, WOC, GM, and other interested groups—a network of knowledgeable, passionate, and engaged welcomers for refugees and immigrant families and communities throughout our faith communities in the U.S. and Canada. This network would be strengthened by ongoing sharing of opportunities information through the “RIM WRAP” newletters and advocacy alerts, sharing of interactions and advocacy of partners, as well as through envisioned webinars,
structures, and interactions with resources included in these visions. This team could also serve as “inspirers” and “refiners” of language for future potential resolutions in support of welcoming and supporting the community inclusion and integration of refugees and immigrants.

**”Around a World of Refugees” Webinars:** RIM is interested to offer periodic webinars and/or workshops in partnership with Week of Compassion and Global Ministries which invite Disciples to understand root causes of refugees around the world, introduce participants to the world of WOC’s partnerships in various regions of the world that assist refugees globally, share stories of resettlement relationships within the U.S. between congregations/regions and refugee families, explain refugee resettlement processes, offer opportunities for our Disciples faith communities to strengthen our engagement in refugee resettlement, and promote policies that support refugees.

Suggested topics could include: “Disciples and the Congolese: Mission Partnerships Globally Resettlement Opportunities in the U.S.”; “Central Americans Escaping Violence: How Disciples Can Help”; “Helping Syrians Escaping War, and Settling as New Neighbors in Our Communities”, “Ministries in the Middle East, and Middle Easterners in America,” “Liberians and Rwandans: Powerful Witnesses Around the World—and Perhaps Around Your Block!”, “Haitian Disciples: Roots of Faith, Power of Hope!”, and etc.

**”Community Navigators” Trainings:** RIM to continue to work together (begun August, 2016) in partnership with Immigration Legal Counsel to prepare and conduct periodic Community Navigator trainings in Spanish, English, and other languages as requested, to build the capacity of Disciples to offer informed support and quality resources to strengthen the lives of immigrants and families in their communities. These webinars will provide consistent advocacy updates to lift the voices of immigrants and supporters together, and will cover topics such as avoiding fraudulent legal practices, understanding immigration laws, preparing documents, deportation defense and enforcement education, screening for various forms of relief, workers’ rights, naturalization, DACA (Deferred Action for Childhood Arrivals), expanded DACA, and DAPA (Deferred Action for Parents of Americans), and etc. Resources are adapted from the Committee for Immigration Reform (CIRI) and the Administrative Relief Resource Center, and are augmented with resources through RIM’s partnerships with groups such as the Interfaith Immigration Coalition.

**”Intersections of Brown and Black Struggles for Freedom” Trainings:** Increasingly, Latino movements for immigrant rights, and efforts to resist the growing criminalization of immigrants, are finding and developing points of intersection and shared goals with efforts to improve the lives of Black Americans, as well as black skinned Caribbean, African, Haitian, and other immigrants. Groups such as the Black Alliance for Just Immigration and the Black Immigration Network provide resources to foster alliance building between communities committed to racial equity, to economic justice, and to the reduction of mass criminalization of communities of color. Likewise,
Asian American and Pacific Islander immigrant rights networks such as Asian Americans Advancing Justice, Southeast Asian Resource Action Center, and the Asian American Legal Defense and Education Fund are increasingly working for immigration reform and to strengthen immigrant rights. RIM hopes to encourage the linkage of our related African American Convocation, Hispanic Ministry, and NAPAD partners with resource networks, as well as to assist in sponsoring conversations that build new understandings among interested denominational partners about shared goals and strategies. These conversations could perhaps be developed as a part of Pro-Reconciling/Anti-Racism Trainings, and could be linked with other denominational efforts focusing on racial justice.

**"Faith and Welcoming the Stranger":** Together with WOC and other interested partners, RIM would develop a series of webinars/powerpoint and print resources/training sessions to be mutually shared, which cover the connectedness of our faith and opportunities and essential questions related to how Disciples are working with, and CAN develop deeper relationships with, refugees, immigrants, and farm workers. These core sessions would include topics such as: "Faith and Refugee Support 101", "Faith and Immigration Advocacy 101", "Faith Along the Borders 101", and "Faith and Farm Worker Partnerships 101".

**Scout Ministries**

Rev. Robert Thornton, Director

This report covers the activities for the calendar year of 2016 for the Director of Scout Ministries.

**Meetings attended on behalf of Disciples Home Missions:**
Three times during the year, February, May and October I attended the BSA Religious Relationship Committee of the Boy Scouts of America. The February and October meeting is always held in Fort Worth, just north of the Dallas / Fort Worth Airport. This year our attentions have been on plans for the 2017 National Jamboree, where the Disciples will have a booth to promote the Religious Awards that we have for young people. There are four awards: God and Me and God and Family for young people (8 to 10 years of age) and God and Church for those (11 to 13 years of age). The awards are for young people who are Boy Scouts, Girl Scouts, as well as all young people within our churches, including our Chi-Rho and Christian Youth Fellowship. Like our General Assemblies, to have a booth means to raise money for the space. Cost this next year is $1,495. I was able to raise $1,000 and still working on the last $495. Originally, I was hoping to share our space with the United Church of Christ, but at the last minute they decided to put their emphasis on recruiting chaplains and not staffing a booth.

We are also trying to recruit chaplains from the Disciples. In the past we have had three to four chaplains on staff. Chaplains have had to pay their own way to the Jamborees, which makes it that much harder to recruit them.

I have also attended the Board meetings of P.R.A.Y., the organization that writes the
curriculum for the Religious Awards. Those meetings are held in March and in September. This organization was first associated with Christian Board of Publication, but due to reorganization, they became independent. The organization for the last thirty-three years has been directed by Mark Hazelwood, who took over upon the retirement of his father. Mark began the work thirty-three years ago, with the intent to run the program for three years. Three years has stretched into thirty-three, and he passed the torch on at the end of October. Mark and his father have been the head of PRAY since the beginning. I became a minister because of the minister that worked with me on the God and Country Award that I earned when I was 15. Mark and his wife, Debbie have been the backbone of PRAY for thirty-three years. They have expanded this ministry, and Debbie will continue to be employed with PRAY. Mark and Debbie are lifelong Disciples. Though PRAY is not an arm of Disciples Home Missions, I believe that we should recognize them at our next General Assembly.

Finally, I feel that it is time for me to pass the torch of this ministry to someone else. I have been in my position for about twenty years, serving under the leadership of four Presidents of DHM. I have two individuals who I believe could continue to lead what I believe is a vital mission of DHM. My first choice would be the Rev. Scott Thayer, who serves as Minister of Bethany Christian Church and Chaplain at Bethany College. He has served as a Chaplain at a number of National Jamborees, and currently is the treasurer of the Scouting Association. My second choice would be the Rev. James Gazaway, who recently retired from the military. He lives in Florida and served in this position prior to my coming to Disciples Home Missions.
Urban Spirit
Deborah D Conrad, Director

November 8 changed things forever, folks are saying. That seems true and not in a good way. At Urban Spirit, we know how bad it has been for such a very long time: income inequality sucks the life out of us, devouring communities, devastating families, and doing its dastardly self-perpetuating work. This isn’t new, and it isn’t going away. We never expected a single election to save us; but, if the early cabinet selections and confirmation hearings are a reasonable barometer, we can be sure it is, in fact, going to get much worse.

From Pharaoh’s edicts to Augustus’ registration, scripture tells political stories, stories of people in exile, people in captivity, especially captivity to economic systems that eat alive the most vulnerable among us. Jesus challenged that system, tossing tables, breaking rules, telling stories to empower laborers, and calling out the hypocrisy of the religious leaders who bore images on the very coins in their pockets of an emperor who called himself god. Not God, said Jesus. Not God.

In that faith, in that spirit, in that way of Jesus, Urban Spirit continues its work of challenge, of tossing and breaking and empowering and calling out hypocrisy, in order that people of faith may see a different future and lead in a new direction.

At General Assembly in 2015, I met a young woman working in the exhibit hall who looked familiar. She reminded me that she had experienced Urban Spirit’s simulation of poverty in 2005 – a decade before. She was in high school back then, and now was completing a fellowship with Justice and Witness Ministries – her perspective informed in part by a week-long summer mission trip program she couldn’t forget.

Urban Spirit, now 15 years old, is still changing minds. And in practical matters, we are also seeing glimpses of the sustainability that has eluded us.

Last summer we moved into the remodeled facilities of Plymouth UCC Settlement House in Louisville’s Russell neighborhood, facilities remodeled through the sweat of Disciples Volunteering and with the financial assistance of the UCC. We welcomed our first mission groups: young adult group which engaged in a week-long simulation of poverty, and a middle school group, which participated in a 4-day social justice camp, So Just. The point of course is education, perspective-shifting, eye-opening, rebellion-inciting, faith-living, and world-mending. This is what we do, and now we can do it better in our new place. We are beginning to hear from groups planning 2017 experiences with us; it’s going to be a great summer.

Chief among our blessings are our denominational partnerships. In addition to space solutions and denominational marketing mechanisms, our summer program staff comes in part from DHM summer mission interns, students willing to think deeply and critically
about the mess we’ve made of the world. DHM is a valued partner in this among many ways.

Chief among our challenges is board development, the ongoing need for a strong and visionary group of rabble-rousers who will help make us known and make us strong. While we operate on a shoestring, we still need the shoestring! Secondarily (some would say primarily), we are challenged that our program director/facilitator lives 2 states away, and commutes for program weeks. We are fortunate to have an administrator and registrar on the ground in Louisville, able to oversee event preparation and ensure the wheels are greased.

We are not yet all that we will be. But we continue to hear stories from folks who experienced our program 2, 5, 10 years ago, and call it one they will not forget. That reminds me that Urban Spirit matters. In our world that is a mess, I am proud and blessed to continue to develop future leaders, to help them guide us into a future we cannot clearly see.
Yakama Christian Mission

David B Bell
Minister for Indigenous Concerns

Since the first of the year, the Yakama Christian Mission (YCM) has been in a state of reorganization as it has come within the organization of Disciples Home Missions (DHM). Finding place and opportunities to engage mission has a different spin than in the past due to the interconnected relationships that come along with the DHM relationship—for instance, the developing relationship between YCM and Disciples Center for Public Witness.

Let us take a look at the work of YCM since the first of the year by splitting it into two categories: Reservation and Off Reservation.

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Reservation

White Swan Art and Recreation Committee (WSARC)—local non-profit

Yakama Christian Mission worked with White Swan Art and Recreation Committee (WSARC)—local non-profit—to developed skate park feature drawings for the developing Community Park in White Swan. Alongside this, the mission worked with Job Corps and the local high school to have these features constructed. The first half of those features were designed and completed in 2016. Photos attached.

Due to having a long-term presence on the reservation and due to entrenched poverty, the mission often participates in family(s) structure in a manner to help meet basic issues that come up. Three examples: David met with family, tribal representatives, and federal representatives to give opinion and answer questions during a probate hearing. Second, David is working with a grandfather who cannot read and attends meetings both in and out of the courthouse concerning grandchildren custody issues. Last, David meets with families to help develop a conversation of intersectionality that might allow a conversation between traditional Yakama thought and Christian theology that allows the full community to attend traditional stone settings.

In partnership with the local United Methodist Church—Wilbur Memorial—David agreed to pastor on a part time basis. Core to this agreement is recognizing the UMC conference and DOC Mission will collaborate to help guide a local Yakama through the UMC Certificate of Lay Ministry process. The hope is that for the first time in the 156-year history of Methodists and Disciples on the Yakama Reservation, a Yakama person will become the pastor of the local community gathering.

YCM has continued to work with Between the Ridges (BTR), a non-profit the mission collaborated on as a start-up. In the spring, BTR held its third annual Meet Your Farmer event, allowing over two dozen farmer, fishers, gatherers, and ranchers to meet local people. With local musicians and local folk cooking food, relationships developed to bring traditional and non-traditional foods to the community. Additionally, through conversations with the local Episcopal Diocese, BTR has been recognized as a Specialized Ministry.
YCM participated in local events like the Farmworker March. As well as hosting Farmworker Ministry Northwest. Photos attached.

Late summer, in collaboration with Heritage University, YCM held a one-day training for Heritage faculty to include in their University 101 class considerations of the Doctrine of Discovery (DoD) and its effects on teaching, racial, and ecological issues. Then in the fall, half of all entering students spent a day with YCM in conversation of those issues. Photo attached. Additionally in the fall, Portland University visited YCM for an afternoon to talk about the ramifications DoD as they apply to farmworkers and Native Americans.

YCM in collaboration with DHM, Between the Ridges, Wilbur Memorial, and JustLiving Farm—along with donations from local business—developed a Garden to Foodbank project last summer. Planting began in the spring and harvesting began by mid-summer. By the time of the first fall freeze, the Garden to Foodbank provided nearly 1500 lbs. of vegetables to three reservation foodbanks and the only reservation homeless shelter. Additionally, the Garden to Foodbank provided two summer jobs to reservation youth who worked with children within a local afterschool program. Photos attached.

Off-Reservation

Since the first of the year, Yakama Christian Mission worked closely with the ad-hoc group Landscape Mending on a number of projects. The third annual Winter Talk was held at Philips Theological Seminary in Tulsa, Ok, featuring the Eastern Shawnee legal scholar Robert Miller. Photo attached. Currently, YCM is working on the last aspects of the fourth annual Winter Talk held at Brite Divinity School in Fort Worth, TX, at the end of January 2017, which will feature the Native scholar Sarah Augustine who worked to develop the World Council of Churches statement on the Doctrine of Discovery.

Alongside Landscape Mending and Disciples Center for Public Witness, YCM has worked to bring awareness to US and Canadian Disciples about the prayerful protest of the Standing Rock Sioux concerning the Dakota Access Pipeline near Cannon Ball, ND. Currently YCM is exploring the possibility of having Disciples and ecumenical churches join the prayer in Cannon Ball during the 2016-17 winter.

Along with the Disciple Office of Reconciliation, YCM has broadened the understanding of the impact of Doctrine of Discovery. The DoD is now often a part of Reconciliation’s first-day anti-racism trainings. Additionally the DoD has had its first introduction to west coast seminarians at Pacific School of Religion, San Francisco Theological Seminary, and Claremont School of Theology. Furthermore, David has developed a new area of the Doctrine—EcoRacism—introduced this year at western Reconciliation trainings.

YCM also had David attend a meeting with the Directors of Disciple historical Mission Centers and Affiliates just prior to the spring DHM meeting. Conversations spanned areas from Mission Center’s current relationship with the DOC to what voice that group might or might not bring to the DOC in the future.

Additionally, David has worked to enhance YCM’s online presence. Having a continual, updated, presence is somewhat spotty. However, using Mailchimp, a free online newsletter provider, YCM has created and sent three newsletters since the first of the
year. Additionally, YCM’s presence on Facebook is somewhat better than a year ago. The greatest Facebook change though, has been to use existing Disciple Facebook pages to make comments and raise awareness on issues of indigenous justice.

If one were to ask what the one greatest focus of YCM is this year to date, the answer would be the development and proposal of a resolution before the 2017 Disciples General Assembly. Working closely with Landscape Mending, Disciples Center for Public Witness, and Ron Degges of DHM, David drafted a resolution that addresses the repudiation of the Doctrine of Discovery while also calling the Christian Church (Disciples of Christ) to action and accountability with/for Native Americans and First Nations people. Accountability to American Indians is core to this document. Therefore, while many had a voice in the drafting of the resolution, only American Indians decided items of accountability, tone, and challenge. YCM and Landscape Mending released the resolution—found on YCM’s website—at Winter Talk 2016. This release was well in advance of its January 2017 submittal to the Office of General Minister and President. The early release was so General Units, Ethnic constituencies, and congregations could have a year to study, analyze, and converse about the document and one-year to give input for wording change. To date, the document has seen a number of alterations, though the core of the document remains the same. As of this writing, five congregations have agreed to co-sign the resolution, at least five are having congregational meetings to discuss the DoD and consider co-signing, and one Regional Council has agreed to affirm the document as a Supporter and Advocate.

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The work of Yakama Christian Mission to bring about indigenous justice looks much different from 95 years ago. However, the work continues to be the same: To live out the Christian gospel to end hopelessness and hurt, and bring about caring and compassion.

Skate Park
Farmworker March

NW Farmworker Ministry

Heritage University Students

Garden to Foodbank
Winter Talk 2016
Coordinator of Youth & Young Adult Consulting Services

Randy Kuss

- **Consultant Support** – Provided Consultant Support for three YYA Ministries Leadership Events and Program Assessments:
  - **DYMN 2016** – **March 29–31, 2016** at Disciples Crossing, Athens, TX – Andrew Zirschky, Youth Ministry Architects, keynoting.
  - **Florida** – **Regional Assembly Youth Event, October 21–22, 2016** – Jose Morales keynoting.

**Looking Ahead:**
- **Mid-America** – **Christian Regional Youth (CRY) 2017** – July 17–20, 2017 at Drury University – Erin Reed-Cooper keynoting.

- **DYMN** – Worked with the Disciples Youth Ministry Network (DYMN) to connect with and provide support to Disciples youth ministry leaders through the **2016 DYMN Retreat, March 29–31, 2016 at Disciples Crossing, Athens, TX**, with Andrew Zirschky from Youth Ministry Architects as keynoter. Working now with the DYMN Team on the **2017 DYMN Retreat, March 5–7, 2017 at Christmount**. This event will be a working event as the **Youth Ministry Summit**. (See YMS note.) There will be an option for leaders to stay over and attend the **Progressive Youth Ministry Event** at nearby Montreat Conference Center, thereby offering DOC youth leaders two excellent gatherings without incurring additional travel costs. (See PYM note.)

- **Youth Ministry Summit** – **March 5–7, 2017 at DYMN Retreat at Christmount** – The **Design for Youth Ministry** was last updated in 1996. Twenty years later we are long overdue for review and revision of the Design. This gathering of Disciples youth leaders will identify needs, issues, and goals for 21st century Disciples Youth Ministry and sketch out structures, resources, and leadership needs for the next 5–10 years. A follow-up team will take results from the Summit and refine those into a working document to bring to the DHM Board for approval. Each region will be invited to send one adult representative to the event. Constituency groups will be invited to send 2-3 adults each to ensure some diversity of voices. General Youth Council adult leadership will be invited along with some representation from UCC Council of Youth and Young Adult Ministries. The event is open to others who usually attend the DYMN Retreat as well. **Oreon E Scott grant** support and strong backing from Christmount as host site and from DHM will make this a very low cost event for all participants.

- **Progressive Youth Ministry Events** – Gathered 27 Disciples Youth Leaders together at the **2016 Progressive Youth Ministry Event in Dallas, February 18–20, 2016** for networking, event updates, sharing questions and concerns, and, of
course, some great southwest fare at Mario’s. Plans are under way for similar connecting at the 2017 Progressive Youth Ministry Event at Montreat Conference Center in North Carolina, March 8–10, 2017. Worked with PYM planners to arrange event discount for DOC registrants and with Montreat to add a meals-only option for those choosing to stay at Christmount instead of Montreat.

• Family & Children’s Ministries Collaboration – Monthly online meeting with the Family & Children’s team for collaboration, networking, support, and resourcing each other as we increasingly move beyond siloed, age-specific ministries into Ministry Across Generations.

• NYE – Worked with Trayce Stewart and our DOC NYE Team in partnership with UCC colleagues lead by Waltrina Middleton on plans for NYE, a joint UCC/DOC youth event, in Orlando, July 26–30, 2016, which drew over 3000 UCC and DOC youth and adults.

• General Assembly 2017 – Working with Young Adult Commission and with General Youth Council leadership on plans for General Assembly 2017.

• CYYAM Dreaming Team Gathering – Joining Trayce Stewart to meet with the UCC team gathering in Cleveland, October 28–30, 2016, to revision the UCC’s Council for Youth and Young Adult Ministries, including ways DOC and UCC youth and young adult ministries might network and collaborate. UCC reps will be present at our own Youth Ministry Summit, March 2017.

The General Board has reviewed GA-1708 from Disciples Home Missions. The report is submitted to the General Assembly for presentation and discussion. No action is required. (Discussion time: 12 minutes)
Disciples Women’s Ministries is a conduit for diverse connections empowering each woman to find her voice and live out her call. (Micah 6:8)

Disciples Women’s Ministries continues to work in close covenant with Disciples Home Missions working together in joint efforts to protect refugees and immigrants from becoming vulnerable to human trafficking as well as keeping families united through the process. We partner with Refugee and Immigration Ministries and Children and Youth Ministries to share resources to help us all be more cost efficient. The ministries work together in our anti-racism/pro-reconciliation efforts and training and numerous other efforts.

We continue our Woman-to-Woman Worldwide (W2WW) journey to our global partners each year. W2WW is a program in partnership with Global Ministries who provides partnership with area executives who have built relationships with global partners and help prepare delegations for what they will encounter during journeys. We select countries based partly on the current and upcoming initiatives established by Global Ministries. In 2016, a delegation journeyed to Ghana and South Africa. In 2017, the delegation will visit India in preparation for the upcoming initiative.

Disciples Women and the published resource, Just Women Magazine, select an annual theme. This year the theme is Freedom: Promise and Struggle and the global study focuses on South Africa. Next year the theme will be God’s Purpose and Calling. This resource has undergone a number of changes including a new editor, designer and publisher as well as also being published as an e-resource. A new section, “Connections”, has been added to provide a place for women across the DOC to connect to one another. We continue to seek cost effective ways to provide this resource in Spanish. Additionally, we are planning a new volume of Wisdom of Women hoping to work with the leaders of NAPAD.

We are currently testing an Iphone app to keep women connected to Disciples Women’s Ministry and each other. This will allow us to share information with those who choose to download the app.

After the retirement of our long-time ministry associate in February we chose to change the position to a half-time position and called Elizabeth Clough. We are working to accomplish the goals of our ministry now with 2 half-time support staff. We are currently in partnership with HELM who employs Ms. Clough half-time as well to provide her full-time employment while helping both ministries control expenses.

Both the Executive Director and the Program Director lead and participate in a number of events with congregational, regional, general and ecumenical connections providing keynoting, preaching, teaching, guidance, or other resources as requested.
The Executive Committee of Disciples Women has requested that interregional gatherings held every four years be expanded beyond leaders and potential leaders to include a wider group of women so more connections can be made and stronger networks built. We continue to develop DWConnect which is a vehicle to get a better understanding of what the current and future needs are of women in the DOC by pairing women well-versed in Disciples Women’s Ministry with those who are unfamiliar with the ministry.

The program staff will be trained through the Disciples Development Conference and a Lilly seminar on the spirituality of fundraising to find ways to sustain the ministry financially. Blessing Box giving, like DMF, continues to decrease.

We are currently evaluating changes to the structure of the Executive Committee rotating team members at different dates rather than replacing entire team and having a difficult learning curve.

Our program director, Chesla Nickelson, continues to update and improve the Leader Apprentice Program (LAP) to continue to provide leadership training for women of color. Past graduates are now serving at all levels of the Disciples church.

Disciples Women continue to contribute to the whole mission of the church through their ministries and giving. Funding for Disciples Women's Ministry is through a portion of what Disciples Home Missions receives from Disciples Mission Fund and through a portion of the giving through Blessing Boxes. These funds are budgeted and administered by the Disciples Women Executive Committee.

Respectfully,

Pat Donahoo

Patricia A. Donahoo
Executive Director, Disciples Women

The General Board has reviewed GA-1709 from Disciples Women. The report is submitted to the General Assembly for presentation and discussion. No action is required. (Discussion time: 12 minutes)
Introduction

January 1, 2016 marked the twentieth anniversary of Global Ministries, a common witness in mission of the Christian Church (Disciples of Christ) and the United Church of Christ. Global Ministries represents the visible commitment of the Christian Church (Disciples of Christ) and the United Church of Christ to live out the unity of the Church of Jesus Christ. That commitment was formalized at the 1989 General Assembly and General Synod in the adoption of the Resolution on the Ecumenical Partnership, which stated that the two denominations would “not do anything separately that we can do together.” The vision of Global Ministries “that all of God’s people and creation share in God’s abundant life” speaks to the foundational belief in the quest for unity, peace and justice. Global Ministries has over 290 partner churches located in 90 countries and continues to respond to requests for missionaries, as well as receive missionaries to serve in the various expressions of the Christian Church (Disciples of Christ) and the United Church of Christ. Over 112 missionaries served in a variety of categories in 2016. (The area reports provide details related to the ministries of overseas partner churches and church organizations. The mission personnel report provides specifics related to missionaries.)

Strategic Plan

The Global Ministries Board of Directors affirmed the continuation of the current strategic plan, with minor revisions at the November 2016 Board meeting. The first strategic direction is nurturing community: to accompany overseas partners, the Christian Church (Disciples of Christ) and United Church of Christ regions and conferences, and congregations in witnessing to God’s abundant grace through the proclamation of the Gospel and exchanges of people, gifts, and talents. The second direction is affirming God’s just and peaceable realm: by living as God’s global mission church, facilitating the mobilization of God’s people as advocates for current issues impacting communities. The third direction is telling the story: to acknowledge mission comes alive through personal stories as a result of hands-on opportunities with local and global partners. The fourth direction recognizes God’s abundance and growing
opportunities for collaboration and generosity by strengthening existing and exploring new funding mechanisms and sources for God’s mission.

Global Ministries introduced the concept of regional initiatives at the 2013 General Assembly. This provides the church an opportunity to focus on a particular region for a specific time period. The first initiative focused on the Congo and concluded in early spring of 2015. The Middle East Initiative was launched at the 2015 General Assembly and concluded on December 31, 2016. This particular initiative offered the church an opportunity to become familiar with the range of denominational partners in the region and the issues they face; to learn about ways that the Disciples and UCC continue to build on a history of engagement; and to become involved in advocacy, as well as support the various programs and witness of partners in the region. The initiative focused on the following countries: Armenia, Egypt, Israel, Palestine, Jordan, Lebanon, Morocco, Syria and Turkey. Please see the Middle East Report for further information.

The next initiative will focus on the Caribbean to be launched at the 2017 General Assembly of the Christian Church (Disciples of Christ) and the General Synod of the United Church of Christ. This initiative will highlight Colombia, Cuba, Haiti, the Dominican Republic, Jamaica, Puerto Rico and Venezuela.

Collaborative Initiatives with other General Ministries

There has been on-going collaboration between the Division of Overseas Ministries/Global Ministries, the Disciples Home Missions, Disciples Women and the Council on Christian Unity, which has resulted in the prioritization of four missional issues. These issues are human trafficking, climate change, interfaith relations and migration/refugees. On September 21, 2016, these four ministries of the Christian Church (Disciples of Christ) met with the staff of the United Church of Christ Justice and Witness Ministries to discuss the establishment of common goals and work plans to address these issues. This was a historic meeting and the beginning of a new form of collaboration both within the Christian Church (Disciples of Christ) and also with the UCC Justice and Witness Ministry. The Global Ministries’ staff is incorporating objectives that ensued from that meeting into their work plans.

Global Ministries collaborated with the Disciples Peace Fellowship Intern Program by supporting two Palestinian young adults to serve as peace interns in 2016. Rachel Shomali and Minerva Halteh engaged youth in summer camps on issues related to peace and justice.

The Division of Overseas Ministries and the Disciples Home Missions share a common finance office. Lonna Owens serves as treasurer and vice president of finance for both the Division of Overseas Ministries and the Disciples Home Missions.

Leadership Development for Young Adults

Global Ministries has three programs designed for young adults. The first is the Global Mission Intern Program, designed for young adults between the ages of 21 to 30 who have completed their basic college degree but have little or no professional training. This year, there were 15 individuals serving as global mission interns. The second is
the College of Mission Intern Program which is designed for seminarians. This program provides an opportunity for seminarians to work in the Indianapolis Office on a specific project and it culminates in a cross-cultural experience in order for the students to have a direct experience with an overseas partner. Two College of Mission Interns served in 2016. John Culbertson, a member of First Christian Church in Georgetown, Kentucky and a student at Vanderbilt Divinity School worked with the Latin American Office researching partner information in preparation for the regional initiative and assisted the People to People Program with an advocacy manual. Whitney Murphy, a member of Light of the World Christian Church, Indianapolis, Indiana and a student at Christian Theological Seminary worked on advocacy issues and assisted in the promotion of MissionWorks. The third program is a supervised ministry placement. A grant from the Oreon E. Scott Foundation enabled Global Ministries to have a supervised ministry placement. The goal of the program is to nurture future ministers for effective leadership in the global church.

¡Missionworks!

¡Missionworks! was held August 26-28, 2016 in Indianapolis, Indiana. ¡Missionworks! is designed for regional, conference, and congregational outreach leaders to enhance their understanding of the global church through engagement with international church leaders, missionaries, and home-based staff. A change in strategy and design was initiated in the planning of ¡Missionworks! 2016. This event has historically been a national event; however given the growing lack of interest and support of national events, it was decided to make this a regional event, including Indiana, Ohio, Kentucky, Michigan, and Illinois. 123 individuals participated in ¡Missionworks!, along with 24 regional ministers and moderators whose event was coordinated to overlap with ¡Missionworks! The Rev. Rick Spleth, Global Ministries Board member and Regional Minister of the Disciples of Christ in Indiana, coordinated the participation of the regional ministers and moderators. Seventeen states were represented at ¡Missionworks!: 51 (including Indianapolis Global Ministries homebased staff) participants came from Indiana; 19 (including the Cleveland homebased staff) from Ohio; 9 from Illinois; 7 from Michigan and 4 from Kentucky. Seventy-seven of the participants were from the Christian Church (Disciples of Christ); 24 from the United Church of Christ; 2 from the Presbyterian Church (USA) and 20 not identified. The keynote speakers were Bishop Munib Younan of the Evangelical Lutheran Church in Jordan and the Holy Land and the Rev. Dr. Johnson Mibillah of the Programme for Christian-Muslim Relations in Africa and Global Ministries Board member. The evaluation of this regional event has been extremely positive and requests have been received for ¡Missionworks! to be offered in other regions across the country.

Personnel Changes

David Owen submitted his resignation as Associate in the Resource Development Office as of June 30, 2016. David served nine years in this position and twenty years as mission personnel in Lesotho and Kenya.
Bethany Guy began her work as Program Associate in the Resource Development Office on November 1, 2016. Bethany previously served as a Global Mission Intern in Haiti and Guadeloupe.

FINANCE
Lonna Owens, Finance Executive

The Division of Overseas Ministries (DOM) revenue for 2016 is estimated to be nearly $7 million. It is too early to know the actual revenue for the year or to be able to share the significant fluctuations in revenue.

Of the total revenue, some is designated giving for special programs, projects, endowment contributions and capital and new church funding. Approximately 25% is from Wider Church Ministries of the United Church of Christ as part of the funding of our joint work together as Global Ministries. The balance of the revenue comes from Disciples Mission Fund (DMF), investments of DOM, United Christian Missionary Society (UCMS) endowment distributions, Christian Church Foundation (CCF) permanent fund distributions, operating fund gifts and miscellaneous income.

The DOM Endowment assets are invested with the CCF in the Beasley Growth Fund and the Campbell Multi-Strategy Fund. Annually DOM takes a draw, which is 5% of the average prior 20-quarter rolling market value of the total investment. This draw is used to support operations and designated spending based on the restriction of the endowment. In 2016, this draw was $662,253 (compared to $618,168 in 2015).

An independent audit is performed annually of the financial records and accounting systems of DOM. A complete audit will be provided for the Yearbook upon completion of the audit and a report to the audit committee of the board. The audit committee will address any material internal control weaknesses found during the audit and suggest improvements to internal controls in the management letter to the board.

OFFICE OF RESOURCE DEVELOPMENT
Jane Sullivan-Davis, Executive
Kelsey Cameron, Program Associate
Bethany Guy, Program Associate

Global Ministries Special Giving and Ministry with Donors
In year 2016 the Global Ministries Resource Development Office continued to engage members, all expressions of the United Church of Christ and Christian Church (Disciples of Christ), and other individuals and entities with like-minded commitments to God’s global mission, to provide direct and planned gifts for the work of Global Ministries. The priorities are the following:

- 1st Priority: Unrestricted Gifts, used where needed most in the work of Global Ministries
2nd Priority: Gifts for Mission Personnel Support, including intensive efforts on four cases in personalized fundraising for missionary support

3rd Priority: Restricted Gifts for donor-specified partner churches/programs or theme-based designations

Strategic Plan Update

The Global Ministries Resource Development Office participated in several of the Global Ministries Strategic Directions during 2016; however, the main focus of the work was on Strategic Direction #4: Developing Resources -- To recognize God’s abundance, and growing opportunities for collaboration and generosity by strengthening existing and exploring new funding mechanisms and sources for God’s mission. Year-end information on special giving to Global Ministries for 2015 and some highlights of 2016 as of this writing are shared below.

The final total of special giving to Global Ministries for the year 2015 through Global Ministries offices both in Indianapolis and Cleveland was almost $2.6 million in direct gifts and almost $900,000 in planned gifts (bequests, residuals of life-income gifts, and contributions to new and existing permanent funds). The universe of donors working with Global Ministries in the year 2015 included approximately 1,800 individuals, 620 Disciple and UCC churches and judicatories, and 50 other organizations and churches of other denominations.

Promotions, Appeals and Special Campaigns

During the period of January – August 2016, Global Ministries received almost $1.6 million in direct gifts through its offices in Indianapolis and Cleveland, both unrestricted and restricted. More than $220,000 arrived during the same time period in planned gifts for the same time period. The amount received in direct gifts represents an increase over the same period of 2015 of $1.4 million. The final report on 2016 special giving to Global Ministries will be calculated after the writing of this report and is available upon request.

In 2016, the Global Ministries Spring Appeal letter was signed by the two Co-Executives and mailed on March 28, 2016, to approximately 35,800 households with a connection with Global Ministries. The 2016 Indianapolis Year-End Appeal, signed by the President of the Division of Overseas Ministries/Global Ministries, was mailed November 14, 2016, to approximately 12,200 households of Disciple constituents, individual constituents from denominations other than UCC, and constituents for whom no denominational affiliation is known.

In early January 2016, the Global Ministries staff team declared financially viable the fourth case of personalized fundraising for new mission personnel launched in May 2015. By this date, the resources received for the appointments of Monica and Tom Liddle to serve with the Protestant Church in East Timor had achieved the benchmark of covering the first year of the appointment, and intentions/other funding sources identified to cover approximately 50% for years 2, 3 and 4 of the appointment. The
The fundraising goal for these two appointments is a total of $510,000 spread over four years. As of September 30, 2016, Global Ministries had received over $280,000. The Liddles began their four-year term of service in East Timor in June 2016.

The remaining three personalized fundraising campaigns continued on track in 2016. The first trial experience to raise funds for the missionary appointments of Kim and Erik Free to serve in Mozambique received $145,000 as of September 30, 2016, toward the goal of $200,000. The fundraising goal has been adjusted because term was shortened due to violence in the area of Mozambique where they were working. The Frees’ itineration and home assignment period will conclude February 28, 2017.

As of September 30, 2016, almost $123,500 was received toward the goal of $150,000 for Anne Gregory to serve with the Church of Christ in Thailand. Anne completed the second year of her three-year term in December 2016.

As of September 30, 2016, more than $300,000 has arrived toward the goal of $360,000 for Paul Turner to serve in the Democratic Republic of the Congo. Paul will complete the second year of his four-year term in May 2017. The additional resources given for this appointment, which represent an over-subscription of the original fundraising goal, are being used to cover unanticipated on-site expenses for Paul Turner’s appointment.

Special Giving promotion related to the Middle East Initiative, which concluded December 31, 2016, centered around five special giving themes, with specific countries emphasized during one or two months during the Initiative. The special giving themes were: a) Exile and Diaspora; b) Christian Presence and Witness; c) Justice, Peacemaking, and Human Rights; d) Education for the Future; and e) Health, Wholeness, and the Environment. Support for the YWCA of Palestine was emphasized during the Global Ministries 2016 Alternative Christmas campaign. Since the launch of the Middle East Initiative in June-July 2015 through September 30, 2016, Global Ministries has received more than $340,000 for these special giving themes and the specific partner churches and programs working in the region, representing a significant increase (more than 100%) as compared to the same period length previous to the Middle East Initiative.

The 2016 Global Ministries Alternative Christmas campaign utilized the Alternative Giving Catalog, published in late 2015, in print and online. For the second year, the Alternative Christmas materials featured a specific special giving opportunity related to the area emphasis (the YWCA in Palestine as part of the Middle East Initiative) as well as the special giving themes of: General Gifts, Peace with Justice, People in Mission, Water, Health, Education, Microcredit, Child Sponsorship, and Church Capacity Building.

The Global Ministries Case Statement of Support Walking Together in Hope was published in April 2016. It is in use by staff and included on Global Ministries’ display tables. Walking Together in Hope presents a rationale for giving to Global Ministries based on the Global Ministries Vision, Mission Statement, Core Values and Strategic Plan, and includes donor stories of current Global Ministries constituents.
In 2016 Global Ministries Resource Development launched the *Community of Mission Advocates* made up of individuals who give automated recurring gifts monthly or quarterly to Global Ministries. Over 300 Mission Advocates are committed to accompanying sisters and brothers in Christ around the world by providing regular support for the work that is most near and dear to them.

**AFRICA OFFICE**
Marco Cable, Area Executive

**Introduction**

Partners in the Africa region continue to reach milestones in development, reducing poverty, and educating women and girls in spite of challenges and pillaging and exploitation from communities outside of the continent. In 2016, Global Ministries through the Africa Office accompanied partners in southern Africa in their response to climate change which has caused droughts and poor agricultural yields and increased the costs of fertilizer and seeds. Many of the challenges impacting partners in Africa often go undocumented in mainline US media, yet Global Ministries has been able to respond and invite others to participate because of the strong partnerships in Africa.

**Congo**

The Community of Disciples of Christ in the Congo (CDCC) continues to place a strong emphasis on evangelism which has resulted in a Disciples’ presence in new regions around the country. With this expansion, the CDCC is building new churches, schools and clinics to meet the spiritual and physical needs of the congregation. In addition, the church is increasing their micro-credit project programs for women. This program has assisted local women in starting businesses that generate income to support their families and congregations. The ecumenical organization in the Congo, the Church of Christ in Congo, partnered with the CDCC and other mainline denominations to put pressure on the Democratic Republic of Congo president, Mr. Joseph Kabila, to respect the country’s constitution by holding scheduled elections in November. Despite the ecumenical communities’ advocacy, the elections were not held as scheduled. The capital, Kinshasa, has been bombarded with protest marches organized primarily by the nation’s youth. Forty-two people have been killed during protest and hundreds injured and arrested. The faith community in partnership with political and community activists brokered a deal that calls for elections to be held by the end of 2017. The future of democracy in DR Congo is unclear; however, the faith community is committed to working for a country with peace and justice.

**Angola**

After 27 years of civil war, the Evangelical Congregational Church in Angola (IECA) continues to restore hospitals, schools and communities destroyed by the war. IECA has partnered with the government to make community services available in areas most impacted by the war in response to the poor health care and poverty in these regions. In addition to building infrastructure, IECA in partnership with the Council of Christian
Churches in Angola, responded to the worst outbreak of yellow fever in 30 years with a documented 350 deaths since December 2015. The country experienced death rates up to 75% of those who were infected. In addition, 2,915 died from malaria in the country. IECA and the Council provided medical support to people impacted and hosted educational seminars on how to avoid getting infected. These epidemics are occurring in the midst of the country’s debt rising and currency plummeting as a result of depressed oil prices.

**Mozambique**

The United Church of Christ in Mozambique, the Mozambique Synod of the United Congregational Church of Southern Africa and Christian Council of Mozambique collaborated in calling for peace and stability in the country. After 24 years since the end of the Civil War, sporadic violence erupted in the last six months of 2016 as former civil war adversaries, the Mozambique Liberation Front and the Mozambican National Resistance, took up arms with demands for the country’s political future. Partners organized to encourage both parties to continue negotiations. The church is challenged to maintain peace within its membership as church members have political afflictions on both sides of the conflict. The United Church of Christ in Mozambique and the Mozambique Synod of the United Congregational Church in South Africa provided housing for their members who fled their homes as a result of violence. In the midst of violence and brokenness both churches continue their ministries of evangelism, Christian development and Christian education that encourage peaceful resolution to conflicts. The rise in violence in the region instigated the early return of missionaries, Kim and Erik Free.

**Drought**

The first two quarters of 2016, Zimbabwe, Lesotho, Madagascar, Mozambique, Zambia and Swaziland were the most impacted by drought. Malnutrition and food insecurity due to below-average rainfall threatened these communities that depend greatly on the growing seasons. Data from the U.N.’s World Food Program report that 40 million people in rural areas and 9 million in urban centers who live in the drought-affected parts of Zimbabwe, Mozambique, South Africa, Zambia, Malawi, and Swaziland will need food assistance in the next year. The Lesotho Evangelical Church in Southern Africa (LECSA) experienced the driest summer (October, November, and December) in memory with elevated temperatures and severe winds. This resulted in water shortages in communities where the majority of the population depends on community taps or natural springs to supply their daily water needs. This drought interrupted classes at the church’s seminary because the seminary relies on piped water from springs on the Makhoarne Plateau to source their buildings and dormitories. The church continues to work with Global Ministries to provide water to these communities and respond to food shortages that are expected later into 2017. This humanitarian crisis has the potential of causing starvation in many remote rural communities. In response to the crisis, Zambian authorities have imposed an export ban on maize meal in an attempt to boost its reserves in light of drought. Zimbabwe will be impacted the most by this decision because the country needs more than 1.8 million tons of maize to avert the crisis. The United Church of Zambia (UCZ) has coordinated programs that will provide food and
potable water to the most vulnerable communities: elderly persons, children and households headed by women. They continue to work with Global Ministries to implement projects that encourage women and youth participation in climate change adaptation which include climate-smart agriculture, environmental stewardship and rainwater harvesting.

In Memoriam

Lillian Moir died on November 13, 2015. In 1987, Lillian became a missionary in Swaziland through the Division of Overseas Ministries (today Global Ministries). During her two year appointment in Swaziland, Lillian was the Director of Communications with the Council of Swaziland Churches. Lillian then returned to Indianapolis to become a home-based staff member of the Division of Overseas Ministries in the Office of Mission Education and Interpretation for several years until she returned to Africa in 1995, appointed as the Communication Officer for the Council of Churches in Namibia. In 2002, she transitioned into the position of Registrar at the Kgoletjane College in Gaborone, Botswana, until her retirement in 2005.

Mabel Alice Christofersen died June 15, 2015. She was born to missionaries Arthur Fridtjof and Julia Marie Rau Christofersen, serving with the American Board of Commissioners for Foreign Missions (ABCFM), a predecessor mission body of Global Ministries, at Ifafa Mission, Natal, South Africa. After graduating high school and college in Illinois, Mabel returned to South Africa and taught Home Economics at Inanda Seminary, a secondary-level boarding school for girls affiliated with the United Congregational Church of Southern Africa (UCCSA). After teaching at Inanda for approximately 20 years, Mabel taught at another private secondary school for girls. She then spent a number of years working at the Durban YWCA where she was very active in the recycling program.

Carol Ann Cannon Gilley died on September 19, 2016. She was a missionary in southern Africa for 38 years. Appointed in 1963, Carol began her 38 year missionary career at Ifafa Mission Station near Umzinto, South Africa where she was both a student of the Zulu language and a teacher until 1969. From 1969 through 1974, Carol worked with the United Congregational Church of Southern Africa (UCCSA). From 1974 through 1977, Carol was assigned to the Zululand Churches Health and Welfare Association (HELWEL) at Kwa Magwaza, in Melmoth, South Africa and from 1978 through 1985, for the Anglican Diocese of Swaziland. From 1988 to 1997 Carol taught in the Inhambane Region of the UCCSA - Mozambique Synod at Zakewu Likumbe Bible School. Her final assignment in 1998 was at Kuruman Moffat Mission Trust, in Kuruman, South Africa.

Rev. Dr. Bongajalo Goba died on September 21, 2016. An ordained minister of the United Congregational Church of Southern Africa (UCCSA), he resided in the South Africa Synod of the UCCSA. He served a number of UCC churches and taught in seminaries in South Africa and in the United States. Dr. Goba was one of the signatories of the historical ‘Kairos Document’. Rev. Goba served as vice-chancellor at the Durban University of Technology. From 1989 to 1992, he served as the Regional Secretary for Africa with the United Church Board for World Ministries in New York City.
and from 2002 to 2005, he served Global Ministries as the Area Executive for Africa. After his work with Global Ministries in Indianapolis, he returned to his beloved South Africa to teach and work there until his retirement. He was honored with a Special Provincial Official funeral service on Thursday, October 6, 2016, at the Amanzimtoti Civic Center, Durban, South Africa.

EAST ASIA AND THE PACIFIC
Xiaoling Zhu, Executive

Pacific
The churches in the Pacific Region are going through an important time of transition. In the last two years almost every member church of the Pacific Conference of Churches has elected a new president or moderator. The transition in ecclesiastical leadership is vital for the people of the Pacific at this moment in time. Issues of political economy and the manipulation of smaller island states by bigger countries like Australia, Indonesia, and New Zealand are becoming more common. An Australian mining company in a joint venture with two Japanese mining companies paid millions of dollars to the Fiji government to mine the interior of the largest island in Fiji. Awaiting the implementation of the new UN Climate Change agreement that calls for reduction of greenhouse gas emissions, smaller island nations (mostly atolls) continue to face the blunt force of climate change, tropical cyclones, heat waves, and prolonged drought. These are just some of the regional problems these new church leaders are walking into. For the Pacific Conference of Churches, women’s leadership in the church has become an important issue. With profound biblical meditation and discussion, it was agreed that at the next meeting in 2018, every church should send both a male and female representative.

China
In 2015, the crosses of more than 1,400 churches were demolished in Zhejiang Province, China because of a violation of sign code. Zhejiang Christian Council, under the leadership of Rev. Yuese Gu (Chairman) issued a statement against this on July 10, 2015. In January 2016, Rev. Gu was removed from the senior pastor position at China’s largest church with 10,000 members in Hangzhou, capital of Zhejiang Province, and ten days later taken into custody and arrested for “economic crimes.” In early February 2016, the Area Executive visited the State Administration for Religious Affairs of PRC (SARA) and had a conversation with officers about Gu’s case. It was said that these issues were limited to Zhejiang. The Center Government in Beijing, as well as the SARA, had tried to stop these actions in Zhejiang without success. “What Zhejiang did has pulled the freedom of religion policies backward 30 years.” said the SARA officers. Prayers continue for Rev. Gu to be fairly treated and for all of the Christians in Zhejiang Province.

A China Christian Council (CCC) delegation led by Rev. Dr. Feng Gao, President, visited the Evangelical Lutheran Church, the United Methodist Church, the Episcopal Church USA, the United Church of Christ, and the Christian Church (Disciples of Christ)
from September 18-24, 2016, to deepen the relationship, exchange information on current ministries, and discuss further cooperation.

The Chinese people experienced serious flooding in many places during the summer of 2016. One Great Hour Sharing and Week of Compassion provided humanitarian support through Global Ministries. A Week of Compassion delegation visited some of these projects led by Xiaoling Zhu. They visited Shanghai, Nanjing, Xi’an, Zhengzhou, Zhoukou and Beijing from Oct. 16-30, 2016. The group met church leaders, visit programs and projects supported by WoC.

Hong Kong
Interfaith Cooperation Forum (ICF) is a joint program of the Asia Pacific Alliance of YMCAs (APAY) in Hong Kong and the Christian Conference of Asia (CCA) in Chiang Mai, Thailand. ICF’s main activity since 2006 is the School of Peace (SOP). All of the 112 members of the network in 17 countries have taken part in this program. Several human rights programs for the Interfaith Cooperation Forum (ICF) were carried out in August in Siem Reap, Cambodia. A one-week workshop in September in Vientiane, Laos, focusing on the rights of people with disabilities was requested by ICF’s national forum in the country. During a field visit to the Cooperative Orthotic and Prosthetic Enterprise (COPE), the participants of the ICF human rights workshop learned about the hundreds of people in Laos who are still killed or disabled each year by unexploded “bombies” that were dispersed by cluster bombs by the United States during the Vietnam War.

Japan
Five years after the disaster in northeastern Japan, 177,866 people are still displaced because of the tsunami and nuclear disaster. The population along the coastal areas has decreased by 156,000. Many of those living in temporary housing are the elderly. They have lost their supportive community, and their livelihood. The Emmaus Relief Center in Sendai and Ishinomaki provided relief for tsunami survivors in the initial stage, and still continues to walk with those living in temporary shelters, and with farmers and children who still suffer. During the past five years, 7,711 people have volunteered via the Emmaus Center that continues to work in temporary shelters with the mandate to continue support “until the very last person moves out of temporary housing.” In addition, Emmaus helps farmers who lost everything to the tsunami.

The Aizu Radioactivity Information Center in Fukushima and the Kyodan Nuclear Disaster Relief Task Force "Izumi" in Sendai are two projects that support those suffering from the ill effects of the nuclear disaster. There are many families concerned for the health of their children. Medical counselling services, free thyroid tests, community building, information gathering, educational opportunities about radiation, fresh-air retreats and advocacy for victims are some of the services provided to the wider community. Since last year there has been an increased demand for free and trustworthy thyroid testing. All of these projects have been supported by CGMB from the start. The local leadership intends to continue these projects in order to walk alongside those who are still suffering.
The 5th Global Inter-Religious Conference on Article 9 of the Japanese Peace constitution was held on June 7-9, 2016, at the Minami-Mido temple of the Shinshu Otani-ha, Osaka, Japan. More than 200 participants from different parts of the world attended. Participants affirmed that at this time when peace in the world is facing deep crisis, it is our duty as people of faith to speak out. The conference called on people of faith to analyze the international situation, name the violence and to continue working for peace. The conference urged the Abe administration to look honestly at Japan’s history of invasion, colonization and militarism and make a clear apology to the world. A sincere expression of remorse from Japan remains a critical dimension for the foundation of peace.

Philippines

Christians in the Philippines shared their concern over the conduct of the government’s campaign against illegal drugs. The reality of extra-judicial killings has shaken people’s confidence in the ability of the government to uphold basic human rights and legal processes, hallmarks of their constitution. More than 2,000 people have been killed extra-judicially this year. Churches are making their prayers concrete by mobilizing their resources to help out in this task. The National Council of Churches in the Philippines (NCCP) consistently continues to campaign to uphold human rights.

The senseless and inhumane bombing of a night market in Davao City took place on September 2, 2016. This act that claimed the lives of 15 people and injured 71 was senseless and brutal. The National of Churches of the Philippines called on partner organizations and Christians to lift the families of the fatalities in prayer.

Korea

Both the United Church of Christ and the Christian Church (Disciples of Christ) passed resolutions supporting the reunification of the Korea Peninsula in the summer of 2015. Global Ministries has been working hard on implementation since then with the following actions: participating in PROK Conferences on Peace and Justice; participating in international ecumenical meetings on Korea Reunification in Germany and Hong Kong; PROK delegations attending DOC regional and UCC conference gatherings; supporting the NCCK Peace Treaty 2016 Campaign by sending two staff to receive training in South Korea and helping them to collect 100,000 signatures to be presented to President Obama; and supporting a PROK youth group to attend and share at the National Youth Event, July 26-30, 2016. All these activities focused on the mission of supporting Korea reunification.

The Ecumenical Forum for Peace, Reunification and Development Cooperation on the Korean Peninsula (EFK) held a meeting in Shenyang, China, June 10-11, and again in Hong Kong, China, Dec. 14-16, including the Korean Christian Federation (KCF) from the North, the National Council of Church in Korea (NCCK) from the South, and representatives of churches from the United States and European counties. Global Ministries was confirmed as a member of the EFK Steering Committee which gave more opportunity to focus on peace and justice mission work in the Korean Peninsula.
The National Council of Churches in Korea (NCCK) Peace Treaty Campaign led by Rev. Kim Young Ju, General Secretary, traveled to the United States from July 14-29, 2016, to promote a plan for permanent peace between North and South Korea. Churches and religious leaders from the US joined them in this call for peace. The delegation visited the national office of the Christian Church (Disciples of Christ). On July 18, 2016, Global Ministries, UCC and DOC leaders issued a letter to President Barack Obama opposed to the deployment of the Terminal High Altitude Area Defense (THAAD) in South Korea.

In Memoriam
Rev. Richard Lewis Lammers, best known as Dick, died at the age of 90 on February 2, 2016 at the Uplands Retirement Village in Pleasant Hill, Tennessee. In 1948, he accepted a three-year assignment to Sendai, Japan. After he married his colleague Martha Lewis, Dick and Martha returned to Japan in 1954 as missionaries sent by the United Church Board for World Ministries. They returned to the United States in 1990 and settled in Tennessee where they both became very active in the Pleasant Hill Community Church and the broader community.

Armin Kroehler died on July 31, 2016. Armin married wife Evelyn on July 29, 1950 and the very next day they were commissioned for Christian service in Japan where they served for over 50 years. Armin taught at the Aizu Christian Rural Life Center in Aizu Takada, Fukushima, Japan. As part of their ministry, they also made 22 mission trips with Japanese delegations to US Churches. He passed peacefully at home on July 31, 2016.

LATIN AMERICA AND THE CARIBBEAN OFFICE
Angel L. Rivera-Agosto, Area Executive

Introduction
The work of our partners in the Latin America and Caribbean Region throughout this past year is echoed in the words of a former missionary, Rev. Juan Marcos Rivera, who described devotion to God and to the neighbor:

“To live now means to go around leaving fragments of one’s life among those who are being crucified daily in the midst of a suffering people. Living today is also being aware of your presence, Jesus, in every human being, in every circumstance. Each human being is a witness of your grace, and each new day a hope that begins to take shape to the rhythm of your mercy.”

“Leaving fragments of one’s life among those who are being crucified daily”, is the testimony of the work of our partners: building solidarity networks across the continent, working on sustainable development in indigenous communities and advocating for the ceasefire and the fulfillment of peace accords. They are a witness of God’s grace accompanying displaced and uprooted people, affirming indigenous peoples’ right to the land and building new hope by empowering women and children with socioeconomic possibilities in the midst of an unjust neoliberal system.
Guatemala
The Ecumenical Christian Council of Guatemala has been active in the promotion of just peace. At the beginning of the year they sponsored a consultation in La Milagrosa from January 21-25, 2016. This gathering reaffirmed the process of creating a Continental Christian Network for Peace (CCNP). As a network, CCNP stands to hear the cries of those who suffer violence across the region and to find and build solidarity promoting actions that restore comfort, hope, peace, justice and dignity of the men and women affected. The ECCG also sponsored an Intergenerational Ecumenical Dialogue "20x20: 20 Years of Agreement, 20 Years without Peace" with youth representation from El Salvador, Honduras, Guatemala, Nicaragua, and Colombia, as well as leaders who supported the Guatemalan peace process. The event included forums, dialogue and activities where different generations gathered to share knowledge and commitment in the search for peace with justice in Guatemala.

Ecuador
The Ecumenical Foundation for Integral Development, Capacitation and Education (FEDICE) continued sponsoring sustainable development projects in Cotopaxi, in the northern highlands of Ecuador. Contributions from Global Ministries, as well as resources from the provincial government and the community have joined forces in the construction, implementation and equipping of children’s centers, medical centers, sustainable development projects for women. When the community repays the loan, FEDICE opens other possibilities for new communities to join into the solidarity system for their own projects.

Since the earthquake that devastated the Ecuadorian coast, FEDICE has been working with congregations in Sua. They have helped the community organize including the provision of a refrigerator, 25 small plastic chairs, 50 large plastic chairs, 10 large tables, and 6 small tables that allowed the community to provide food during the crisis. FEDICE worked on credits for micro-family projects for approximately 30 families providing for the creation of 27 small sustainable ventures that would reactivate the economy of this small village.

U.S. Mexico border
Southwest Good Samaritan Ministries (SWGSM) held their Board of Directors’ Meeting from April 20-23, 2016 in Los Fresnos, Texas. It was established in 1985 with the specific purpose of providing assistance to refugees (primarily from Central America) seeking asylum in the United States. SWGSM Executive Director, Rev. Feliberto Pereira reported the continuing work with refugees and migrants from Latin America. SWGSM helped individuals and families with comfort, temporary shelter, transportation, and other needs, as they get resettled in the U.S. with relatives, friends, and/or churches.
Paraguay and Argentina

On August 13-22, 2016, a delegation travelled to Paraguay and Argentina. In Paraguay, they were received by the Christian Church (Disciples of Christ) in Paraguay, the International School, Friendship Mission and the Churches’ Committee for Emergency Affairs. In Argentina, they were received by the Christian Church (Disciples of Christ) in Argentina, the United Mission Board, the Grandmothers of Plaza de Mayo and the Argentinian Commission for Work with Refugees (CAREF). The delegation also met with the indigenous communities in both sides of El Chaco to hear about the struggle for their land rights, sustainable development, health and well-being and the affirmation of their cultural identity. A key meeting was with Mrs. Estela Carlotto, President of the Grandmothers of Plaza de Mayo, and a long-term advocate for the grandchildren who disappeared in the midst of the Argentinian dictatorship (1976-1983).

Mexico

The closing event of the first phase of the Mexican Woman-to-Woman Project 2013-2016 was held in September. The Mexican Women to Women Project is sponsored by women from the three denominations that are part of the Joint Mission Table: the Confraternidad de Iglesias Cristianas Evangélicas (CICE), the Iglesia Cristiana (Discípulos de Cristo) in Mexico (ICDC) and the Junta General de Iglesias Cristianas Congregacionales de México (JGICCM).

Puerto Rico

Global Ministries supported the advocacy efforts of the Disciples of Christ and other churches in Puerto Rico related to the recent socioeconomic and humanitarian crisis in Puerto Rico regarding its public debt. On December 3rd, 2015, Global Ministries signed a letter calling for a resolution to the crisis that includes debt relief, investments in people, increased budget transparency, increased public participation in economic decision making, and halting austerity.

Colombia

The Christian Centre for Justice, Peace and Nonviolent Action (JUSTAPAZ) and the Colombia Council of Churches’ Peace and Justice Commission participated in efforts to give continuity to the peace process in Colombia despite the negative results of the referendum held in that country in October that prevented the Government from implementing the Peace Accords. Organized as the Interchurch Dialogue for Peace (DiPaz), they attended a hearing at the Colombian Congress. Jenny Neme, director of Justapaz, challenged the senators of Colombia to “show greatness or show smallness. What has come to your hands is not a simple document with good proposals, regular or bad. What you have in your hands to study and decide is nothing less than the future of Colombia, a choice to continue seeking peace in the midst of war or to build peace amid the differences. We are tired of violence. We do not want a cheap peace where more pride and arrogance can lead to desperate conditions that make democracy and coexistence in the country unviable.” As a result of this and other efforts, the Congress approved a fast-track process to implement the new Peace Accords as amended.
Brazil

Barbara de Souza is working on the final stages of her book related to her experiences and work in Brazil as a missionary. She worked with the Associacao das Educadoras Comunitarias de Saude and the book will tell the stories of women who have worked with her on this exciting project of community health work. The title of the book is "When Sleeping Women Awake, Mountains Will Move" and it will be edited by Chalice Press.

In Memoriam

Genoveva ("Beba") Córdova Rodríguez - former DOM missionary serving in Paraguay (1979-1982) and loving wife of Reverend Luis F. Del Pilar, also a former missionary and General Pastor of the Christian Church (Disciples of Christ) in Puerto Rico (1993-1996) passed away on January 26th, 2016, after battling with different health conditions.

Flor María Piñero - Flor María and her husband, Juan Marcos Rivera, served with the United Christian Missionary Society, appointed to the Christian Church (Disciples of Christ) in Paraguay from 1959 until 1962. She continued her missionary service with Juan Marcos in Venezuela until 1972, serving with the Evangelical Pentecostal Union of Venezuela. In both places, Flor specialized in education. From there, they went on to Puerto Rico where she served as mission personnel from 1972-84. In Puerto Rico she assisted the Latin America Council of Churches in its early years in document translation, writing, and correspondence. Flor Maria passed away at the age of 94 on July 11, 2016.

Marshall “Frisco” Gilchrist - Frisco and his wife, Bertha G. Jacobs, lived and worked in Paraguay for 24 years. He founded and served in the Friendship Mission, a project sponsored by the Christian Church (Disciples of Christ) in Paraguay. After years of improving the lives of many, in 1976 he was imprisoned by the dictator, Alfredo Stroessner, and had to return to the United States. Frisco became Director of International Human Rights for the Christian Church (Disciples of Christ). He retired in 1986 and was a member of Central Christian Church. Frisco passed away on August 29, 2016.

Michael Saenz - From 1954 until 1965, Michael and his wife Nancy served as missionaries of the United Christian Missionary Society (UCMS) in Puerto Rico where he provided training and guidance in stewardship and administration, leading to the construction of churches, schools, and parsonages of the Christian Church (Disciples of Christ) in Puerto Rico. He also served on the boards of the Puerto Rico Council of Churches and the Evangelical Seminary of Puerto Rico, and led in the construction of the ecumenical Centro Evangélico which now is the seat of the Puerto Rico Council of Churches. Michael passed away on November 3, 2016.

Patrick Villier, 53, was the President and General Bishop of the National Spiritual Council of Churches in Haiti (CONASPEH) since its founding in 1986. Rev. Villier was
an all-around leader in Haiti. He was a local pastor, an engineer and university professor. He taught physics, mathematics and Spanish. He was also assigned by a Presidential committee to head up a literacy program, through local churches, for many of the poorest and disenfranchised. As an International Partner on the Global Ministries Board (2004-2011), he brought a unique vision and presence. Patrick passed away on December 15th, 2016.

MIDDLE EAST AND EUROPE OFFICE
Peter Makari, Area Executive

Introduction
At the end of 2015, the Middle East was in the news. The battle for Aleppo reached a climax with the plight of the people remaining incurring great sympathy. Days after the safe passage of Syrians from Aleppo was announced, a cease-fire agreement involving Russia, Turkey, and the Syrian regime and several opposition parties to end certain aspects of the war was reached. In the midst of that, the UN Security Council approved a resolution defining Israeli settlement activity in occupied territories illegal, and Secretary of State John Kerry delivered a seventy-minute speech in which he assessed the then-current state of affairs in Israel/Palestine, offered warnings if trends persisted, and hope for a way to resolve the conflict. Finally, in Istanbul, 39 people were killed and many others injured by a shooter at a nightclub—an incident for which Islamic State claimed responsibility. In the midst of all of this, with support from Global Ministries, partners in the Middle East and Europe continue to offer life and hope, a critical presence in the midst of profound challenges that “all of God’s people and creation share in God’s abundant life,” in the words of the Global Ministries vision statement.

Middle East Initiative
Throughout the eighteen months beginning with the 2015 General Assembly and running through the end of 2016, Global Ministries actively promoted the Middle East Initiative to provide Disciples and United Church of Christ churches and members with opportunities to pray for, learn about, and engage the issues and partnerships in the region. Over the course of the year and a half, 900 groups made use of the children’s curriculum; nearly 3,700 individuals participated in webinars with partners and mission personnel; over 17,000 advocacy messages were sent; and over 3,000 individuals and groups engaged with the 18 Bible studies written by Global Ministries’ partners. Presented through geographical and thematic lenses, each of the countries where the church nurtures partnership relationships was highlighted for a set period of time, and the themes of Christian Presence and Witness; Justice, Peacemaking, and Human Rights; Education; Health, Wholeness, and the Environment; and Diaspora and Exile: Refugees and Migrants were lifted up. In 2016, a major Disciples and UCC leadership delegation visited Egypt, Lebanon, Jordan, and Israel/Palestine to engage partners, to be in solidarity with them, and to learn about their vital ministries. The visit included interfaith dialogue with Muslim leaders in Egypt and Lebanon, and people of the three Abrahamic faiths throughout the trip. Another highlight of the Initiative in 2016 was the collaboration of Global Ministries and the Disciples Peace Fellowship to invite two
young women nominated by the YWCA of Palestine to spend the summer as Missionaries in Residence as part of the DPF’s Summer Internship program. Rachel Shomali and Minerva Halteh spent June through August in Disciples camps, at MissionWorks, and at the UCC-Disciples National Youth Event, sharing what it is like to grow up under Israeli occupation. Their presence and witness had a strong impact and they characterized their time among the churches as some of the most meaningful moments in their lives. One of two keynote speakers at MissionWorks, held in Indianapolis in August, was His Grace Bishop Munib Younan, Bishop of the Evangelical Lutheran Church in Jordan and the Holy Land. His speech focused on the situation of Christians in Israel/Palestine, and the many ways that they, including the Lutheran Church, are engaged in peacemaking and justice-seeking efforts. A powerful presence, Bishop Younan’s speech was well-received (available on the Global Ministries website). Although the Initiative has concluded, all of the stories, webinars, Bible studies, youth curriculum, and other resources remain available on the website (www.globalministries.org/meinitiative). It is especially significant that the whole church embraced the Initiative including Disciples Home Missions and the Council on Christian Unity. Ron Degges and Paul Tche were active participants with Global Ministries colleagues throughout the implementation and promotion of the Initiative, demonstrating the unity of the church in purpose and effort.

Syria

A major focus in the past year has been on the Syria crisis. In March 2017, the war will have passed the six-year mark. It began peacefully, but quickly degenerated into a violent conflict that involved the Syrian regime, multiple Syrian opposition groups, has included several Islamic groups including Islamic State and Jibhat Fath ash-Sham, and expanded regionally and internationally. It is a complex situation, but the human toll has been more than half a million Syrians killed and more than half the Syrian population displaced from their homes, either internally or as refugees in neighboring countries and beyond. Global Ministries has worked hard to educate and to encourage advocacy through various means, all of which can be found on the “Syria Crisis and Our Churches’ Response” webpage (globalministries.org/syria_crisis). Global Ministries took a lead in organizing, the Global Day for Action and Prayer for Syria, which was held on September 21, 2016, to coincide with the World Day for Peace, and held a follow-up webinar. In addition, Global Ministries has produced statements, resources, and supported partners working in Syria, Lebanon, Jordan, Turkey, Hungary, and Greece to offer humanitarian needs. Global Ministries, in close collaboration with Week of Compassion, remains committed to responding to those needs and Disciples have been especially generous in responding to these efforts.

Israel/Palestine

In 2016, the Disciples were present at two major events related to the churches’ ecumenical engagement on Israel/Palestine. The first was a major consultation held at the Carter Center in Atlanta, GA called, “Pursuing Peace and Strengthening Presence: The Atlanta Summit of Churches in the USA and the Holy Land.” Held from April 19-20, the Summit brought together heads of churches from Jerusalem, representatives of churches from the Holy Land, and church leaders and staff from US churches and
church-related organizations. It was the first such meeting in many years, and perhaps unprecedented. President Jimmy Carter addressed those gathered and engaged in discussion for a one-hour session, committing to give his energy to this issue, and commenting that this summit is perhaps the most important meeting that the Carter Center would host this year. The statement from the Summit is available on the Global Ministries website. A second event was a World Council of Churches and National Council of Churches joint consultation on Israel/Palestine that was held in the Washington, DC area from Sept. 19-21. This meeting also brought together representatives from Israel/Palestine, including church representatives, ecumenical bodies, and human rights and advocacy organizations, with US church leaders and representatives of church-related councils and agencies.

As we continue to engage the world through prayer, education, solidarity and support, and advocacy, we must continue to seek ways through the church to look for and raise the perspectives of those most often forgotten or lost in the swirl of discourse, those whom our partners work directly with, those whose voices cry out. The Syriac Orthodox evening prayer concludes this way:

O Lord, Listen to our prayers with mercy and answer them with compassion.
May God accept, and be pleased in our worship and prayers, and be gracious to us.
May it be so. Amen.

In Memoriam

Fay Mary Linder passed away March 4, 2016 at Pilgrim Place in Claremont, California. She was hired in 1971 by the United Church Board for World Ministries (today Global Ministries) to teach and coach at Uskudar American Academy for Girls, where she taught until her retirement in 1992. Ms. Linder also worked at the Uskudar school at various times as registrar, college counselor, director of activities, boarding supervisor, and vice-principal. Under Ms. Linder’s leadership the Uskudar school contributed to the start of a Special Olympics program in Turkey. Ms. Linder also authored a history of Uskudar American Academy for Girls, supported by the Uskudar graduates association.

SOUTHERN ASIA OFFICE
Deenabandhu Manchala, Area Executive

Introduction

In January 2016, in the Indian city of Hyderabad, Rohit Vemula, a Ph.D. student in the Central University hanged himself, blaming his birth as a “fatal accident.” Rohith belonged to the Dalit community which bears the brunt of discrimination and exclusion legitimized by India’s caste system. According to the National Human Rights Commission, a crime is committed against a Dalit every 18 minutes, every day three Dalit women are raped, two are murdered, and two houses burnt. Caste-based discrimination is the most shameful reality practiced in India, and also in Sri Lanka, Pakistan, Bangladesh and Nepal. Women are the worst victims as they face the triple oppression on account of caste, patriarchy and poverty. Along with Dalits, there are also
tribals (Indigenous Peoples), and religious and linguistic minorities who are constantly disempowered and marginalized by these cultures of domination and discrimination. The region is also gripped by the resurgence of rightwing religious forces, often incapacitating the state to protect these vulnerable communities. Social justice, therefore, remains an important missional challenge for the churches in the region.

**Human Trafficking and Migration**

Nayanti Sarkar, a 17 year old young woman of Betahar in South Dinajpur district of West Bengal, India went missing from her home on April 17, 2013. Nayanti was lured by her aunt, a distant relative, to go shopping and the next day she found herself sold to a brothel. After a few days of search, staff of the Anti-Human Trafficking project of the Diocese of Durgapur of the Church of North India was able to locate and rescue her with the help of local police. A day later Nayanti identified the man involved who was then arrested and admitted that he had been marrying and supplying young women to the brothels in nearby cities. Nayanti, along with a dozen others like her, continues to receive the support and encouragement of the AHT team to rebuild her life. Trafficking of young girls and boys has become commonplace in many parts of the world; and especially in Southern Asia. Structurally embedded injustice, cultural legitimizations of inequalities and human suffering, the wide disparities between the rich and the poor, the urban and the rural, and the literate and the illiterate on the one hand, and the pathological obsession of many governments for economic growth, make many lives exposed to be abused and discarded as if they were mere things.

For decades, the region has been known for the rapid movement of its people within and across regions in search of livelihood. Most of them are forced to migrate. Extractive industries and injudicious mechanization of agriculture during the past two decades have been driving people out of their traditional homelands to search for employment and livelihood in already overcrowded cities. Hundreds and thousands of families and impoverished children living on pavements, under bridges and trees are a common sight in many Asian cities. These children are constantly exposed to traffickers. In partnership with the Churches Witnessing with the Migrants, the Area Desk was involved in organizing the Fourth International Consultation in Dhaka, Bangladesh in December 2016. The objectives were to provide a space for the grassroots migrants to articulate their needs, concerns and advocacies, and to identify strategies and practical action for international, regional and national campaigns and to unify on themes and issues for common action and accompaniment. It also facilitated a one day special session on Responses to Human Trafficking. The Asia Pacific Forum will follow up on the recommendations of this event. We hope that this meeting will help us to strategize on collective actions that would make an impact in Asia as well as in North America.

**India**

The Student Christian Movement in India, a partner of the Global Ministries, has initiated a forum called “Christian Collective for Justice” with a view to bring together churches and Christian organizations to join the struggles for social justice. The Christian Collective for Justice hopes to expand further to enable the churches to
recognize the moral and spiritual imperative of justice as well as to be an instrument that moves initiatives into concrete action.

Global Ministries is now in partnership with AHT Programme in the Diocese of Durgapur of Church of North India for three years (2016-2018). This project operates in the north and south Dinajpur districts of West Bengal that border with Bangladesh and the state of Bihar. It will focus on awareness education, livelihood support, health and hygiene, and use of information technology, besides offering training for other churches and dioceses. Supporting initiatives that prevent Human Trafficking, assisting victims, and advocating for effective deterrence are the major concerns of the Southern Asia desk. In addition to similar partnerships in India and Laos, we are exploring partnerships in Cambodia.

**Sri Lanka/East Timor/Indonesia**

In the upcountry tea estates in Sri Lanka, and in the remote parts of East Timor too, the Church of the American Ceylon Mission (CACM) and the Protestant Church in East Timor (IPTL) are involved in protecting and also providing opportunities for children who are exposed to child labor, traffickers or early marriages. In Sumba, in Indonesia, the Protestant Church of Sumba (GKS) with the Week of Compassion funds, is renewing its efforts on sustainable agriculture with a view to help small farmers to find livelihood without having to migrate or send their children away to other islands in search of livelihood.

The leaders of the Church of the American Ceylon Mission (CACM) in Sri Lanka were able to heal their divisions and elect a new panel of officers at their Bi-annual convention in June 2016. The new leadership has been very active not only in streamlining their administration but also in planning to develop their ministries and mission activities. They organized a grand celebration of the 200th anniversary of the American Ceylon Mission in Jaffna in October 2016.

The Protestant Church in East Timor (IPTL), a partner church of the GM, continues to be vulnerable on account of a number of reasons, the most important of which is that it is the only protestant church in a predominantly catholic country. IPTL is a small and frail church with challenging ministries. The presence of Tom and Monica Liddle, mission personnel, should help in activating and strengthening their ministries and training pastors.

**Laos**

Efforts to train the leadership and staff of the Dongsavath Child and Youth Development Centre, Vientiane, Laos in organizational management, program development and financial accountability continue. Through this intervention, the staff team of Dongsavath are learning new skills and developing new plans to expand, grow and become effective in addressing issues of child protection in Laos and the Mekong region.
MISSION PERSONNEL
Catherine Nichols, Executive
Lorna Hernandez, Coordinator, People-to-People Program

Mission Personnel

As a movement for wholeness in a fragmented world, the Division of Overseas Ministries/Global Ministries participates in a ministry which attempts to break the divide among God’s people by partnering with churches and church-related organizations in the sending and receiving of missionaries. The exchange of people and their gifts unites people across geographical, racial, gender, and economic barriers. Other important aspects of this ministry include the presence of missionaries in congregations, allowing congregations to share the vital ministries of the partner churches and our people to people pilgrimages, which offer individuals and congregations opportunities to cross boundaries and share the love of God as they receive the love of God from those they encounter.

Through the Global Ministries of the Christian Church (Disciples of Christ) and the United Church of Christ, missionaries are participating in ministries of critical presence around the world. They are engaged in a variety of ministries including theological education, leadership development, community and development work, human rights, health ministries, children’s ministries, and pastoral ministries.

A total of 112 missionaries served in 44 countries in 2016, which included 34 fully-supported missionaries, 15 global mission interns, 23 long-term volunteers, and 40 associates. In addition, 21 individuals served as short-term volunteers.

Nineteen persons were appointed to church and/or church-related institutions around the world, including 5 re-appointees. Terms varied from fully-supported to long-term volunteer staff. This distribution by area of total appointments was Africa 4; East Asia and the Pacific 1; Europe 0; Latin America and the Caribbean 5; Middle East 4; Southern Asia 5.

Six new fully-supported missionaries were appointed in 2016: Maria and Laurence (Nishan) Bakalian, Lebanon; Bosela Eale, Kenya; and, Ricardo Mayol, Guatemala. Two of these fully supported missionaries were appointed through the personalized funding model: Monica and Tom Liddle, East Timor.

Five new global mission interns were supported by Week of Compassion funds. They are: Cara McKinney, Ecuador; William O’Brien, Egypt; Stewart Barker, Swaziland; Toni Reynolds, Dominican Republic; and, Nia Sullivan, South Africa. Three new long-term volunteers (one year and longer) were appointed in 2016: Leah Dewey, Thailand; Bethany Waggoner, Lebanon; and Brigitte Eale, Kenya.

There were 21 short-term volunteers (two weeks to eleven months) appointed in 2016 who served in or will serve in 2017. A list of names and term dates are available upon request.
The overseas associate category is a recognition normally given to members of the Christian Church (Disciples of Christ) and the United Church of Christ who are serving outside of the United States and Canada with a church, ecumenical institution or project that involves a ministry that is in accordance with the mission principles of the Common Global Ministries Board. There was one new associate appointment in 2016: Ann Rogers-Brigham, Thailand.

Three individuals completed their service with the Common Global Ministries Board in the category of regular appointees: Gloria Vicente, Guatemala; and Timothy and Diane Fonderlin, Haiti retired after nineteen years of service.

Eight Global Mission Interns completed their service in 2016: Nathaniel (Nate) Bailey, Palestine; Henry Brewer-Calvert, Dominican Republic; Bethany Guy, Guadeloupe and Martinique; Lauren Kabat, Chile; Tyler Reeve, Morocco; Sarah Williams, India; Ariel Royer, Lebanon; and Bethany Waggoner, Chile.

Five individuals completed their service as Long-term Volunteers in 2016: Glenn Herbert, Ecuador; Benjamin Lyvers, India; Santos Par-Vasquez, Guatemala; Sharla Russell, Congo; and Andrew Shearer-Cooper, Lesotho.

Missionary Relationships

From January 1 – December 31, 2016, 21 missionaries were involved in a ministry of critical presence through missionary visits and relationship building: Ariel Royer, Lebanon, (3 months), Lauren Kabat, Chile (3 months), Nate Bailey, Palestine (1 month), Gloria Vicente, Guatemala (1 month), Santos Par Vasquez, Guatemala (1 month), Elena Huegel, Chile, (4 months), Anne Gregory, Thailand, (4 days), Bethany Waggoner, Ecuador, (2 months), Tim Fonderlin, Haiti, (3 months), Diane Fonderlin, Haiti, (3 months), Bethany Guy, Guadeloupe & Martinique, (1 month), Jim Wilson, South Africa, (3 months), Jayanthi Wilson, South Africa, (3 months), Henry Brewer-Calvert, Dominican Republic (2 months), Anil Henry, India, (2 months), and Teresa Henry, India, (2 months) and Kristin Wolf, Thailand (2 days). Additional interpretation was done by long-term volunteers Linda James, Congo, (4 days); Nancy Lott-Henry (2 days); Andrew Shearer Cooper (2 months); and Jeff Wright (6 days). Throughout the year we had 28 current and former missionaries participate in twenty annual meetings and eight regional assemblies.

Global Ministries hosted four Missionaries in Residence. Nehemias Ayala, Honduras (3 months). Marta Bernadini, Italy (4 months). Two as a part of the Middle East Initiative: Rachel Shomali and Minerva Halteh, both from Palestine. In collaboration with Disciples Peace Fellowship, Rachel and Minerva each attended 7 different camps. They also attended a Mid-Summer Retreat in Indianapolis, NYE, one month of itineration and MissionWorks.

Three Global Mission Interns attended the National Youth Experience in Orlando, FL July 26 – 30, 2016: Tyler Reeve (Morocco), Bethany Waggoner (Ecuador), and Beth Guy (Guadeloupe & Martinique). Rachel Shomali and Minerva Halteh, Missionaries in Residence (Palestine) also attended.
Five missionaries participated in the Mid-West Mission Event in MO: Judy Chan (Hong Kong), Tyler Reeve (Morocco), Beth Guy (Guadeloupe & Martinique), Tim Fonderlin (Haiti), and Diane Fonderlin (Haiti). Rachel Shomali and Minerva Halteh, Missionaries in Residence (Palestine) also participated.

Nine missionaries participated in the 2016 MissionWorks! event in Indianapolis. They were Judy Chan (Hong Kong), Tyler Reeve (Morocco), Tim Fonderlin (Haiti), Diane Fonderlin (Haiti), Elena Huegel (Chile), Jim Wilson (South Africa), Jayanthi Wilson (South Africa), Paul Turner (Congo), and Beth Guy (Guadeloupe & Martinique). Rachel Shomali and Minerva Halteh, Missionaries in Residence (Palestine) also attended.

From January 1 – December 31, 2016, 34 UCC Conferences and 24 Disciples Regions received visits. (Three point sixty three Conferences/Regions were visited per missionary unit.) Of those visits, 122 were to UCC Congregations and 133 were to Disciples Congregations. (Sixteen congregations were visited per missionary unit.) There were a total of 497 missionary presentations made. (31 presentations were given per missionary unit with an average of 15 presentations per month of interpretation.)

**People-to-People Pilgrimages**

The People-to-People Pilgrimage Program assists Disciples of Christ and United Church of Christ congregations, regions and conferences with mission pilgrimages to meet and walk in solidarity with our international partners, share their joys, understand their challenges, and experience their unique connection to our wider church. In 2016, the People-to-People office assisted with inquiries, provided educational materials and supported delegations, resulting in 63 mission pilgrimages. The numbers of pilgrimages per area were: 5 to Africa, 6 to the Middle East and Europe, 7 to Southern Asia, 1 to East Asia and the Pacific, and 44 to Latin America and the Caribbean. In addition, in 2016 this office has created a new People-to-People advocacy resource, “Now You are Home: What Next?” intended to guide delegations as to how to remain engaged after their pilgrimage. This resource can be ordered through the Global Ministries website.

**GLOBAL ADVOCACY AND EDUCATION**

Derek Duncan, Program Associate

**“Building Bridges” across Denominational Advocacy Work**

At the April 2016 Extended Staff Meeting it was decided that Global Ministries would identify four global issues as priorities for its collective advocacy work: Human Trafficking, Refugees and Migration, Climate Change, and Interfaith Relations. To prepare for developing strategic work on these issues, Global Ministries invited to its September 2016 Extended Staff Meeting select colleagues from other ministries in the Disciples and UCC to seek common goals and identify opportunities for collaboration. Called Building Bridges, the consultation was an opportunity to learn more about our respective program work on global issues, to better understand and define the scope and contours of our work on those global issues, and to explore together how to communicate and collaborate better in our work generally, and on the four priority issues specifically.
The Global Advocacy and Education program provides leadership in implementing the Global Ministries strategic direction “Working for Peace with Justice.” The advocacy program also coordinates with the area offices in relation to regional justice issues that are of concern to our global partners and the communities they serve, and responses are guided by the actions and position of our partners. Opportunities to take action in response to regional or global advocacy concerns include awareness-raising in Global Ministries updates, on the website, and using social media; through supporting letters, statements and solidarity actions by denominational leaders; engaging Disciples members in ecumenical advocacy campaigns and initiatives; and by resourcing board and General Assembly actions.

Ecumenical Advocacy Days for Global Peace with Justice

The 2016 Ecumenical Advocacy Days conference, held April 15-18, was titled “Lift Every Voice! – Racism, Class & Power.” The 2017 Ecumenical Advocacy Days, entitled "Confronting Chaos, Forging Community: Challenging Racism, Materialism and Militarism," will be held April 21-24, 2017 and will mark the 50th Anniversary of Rev. Martin Luther King’s “Beloved Community” address.

Africa

In coordination with the Africa Office and in support of Congolese partners, the advocacy associate maintained a focus in 2016 on the urgency to hold free and fair presidential elections in the Democratic Republic of the Congo. President Joseph Kabila’s efforts to delay and then cancel elections scheduled for November 2016 incited demonstrations and incidents of violence throughout the year. Congo Week in 2016 was focused on the U.S. administration maintaining engagement with the DRC and regional players to support the DRC Constitution and democratic process, alongside guaranteeing civil and human rights. At the end of this year there were hopeful signs that an agreement had been reached for President Kabila to leave office and recognize the results of elections now scheduled for late this year.

East Asia and the Pacific

Working with the East Asia and the Pacific Office, the advocacy focus was the implementation of the 2015 Disciples resolution “A Call for Peace, Justice and Reunification in the Korean Peninsula.” In 2016 attention focused on preparing background and advocacy materials focusing on peace and reunification in the peninsula, and supporting a delegation of our Korean partners who toured the US to gather signatures for the Campaign to sign a Korean Peace Treaty in July 2016, on the anniversary of the signing of the Armistice in 1953. Peace and human rights in the Philippines is also priority for Global Ministries’ advocacy. As co-chair of the Philippines Working Group of the Asia-Pacific Forum, the associate hosted a delegation of Lumad survivors of violence in Mindanao for Ecumenical Advocacy Days in April 2016.

Latin American and the Caribbean

There were notable achievements in long-time advocacy efforts in three areas in Latin America and the Caribbean. First, throughout 2016 partners in Puerto Rico engaged
Global Ministries in advocacy with the U.S. government to strengthen the U.S. territory’s legal rights to restructure tremendous debt that restricted government and social services and placed the public welfare at risk which resulted in the U.S. Congress in September passing legislation providing for a mechanism for debt relief for Puerto Rico. While the plan includes an undesirable Control Board that undermines Puerto Rico’s self-governance, it nonetheless provides some means to support the island’s economy. In Colombia, the churches played a key role in engaging in a peace process to end the fighting between the U.S.-backed Colombian forces and various popular resistance groups. A historic agreement was signed on September 26, and while not initially ratified by the Colombian people in October 2, the treaty provides the framework for a sustainable peace likely to be approved in the near future. Finally, through years of cold war-era isolation by the U.S., Global Ministries supported efforts to end U.S. sanctions against Cuba and promote rapprochement between the two countries. While increasing religious exchanges with Cuba, Global Ministries will continue to advocate for the U.S. Congress to fully lift the embargo on Cuba.

Middle East and Europe
In Middle East and Europe the advocacy focus was on peace, human rights and demilitarization throughout the region. As the Global Ministries Middle East Initiative entered its second and final year in 2016, advocacy focused on political and material support for Syrian refugees, recognition of the Armenian Genocide, and promotion of the Kairos campaign and facilitation of denominational relations with the Ecumenical Accompaniment Program in Palestine and Israel. Global Ministries was part of a core group that planned resources and activities to mark an event called the Global Day of Action and Prayer for Syria which focused on promoting peacemaking alternatives to end the war in Syria and encouraging greater U.S. support for Syrian Refugees. An interfaith Prayer Service was held in New York City on September 21, which is the International Day of Peace. The materials were hosted on the Global Ministries website and included five study resources: *Shifting to a Just Peace Approach, Nonviolent Resistance in Syria, Unarmed Civilian Protection in Syria, Syria’s Acute and Intergenerational Trauma*, and *Islamophobia, the United States*.

Southern Asia
A focus of advocacy in Southern Asia concerns social, economic or political rights of marginalized groups in the region, including the Dalits or so-called ‘untouchables, indigenous and tribal groups, religious and ethnic minorities, and migrants. For the April 2016 Advocacy Days conference, Global Ministries hosted a workshop. From December 4-14, 2016 Global Ministries staff participated in a conference on Migration and Human Trafficking and made partner visits in Bangladesh and India.
MISSION ENGAGEMENT
Tom Morse, Executive, Division of Overseas Ministries
Marcy Dory, Executive, Wider Church Ministries

Middle East Initiative
The Middle East Initiative concluded in December 2016. The office of Mission Engagement carefully tracked participation throughout the initiative revealing broad use of the materials throughout the life of the church. The Children’s Advent and Vacation Bible School curricula were downloaded by over 1,000 individuals; the 18 Bible Studies created by Global Ministries partners were viewed over 3,000 times along with nearly 30,000 page views for the other resources of the Initiative; and the 21 webinars featuring partners and former mission personnel attracted 1,300 viewers for the live events as well as 2,400 views of the archived events. These resources were heavily promoted in Global Ministries’ communications as well as in other denominational channels. The office of Mission Engagement was encouraged in the significant growth of congregational participation compared to the previous Global Ministries Initiative.

¡Missionworks!
Global Ministries hosted ¡Missionworks! at the Marten House in Indianapolis, Indiana August 26-28, 2016. 123 individuals attended the event along with 24 regional ministers and moderators. The event featured two international partners - Bishop Munib Younan of the Evangelical Church in Jordan and the Holy Land and Rev. Dr. Johnson Mbillah of the Programme for Christian Muslim Relations in Africa (PROCMURA). Global Ministries was pleased to introduce participants to the critical work of partners, mission personnel, and home-based staff.

Global Ministries Book
Restoring Dignity, Nourishing Hope: Developing Mutuality in Mission was released by Pilgrim Press mid-2016. The chapters relate to Global Ministries’ five core values, and feature contributions from international partners, home-based staff, mission personnel, and individuals who have participated in Global Ministries’ programs. The book has been very well received by regions and congregations, contributing to a broader understanding of Global Ministries’ unique lens of how the Christian Church (Disciples of Christ) participates in God’s mission in the world. The first printing sold out in November, and a second printing was released by the end of November.

National Youth Event
The National Youth Event was held in Orlando, Florida July 26-30, 2016. The event was well attended, with thousands of youth from the United Church of Christ and the Christian Church (Disciples of Christ). Global Ministries had a strong presence at the event through workshops, after hours events, exhibits, special guests, and mission personnel. Global Ministries’ booth focused on the Syrian Refugee Crisis and was effective in encouraging youth to think deeply about the individuals being affected by the ongoing war.
**Global Ministries Child and Elder Sponsorship Program**

Linda Lawrence, Program Manager

The Global Ministries Child and Elder Sponsorship Program works with partners to assist with providing the basic needs and education of impoverished children and destitute elders in their own communities and cultures. Sponsorship funds supplement partners funding to operate and provide services to their children and elder constituents and programs. The sponsorship program is a way for Disciples and UCC local churches and church members to provide direct assistance to children and elders. Sponsored elders are given the opportunity to live out their lives in dignity in an environment where they feel loved and cared for. Children are given an opportunity to receive basic healthcare, meals and to attend school as well as opportunities to participate in programs that will provide them skills to succeed in achieving a better life and an inspiration to achieve more in life. Donors and program directors over the years have praised the Global Ministries Sponsorship Program as one that serves God’s children when in need. Others state they are thankful to all the sponsors who made things possible for them and they are happy and feel blessed by the partnerships.

The program continues to grow in the number of sponsorships and contributions. New patterns have emerged to support and sustain the children and elders in the program by faithful constituents. Sponsorship funds are not always sufficient to fully sustain a program’s operation and in some cases, individual sponsors have gone beyond their sponsorships by supporting mission endeavors of our partner agencies. The Child Sponsorship Program in cooperation with the Resource Development staff raised more than $40,000 for a new building in a new location for the Dumaguete Kalauman Center for Development in the Philippines. Kalauman needed to relocate because Silliman University was expanding and needed the space Kalauman occupied. Along with the Middle East office, unrestricted donations were collected for Rawdat El Zuhur in East Jerusalem during the year. The contributions were in addition to collected funds to support sponsored children. We have been asked to participate in a fund raising program for the Family Village Farm in India in 2017.

The Global Ministries Child and Elder Sponsorship program is committed to providing quality service and personal attention to the children, elders and sponsors in this ministry. Both the Christian Church (Disciples of Christ) and the United Church of Christ affirm the unity to which we are called to do as part of the whole body of Christ, sharing in God’s one world for everyone.
The following are recognized ministry partners of the Christian Church (Disciples of Christ) through the Division of Overseas Ministries

RAMBO COMMITTEE
Steve Minson, President
Rambo Committee, Inc.
1648 River Ridge
Williamsburg, VA 23185-7546

The Rambo Committee, Inc. is a nonprofit corporation that has as its sole purpose the support of the work of Christian Hospital Mungeli, India, including its School of Nursing, the Rambo Memorial English Medium School, and the Springer Community College. During 2016, this support focused on three areas: seeking additional funds for capital construction to assist the Hospital deliver critically-needed services to the people of Mungeli, administering existing financial awards from United States Agency for International Development, and facilitating the travel to Mungeli of persons interested in its witness.

We are delighted to report significant success in raising funds. In October 2016, the Rambo Committee received preliminary notice of a $600,000 award from the American Schools and Hospitals Abroad program (ASHA) of the United States Agency for International Development. This sum, together with $49,000, from the Rambo Committee, will be used to construct a new dormitory to house 217 nursing students and graduate staff nurses, thereby expanding critically-needed staff and student housing on campus.

Also, over the past year, we have overseen the administration of two prior ASHA awards. In 2014, ASHA awarded the Rambo Committee $600,000 to purchase essential healthcare equipment for Christian Hospital Mungeli, especially for its maternity ward and NICU, and for the construction of a mobile health clinic. The custom-built mobile health clinic is now complete and bringing critical health care to people remote villages around Mungeli. Also, last year, we received a $720,00 ASHA award that, with the Rambo Committee’s $64,000 cost share, is funding construction of a new maternal and child health wing. This new wing will consist of one neo-natal intensive care unit with 25 beds, one maternal ward with 45 beds, two labor rooms that can hold up to six women each, three intensive care units, and six operating rooms, and one classroom for post-delivery education for mothers. Construction of the new hospital wing is now in progress.

Also, during 2016, through the efforts of the Rambo Committee’s Executive Director, Landa Simmons, more than four dozen people visited Mungeli, each bringing unique talents and perspectives. Visitors to Mungeli in 2016 included five students from Denison University; one fourth-year medical student from Virginia Tech Carilion School of Medicine; one graduate of the Harris School of Nursing at Texas Christian University; three students from Butler University; and five students from Eureka University.
DISCIPLES AMATEUR RADIO FELLOWSHIP, INC.
John Park Winkler, Jr, President
7201 Astoria Ct., Watauga, Texas 76148
660.464.2471
Website: www.darfucan.org  Email: johnparkw@gmail.com

The Disciples Amateur Radio Fellowship (DARF) has provided Radio and communications equipment for overseas mission work since Jim Sugioka convened the organizational meeting at the International Convention in St. Louis in 1958.

In 2015, The installation of a fourth generation of HF communications equipment was completed in The Democratic Republic of Congo (DRC), consisting of 26 solar powered HF Stations. A team from DARF traveled in 2010 to the DRC to conduct a seminar for church leaders on the process of installing the stations. During his 2016 visit to the United States, DARF leadership met with the Reverend Iliki Bonanga, President and Legal Representative of the Disciples Community of the Church of Christ in Congo (CDCC). The CDCC is requesting 10 additional HF stations for the 10 new Supervisory Posts that are being established as part of their evangelistic goal of having one million members by the end of the decade. DARF is exploring ways to enable those additional stations.

Over the years, equipment has been provided in Paraguay, the Philippines, Lesotho, DRC, and Guatemala.

DARF has regular daily and weekly communications among its membership using networks on the 20 and 75 meter Amateur radio bands and using Skype.

John Park Winkler, Jr, (W5JPW) President
7201 Astoria Ct, Watauga, TX 76148
(660)464-271

Dan Owen (W5AHC), Vice President
9004 Bancroft Trail
Austin, TX 78729
(512) 263-7788

John Dale (N0FYE), Treasurer
6110 Leighton Ave
Lincoln, NE 68507
(402) 467-1085

Fred H Erickson, (WD9IXA), Editor, The Missionaire
1550 Fernwood Dr
Hallsville, MD 65255
(573) 696-3715

The General Board has reviewed GA-1710 from Division of Overseas Ministries/Global Ministries. The report is submitted to the General Assembly for presentation and discussion. No action is required. (Discussion time: 12 minutes)
Higher Education & Leadership Ministries
of the Christian Church (Disciples of Christ)

HIGHER EDUCATION AND LEADERSHIP MINISTRIES
REPORT TO THE GENERAL BOARD OF
THE CHRISTIAN CHURCH (DISCIPLES OF CHRIST)

Submitted by
Bernard “Chris” Dorsey, President
January 1, 2017
INTRODUCTION

Higher Education and Leadership Ministries works with wider church and higher education partners to develop and nurture Christian leaders who are transforming church, society and world.

Two and a half years ago, HELM entered a transitional period of leadership along with a period of discernment by the HELM board in considering the current and future state of HELM. Following a number of key changes to the ministry, there continues to be considerable optimism regarding the future of HELM.

The leadership of HELM continues to focus its efforts in four main categories:

- Financial Equilibrium –
- Program and Staff Assessment
- Relationship with Higher Education Institutions
- Board Development and Participation

FINANCIAL EQUILIBRIUM

In the past two year, HELM has gone from experiencing three consecutive years of deficits to reducing the deficit, projecting a balanced budget, and proposing a budget with a significant surplus. This has been achieved through changes to HELM’s staffing configuration; cost savings in the leadership fellows program and the seminarians conference; restoral of funding from the colleges and universities; downsizing HELM’s offices in St. Louis and relocating the offices to Disciples Center in Indianapolis. This financial equilibrium has enabled HELM to shift more of its funding to program activities and increasing support for participants in HELM’s programs. It has also positioned HELM to begin paying down a sizeable balance on its loan debt and enabled HELM to begin looking at reducing the annual draw on its investments.

RELATIONSHIP WITH HIGHER EDUCATION INSTITUTIONS

The relationship between HELM and the higher education institutions of the church have been dramatically improved. This has also led to significant interest between the colleges and universities and key ministries of the church in working more closely together. Funding from the colleges and universities to HELM has been restored. HELM has partnered with Disciples schools to host the leadership fellows retreat and the HELM board meetings. High-level conversations are taking place to move toward establishing more ways to work collaboratively with chaplains and other staff on ways of nurturing young leaders. These changes follow what was recommended in the HELM planning report from 2014. However, because of the stronger relationship with the
schools, HELM is not only working with campus ministries, but is engaged in deeper conversations with the presidents and the senior administration of the schools.

PROGRAM AND STAFF ASSESSMENT

There is greater clarity around the structure of HELM’s unique offering of leadership development programs and their potential impact. The leadership fellows program addresses leadership development at the collegiate level. The seminarians conference has the potential to address leadership development at the graduate theological education level; and DLI addresses leadership development at the young adult level. The program assessment conducted last year has given us a better sense of how each of these programs relates specifically to HELM’s mission and what the opportunities for improvement are.

The Leadership Fellows Program has been restructured around four key themes (community, transformation, global awareness, and mentoring) for each of the participants for years in the program. This is in line with the recommendation from the HELM planning report from 2014 to develop, test, and refine a pedagogical approach to leadership development. The stated model of “leadership education through collaborative diversity” is still operative, and we have significantly increased the diversity of the leadership fellows program through strategic outreach to the racial ethnic constituencies of the church and a more progressive and efficient application process.

Through partnering with other ministries, HELM is now able to support an international trip as part of the HELM leadership fellows program and HELM is in a position to make a three-year commitment to Disciples Leadership Institute. The seminarians conference has also been restructured and we are in the process of changing the funding model to overcome some of the challenges it has faced for well over 30 years now. With the current momentum, it has the potential to be transformed from a general ministry “show and tell” to a true leadership development gathering. The seminarians conference is also being moved from Nashville, TN to Indianapolis, IN. This will reduce costs and provide opportunities for participants to more effectively engaged the general church.

In terms of staffing, HELM has undergone dramatic changes. Following Linda Plengemeier’s retirement the accounting support was outsourced and this freed up resources to be applied toward program management, technology support, communications coordination, and development support. The further change from a single full-time administrative support person to part-time support that is more specialized is leading to lower personnel costs and increased efficiency. It remains a work in progress, but the overall improvement has been significant.

BOARD DEVELOPMENT AND PARTICIPATION
HELM’s board of directors has been strong throughout the years. HELM continues to bring on faithful, skilled, committed board members. HELM has also provided the board with key development opportunities in understanding organizational financing & funds management, as well as overall board governance & responsibility. By having the board meet on the campuses of our higher education institutions, the board has been able to understand the work of our higher education partners and see first hand the work of our schools and campus ministry staff. The board is more deeply engaged and involved in supporting and leading HELM.

With gratefulness to God and enthusiasm for continued commitment to ministry, HELM hereby submits this report to the General Board of the Christian Church (Disciples of Christ).

Yours in Christ,

Bernard “Chris” Dorsey

The General Board has reviewed GA-1711 from Higher Education and Leadership Ministries. The report is submitted to the General Assembly for presentation and discussion. No action is required. (Discussion time: 12 minutes)
Our Mission
Following God’s call, the National Benevolent Association exists to inspire and connect the people and ministries of the Christian Church (Disciples of Christ), to accompany one another in the creation of communities of compassion and care, and to advocate for the well-being of humanity.

Our Core Values
Serving as the Disciples health and social service general ministry for 130 years, NBA’s mission has been, and continues to be, responsive to the needs of the church and society. Over this long history, we have had the compassion and care, and to advocate for the well-being of humanity. As the NBA, we are grounded in meaningful core values that focus our work:

- **Rooted in Compassionate Care:** We celebrate those who have served before us in creating a just world. The NBA’s mission and work emerged from the faithful witness of a small group of Disciples women seeking to address the needs of children and families in need. We value this legacy of serving the “least of these” and endeavor to root all of our initiatives in the value and dignity of human life and in serving a world that God so loves.

- **Accountability:** We claim our duty to be effective stewards of the resources entrusted to us. We are fiscally responsible and acknowledge our accountability to our partners and the communities we serve. We treat others with respect and strive to conduct our work in the spirit of transparency and openness. Where there is brokenness, we strive for reconciliation.

- **Collaborative Partnerships:** We believe that meaningful results to build compassionate and caring communities happen only when we can work in partnership with God and a wide diversity of others – individuals, communities, churches and organizations. We affirm that by working with partners, as well as those we serve, and by practicing humble leadership, we have what we need to make a difference.

- **Accompaniment:** We value the creative voice and mind of all people as we seek to heed God’s call, especially in the important work of developing solutions through creative and innovative efforts designed to address personal challenges and systemic oppression. As we assume a posture of openness, we find in each other’s company the “bread” that will sustain us all. As we share life’s joys and struggles, at times picking up one another’s load and going the hard way together, we create communities of compassion and care.
• **Forward Leaning:** We commit to learning and adapting as we move into the future. We understand that during times of change and new directions, the path forward often involves uncertainty and challenges. Through our shared efforts of advocacy, education, pastoral response, and professional care and services, we move towards the health and well being of all.

**Our Ministries and Partners**

Serving as the Church’s health and social services general ministry, the NBA partners with congregations, regions, general ministries, and a variety of Disciples-related health and social service providers to create communities of compassion and care.

Our shared work advances care for and with others in our communities and raises awareness of needs that are often overlooked and forgotten—needs such as affordable housing; spiritual care for the incarcerated and returning citizens; children and family services; programs for adults with intellectual and developmental disabilities; care and advocacy for older adults; hunger and food security; mental health and wellness; and other needs as they emerge.

Today’s ministries of the NBA are grounded in our historic mission of “caring for the least of these.” Our missional vision is to inspire and invite people of faith into this shared work and ministry responding to God’s call to be compassionate listeners, organizers, and advocates. Together, we create communities of compassion and care. The NBA centers our shared work in three ways: **Incubate, Initiate, and Connect.**

**INCUBATE**

The NBA incubates new ministries, empowering Disciples-led health and social service projects to focus on their growth, strengthen their impact, and plan for appropriate sustainability. Through the NBA Incubate Initiative, we support social entrepreneurs of faith as they serve their communities in a variety of innovative ways.

**Impact of the Incubate Initiative**

As of 2016, 10 ministries are formally affiliated with the NBA as part of the NBA Incubate Initiative. We help these entities strategically strengthen areas such as board development, capacity building, administrative mentoring, marketing and communications, fundraising and development, bookkeeping services, sustainability, Disciples relationships, and more.

In March 2016, the NBA hosted its second Incubate Retreat for 12 emerging Disciples-related health and social service ministry leaders to create intentional space for rest, renewal, and equipping for the ministry of social entrepreneurship. In September 2016, the NBA launched the SENT Seminar: Equipping Social Entrepreneurs for Leadership and Change. This educational event brought together 14 Disciples-related health and social service ministry start-ups to learn and share in a variety of topics, including leadership coaching, legal principles for faith-based entities, marketing, and fundraising.
Additional virtual learning opportunities throughout the year included webinars on board development, marketing, and social media.

The NBA Incubate Initiative is also collaborating with Hope Partnership for Missional Transformation’s New Church Movement on a series of workshops for ministry entrepreneurs in discernment. “Should I Start a Church or a Nonprofit?” creates space to explore the Why?, the What?, and everything in between of starting new ministries and discerning one’s own call.

Additionally, the NBA Incubate Initiative resources emerging health and social service ministries by working with regional leadership to create regional initiatives. Starting in 2016-17, this includes a partnership with the New Church Ministries team in the Christian Church in Kentucky, specifically focusing on developing entrepreneurial skills at the intersection of congregational life and health and social service ministries.

**INITIATE**
The NBA *initiates* ministries designed to establish and grow partnerships with health and social service supporters and providers. In 2016-17, we are now in our third year of NBA XPLOR, a 10-month, faith-based residency for young adults, and we have also supported the *Ferguson Justice Initiative* in collaboration with other Disciples through 2015-16.

**Impact of NBA XPLOR**

NBA XPLOR is a prophetic movement of and for young adults who are discerning lives of care and service. The Residency provides 10-months of leadership development and vocational discernment for 21- to 30-year-olds to live simply in community and engage in direct service and justice work.

The 2015-16 cohort of 20 NBA XPLOR Residents completed more than 25,000 volunteer hours serving with 17 Disciples congregations and 24 nonprofit agencies. In 2016-17, NBA XPLOR placed 23 Residents at six host sites—North Hollywood, CA; St. Louis, MO; Hiram-Mantua, OH; Tucson/Marana, AZ; Golden Gate/Bay Area, CA; and East Dallas, TX – in partnership with 18 Disciples congregations and 27 community engagement sites.

NBA XPLOR Residents are currently working with low-income families, unhoused individuals, people with disabilities, older adults, vulnerable children, and undocumented persons, among others. They are learning grant writing, event planning, community advocacy, and much, much more. These professional and leadership skills make a huge impact. Through their dedicated work, spiritual practices, and exploration this year, these young adults are now discerning calls to social work, early childhood education, community organizing, medicine, military, ministry, and more. We look forward to continuing NBA XPLOR with a new cohort of Residents in 2017-18.
Impact of Ferguson Justice Initiative
Following the fatal shooting of Michael Brown on August 9, 2014, by Ferguson police officer Darren Wilson, several Disciples clergy and laypersons have joined many others in community responses for justice in Ferguson and beyond. In cooperation with other Disciples, the NBA has supported efforts for justice and racial reconciliation in the St. Louis area by promoting and facilitating conversation, gathering, advocacy, and healing. This has included: the St. Louis-Area Disciples Summit for Racial Justice in September 2015; the release of the documentary film *Injustice Anywhere* and supporting study guide materials in April 2016; and a Spiritual Care for Activists Retreat and evening celebration recognizing local activists, both in August 2016. The NBA has continued to engage with those involved in the *Injustice Anywhere* film, honoring the unnamed activists of the Ferguson Uprising and sharing mental health and healing resources with those who have been working tirelessly for justice.

**CONNECT**
The NBA connects service providers and mission partners—connections that empower them to learn, collaborate, and grow stronger. Our networks include approximately 40 Disciples-related health and social service ministries across the life of the church, and two Affinity Groups: Prison & Jail Ministries and Mental Health & Congregational Care.

Impact of Connect Ministries
**Affinity Groups**
The NBA supports collaborative communities of Disciples working together on particular health and social service justice issues. Our Affinity Group Ministries advocate for, and respond to, topics of concern across the life of the church, regularly publishing blogs, webinars, and other resources, as well as hosting virtual and in-person workshops and gatherings.

- The Prison & Jail Ministries Affinity Group supports Disciples engaged in spiritual care and advocacy ministries with those who are or have been incarcerated and their families. The group’s work centers around inspiration, advocacy, and education. Within this network of some 350 members, we have convened a smaller peer group of 11 leaders to meet for two years, in-person and virtually, to cultivate encouragement, dialogue, spiritual renewal, and peer-to-peer learning.

- The Mental Health & Congregational Care Affinity Group, formally launched in May 2016, supports Disciples congregations and communities engaged in spiritual care and advocacy ministries with those affected by mental illness and/or mental health disorders. The group’s four main vision areas are to counter stigma, provide resources and educational support, collaborate and connect, and encourage the sustainability of mental health ministries in congregations, regions, and the general church. This shared work supporting mental health extends to regional ministry through the 2017 launch of a new Regional Mental Health and Congregational Care initiative with the Christian Church in Georgia, providing education, support, and infrastructure development to pastors and congregations.

Disciples-Related Health and Social Service Ministries
The NBA and Disciples Home Missions (DHM) collaborate to support a rich network of ~40 Disciples-related health and social service ministries. Our goals include...
are to connect, resource, and amplify the voices of these ministries. Through this network, ministries have access to a constellation of support and services, such as marketing and communications consulting, executive coaching, back-office accounting, and executive searches. Additional networking opportunities with ministry partners include webinars, educational trainings, and new peer groups for executive leaders and marketing/development professionals, each group with 8-10 members who meet in-person and virtually over 18 months.

A full directory of these Disciples-related health and social service ministries follows this report.

For more information about all NBA ministries, and for stories, upcoming events, and worship and study resources, please visit [www.nbcares.org](http://www.nbcares.org).

**DISCIPLES-RELATED HEALTH AND SOCIAL SERVICE MINISTRIES:**

**A Small Hand**  
Ann McBroom, Executive Director  
Edinburg Christian Church  
210 Center Street, PO Box 117, Edinburg, Virginia 22824-0117  
(540) 933-6313  
[www.helpingshenandoahcountyinfantsinneed.blogspot.com](http://www.helpingshenandoahcountyinfantsinneed.blogspot.com)  
A Small Hand provides age-appropriate food, diapers, and hygiene essentials to infants in need from newborns to 36 months in the Shenandoah County of Virginia. The focus of our ministry is to serve as a specialist pantry providing care to the youngest and most vulnerable members of our community. All of our clients are enrolled in government supplemental feeding programs (SNAP/Food Stamps or WIC). As these programs were never designed to provide a full month of nutrition, families and infants often do not have enough for non-food essentials such as diapers, feeding bottles, pacifiers, and hygiene essentials. These are the gaps that A Small Hand fills. As an all-volunteer agency, A Small Hand takes pride in cost-effectiveness, professionalism and transparency. The vision and goals of A Small Hand are that children can reach their full developmental potential.

**Chain Reaction Ministries**  
Memorial Drive Christian Church: 11750 Memorial Drive, Houston, Texas 77024  
First Christian Church: 3700 N. Walker Avenue, Oklahoma City, Oklahoma 73118  
(713) 789-0060  
[www.chainreactionbikes.org](http://www.chainreactionbikes.org)  
Chain Reaction Ministries provides freedom of transportation to those in need through a ministry of bicycle recycling. Started at Memorial Drive Christian Church in Houston, Texas, CRM recycles bicycles by linking donors with identified needs in the community. Started in December 2009, CRM had humble beginnings by answering a call by Westside Homeless Partnership for used bikes for kids in their program. The secret to CRM’s success is linking the donor with the recipient. People have an emotional attachment to their bicycles. It was their first bike, or their kid’s first bike — and they don’t simply want to set it on the curb, or donate it to a large, faceless charity. They want to know that their bike can provide the same freedom and hope to a person in need that they experienced.
**Child Saving Institute**  
Peg Harriott, President and CEO  
4545 Dodge Street, Omaha, Nebraska 68132  
(402) 553-6000  
www.childsaving.org  
Child Saving Institute provides a safe haven and healing for thousands of innocent young victims of family crisis, neglect and abuse. We offer the vital services necessary to make at-risk children safe and fractured families whole through programs such as early childhood education, foster care, adoption, an emergency shelter, parenting classes and therapy. Our mission is “responding to the cry of a child,” but it is our vision that guides us as we work to give the children we serve safe, happy childhoods. Our vision is that all children have homes where hope is kindled and dreams can be achieved. This is our work, and they are ALL our children.

**Christian Care Communities**  
Keith Knapp, President  
12710 Townepark Way, Suite 1000, Louisville, Kentucky 40243  
(800) 662-1738  
www.christiancarecommunities.org  
Christian Care Communities is the oldest provider of older adult care related to the Christian Church (Disciples of Christ). We are Kentucky’s largest faith-based provider of housing, long-term care, adult day centers, and community based services for older adults. We serve approximately 3,000 individuals and their families throughout Kentucky. We actively work with churches helping them with older adult ministries.

**Christian Church Homes (CCH)**  
Don Stump, President and CEO  
303 Hegenberger Road, Suite 201, Oakland, California 94621  
(510) 632-6712  
www.cchnc.org  
At Christian Church Homes (CCH) we build and manage affordable housing communities where seniors can live and thrive in the comfort of their own homes, because we believe doing so is better for communities as a whole and the seniors we serve. We are operating 58 senior communities across the country and providing high quality affordable housing for 5,500 seniors. As an organization we employ over 400 people and have a corporate balance sheet of $78 million.

**Christian Services for Children in Alabama**  
Cynthia M. Stinson (PIP, LCSW), CEO  
1792 Highway 14 East, Selma, Alabama 36702  
(334) 875-0608  
www.cscalabama.org  
Christian Services for Children in Alabama strives to be an organization that has a positive, recognizable, long-term impact on ALL children and youth in our care by providing professional, cost-effective, and timely services. CSCA is a pioneer for the Christian Church (Disciples of Christ) of Alabama/Northwest Florida in promoting ministries that nurture, restore, and reclaim those children who have experienced various types of abuse and neglect. We
provide opportunities for families and individuals (who wish) to share their love, time, and resources to nurture vulnerable children and youth toward independence and enriched lives.

Cleveland Christian Home
Charles Tuttle, CEO
1400 West 25th Street, 2nd Floor, Cleveland, Ohio 44113
(216) 671-0977
www.cchome.org
Cleveland Christian Home exists to be a haven of hope and healing for children, youth and families struggling with mental illness, abuse and neglect. Cleveland Christian Home will be a center of excellence providing the highest quality services to meet the physical, emotional, intellectual, cultural and spiritual needs of children, youth and families.

Columbia Area Older Adult Ministry
Rev. Sally A. Robinson, Chaplain
101 North Tenth Street, Columbia, Missouri 65201
(573) 819-5043
The Columbia Area Older Adult Ministry (CAOAM) provides spiritual and emotional support to the growing elderly population in long-term care and retirement communities in the Columbia, MO, area. Though this is an ecumenical ministry, it is recognized as a ministry of First Christian Church (Disciples of Christ) of Columbia, MO. Currently CAOAM provides spiritual support in seven long-term care and retirement communities on a regular schedule.

Disciple Homes Management Group
Karen Wardlaw, Administrator/CEO
327 Eden Drive, Longview, Texas 75605
(903) 845-7638
www.disciplehomes.org
Disciple Homes has been providing quality affordable housing for senior adults (age 62 years or older) and their household since 1972 in Northeast Texas. In partnership with the U.S. Department of Housing and Urban Development, rental assistance is available to all of our residents that qualify. Qualified residents pay 30% of their adjusted income for rent and utilities. Disciple Homes Management Group provides social services and housing to meet the physical, emotional, mental and spiritual needs of person, in the loving and caring spirit of Christ.

Florida Christian Center
Kimberly Weir, Executive Director
1115 Edgewood Avenue S., Jacksonville, Florida 32205
(904) 981-3095
www.flchristiancenter.org
The Florida Christian Center provides ministry, pastoral care, worship services, classes on faith and aging and other programs and services focused on the physical, emotional, and spiritual health of the senior and disabled residents in our community. Serving more than 300 residents in three buildings—Sundale Manor Apartments and Florida Christian Apartments provide subsidized housing for senior and disabled adults, along with Edgewood Condominiums, a senior community on-site—and with a full-time Activity Director and full-time
Chaplain/Executive Director, FCC seeks to provide an array of services that honor the body, mind and spirit.

Gomer’s House
6638 North Michigan Avenue, Portland Oregon 97217
(503) 935-6362
http://www.treesdisciples.org
Gomer’s House is a faith community of healing and transformation helping people reach their God-given potential. They are safe, learning, nurturing communities where broken, battered and bruised people get help and learn new skills to overcome compulsive behaviors to become productive, functioning members of society.

Hearts for Care (DRCO)
Rev. Devon McAnally, Executive Director
114 S. Independence, Enid, Oklahoma 73701
(580) 242-6131
www.drcok.org
Hearts for Care, a ministry of Disciples Retirement Community of Oklahoma, provides a single trusted source for community resources and member-defined needs. Services are offered and provided by trusted and trained volunteers and service providers who have been prescreened by Hearts for Care. Members have access to help with such things as routine household chores, grocery shopping and errands, transportation, and yard work. Hearts for Care also offers social educational, and wellness opportunities through the organized efforts of the volunteers within the community. Hearts for Care is about community, connections, and caring. It is where relationships are authentic and mutual. It is about serving each other. It is about inclusion, no matter where we live.

HER Faith Ministries
Rev. Elaine Y. Sanford, Executive Director
3396 Park Avenue, Memphis, Tennessee 38111
(901) 324-3705
www.herfaithministries.org
HER Faith Ministries is a 501(c)(3) Christian charity that provides assistance to homeless and needy women and children. The ministry provides emergency food, clothing, transportation, dental assistance, and housing to impoverished women and children. HER Faith also provides family counseling and programs for ministry and reading to incarcerated individuals.

Hiram Farm
Dave Lundeen, Executive Director
PO Box 157, Hiram, Ohio 44234
(330) 569-3441
www.hiramfarm.org
Hiram Farm is a nonprofit organization, agricultural setting that serves developmentally disabled adults, with an emphasis on adults on the autism spectrum. The Farm provides opportunities for these adults to grow, learn, and work in a setting focused on respect and support for individuals and the environment. Here, farmers can develop both professional and social skills and accomplish meaningful work. The program began serving six adults with autism in June 2009. Today, the Farm has grown to provide meaningful work for 24 farmers.
Juliette Fowler Communities
Sabrina Porter, President and CEO
1234 Abrams Road, Dallas, Texas 75214
(214) 827-0813
www.fowlercommunities.org
Juliette Fowler Communities is a neighborhood of choice and connection, of caring and service, of faith and fulfillment. Founded more than 120 years ago as an intergenerational community, Fowler serves children, youth and seniors, as well as their families, at our East Dallas location. As a continuing care retirement community, Fowler’s residential services and care offerings for older adults include: Independent Living, Assisted Living, Memory Support, Health and Rehabilitation, and Affordable Senior Housing. As an intergenerational community, Fowler’s residential offerings for children, youth and young women include: Foster-to-Adopt and The Ebby House.

Live in Hope Foundation
Martine Saint-Vil, President
425 W. Chew Avenue, Philadelphia, Pennsylvania 19120
(267) 736-6113
www.liveinhopefoundation.org
Live in Hope Foundation is dedicated to reducing the incidence of advanced stage breast cancer, and the rate of breast cancer deaths, among Haitian women. Our strategies include educating women on risk factors for, and signs and symptoms of, breast cancer. We promote the performance of monthly self-breast exams, and the maintenance of open lines of communication between women and their health care providers. We also provide access to mammography and physical examinations through collaboration with Haitian physicians. In addition to these services, we provide financial assistance toward treatment as well as counseling support for women already impacted by this disease.

Manistee Manor Apartment Homes
Debi Windahl, Administrator
7987 N. 53rd Avenue, Glendale, Arizona 85301
(623) 915-5039
www.manisteemanor.com
In the loving and caring spirit of Christ, Disciples House of Glendale Inc. and Manistee Manor are passionately committed to exceed the needs and expectations of our residents by providing quality senior housing and other services to enhance the lives of those we serve in a friendly family-style community environment. A place our residents are proud to call home. Manistee provides apartment home rentals for our low-income senior residents in a safe and caring environment where they can continue to age in place independently (with or without the help of out-side services) in an active senior community.

Mission Behind Bars and Beyond
Rev. Dean Bucalos, Executive Director
PO Box 22-34, Louisville, Kentucky, 40252
(502) 396-3543
www.missionbehindbarsandbeyond.org
Mission Behind Bars and Beyond is a nonprofit, faith-based organization providing community based mentoring programs for those released from prison and returning to communities in Kentucky. In conjunction with a Disciples of Christ congregation, New Life in Christ Christian Church, which is located in a women's halfway house, we minister to those incarcerated, train outside volunteers to form Nurture, Support and Accountability Groups (NSAG) and connect returning citizens with a NSAG which will then walk alongside each person for six months to a year to equip them for a successful re-entry into the community to which they are returning.

Oakland Peace Center
Rev. Sandhya Jha, Executive Director
111 Fairmount Avenue, Oakland, California 94611
www.oaklandpeacecenter.org
As an emerging social entrepreneurship nonprofit model of ministry, the Oakland Peace Center exists as a physical space (40,000 square feet gifted by First Christian Church of Oakland) and a network of people and organizations (over 40 Bay Area based nonprofits). It brings together more than 40 direct service, advocacy, youth empowerment, art and culture-shift nonprofits to connect and collaborate with each other in the struggle for peace and justice.

Oklahoma Family Empowerment Center (OFEC)
Rev. Sharyn Cosby, Executive Director
1020 South Garnett Road, Tulsa, Oklahoma 74128
(918) 551-6017
www.ofec.co
Oklahoma Family Empowerment Center, a related organization of In the Spirit Christian Church, is a not-for-profit agency that seeks to provide resources and assistance to individuals and their families that will empower them to live a successful and purposeful life. In an effort to reduce the disparity of minority contact with law enforcement, Oklahoma Family Empowerment Center has entered into an agreement with the City of Tulsa and partnered with various state, local, and community agencies to implement the Tulsa County Disproportionate Minority Contact (DMC) Community and Strategic Planning Demonstration Project through a grant funded by the Office of Juvenile Affairs.

Patchwork Central / Sozo Health Ministry
Rev. John Rich and Amy Rich, Executive Directors
100 Washington Avenue, Evansville, Indiana 47713
(812) 424-2735
www.patchwork.org
Since its founding, Patchwork Central has worked to serve its neighborhood through flexible and innovative programming that matches the talents and interests of those involved to the needs of our community. Today, Patchwork serves individuals and families with a food pantry (since 1982), neighborhood hospitality (a cup of coffee, telephone usage, someone to listen, etc.), a community garden (created in 1995), low-rent facilities for other community organizations, a bicycle program for the homeless, a Health Ministry, and unique art/education programs (Arts & Smarts) that have been available free of charge to at-risk children and youth since 1980. As part of the community fabric, Patchwork Central changes the lives of those it serves by giving them a sense of hope, a place of acceptance, and a bright outlook for the future.
QC Family Tree
Rev. Helms Jarrell and Rev. Greg Jarrell, Executive Directors
2910 Parkway Avenue, Charlotte, North Carolina 28208
(704) 654-7429
www.qcfamilytree.org
QC Family Tree’s mission is to be kinfolk rooted in discipleship in West Charlotte, NC. They embody this mission through creativity, prayer, and welcome. The Family Tree offers hospitality in their homes to neighbors who are in transition. Participants enjoy family-style meals each evening with neighbors and guests and gather for prayer every weekday morning and midday. The ministry has grown to include: Freedom School summer literacy camp, Wednesday evening dinner and devotionals for youth and children, twice monthly community meals, arts activities, young adult leadership development through internship programs, edible gardens, community outreach activities, and microbusiness in order that provides employment to neighbors as well as sustainable income to their nonprofit.

Reach Beyond Mission
Rev. Mary Lu Johnston, Executive Director
15907 Braesgate Drive, Austin, Texas 78717
(512) 218-4335
www.reachbeyondmission.org
Reach Beyond Mission is a fully planned youth mission/poverty education experience. Youth join youth from other churches across the country to explore issues of culture, gender, and poverty in an urban setting. Participants volunteer at numerous metropolitan area nonprofits working with the homeless, low-income families, children, people with disabilities, and the elderly. Summer mission week focus on food justice, housing, or advocacy. RBM provides speakers, age-appropriate activities, and discussion starters to help young people explore the biblical, theological, economic, social, and political issues related to poverty. Our goal is to help youth begin to explore how to spend a lifetime changing the systems that sustain poverty through their votes, career choices, and how they spend their money.

Safe Haven Day Shelter
Joni Laurence, Co-Coordinator
6165 Leesburg Pike, Falls Church, Virginia 22044
(703) 532-8220
www.fccfc.org/safe-haven/
Safe Haven in Falls Church, VA, is a drop-in program working together with Northern Virginia Family Services to provide a welcoming environment for those experiencing homelessness and poverty. This program began as an outreach program at First Christian Church to an average of 15-20 individuals and has grown to a drop-in program serving more than 100 clients weekly, now an interfaith coalition of faith-based communities contributing hot meals and volunteers to the program.

Serra Center
Lisa Senadenos, CEO
2610 Central Avenue, Suite 120, Union City, California 94587
(510) 477-1000
www.serracenter.org
Serra Center offers three types of support services for individuals with developmental disabilities. Intermediate Care Facilities (ICF-DDH) provides 24-hour care and supervision in six-bed homes in residential neighborhoods. Individuals in Supported Living Services live in the environment of their choice, with care and support based on their individual needs. Independent Living Services provide services focusing on specific identified living skills, working toward eliminating the need for services when the skills are mastered. All individuals served are active during the day either at jobs or in a day program.

**SHARE (Sharing Hands: A Respite Experience)**
Tom Jones, Executive Director
3500 N. A Street, Suite 2200, Midland, Texas 79705
(432) 818-1253
http://sharewtx.org
Upon the diagnosis of a child's disability, families find themselves on a lonely journey in which they are isolated from friends, other families who care for children with special needs, and the community. The constant care demands of the child’s disability create stress and leave little time for relationships and personal care. SHARE provides respite care for these families, including parent support groups, counseling services, family events, and programming for siblings. SHARE cares for the whole family because strong families are needed to provide care for the person with special needs—now and well into the future.

**Southern Christian Services for Children and Youth, Inc.**
Debbie Dobbins, Executive Director
860 East River Place, Suite 104, Jackson, Mississippi 39202
(601) 354-0983
www.scscy.org
SCSCY provides services through 11 different statewide locations including therapeutic group homes for children and youth, a transitional living facility for older teens who are homeless, an array of adoption, therapeutic foster case, and post adoption services, and education services that include independent living preparation for teens in the foster care system, and abstinence education for at-risk youth.

**SquareOne Villages (formerly Opportunity Village)**
Rev. Dan Bryant, Executive Director
458 Blair Boulevard, Eugene, Oregon 97402
(541) 606-4455
www.squareonervillages.org
As we grow into an organization with multiple projects, Opportunity Village Eugene has recently evolved to SquareOne Villages. Our mission continues to be to create self-managed communities of low-cost tiny houses for people in need of housing. SquareOne Villages has two projects: Opportunity Village Eugene, which provides transitional shelter for approximately 35 people, and Emerald Village Eugene, an affordable housing project of 22 tiny homes being built in fall 2016. Both communities provide stable, safe and sustainable places for people in need of housing through alternative, cost-effective approaches.
StoneSoup Community Venture / Tulsa’s Table
Rev. Christy Moore, Founder and CEO
1438 S. Indianapolis Avenue, Tulsa, Oklahoma 74112
www.tulsastable.org
The mission of StoneSoup Community Venture is to provide enriching seed-to-table educational experiences as solutions to the poverty and hunger that youth living in at-risk communities face each day. Our vision and mission are based on principles of empowerment through education and experience that are positive responses to a growing need for food security in local communities. Up to 25 percent of any city’s population may not know how they will secure their next meal. A new model of addressing hunger is needed, one that is based on a well documented approach of empowerment as an effective way to lift people out of poverty, thereby creating lasting and significant social change. We are creating public gathering spaces where an earth-to-table model of food security can be demonstrated and experienced by people of all ages.

The Summit
Ken Burger, Executive Director
1400 Enterprise Drive, Lynchburg, Virginia 24502
(434) 941-7606
www.summitlynchburg.com
The Summit is a senior living community providing an environment for each resident to be engaged in life. We provide services, amenities and facilities that support an active lifestyle in Independent Living for each individual. As residents’ needs change, The Summit’s campus has a continuum of care available through Assisted Living and The Summit Health and Rehab Center.

Tennyson Center for Children
Ned Breslin, CEO
2950 Tennyson Center, Denver, Colorado 80212
(303) 433-2541
www.tennysoncenter.org
Tennyson Center provides 24-hour intensive residential care, day treatment, special education and home/community based services for approximately 150 children and their families every day. Children with severe behavioral and mental health problems along with educational delays are the primary client population. The families of these children have experienced or are experiencing extreme trauma, physical and/or sexual abuse, mental illness, substance abuse, or extreme poverty and/or homelessness. Tennyson is a leader in advocating for the needs of all children and families in need in Colorado through legislative and policy development.

Woodhaven
C. Mark Palmer, CEO
1405 Hathman Place, Columbia, Missouri 65201
(573) 881-9840
www.woodhaventeam.org
Woodhaven is a caring team advocating for those with disabilities. Its Community Living program supports more than 100 men and women in more than 50 apartments and homes, and its Community Connections program provides opportunities for individuals who do not
work during the day. Our mission is not just about providing supports; it is about working toward a fundamental shift in how the community perceives people with disabilities. Every day, the men and women we support are living full, independent lives as active members of the community. With every shirt they buy, hour they work, and life they touch, they’re changing the face of ability.

**Worcester Fellowship**  
Rev. Warren Hicks, Executive Director and Pastor  
PO Box 307, Marlborough, Massachusetts 01752  
(508) 868-3248  
www.worcesterfellowship.org  
Worcester Fellowship is outdoor church reaching homeless and at-risk adults with Sunday lunch, worship, bible study, weekday ministries, and leadership development. We have one theology: God loves you now, before you get help, before you get sober, before you make changes, God loves you now. We provide a listening ear, sit beside you, and travel with you on life’s sometimes difficult, sometimes joyous, journey.

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|
The General Board has reviewed GA-1712 from the National Benevolent Association. The report is submitted to the General Assembly for presentation and discussion. No action is required. (Discussion time: 12 minutes)
GA-1713

THE NATIONAL CONVOCATION OF THE
CHRISTIAN CHURCH (DISCIPLES OF CHRIST)
1099 N. Meridian Street
Indianapolis, Indiana 46204

Patricia Penelton, President
Timothy M. James, Administrative Secretary

The National Convocation gives thanks and praise to God for 100 years! We are the Christian Church Disciples of Christ (Disciples of Christ) in the United States and Canada. It was September of 1917, Rev. Preston Taylor called together the first National Christian Missionary Convention in Nashville, Tennessee. Like a good Disciple of Christ, Preston Taylor desired trained and prepared ministers to lead in African American congregations. In the turbulent times at the turn of the century, African Americans wanted to share the democracy of an America built on Biblical principles. We appreciate the wisdom of our predecessors and their commitment to the Disciples of Christ and the Great Commission. (Matthew 28: 18-20). As we look back with reverence on the early theme “One God, One Church One Mission”, we also look ahead to continued participation in the movement for wholeness in a fragmented world. In recognition of church anniversaries, we in the African American church like to sing, “We’ve come this far by faith, Leaning on the Lord. Trusting in His Holy Word, He’s never failed me yet.”

The 24th Biennial Session held in 2016 was a blessed event. We were blessed with 725 registrations and a Spirit-filled occasion. The work of the Local Arrangements Committee was outstanding. Chairperson Annetta Vertreese, rallied her team together with great results. The presence and support of MOKAN, the African American congregations in the Greater Kansas City region, led by Dr. Kevin Harris along with Rev. Bill Rose-Heim, Regional Minister and the Greater Kansas City Region we had a host region that worked hard for our success. The Merger Staff participated in workshops, plenary and our Mission Gathering Experience. We were deeply inspired Dr. Brad Braxton, lecturer for the Preston Taylor Institute, directed by Dr. William Lee. This Biennial Session has served to be an example and model for future national gatherings of our Racial Ethnic Ministries in various regions across the country.

Staff changes in the Office of General Minister and President have produced more partnership and collaboration within the office where we share support staff and communicate much more regularly, getting more things done with less staff. Chandra Haskett, Director of Meetings, gives part-time service as Administrative Assistant to the National Convocation. The National Convocation fully supports Mission First and its implications for the future. A Mission Gathering was conducted during the 24th Biennial Session with more than one hundred persons participating. It is hoped, the energy and
momentum from this experience will carry over into the 2017 General Assembly in Indianapolis.

The church and the nation have been challenged to face what long has been recognized as the “American Dilemma”, race. Within the past five years we have witnessed a resurgence of hate crimes directed at minorities, the deaths of unarmed Black men, voter suppression and widespread xenophobia. The National Convocation is the place for the discussing and confronting matters and issues pertinent to the African American community and the Black Church. We are involved with and close to the justice movements in the life of the Disciples of Christ and ecumenical organizations. Black Lives Matter is still a major movement begging the conversation on race in America. The presidential election has caused much fear and anxiety in many homes and communities. We cannot let our faith falter. We may be encouraged in difficult days, because "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed but not in despair.” (2 Corinthians 4: 7-8).

Looking ahead, our Board of Trustees is committed to be a working board. Working to strengthen our communications and relations with our more than 450 congregations. We endeavor to reclaim inactive congregations and members and increase broader church participation. We are eager to have more of the church understand our Disciples of Christ history, particularly the Merger Agreement. The principles and values of the Merger Agreement still serves as a genuine call for the church to live into its vision of oneness and wholeness. We look forward to the 50th Anniversary of the Merger Agreement in 2018 with full hopes that this will be a whole church celebration.

Members of the Board of Trustees are: Patricia Penelton, President; Donald Gillett, Vice President; Edward Cushingberry, Secretary; Gloria Gilliard, Treasurer; Preston T. Adams, Valildra Berry, Irvin Green, Shannon Dycus, Milton Bowens, Ken Brooker Langston, Delesslyn Kennebrew, Antonio Redd, Arnold Hayes, Wanona Redd, Sue Gray, Edward Williams. Merger Staff: Sheila Spencer, Director of Christian Education and Faith Formation; R. Wayne Calhoun, Evangelism and Congregational Transformation; Chesla Nickelson, Disciples Women. Ex-officio officers: Sharon Watkins, General Minister and President; Ronald Degges, President Disciples Home Missions; Timothy M. James, Administrative Secretary.

The General Board has reviewed GA-1713 from the National Convocation. The report is submitted to the General Assembly for presentation and discussion. No action is required. (Discussion time: 12 minutes)
NORTH AMERICAN PACIFIC/ASIAN DISCIPLES MINISTRIES
Chung Seong Kim, Interim Executive Pastor
1099 N. Meridian, Ste 700, Indianapolis, IN 46204
PO Box 1986, Indianapolis, IN 46206
(317) 713-2685
ckim@napad.disciples.org
www.napad.net

NAPAD Board of Directors

Timothy S. Lee (Moderator), Jae Young Rhee (Moderator-Elect), Eula Nicola Pagdilao (Secretary/Treasurer), John D. Roh (Immediate Past Moderator), Caleb Wang (Representative to the General Board), Salesa Faalau (Member at large), Yeahwa Lee (Member at large), Tevita Uesi (Member at large), Cisa Payuyo (Member at large), Ron Degges (CGM Representative), Doug Wirt (CRM Representative), Jessica Kim (Member at large), Sharon Watkins (General Minister & President), Chung Seong Kim (Interim Executive Pastor).

NAPAD Ministry Team

National Ministry
Chung Seong Kim, Interim Executive Pastor

Ethnic Ministry
Lian Jiang (deployed) – Chinese Ministry
Saitumua Tafaoialii (deployed) – Samoan Ministry

Women Ministry
Soo Yun (deployed)

Regional Ministry
Younglan Kim & Youngjun Yang – NAPAD Ministry Team, Pacific Southwest Region.

Mission of NAPAD

The North American Pacific/Asian Disciples of the Christian Church (Disciples of Christ) affirms the cultures and heritages of Pacific/Asian peoples within the historic and living Christian faith. As part of the Christian Church (Disciples of Christ), we join with other Disciples in the total mission of the church, to recognize and promote the gifts and presence of North American Pacific/Asian Disciples in the life and work of the Church.
Purpose of NAPAD

To participate in God’s mission through the various expressions of the Christian Church (Disciples of Christ) in the United States and Canada.
To contribute to the wholeness and unity of the Christian Church (Disciples of Christ) in the United States and Canada.
To advocate for Pacific/Asian Disciples within and outside the Christian Church (Disciples of Christ) in the United States and Canada.
To share the gifts and traditions of Pacific/Asian Disciples with the wider church.

NAPAD ministry continued to thrive in accordance with the Disciples identity in becoming "a movement for wholeness in a fragmented world". NAPAD is faithfully on the frontline of accomplishing the four mission priorities of the Church: Becoming a Pro-Reconciling and Anti-Racist Church; New Church Establishment; Congregational Transformation; and Leadership Development.

I. Becoming a Pro-Reconciling and Anti-Racist Church

In 1992, there were only eight NAPAD churches. After 20 years of indefatigable work, there are about 100 churches (43 among them are new church or newly joined less than three years) in 2017 which consist mostly 18 different ethnic and linguistic groups: Burmese, Cambodian, Chin, Chinese, Chuukese, Filipino, Indian, Indonesian, Japanese, Karen, Korean, Laotian, Mongolian, Montagnard, Samoan, Tongan, Vietnamese, and Zo. We gather to form one community – the NAPAD community. NAPAD contributes to the Disciples being “a movement for wholeness in a fragmented world.” Our 20/20 vision is to have 200 pro-reconciling and anti-racist congregations.

We have offered culturally adapted anti-racist training (in Korean) in Pacific Southwest Region in consultation from the Reconciliation Ministry.
Together with the Council on Christian Unity, NAPAD sponsored Resolution GA 1522, “A Call for Peace, Justice, and Reunification in the Korean Peninsula” in GA 2015, we are working with DOM and other partners with ministry to promote permanent peace for Korean Peninsula.
In 19th NAPAD biennial convocation in 2016, NAPAD had anti-racism and reconciliation workshop for participating youth and young adult members.
After the recent election, there is new fear of racism among immigrants’ community. We are working with DHM Refugee and immigration ministry to develop a specific educational resource to support NAPAD community affected by it.
II. New Church Establishment

The goal of NAPAD ministries is to have 200 healthy congregations by the year 2020. In partnership with New Church Ministry of Church Extension and Regional Committees of New Church Development, we have initiated and/or established new NAPAD congregations.

Training of new church planters is an ongoing process that requires the collaboration of congregational, regional, and general ministry. New church planters from NAPAD communities continuously participating in HOPE partnership’s Leadership Academy.

The Geunhee Yu Covenant Fund provided funding to Vision of Jesus Church of LA. The congregation used the funds to create vision center (Job training program for local community) and Loving Jesus Christian Church in Pasadena for Sunday school program for youth and children.

NAPAD supported Chuukese leadership and ministry development through a youth rally. Together with regional and general ministry partners, NAPAD continues to support and advocate for the Chuukese Disciples as they work on church growth and sustainability. In October, Rev. Chung Seong Kim visited Portland, OR for Chuukese Church leader’s workshop to develop more robust relationship between Chuukese Community and Disciples, Oregon-SW Idaho Region support this effort.

NAPAD is in process of establishing new Disciples Congregations in New York, Boston, Oregon, and D.C. Virginia Area.

III. Congregational Transformation and Pastoral Care

In December 2014, in honor of the late Rev. Harold Johnson, who was pivotal to the establishment and development of the ministries of NAPAD, the Harold Johnson Legacy Fund was established. This fund serves to support NAPAD congregation as they develop and strengthen their children, youth, and women ministries. Through a grant process, funds were distributed in 2016: First Chinese Christian Church in Plano, TX. The congregation used this fund for youth ministry project to support youth and children in the church.

NAPAD keep supporting several congregations in their efforts to revitalize their ministries through diverse outreach programs.
IV. Leadership Development

NAPAD supported five seminarians through providing funds for their internships in congregational and general ministries. This was done with the hopes that they will apply themselves in developing their ministerial skills and leadership capabilities.

There an ordination celebrated: Chanhee Heo ordained in Tennessee Region (June 6, 2016) and now serving in Bethany Christian Church in Tulsa, OK

In March 1-3, 2016, the NAPAD ministry team had their annual retreat at the Benedict Inn in Beech Grove, IN. At the retreat, the team spent time in prayer, fellowship, devotion and reported on the joys and concerns of their ministries.

In July of 2017, with supporting funds from the Oreon E. Scott foundation, NAPAD will conduct a biannual Disciple History and Polity Class for Korean seminarians and pastors, planned to be held at the campus of Christian Theological Seminary, Indianapolis, IN. The lecturers were Rev. Dr. Timothy S. Lee, Associate Professor of Church History at Brite Divinity School, and other instructors will teach in this event.

The Korean Disciples Convocation had leadership training workshop in KDC convocation held in Ocoee Christian Church in Florida on Jan. 19-22th, 2016. Kagiwada scholarship was awarded to Teresa Pecinovsky (Vanderbilt Divinity School). Soonggook Choi scholarship was awarded to Shuiying Jennie Huang (Brite Divinity School).

V. Resignation of Executive Pastor and electing new Interim Executive Pastor

On November 30, 2015, Rev. Jinsuk Chun resigned from his position as the Executive Pastor of NAPAD. The NAPAD board at their meeting, December 10-12, 2015, called for Dr. Geunhee Yu to assume the position of Short-term Interim Executive Pastor beginning January 1 to June 30, 2016.

In June, 2016 NAPAD search committee recommended and the board appointed Rev. Chung Seong Kim as new Interim executive pastor and his appointment was approved and his installation was held in 19th biennial NAPAD convocation in Sunnyvale, CA.

The General Board has reviewed GA-1714 from the North American Pacific/Asian Disciples. The report is submitted to the General Assembly for presentation and discussion. No action is required. (Discussion time: 12 minutes)
GA-1715

Pension Fund of the Christian Church
Todd A. Adams, President
1099 North Meridian Street, Ste. 720
Indianapolis, IN 46204
Toll Free: 866-495-7322
E-mail: pfcc1@pensionfund.org

Report to the 2017 General Board and General Assembly

On May 11, 1895, Brother A.M Atkinson, husband of Nancy E. Atkinson, a founding member of the Christian Women’s Board of Missions, received a telegram informing him of the passing of the beloved minister and former governor of Indiana, Ira J. Chase. Brother Chase left a nearly blind widow and several children with no means of support. “Brother Atkinson could not forget the need of this preacher’s family and set out immediately to raise a fund to provide the widow and family a home and a living.”

Enough money was raised to purchase a home in Wabash, Indiana, which Mrs. Chase graciously received, provided $1,000 was returned to the fund from the sale of the home upon her death.

Brother Atkinson called for a Conference on Ministerial Relief, which met on October 21, 1895 in advance of the General Missionary Convention. The purpose of this conference was to raise additional resources for the Chase Fund and formalize the process by which other widows and children would receive support. The outcome of this meeting was recommended changes to the By-Laws of General Christian Missionary Convention, creating the Board of Ministerial Relief and raising an offering which totaled $3,567.25.

Over the years, the Board of Ministerial Relief worked to provide resources “For the Support of Ministry.” From its humble beginnings with two offerings totaling $5,732.56, Pension Fund of the Christian Church has embodied our mission and carefully managed the resources of our pastors and lay employees. At the close of 2016, the fund’s value is $2,933,331,980.

Today, our mission remains the same: For the Support of Ministry – which reflects words Alexander Campbell penned as early as 1830, calling for the church to find a

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1 Smith, W.M; For the Support of Ministry; pg. 49.
2 Ibid; pg. 54.
3 Unaudited and subject to change, as are all numbers related to valuation and fund balances in the report.
means to support missionary labor and “not only for preaching but for the care of the aged is enjoined as the duty and privilege of all disciples.”

At Pension Fund, we understand our impact is ensuring that pastors and lay employees of Stone-Campbell related employers have a **Strong...Smart...Secure** retirement. In the coming biennium we are prepared to challenge our members and the church regarding “Retirement Readiness.” Retirement Readiness is having a defined benefit program that one cannot outlive and a defined contribution retirement program that builds individually owned assets by the minister and/or their spouse. As of January 1, 2017, a spouse of an eligible employee may have a Traditional IRA, Roth IRA or Benefit Accumulation Account with Pension Fund.

Retirement Readiness is working through the Excellence in Ministry program to assist pastors in their first five years of ministry with education regarding debt management, investing, retirement savings and basic household budgeting. It is partnering with the church to support ministry at the moment when newly ordained ministers are at the most vulnerable to exiting vocational ministry.

Retirement Readiness is growing the membership base. In 2017, the staff was reorganized and expanded. A sales team was added to develop our customer base, focusing on growing areas of the movement by adding new employers and employees, while encouraging existing members to open additional savings vehicles such as Tax Deferred Accounts, an IRA or a Benefit Accumulation Account.

Our work on your behalf is guided by our:

**Mission:** *For the Support of Ministry*

**Vision:** *Stone-Campbell pastors and lay employees will enjoy a Strong...Smart...Secure retirement.***

**Core Values:** Integrity, Security and Compassion

- **Integrity:** the quality of being honest, making membership-oriented decisions
- **Security:** the state of stability, providing freedom from worry or fear
- **Compassion:** the ability to help others in times of need or distress

**Guiding Scripture:** Matthew 25:20-21 “The one given five thousand dollars showed him how he had doubled his investment. His master commended him: ‘Good work! You did your job well. From now on be my partner."

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4 Ibid; pg. 16.
5 The eligible employee does not have to be participating in order for the spouse to have the IRA products. Either the eligible employee must have a Pension Plan or Tax Deferred Account or the spouse must have an IRA product in order to open a Benefit Accumulation Account. The spouse must be legally marriage to the eligible employee or the surviving spouse of an eligible employee at the time the account is open. If the married is dissolved, the spouse may leave their investment at Pension Fund but may not add to the principle amount in the account.
Ends Statements:

In service to our members, Pension Fund will…

- Partner with employers to offer financially secure retirement savings options and education for pastors and lay employees of the Stone-Campbell movement including financial support of surviving family members and provisions for those who become disabled;
- Invest and manage prudently the resources of our members - maximizing returns, minimizing costs and assuming the burden of market risk;
- Engage members with compassionate care and personalized attention;
- Steward the assets and programs of Ministerial Relief and Assistance; and
- Utilize current and compliant processes.

Leadership Transition:

Most notable in the past biennium is the transition of Chief Executive. James P. Hamlett announced his retirement effective August 31, 2016. Jim’s ministry was celebrated by the board with a banquet in June, a Disciples Center reception and a staff and family party in August. Rev. Dr. Todd A. Adams was selected from a national search to become the fund’s 9th Chief Executive. Adams joined the staff in March and became President on September 1, 2016. The General Assembly will have the opportunity to recognize Jim during the Pension Fund report.

Contractual Programs:

As of December 31, 2016, our total assets under management were $2,933,331,980. Of these $1,894,320,400 were Pension Plan; $251,697,481 were Tax-Deferred; $11,890,532 were IRA (combined) and $251,895,339 were Benefit Accumulation Accounts (BAA). Additionally, Pension Fund has a General Fund of $133,170,274. In 2016 our base rate for Tax Deferred was 3.5%, IRA products 3.5% and BAA 2.5%. In July 2016, Pension Fund transferred 3% or $59MM from the pension plan reserves to the pension plan liability in order to adjust for new mortality tables and maintain our historic funding status.

Contractual Programs for Canada and Puerto Rico:

Pension Fund provides Pension Plan for clergy and lay employees in Canada. Canada remains a separate corporation with its own board (2 US based Pension Fund employees and 2 Canadian based board members who also participate in the programs). This structure allows us to comply with the laws and regulations of Revenue Canada.

Pension Fund provides access to membership in Pension Plan by clergy and lay employees in the Christian Church in Puerto Rico. The Puerto Rican plan is comingled for investment purposes with the U.S. plan and is part of the unitized trust. This past year the Board of Directors changed our Articles of Incorporation to
allow for a member of the Christian Church in Puerto Rico to serve as a voting member of the Board of Directors. This decision was received with great thanksgiving by the leadership of the Christian Church in Puerto Rico. Rev. Esteban Gonzales-Doble will serve a three-year term through December 31, 2019.

Investments:

Pension Fund maintains a fully-invested policy with long-term asset allocation of 55% equities, 25% fixed income and 20% alternatives. We are honored to co-sponsor a General Assembly resolution, reaffirming our commitment to socially responsible investing. We partner with Glass-Lewis for proxy voting. Glass-Lewis follows the guidance of the Interfaith Center for Corporate Responsibility. Monthly, our executive team receives reports regarding our proxy voting and if there were any conflicts between ICCR, Glass-Lewis and/or management. Borrowing a phrase from the Pension Board of the United Church of Christ, “we strive for a double bottom line – doing good for our communities, while doing well for our members.”

Ministerial Relief and Assistance:

During 2016, Ministerial Relief and Assistance provided more than $1,655,692 for the support of the ministry. Supplemental Gift Pensions are gift distributions to those retirees who have extremely low pensions.

The 13th Check is a gift to all persons receiving a Ministerial Relief pension. The offering received in Columbus, gifts from our endowment and annual fund contributions provide resources that bless our members. Many recipients offer thanks for the church’s generosity, as the 13th Check provides resources for heating bills, medicine and other necessities that these saints would forgo without this support.

In 2016, the Student Gift Pension program was expanded to include college students participating in approved ministry internships at a Stone-Campbell college or university. Many of the students serving in these programs remain on the staff of the congregation after graduation or continue their studies in seminary.

Consistent with our mission “For the Support of Ministry” and our core value of compassion, the Pension Fund elected not to receive regular distributions from Disciples Mission Fund and Special Day Offerings effective January 1, 2017. The Pension Fund Board of Directors acknowledged that in giving back the allocation, the funds will return to the General Ministry Allocation Pool for redistribution by the General Ministries Cabinet. We are grateful for the support over the decades, however, the programs previously supported by Disciples Mission Fund are fully funded by the endowment and annual gifts.
Commitment to Churchwide Priorities:

Pro-Reconciliation / Anti-Racism: In the past biennium, PFCC has conducted three searches for Executive Team members. Each search, including the Presidential search, utilized the Executive Search Model. The Presidential search was the first time PFCC engaged the process. PFCC’s search for a Chief Operating Officer and Chief Marketing Officer also engaged the process. Our search teams were 50% persons of color including non-Pension Fund employees. We used an internal screener and engaged an external search firm, who also screened resumes. Medora Enterprises, the external search firm, used a team which included 50% people of color.

Compliance with Board Diversity: The board has taken steps to increase diversity and put a plan in place to comply with the General Board and General Assembly expectations regarding board diversity. The plan was communicated to the General Nominating Committee as part of the GNC’s annual review and confirmation. Currently the board is 27% persons of color and has no representation from the WRIMS (Western Regions).

Young Adult Leadership Development: PFCC supports the MissionFirst / Governance Board Concept. We are excited about the churchwide priority of Young Adult Leadership development and look forward to continued collaboration. Excellence in Ministry and our partnership with Bethany Fellows, as well as the expansion of the student gift program provide opportunities for us to support the work of the Mission Council. Many of these programs support the Leadership Development Priority of the 20/20 vision.

New Church: Pension Fund grandfathered new church pastors for healthcare grants who were receiving assistance on December 31, 2016 and maintained eligibility under the program guidelines.

Follow Up on Question(s) from 2015:

In 2015, then President James P. Hamlett, was asked about the possibility of increasing disability benefits under the plan. Currently, an employee who qualifies as disabled has a benefit of 60% of the greater of 2.5 times their salary or $50,000 for the first year and 40% in the following years. The maximum year one disability benefit is $30,000 and $20,000 in subsequent years. The benefit does adjust annually for inflation. Also, pension plan dues continue to accumulate during the disability period prior to retirement.

Pension Fund disability benefits do not coordinate with social security. Therefore, there is no reduction in benefits from the Pension Fund if the member begins receiving social security disability benefits.
Pension Fund staff did work with our actuarial firm, The HayGroup, to determine the actuarial liability of changing the disability benefits. At the time of this report (December 2016) an action item is pending for the April 2017 Pension Fund board meeting. The board will be asked to consider increasing the base salary and establishing a process by which the base salary is adjusted annually for inflation.

Board Membership

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<thead>
<tr>
<th>2017</th>
<th>2018</th>
<th>2019</th>
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<tr>
<td>Thaddaeus Allen</td>
<td>Josh Santana*</td>
<td>Peggy Brittan*</td>
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<td>Brenda Cline</td>
<td>Camilla Lindsey</td>
<td>Kelly Bauer</td>
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<td>Charlene Butz</td>
<td>James Johnson</td>
<td>Randy Clayton</td>
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<td>Bill Lee*</td>
<td>Deborah Lewis</td>
<td>Kelly Nelson</td>
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<tr>
<td>Janet Long*</td>
<td>Preston Adams</td>
<td>Esteban Gonzales-Doble</td>
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*2017 Board Officers

The General Board has reviewed GA-1715 from the Pension Fund. The report is submitted to the General Assembly for presentation and discussion. No action is required. (Discussion time: 12 minutes)
Christian Church Healthcare Benefit Trust

c/o Pension Fund of the Christian Church, Trustee
Todd A. Adams, President
1099 North Meridian Street, Suite 720
Indianapolis, IN 46204

Toll Free: 866-495-7322
E-mail: pfcc1@pensionfund.org

Report to the 2017 General Board and General Assembly

The 1971 Louisville General Assembly called for the creation of a churchwide healthcare program with the Pension Fund of the Christian Church serving as Trustee. The program was initially open to pastors in 17 regions that did not offer group healthcare. Additionally, the resolution was seeking a churchwide plan that would exclude pre-existing conditions for pastors moving across state lines, create equity in the cost of premiums and provide for consistent coverage.

In 1972, Pension Fund, on behalf of the church, launched churchwide healthcare. Over the next five years, other regions joined the program. Churchwide healthcare benefited from stable premiums through June 1975. In 1975, healthcare costs began to increase and thus, premiums increased. In 1979, increases in healthcare claims threatened the financial viability of the program. By 1988, the Insurer was requesting premium increases as high as 20% and in 1989 the premiums were raised 30% as medical inflation continued to escalate. By 1993, claims were $1.2 million in excess of premiums.

In 1996, churchwide healthcare became self-funded. As a self-funded health care plan, Christian Church Healthcare Benefit Trust (CCHCBT) assumed the direct risk for payment of the claims for benefits. The terms of eligibility and covered benefits were set forth in a plan document which included provisions similar to those found in a typical group health insurance policy. But again medical inflation and declining enrollment began to threaten the program. In 1999, premiums had risen by 20% and by 2000 claims exceeded premiums by $1.5 million.

In 2005, Pension Fund, as trustee for churchwide healthcare, notified the Portland General Assembly that the program was at risk and Pension Fund assets could not legally be (and had not been) used to cover the cost of the program, nor the loss. If the church failed to rally behind churchwide healthcare, Pension Fund stated its intention to resign as the Trustee, leaving the church with $5.4MM in debt plus runout costs. A re-
pricing strategy was employed that included an age and area banded rate structure to draw younger members with lower claims risk into the program. By 2007, the $5.4 million deficit reduced to $1.9 million and active participation increased by 24%. In 2009, the deficit reduced to $123,705 but participation began declining as premiums began rising.

In 2016, faced with a rapidly declining participation, and having back to back years of financial losses within the plan due to increasing medical inflation and with a projected deficit of $3-$3.5MM, the Trustees of CCHCBT voted to close the active plan, providing resources to assist with the transition of active members. At its peak, churchwide healthcare had more than 11,000 members. At plan’s closing, there were fewer than 1,100 members. The deficit for the plan is funded by loans from Church Extension and Ministerial Relief. The line of credit with Church Extension will not exceed the value of the Heartbeats of Faith Reserves.

It is important to note that the reasons churchwide healthcare was created were resolved by the Affordable Care Act (ACA). Even with the concern that ACA will be repealed, it is a widely held belief that the reasons churchwide healthcare came into existence will no longer be of concern. Current legislative proposals to repeal and/or replace ACA retain the elimination of pre-existing conditions, seek to control costs and ensure access to healthcare.

In closing the active plan, the Trustees did vote to continue offering the Medicare supplemental plans. Until 2016, the Medicare Supplement program had enjoyed years of solvency. In 2016, due to rising pharmaceutical costs, the Medicare plan was placed on a watch list for fiscal vulnerability. For 2017, Medicare rates were increased 7% in an effort to stabilize the plan. The primary advantage of the Medicare supplement is convenience for Pension Fund members who have the premium deducted from pension payments. CCHCBT recognizes the vulnerability of the Medicare plan is exacerbated without an active healthcare plan serving as a pipeline for new members and the recognition that local supplement options have similar benefits at a lower cost. At the April 2017 board meeting, the Trustees of CCHCBT will consider several options related to the Medicare supplemental program. An update on the Trustee’s decision will be provided as part of the verbal report to the General Assembly.

It has been Pension Fund’s privilege to serve as the Trustee of CCHCBT and bring significant resources to the Church. Please know we will continue to be an advocate and resource for the Church, as together, we face the ever-changing landscape of healthcare in the United States.

The General Board has reviewed GA-1716 from the Christian Church Healthcare Benefit Trust. The report is submitted to the General Assembly for presentation and discussion. No action is required. (Discussion time: 12 minutes)
The pricing strategy employed that included an age and area banded rate structure to draw younger members with lower claims risk into the program. By 2007, the $5.4 million deficit reduced to $1.9 million and active participation increased by 24%. In 2009, the deficit reduced to $123,705 but participation began declining as premiums began rising.

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RESOLUTION INTRODUCTION

Kinds of Resolutions

Operational, Policy and Organizational:

Operational, Policy and Organizational Items are those which establish policy, institute or revise structures, or procedures, authorize programs, approve directions or mandate actions. (For a complete description, see section 2.2 of the Special Rules of Procedure of the General Assembly.)

Sense-of-the-Assembly:

A Sense-of-the-Assembly Resolution is an expression of the General Assembly concerning a moral, ethical or religious matter confronting the church, the nation or the world. Adoption of a resolution must represent agreement by a majority of an assembly’s voting representatives that the conviction or view expressed is based on Christian insights and is a part of their witness to Jesus Christ. Resolutions are developed for the guidance of the Christian Church (Disciples of Christ) in its program operation, for the consideration of the congregations and members of the Christian Church (Disciples of Christ) and for a Christian witness to the world. The text of a proposed resolution should be so phrased as not to bring into question the Christian commitment of those who do not agree. (For a complete description, see section 2.5 of the Special Rules of Procedure of the General Assembly.)
RESOLUTION TO CELEBRATE AND REAFFIRM OUR COMMITMENT TO THE VISION OF PLANTING 1,000 NEW CONGREGATIONS BY 2020

WHEREAS, throughout our history, the Stone-Campbell movement has been marked by courageous leaders called to create communities rooted in God’s mission for wholeness; and

WHEREAS, God has called Disciples to start 1,000 Disciples congregations in 1,000 different ways by the year 2020; and

WHEREAS, since 2001, bold Disciples leaders have answered this call by establishing more than 975 new churches, including plants and affiliates, in United States and Canada, and celebrate that over 60-percent are still bearing Christ’s witness to the world five years past their inception; and

WHEREAS, the New Church Movement, in response to the 2020 Vision, is a major contributor to the racial/ethnic diversity of our congregations, as exemplified by at least 28 languages in which we now worship Church-wide; and

WHEREAS, Hope Partnership for Missional Transformation partners with Disciples Regions and Areas, National Convocation, Central Pastoral Office for Hispanic Ministries and North American Pacific/Asian Disciples to train, equip, assist and multiply new church leaders as they guide new congregations into God’s mission; and

WHEREAS, it is through this partnership and the mighty courage and commitment of new church planters and their families that the New Church Movement serves as an area for growth in the denomination;

THEREFORE, BE IT RESOLVED that the General Assembly of the Christian Church (Disciples of Christ) meeting July 8-12, 2017, in Indianapolis, Indiana, celebrates the meaningful New Church work already accomplished and encourages the whole Church, Regions, Areas, and congregations to recommit to the critical mission of the Christian Church (Disciples of Christ) to start new churches through 2020 and beyond. By collective spiritual support and prayer, ongoing Pentecost Offering giving, financial stewardship, and the faithful call and formation of new leaders, Disciples will champion the proclamation: “Churches Change the World… Start More!”

Hope Partnership for Missional Transformation
2017 – 20
1. Urban Missions – Pomona, CA
2. Potluck Church – Madisonville, KY
3. Vision of Jesus Christian Church – All these churches are PSWR region and are under care by the region
   4. Joyful Church
   5. Loving Jesus Church
   6. Nanum Christian Church
   7. Silver Lakes Christian Church
   8. Casa de Oración Fullerton
   9. Casa de Refugio
   10. Centro de Alabanza Emanuel
   11. Centro Familiar Cristiano Restauración
   12. Iglesia Cristiana de Ventura
   13. Iglesia Cristiana Emanuel
   14. Iglesia Cristiana Encuentro con Dios
   15. Iglesia Cristiana Seguidores de Cristo
   16. Iglesia Discípulos de Cristo
   17. Fe, Esperanza y Amor Christian Church
   18. Iglesia Unida en Cristo
   19. Iglesia Cristiana - Árbol de Vida, Pensacola, FL  - In Formation
   20. Primera Iglesia Cristiana, Birmingham, AL  - In Formation

2016 -14
1. Community Christian Church – Brooklyn, NY
2. The Church at Lake Cherokee – Henderson, TX
3. New Life in Christ Christian Church – Louisville, KY
4. First Tongan Christian Church – Salt Lake City, UT
5. Centro la Familia Cristiano Church – Rowlett, TX
6. Bethel Ethiopian Christian Church – Dallas, TX
7. New Life Christian Church – Sacramento, CA
8. First Samoan Congregational Christian Church – Oakland, CA
9. Disciples in the Wilderness – Conroe, TX
10. Life Recovery Fellowship Church – Hastings, NE
11. New Hope Community Christian – MO
12. Chuukese Fellowship Church of Christ – Salem, OH - Affiliation Process
13. Iglesia Cristiana Príncipe de Paz – Portland, OR – Affiliation Process
2015 - 20

1. Congregational Christian Church – Stockton, CA
2. La Viña – Troutdale, OR
3. Christ Church – Portland, OR
4. Saint John’s Community Church – Portland, OR
5. Pacific Islands Family Church – Portland, OR
6. Iglesia Cristiana Bíblica Eben-Ezer – Dallas, TX
7. At the Cross Christian Church – Dallas, TX
8. Open Table Christian Church – Murfreesboro, TN
9. Church of Another Chance – Nashville, TN
10. Co-Heirs with Christ Missions INC – Lexington, KY
11. Discípulos de Cristo – Springfield, VA
12. Visión Mundial para la Familia – Arlington, TX
13. Pacific Islanders Fellowship- Lakewood, CO
14. Centro Cristiano Discípulos de Cristo en Houston – Houston
15. Saint Paul’s Church – Dearborn Heights, MI
16. Casa de Refugio Christian Church – Covina, CA
17. Zeteo – Houston, TX
18. Sacred Hoop Native American – Tulsa, OK
19. New Century Fellowship Christian Church – Louisville, KY
20. Downtown Disciples – Des Moines, IA

The General Board recommends that the General Assembly ADOPT GA-1717. (Discussion Time: 12 minutes)
CONCERNING AN UNDERSTANDING OF THE MERGER AGREEMENT BETWEEN THE NATIONAL CHRISTIAN MISSIONARY CONVENTION WITH THE INTERNATIONAL CONVENTION OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)

WHEREAS, the Merger Agreement is presented as a part of the orientation offered to Board Members of the National Convocation, however, it is not enough in regards to the increased interest and questions that have arisen around the National Convocation and the Biennial Session; and

WHEREAS, the Christian Church (Disciples of Christ) has adopted the priority to become a Pro-Reconciling/Anti-Racist denomination, and a better understanding of the Merger Agreement would help to implement inclusiveness and diversity, wholeness and Christian Unity; and

WHEREAS, the National Convocation, the North American Pacific Asian Disciples and the Central Pastoral Office of Hispanic Ministries are recognized as the Racial/ Ethnic Ministries, each having unique histories and relationships within the Christian Church (Disciples of Christ), the Merger Agreement is solely between the General Assembly and the National Convocation of the Christian Church (Disciples of Christ); and

WHEREAS, at their December 2015 meeting, the Board of Trustees of the National Convocation of the Christian Church (Disciples of Christ) assigned their Executive Committee to draft a resolution that would serve to encourage the education of the denomination regarding the Merger Agreement beginning with the 24th Biennial Session of the National Convocation meeting at Overland Park, Kansas (Greater Kansas City) and the 2017 General Assembly meeting at the Indiana Convention Center; and

WHEREAS, the 24th Biennial Session of the National Convocation meeting in Overland Park, Kansas (Greater Kansas City), approved this resolution and forwarded it to the 2017 General Assembly in Indianapolis;

THEREFORE, BE IT RESOLVED that the General Assembly of the Christian Church (Disciples of Christ) meeting in Indianapolis, IN, July 8-12, 2017, celebrates the reprinting of the 1990 edition of JOURNEY TOWARD WHOLENESS: A History of Black Disciples of Christ in the Mission of the Christian Church: Vol. 1, From Convention to Convocation, by Brenda Cardwell and William K. Fox, Jr., as a proactive measure to assist in the education of our denomination on the Merger Agreement in particular and our history in general; and
BE IT FURTHER RESOLVED that the church is encouraged to include the aforementioned book in the libraries of all our church affiliated colleges and seminaries and that it serve as a resource for the teaching of Disciples of Christ History and Polity; and

BE IT FURTHER RESOLVED that the aforementioned book become a regional office resource and be available with the selected books in local church libraries; and

BE IT FURTHER RESOLVED that the Merger Agreement is presented as part of the orientation offered to General Board members; and

FINALLY, BE IT RESOLVED that the study of the Merger Agreement be promoted across all three expressions of the church and higher education through all channels available.

National Convocation

The General Board recommends that the General Assembly ADOPT GA-1718. (Discussion time: 12 minutes)
GA-1719

(Sense-of-the-Assembly)

A CALL FOR THE CHRISTIAN CHURCH (DISCIPLES OF CHRIST) TO ADVOCATE FOR THE RIGHTS OF CHILDREN LIVING UNDER ISRAELI MILITARY OCCUPATION

WHEREAS, the witness of Scripture grants children a privileged place in the embrace of Jesus and the vision of the beloved community, and Jesus welcomed children and blessed them; he called us to become childlike in our reception of the Realm of God.[1] Jesus himself was born in Palestine under Roman Occupation and, according to Matthew’s Gospel, escaped the slaughter of innocents by becoming a refugee in Egypt before returning to the land of his birth where he came of age.[2] To read the Gospels is to become aware of both the blessing and the vulnerability of children. It is to know that God’s love was revealed in a child and, in particular, a child vulnerable to injustice and violence; and

WHEREAS, Kairos Palestine, written by Palestinian Christian theologians in 2009 and commended to the churches by the General Minister and President of the Christian Church (Disciples of Christ) in a Pastoral Letter (April 2010), reminds us that “the communion of love says to every believer in spirit and in truth: if my brother is a prisoner I am a prisoner; if his home is destroyed, my home is destroyed; when my brother is killed, then I too am killed.”[3] Discipleship calls for solidarity with the vulnerable and the oppressed; and

WHEREAS, the General Assembly of the Christian Church (Disciples of Christ) has repeatedly called for a just settlement of the Palestinian-Israeli conflict, for an end to prolonged Israeli military occupation of the West Bank, East Jerusalem, and Gaza, for the upholding of principles of non-violence, for the protection of human rights and for a just peace in Israel/Palestine where all peoples, both Israeli and Palestinians can live in freedom, equality and dignity; and

WHEREAS, the United Nations Convention on the Rights of the Child, which the State of Israel has ratified, calls on states to “Treat every child deprived of liberty with humanity and respect for the inherent dignity of the human person, and in a manner which takes into account the needs of persons of his or her age,” to use arrest and imprisonment of children “only as a measure of last resort and for the shortest appropriate period of time,” to give detained children “prompt access to legal and other
appropriate assistance, as well as the right to challenge the legality of the deprivation of his or her liberty" and “the right to maintain contact with his or her family through correspondence and visits,” and in no case to subject children to “torture or other cruel, inhuman or degrading treatment or punishment,”[4]; and

WHEREAS, UNICEF in 2013 determined that the “Ill-treatment of Palestinian children in the Israeli military detention system appears to be widespread, systematic and institutionalized” and that this ill-treatment of children includes the use of blindfolds, hand-ties, strip searches, physical violence, verbal abuse and intimidation, denial of access to lawyers and parents prior to and during interrogation, and failure to inform children of their legal rights, such as their right to remain silent[5]; and

WHEREAS, subsequent update reports to UNICEF’s 2013 report have found that the situation has changed little for Palestinian children arrested by Israeli forces in the occupied West Bank[6][7]; and

WHEREAS, the United States Department of State in its annual country reports on human rights practices has, since 2007 in each annual country report on Israel and the Occupied Palestinian Territory, included data and information on ill-treatment and torture of Palestinian children in Israeli military detention, denial of fair trial rights in Israeli military courts, and other grave violations against children committed by Israeli forces and settlers; and

WHEREAS, Defense for Children International – Palestine and other international, Palestinian, and Israeli human rights organizations regularly publish reports confirming Israel’s widespread and systematic ill-treatment of Palestinian children arrested in the occupied West Bank, ill-treatment which includes heavily armed Israeli soldiers invading children’s homes and arresting them in the middle of the night; failure to notify parents of the reason for arrest or the location of detention; denial of access to lawyers during interrogation; failure to inform children of their rights; the use of position abuse, threats, and isolation by interrogators to coerce confessions; the use of solitary confinement for interrogation purposes; acceptance of confessions obtained by coercion or torture as legal courtroom evidence, even those confessions written in Hebrew and not understood by children coerced into signing them; and the routine transfer of Palestinian children out of the occupied Palestinian territories to prisons inside Israel in violation of international law[8]; and

WHEREAS, Israeli forces have held an average of 201 Palestinian children in custody each month since 2011, and this number spiked dramatically in late 2015 so that by the
end of February 2016 the total had increased to 440, the highest number at any given point since the Israel Prison Service began releasing data in 2008[9]; and

WHEREAS, the U.S. Foreign Assistance Act specifies that no military assistance be given to any country that “engages in a consistent pattern of gross violation of internationally recognized human rights” and on at least eleven previous occasions the U.S. has withheld assistance from countries based on their human rights violations[10]; and

WHEREAS, the Christian Church (Disciples of Christ) supported the ecumenical calls of Oct. 5, 2012, to request that Congress hold Israel accountable to the US Foreign Assistance Act and US Arms Export Control Act[11] and in May 5, 2016, urged the US to cease all arms allocations and transfers to the Middle East[12];

THEREFORE, BE IT RESOLVED that the General Assembly of the Christian Church (Disciples of Christ) in the United States and Canada, meeting in Indianapolis, July 8-12, 2017, calls on members of the Christian Church (Disciples of Christ) to learn about the plight of children in Palestine and the State of Israel; and

BE IT FURTHER RESOLVED that the 2017 General Assembly calls on the government of the United States to adhere to its own established law – in this case, the U.S. Foreign Assistance Act – by withholding military assistance from the State of Israel due to its practices of arrest and detention of Palestinian children, requiring Israel to guarantee basic due process rights and exercise an absolute prohibition against torture and ill-treatment of detained children, ensuring that, from the moment of arrest, all operations and procedures are carried out in accordance with international juvenile justice standards, specifically the United Nations Convention on the Rights of the Child and that the General Minister and President of the Christian Church (Disciples of Christ) communicate this call to the United States Congress, as well as the President, the Vice President, and the Secretary of State of the United States; and

BE IT FURTHER RESOLVED that the 2017 General Assembly calls on the United States Senate to join with 194 other nations in ratifying the United Nations Convention on the Rights of the Child so as to bring stronger international pressure to bear on Israel to comply with the Convention’s provisions, in particular Articles 37 and 40 of the Convention governing the treatment of children held in detention and requests the General Minister and President of the Christian Church (Disciples of Christ)
communicate this call to the United States Senate, as well as the President, Vice President, and Secretary of State of the United States; and

BE IT FURTHER RESOLVED that the 2017 General Assembly calls on the State of Israel to guarantee basic due process rights and exercise an absolute prohibition against torture and ill-treatment of detained children, ensuring that, from the moment of arrest, all operations and procedures are carried out in accordance with international juvenile justice standards, specifically the United Nations Convention on the Rights of the Child, and requests the General Minister and President of the Christian Church (Disciples of Christ) to communicate this call to the Prime Minister of Israel and the Israeli Ambassador to the United States, noting that among the practices in Israel’s military detention system that require change are the use of nighttime arrests in the child’s home, physical and verbal abuse, blindfolds and restraints, strip searches, solitary confinement, coerced confessions and confessions written in Hebrew, as well as the separation of detained children from their parents and legal counselors (including the transfer of Palestinian children to prisons within the State of Israel that their parents are not permitted to visit); and

BE IT FURTHER RESOLVED that the 2017 General Assembly expresses gratitude to Global Ministries of the Christian Church (Disciples of Christ) and United Church of Christ for its advocacy on behalf of children in Palestine and the State of Israel; and

FINALLY, BE IT RESOLVED that the 2017 General Assembly encourages continued partnership with U.S. and global ecumenical and interfaith partners, as well as with Palestinian and Israeli organizations that are advocating for the rights of children and providing educational, social, and psychological support for children and their families adversely affected by the occupation.

Division of Overseas Ministries

Background and Biblical Grounding

Kairos Palestine, written by Palestinian Christian theologians in 2009 and commended to the churches by the General Minister and President of the Christian Church (Disciples of Christ) in a Pastoral Letter (April 2010), reminds us that “the communion of love says to every believer in spirit and in truth: if my brother is a prisoner I am a prisoner; if his home is destroyed, my home is destroyed; when my brother is killed, then I too am killed.”[13] Discipleship requires solidarity with the vulnerable and the oppressed.
As Palestinians living in the West Bank, East Jerusalem, and the Gaza Strip enter their 50th year under Israeli military occupation, instability and violence continue to define much of life for Palestinian children. While living under prolonged military occupation causes suffering to all Palestinians, the plight of children is of particular concern in light of the persistent grave human rights violations and violence that surround them and the physical and emotional trauma to which they are subject. Generations of children have come of age as refugees living in refugee camps and behind walls.[14] Generations of children have waited at checkpoints to go to school and return home.[15] Generations of children have witnessed Israeli soldiers, many themselves young, harass and humiliate their parents. Generations of children have witnessed the demolition of their families’ homes or businesses, theft of their land, or the destruction of their families’ farms and orchards.[16] Generations of children have been arrested by Israeli forces and prosecuted in an Israeli military detention system notorious for the systematic and widespread ill-treatment of children.[17]

Israel has the dubious distinction of being the only country in the world that systematically prosecutes children in military courts. Since the year 2000, over 8,000 Palestinian children have been arrested and prosecuted in this system.[18]

In April 2016, Defense for Children International – Palestine (DCIP) published a study of 429 West Bank children detained between 2012 and 2015. Three out of four children had endured some form of physical violence after being detained by Israeli forces. In 97 percent of the cases, children had no parent or lawyer present during the interrogation process. Interrogators used position abuse, threats, or isolation to coerce confessions from some of these children. At least 66 children were held in solitary confinement for an average period of 13 days. One child was held in isolation for 45 days.[19] Most often, they are accused of throwing stones, but many times, the charges are never made public.

In addition, there are several indirect acts of violence that children suffer. According to the Israeli Committee Against House Demolitions (ICAHD), some 48,000 Palestinian houses have been demolished in the West Bank, Gaza, and East Jerusalem since 1967, leaving hundreds of thousands of people homeless,[20] including children. This situation has left devastating physical, psychological effects on children, which are irreversible.

Almost 60% of the population living in the West Bank and Gaza are refugees. More than half of them live in refugee camps. Since 1967, these refugee camps have been target for Israeli army operations that include the use of gas bombs, tear gas, and the
harassment and arrest of men, women and children. Sometimes, families spend days looking for their children in detention centers. During this time, the violence that children face is horrendous, and much of that is not even officially reported because these are not formal prisons that are officially monitored.

Since 1967, Israel has operated two separate legal systems in the same territory. Israeli Jewish settlers who (in violation of international law) reside in the West Bank enjoy protections provided by the Israeli civilian legal system. In contrast, Palestinians in the West Bank are subject to Israeli military law, which fails to ensure and, in fact, denies basic and fundamental rights. Palestinian children in the West Bank thus suffer abuses and constraints of a military detention system which no Israeli child living in the West Bank ever experiences.

The occupation thus creates a system where Palestinians living in the same occupied territory as Israeli settlers have inferior rights and protections under the law – a system where Palestinian children experience an environment of fear, dehumanization and violence that is contradictory to the flourishing of life in a nurturing environment, including opportunities to play safely, to access education and health care, to which all children, including Palestinian and Israeli children, aspire.

The witness of Scripture grants children a privileged place in the embrace of Jesus and the vision of the beloved community. Jesus welcomed children and blessed them; he called us to become childlike in our reception of the Realm of God.[21] Jesus himself was born in Palestine under Roman Occupation and, according to Matthew’s Gospel, escaped the slaughter of innocents by becoming a refugee in Egypt before returning to the land of his birth where he came of age.[22] To read the Gospels is to become aware of both the blessing and the vulnerability of children. It is to know that God’s love was revealed in a child and, in particular, a child vulnerable to injustice and violence.

Justice and peace are impeded today by those who hide behind a false equivalency, refusing to acknowledge the gross imbalance of military and police power between Israelis and Palestinians, or refusing to recognize that the impact of occupation falls with greater weight on the occupied, not the occupier. Justice and peace are impeded today by those who, in the face of failed peace processes and seemingly intractable obstacles, grow resigned and indifferent, as if God were impotent and historical change impossible. To those lacking vision or energy to pursue this issue of justice, Kairos Palestine responds, “In the absence of hope, we cry out our cry of hope. We believe in God, good and just. We believe that God’s goodness will finally triumph over the evil of hate and of death that still persist in our land.”[23]
Notes:


http://d3n8a8pro7vhmx.cloudfront.net/globalministries/legacy_url/7495/Military-aid-to-Israel-Oct-1-Final.pdf?1419969549

[12] “U.S. Diplomacy, not arms sales, needed in Middle East,”
http://www.globalministries.org/u_s_diplomacy_not_arms_sales_needed_in_middle_e ast


[15] U.N. Office for the Coordination of Humanitarian Affairs – Occupied Palestinian Territories web site contains useful, detailed reports about Israeli checkpoints, United Nations OCHA-OPT website

[16] Israeli Committee Against House Demolitions, multiple reports, ICAHD


[18] Defense for Children International - Palestine, report citing numbers of detained children


[22] Matthew 2:1-23


Additional references


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http://www.hrw.org/reports/2010/12/19/separate-and-unequal

- Sabeel Ecumenical Liberation Theology Center, Cornerstone, August, 2017, “To Set the Captives Free.”  
http://www.globalministries.org/new_issue_of_sabeel_s_cornerstone_to_set_the_captives_free

- UN Committee on the Rights of the Child, Concluding observations on the second to fourth periodic reports of Israel, July 4, 2013,  
http://www2.ohchr.org/english/bodies/crc/docs/co/CRC-C-ISR-CO-2-4.pdf

International Law

- Fourth Geneva Convention, August 12, 1949, Fourth Geneva Convention - August 12, 1949

- International Committee of the Red Cross (ICRC), Protocol Additional to the Geneva Conventions of 12 August 1949, and relating to the Protection of Victims of International Armed Conflicts (Protocol I), 8 June 1977, 1125 UNTS 3,  
http://www.refworld.org/docid/3ae6b36b4.html


The General Board recommends that the General Assembly  
ADOPT GA-1719. (Discussion time: 24 minutes)
AFFIRMATION OF OUR COMMITMENT TO RESPONSIBLE INVESTING

WHEREAS, our biblical, theological and historical heritage calls us to responsibility in all areas of our lives, including the management of money; and

WHEREAS, the Christian Church (Disciples of Christ) in the United States and Canada calls for ministries of the church to engage in a theology of justice, kindness and walking humbly with our God; and

WHEREAS, the Christian Church Foundation, Disciples Church Extension Fund and the Pension Fund of the Christian Church are stewards with a fiduciary and covenantal responsibility to manage resources responsibly; and

WHEREAS, responsible investing1 is a critical tool in furthering the transformational ministry of the Christian Church (Disciples of Christ);

THEREFORE, BE IT RESOLVED that the General Assembly of the Christian Church (Disciples of Christ) in the United States and Canada meeting in Indianapolis, Indiana, July 8-12, 2017, affirms its shared accountability in addressing social and environmental issues; and

BE IT FURTHER RESOLVED that the financial ministries reaffirm our commitment to be engaged with the Interfaith Center on Corporate Responsibility (ICCR 2), an association of faith-based and values-driven institutional investors dedicated to direct engagement with corporations to effect positive change; and

FINALLY, BE IT RESOLVED that the financial ministries will provide an educational program for the 2019 General Assembly addressing our responsible investing policies and practices in support of the church’s total mission.

Christian Church Foundation Board of Directors
Disciples Church Extension Fund Board of Directors
Pension Fund of the Christian Church Board of Directors

1 Responsible investing is an investment strategy which considers both financial return and the values of the church.

2 ICCR (www.iccr.org) was founded in 1971 and the Christian Church (Disciples of Christ) was a founding member. ICCR is not an investment manager or advisor, but rather a coalition of 275 faith-based institutional investors. By partnering with other faith-based investors we gain a broader and deeper source of information about corporate and societal issues, and can achieve greater impact.
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(Sense-of-the-Assembly)

A RENEWED COMMITMENT TO RECONCILIATION MINISTRY

WHEREAS, the Christian Church (Disciples of Christ) has committed to be a pro-reconciling/anti-racist church through the adoption of General Assembly resolutions, the 2020 Vision and its Mission Priorities; and

WHEREAS, this conversation, which started in the early 1960s as an open dialogue and church-wide prophetic commitment to the eradication of racism in all its forms; has become at times, a marginalized topic despite our continued efforts to include this as an imperative goal for the body of Christ; and

WHEREAS, in Resolution 6919 we affirmed the “oneness of all [hu]mankind demonstrated by Jesus Christ in his respect and self-giving for every person, regardless of the distinctions imposed by the social system” and acknowledged that “that despite our resolutions and pronouncements, our churches, have, with rare exception, failed to demonstrate a race-less Christianity, a community of once alienated persons reconciled and made one in Christ. We repent of our racism. We pledge ourselves by God’s grace to bring forth the fruits;” and

WHEREAS, Disciples have prophetically affirmed that we are one body of people (Romans 12:5), gathered at the Welcome Table who are commanded to love one another (Matthew 22:37-40), be reconciled to God and to each other (II Corinthians 5:16-21), and be a witness of God’s power to break down walls which separate us (Ephesians 2:14b); and

WHEREAS, we must reaffirm that the struggle against racism is not an optional endeavor but an intrinsic mandate we all must share; and

WHEREAS, we have seen the progress that the establishment of the Reconciliation Ministry office has made in advancing the church towards better providing minority groups with a clear focal point for community with the Christian Church (Disciples of Christ); and

WHEREAS, one office and a single funding source cannot expect to meet the challenge of dismantling racism alone, but rather all three expressions of the Christian Church (Disciples of Christ) must join together as one to eradicate that which destroys the image of God reflected in all humanity;

THEREFORE, BE IT RESOLVED that the General Assembly of the Christian Church (Disciples of Christ) in the United States and Canada, meeting in Indianapolis, IN, July 8-12, 2017, urges all expressions of the church to re-commit to “dismantle the pervasive evil of racism that keeps the community broken and fragmented [and] reconstitute the
BE IT FURTHER RESOLVED that the General Assembly urges congregations, regions, and General expressions of the church to renew their support of the Reconciliation Ministry Offering and to explore the implementation of the recommendations of General Assembly resolution 0731 (attached) so that the funds allocated to Reconciliation Ministry will continue to sustain this ministry by providing sufficient support for a full-time staff person with administrative support and contracted professionals to provide on the ground training and education during pertinent moments of racial upheaval and reconciliation opportunities, as well as funds to support the pro-reconciling/anti-racist priority of the church; and

BE IT FURTHER RESOLVED that Reconciliation Ministry, in consultation with the Office of General Minister and President, establish metrics that can narratively and numerically demonstrate progress toward becoming a pro-reconciling/anti-racist church and report back to the next General Assembly; and

BE IT FURTHER RESOLVED that the General Assembly acknowledges that race is still an issue within our ministry context, affirms the removal of the marginalization of this work, fully expresses support for the office of Reconciliation Ministry and the mandate of its work and calls upon Disciples to provide the necessary pastoral and financial resources to move the church to become a Pro-Reconciling/Anti-Racist church where institutional and interpersonal sins of racism will be fully eradicated; and

FINALLY, BE IT RESOLVED that until then, Reconciliation Ministry will be absolutely necessary.

The General Board recommends that the General Assembly ADOPT GA-1721. (Discussion time: 12 minutes)

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1 Resolutions about pro-reconciliation and anti-racism that were adopted by the General Assembly of the Christian Church (Disciples of Christ) include, but are not limited to: No. 6919, No. 6920, 6922, No. 8122, No. 9144, No. 9720, No. 0121. Reports have also been received by the General Assembly of the Christian Church (Disciples of Christ) that include background information and strong abhorrence to racism include, but are not limited to: No. 7148, No. 0113, and No. 0116.

2 No. 0113 Report from the Anti-Racism/Pro-Reconciliation Initiative of the Christian Church (Disciples of Christ). Received by the General Assembly (Year Book Pages 247-250).
A Brief Background to the Formation of the Reconciliation Evaluation Committee

By early 2003, its existing funds expended, the upcoming Reconciliation 2005 Offering became the only source of funding for Reconciliation Mission. Hurricanes Katrina and Rita aggravated the financial stress, for as a result of the ensuing devastation, our congregations understandably gave money to assist our sisters and brothers in the Gulf Coast region, thereby limiting their resources for other offerings. In the aftermath of these disasters, the Reconciliation offering dropped by twenty-five percent.

The continued insufficiency of funding resulted in staff reductions and severe curtailment in trainings. In light of this circumstance, Reconciliation Mission Commission formed an evaluation committee to assess its mission and make recommendations regarding its future. The Committee thus formed consisted of thirteen persons, plus General Minister and President as ex officio. The Committee included five women and eight men: five African Americans, two Asian Americans, one Hispanic American, and five European Americans.

To carry out its task, the Reconciliation Evaluation Committee devised two surveys on reconciliation ministries of the church. Each survey consisted of ten questions, one geared toward regional and general leaders, the other toward congregational leaders of the church. Each Committee member then used one or both of these surveys to interview up to four active leaders of the church. Consequently, a total of fifty-one survey results were collected. In addition to these surveys, the Committee consulted the Shank Study, commissioned by Reconciliation Task Force in 2004. This was an online quantitative and qualitative study based on 668 responses, the majority of which came from lay members throughout our Church. Recommendations in this report reflect opinions expressed in these data gathering efforts, with particular emphasis on the fifty-one in-depth surveys. The Evaluation Committee has met several times by telephone conference and once in person. Subcommittees met to help design the survey and draft the recommendations.

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1 This version of the document represents the edits and adaptations of the Reconciliation Mission Commission, which reviewed and adapted the Evaluation Committee’s recommendations on March 30, 2007.
WHEREAS, in the year 2001, the General Assembly of the Christian Church (Disciples of Christ), meeting in Kansas City, Missouri, approved the 20/20 vision for our Church, which included the mandate for the Disciples to become an anti-racist/pro-reconciling Church. This mandate was in accord with the original mission of Reconciliation, whose antecedent was established in the wake of significant urban unrest following the assassination of Martin Luther King Jr., and affirmed our commitment to live up to a core Disciples value—unity—which cannot be achieved unless we value and practice diversity, which in turn necessitates that we value and embrace persons of all races—and keep ourselves and our institutions free of racism; and

WHEREAS, after focused and prayerful deliberation, informed by the above resources, we, the Reconciliation Evaluation Committee, believe that racism—especially institutional racism—remains a formidable force in our church, and that the resources the church has thus far provided to combat it have not been equal to the task. God calls us in Jesus Christ to “break down the dividing walls that is the hostility between us.” (Ephesians 2:14b) Yet, the walls of racism have locked us into a hostile system that blocks us from achieving the unity we fervently desire; and

WHEREAS, in the light of this reality, we, the Reconciliation Evaluation Committee, conclude that the Christian Church (Disciples of Christ) continues to need a ministry whose sole purpose is to guide the whole Church in eradicating the sin of systemic racism. We heard again and again that this is a priority of the church. We therefore recommend that the Reconciliation Mission Commission restructure and augment Reconciliation Mission, so that it may more effectively combat racism in our midst. In such restructuring, the Commission should keep in mind that the relationships between the congregational, regional, and general expressions of our Church are covenantal, and that this justice ministry deserves the support of the whole Church working in covenant, holding each other accountable. While 2007 is a very different time than 1968, we are aware that Reconciliation’s original purpose remains to be fulfilled, that purpose being the end of systemic racism and therefore we continue to work on that mandate;

THEREFORE, BE IT RESOLVED that Reconciliation Mission now be called Reconciliation Ministry and that the Anti-Racism/Pro-Reconciliation Initiative housed in Reconciliation Ministry be known as the Pro-Reconciliation/Anti-Racism Initiative. Reconciliation Ministry should carry out its work under the direction of the Reconciliation Ministry Commission, which in turn should be supervised by the Administrative Committee of the General Board; and

BE IT FURTHER RESOLVED that Reconciliation Ministry focuses much of its work on networking in collaboration with regions. To this end, we recommend the following steps be taken:

a. Regions of the Church collaborate with each other to carry out the work of racial reconciliation, possibly focusing on the existing five clusters or with other regional configurations.
b. The clusters should consider sharing staff for the work of racial reconciliation.

c. The regions should assume primary leadership in enabling congregational involvement in the work of racial reconciliation.

d. Regional boards and clusters should be held accountable for the work of racial reconciliation, accountability determined with measurable benchmarks such as the number of congregations with active teams involved in the work of racial reconciliation.

e. Reconciliation Ministry maintain an office in the Office of the General Minister and President so that it may equip general ministries and educational institutions for the work of racial reconciliation and liaise between these ministries and institutions and regional clusters.

f. Reconciliation Ministry, housed in the Office of General Minister and President, develop resources and supervise core organizers and trainers and be available to regional clusters and other entities of the church.

g. Reconciliation Ministry, housed in the Office of General Minister and President, collaborate with regions to promote the annual offering; and

BE IT FURTHER RESOLVED that Reconciliation Ministry better communicate the significance of its works among the congregations. Towards that end we have formed an interpretation task force whose purpose is to translate Reconciliation Ministry to people who have not experienced the anti-racism training and to aid the incoming Minister of Reconciliation in developing a strategy for ongoing communication regarding Reconciliation Ministry with the wider church; and

BE IT FURTHER RESOLVED that Reconciliation Ministry obtain/develop varied resources for its work. To this end we recommend the following measures be taken:

a. Reconciliation Ministry identify multiple models for addressing systemic racism, recognizing that no one model will meet all needs.

b. Reconciliation Ministry develop and resource the development of preparatory materials for racial reconciliation training; such materials should include models congregations can use to engage in the work of racial reconciliation.

c. Reconciliation Ministry develop materials and opportunities that support and encourage congregational, regional, and general ministries, particularly clergy, to engage in the work of racial reconciliation.

d. Reconciliation Ministry develop resources that can be used to educate Disciples about the nature of systemic racism, white privilege and power, and internalized superiority and inferiority.

e. Reconciliation Ministry strengthen ecumenical partnerships for the elimination of systemic racism; and

BE IT FURTHER RESOLVED that we recommend that funding for Reconciliation Ministry be revamped and augmented. To this end, we recommend the following steps be taken:

a. that general Reconciliation Ministry be supported by the Disciples
Mission Fund. The Mission Funding Task Force will need to develop a timeline and mechanism for phasing in this budgeted item which will initially be funded by the Reconciliation Offering with the burden shifting over time to Disciples Mission Fund. The Mission Funding Task Force will report back to the General Board in 2008.

b. that funds allocated to Reconciliation Ministry be sufficient to provide for a full-time staff person with administrative support, and to develop educational, promotional, and training resources.

c. that the Annual Reconciliation Offering, implemented in partnership with regions, be continued and that promotional costs should be shared.

d. that the Annual Reconciliation Offering that is collected be allocated among regions and Reconciliation Ministry and that the regions and Reconciliation Ministry negotiate an arrangement that will enable the regions to receive 50 percent or more of the offerings, to be negotiated with the awareness that some clusters may even choose to invest in cluster Reconciliation staff.

e. that the Annual Reconciliation Offering be used primarily to make grants to congregations, regions, general and institutional ministries for projects that focus on racial reconciliation. Congregational and regional grants will be allocated by regions. General and institutional grants will be allocated by the Reconciliation Ministry Commission as soon as the burden of funding the office of Minister of Reconciliation begins to shift to Disciples Mission Fund, and reported to General Board for approval.

f. that the Annual Reconciliation Offering be used for anti-poverty works only if such works contribute directly to the work of racial justice and reconciliation. We understand that poverty and racial inequity often correlate, and that as racial equity is achieved, poverty will decrease. We likewise recognize the biblical mandate to address poverty as a justice issue. We therefore encourage the church to find means to address poverty issues that are not directly related to race through additional venues (local, regional, general, and ecumenical); and

FINALLY, BE IT RESOLVED that the General Assembly of the Christian Church (Disciples of Christ) in Fort Worth, Texas, July 21-25, 2007, join in prayer that may God bless this ministry as we serve together for all of God’s people. “What does the Lord require of you, but to do justice and to love kindness and to walk humbly with your God.” (Micah 6:8)
Current Glossary

Anti-Racism/Pro-Reconciliation Initiative: An initiative announced in the 1999 General Assembly to combat racial injustice; it has included training Transformation (anti-racism) Teams to work within various expressions of the church.

Anti-Racism Commission: This oversight body was formed in 2001 to give direction to the Anti-Racism/Pro-Reconciliation Initiative.

Reconciliation: The ministry that began in 1968 when the General Assembly adopted the urban Emergency program. Its mission was to work to dismantle racism in our church and society. In 1972, Reconciliation was reaffirmed as a permanent ministry of the church. “Reconciliation” has sometimes been used in a general sense to refer to the church’s work to combat racism and promote reconciliation.

Reconciliation Committee: For many years this Committee oversaw Reconciliation Fund and made grant decisions for Reconciliation at the level of the general church as well as working with the Director of Reconciliation to develop policies. In 2001, it and the Anti-Racism/Pro-Reconciliation Initiative came together under the Reconciliation Mission. In 2005, it dissolved.

Reconciliation Mission Commission: Established in 2005 by merging the work of the Reconciliation Committee and the Anti-Racism Commission, the Commission is responsible for oversight of Reconciliation Mission and thus the Anti-Racism/Pro-Reconciliation Initiative. The Commission is constituted by and accountable to the Administrative Committee and the General Board of the Christian Church (Disciples of Christ).

Reconciliation Evaluation Committee (also known as the Evaluation and Assessment Working Group): A committee created in 2006 by Reconciliation Mission Commission to evaluate the church’s work to dismantle racism and promote reconciliation. (Both this committee and Reconciliation Communication Committee were created in response to the termination of Reconciliation Mission staff in 2006 in order to discern and promote new ways of doing this ministry.)

Reconciliation Communication Committee: A committee (not mentioned in this recommendation) created in 2006 by the Reconciliation Mission Commission to develop ways to interpret more effectively and fully the work of Reconciliation Mission to the church. (Both this committee and the Reconciliation Evaluation Committee were created in response to the termination of Reconciliation Mission staff in 2006 in order to discern and promote new ways of doing this ministry.)
Reconciliation Mission: A ministry created in 2001 to encompass both the Reconciliation Committee (the long-standing group overseeing the Reconciliation Fund and grant allocation at the general level of the church) and Anti-Racism Commission (charged with intentional organizing, educating and advocacy). In 2005, Reconciliation Mission was restructured, no longer awarding grants at the general-church level (therefore dissolving the Reconciliation Committee) and maintaining and focusing on the Anti-racism/Pro-reconciliation initiative (the former task of Anti-Racism Commission). This ministry is under the supervision of the Administrative Committee through the Reconciliation Mission Commission. In 2006, due to declining funds, its staff was let go.

Reconciliation Evaluation Committee:

Eric Brown, Ken Hall, Bob Hill, Chris Hobgood, Timothy James, Sandhya Jha, Jane Lawrence, Marcus Leathers, Tim Lee (Moderator), Janet Long, Noemi Mena, Regina Morton, Ron Parker/Sharon Watkins (ex-officio), Chandra Haskett (administrative assistant)

The General Board recommends that the General Assembly ADOPT Business Item No. 0737. (Debate time 24 minutes).
WHEREAS, Luke 4:16-21 (NRSV) testifies to the 5-fold mission of Jesus Christ to “bring good news to the poor, proclaim release to the captives, recovery of sight to the blind, and let the oppressed go free, and proclaim the year of the Lord’s favor” thereby calling Jesus’ disciples to oppose genocide, oppression, dehumanization, and the removal of Peoples from ancestral lands; and

WHEREAS, the Christian Doctrine of Discovery (CDoD) is a body of work beginning in the 15th century with a series of papal bulls and theological statements justifying the Age of Discovery and the colonization, conquest, subjugation of lands and peoples around the world[i]: and

WHEREAS, the Christian Doctrine of Discovery continues to facilitate genocide, oppression, dehumanization, and the removal of Peoples from ancestral lands in the United States, Canada and globally; and

WHEREAS, the United States Supreme Court legally adopted the Doctrine of Discovery in the 1823 landmark decision of Johnson V. McIntosh[i]; and

WHEREAS, the Christian Church (Disciples of Christ) (DOC) has historically and consistently claimed an identity of a westward movement church on the North American Landscape; and

WHEREAS, the DOC recognizes its identity, polity, congregations, and theology have benefited from the CDoD and its legal/theological support of seizing indigenous lands and human rights abuses of indigenous peoples and further recognizes North American DOC congregations reside on land immorally acquired from Indigenous North American Tribes and Bands; and

WHEREAS, the Christian Church (Disciples of Christ) under the guise of civilization and Christianization, engaged in programmatic assimilation, discrimination, subjugation, and desecration of Indigenous American Tribes and Bands (e.g., American Tepee Christian Mission—also known as Yakama Christian Mission); and

WHEREAS, cultural, communal, and individual damage experienced by American Indians, Alaska Natives and First Nations people are disproportionate in the United States and Canada[ii]; and
WHEREAS, governmental and economic institutions lack the will to dismantle the CDoD, and the Church is the one institution who can clearly speak against this unjust CDoD system, as it has in the past against slavery and apartheid; and

WHEREAS, the DOC has recognized disproportionate hurt inflicted upon People of Color and oppressed Creation with Sense of the Assembly Resolutions[iii]; and

WHEREAS, many of our ecumenical partners have already repudiated and renounced the CDoD [iv]; and

WHEREAS, Robert Brock, Northwest Regional Minister, began a process of relational change between the DOC, American Indians, and First Nation peoples in 1987 by signing A Public Declaration of formal apology for the Northwest Christian Church’s participation in the destruction of Native American spiritual practices;

THEREFORE, BE IT RESOLVED the General Assembly of the Christian Church (Disciples of Christ) in the United States and Canada, meeting July 8-12, 2017, in Indianapolis, Indiana, condemns and repudiates the Christian Doctrine of Discovery; and

BE IT FURTHER RESOLVED that the 2017 General Assembly encourages the Christian Church (Disciples of Christ) to expose and remove denominational structure which benefits from the Doctrine of Discovery; work toward eliminating the CDoD as a means to subjugate peoples, property, and land; develop resources for study; enter into self-examination; seek to recognize and understand the historical trauma of indigenous people and to recognize DOC’s participation in the continuing effects of that trauma; and

BE IT FURTHER RESOLVED that the 2017 General Assembly urges the Office of General Minister and President, National Convocation, Central Pastoral Office for Hispanic Ministries, North American Pacific/Asian Disciples, Global Ministries and Disciples Home Missions:[v], in consultation with Yakama Christian Mission’s Advocate for Indigenous Justice, Reconciliation Ministry, and the Moderator(s) of ad hoc Landscape Mending Council to learn where their organization/entity/structure have benefited from the CDoD and assist Regions and Congregations in documenting and explaining the effects of the CDoD in the life of the Church; and

BE IT FURTHER RESOLVED that the 2017 General Assembly encourage the leaders of the church’s racial/ethnic constituencies to insist on an indigenous voice in all General Church and Office of General Minister and President meetings/conferences/etc., where leaders of the ethnic constituencies are invited; and

BE IT FURTHER RESOLVED that the 2017 General Assembly encourages the church’s educational affiliates (e.g., Colleges, Universities, Seminaries) to educate students on the Christian Doctrine of Discovery, how the CDoD influenced past and current DOC polity and theology, support instructors to research and write on how the
Christian Doctrine of Discovery has benefited and/or damaged their area of expertise and recruit and provide scholarships to Native people; and

**BE IT FURTHER RESOLVED** that the 2017 General Assembly urges all Regions and congregations to develop and nurture relationships with the American Indian, Alaska Natives, or First Nation people of the place where they reside; and

**FINALLY, BE IT RESOLVED** that the 2017 General Assembly encourages congregations to act and urge their State to offer a free curriculum about the history, culture, and government of federally recognized Indian Tribes within State boundaries to State school districts, and require districts to incorporate the curricula of their nearest Tribe(s) into their schools’ curriculum [vi].

**Notes:**


 [iv] Episcopal Church, Unitarian Universalist Association, United Church of Christ, New England Yearly Meeting-of Friends-Quakers, United Methodist Church, Anglican Church, Presbyterian Church (U.S.A.), World Council of Churches.


Yakama Christian Mission, White Swan, Washington
Marshall Avenue Christian Church, Mattoon, Illinois
Westlake Christian Church, Westlake, Ohio
Illiopolis Christian Church, Illiopolis, Illinois
Heights Christian Church, Shaker Heights, Ohio
Disciples Christian Church, Owasso, Oklahoma
Christian Church in Ohio (Regional)
United Christian Church, Levittown, Pennsylvania
Firestone Park Christian Church, Akron, Ohio
First Christian in Bowling Green, Ohio
First Christian/Presbyterian Church, Pryor, Oklahoma
First Christian Church, Concord, California
First Christian Church, Clarkston, Washington
First Christian Church, Vallejo, California
First Christian Church, Puyallup, WA
Canoe Camp Church of Christ, Mansfield, Pennsylvania
University Christian Church (DOC), San Diego, California
First Christian Church of Eugene, Oregon
Downtown Disciples, Des Moines, Iowa
University Christian Church, Fort Worth, Texas
First Christian Church (DOC), Minneapolis, Minnesota
University Christian Church, Seattle, Washington
Pine Valley Christian Church (DOC), Wichita, Kansas
Rock Bridge Christian Church, Columbia, Missouri
First Christian Church, Redding, California
Nixa Christian Church, Nixa, Missouri

Supporters and Advocates:
Christian Church in Illinois & Wisconsin Regional Council
Christian Church in Illinois & Wisconsin Pro-Reconciliation & Anti-Racism Team
GLAD Alliance
Ohio Anti-Racism/Pro-Reconciliation Commission
Disciples Justice Action Network
Blue Eagle Wellbriety Ministry

The General Board recommends that the General Assembly
ADOPT GA-1722. (Discussion time: 24 minutes)
WHEREAS, the Bible instructs, “When an alien resides with you in your land, you shall not oppress the alien. The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt: I am the LORD your God” (Leviticus 19:33-34 NRSV); and

WHEREAS, Jesus commands us to welcome the stranger, for “just as you did it to one of the least of these who are members of my family, you did it to me” (Matthew 25:40 NRSV); and

WHEREAS, the Christian Church (Disciples of Christ) recognizes that it was founded partly by immigrant ministers, such as Thomas and Alexander Campbell; and

WHEREAS, immigrants are pastors, congregation members, and leaders in our church and denomination; and

WHEREAS, in these uncertain times of unprecedented negative rhetoric against immigrant groups and with changes in immigration policies, our congregations and pastors have heard the cries of affected communities many of whom are fearful of detention, deportation, and the ultimate separation of families and who are concerned about their families and family members who are already residing in detention centers; and

WHEREAS, the United States immigrant population stood at more than 42.4 million, or 13.3 percent of the total U.S. population, in 2014 and immigrants in the United States and their U.S.-born children now number approximately 81 million people, or 26 percent of the overall population of the United States; and

WHEREAS, according to the Department of Homeland Security’s Office of Immigration, an estimated 11.4 million undocumented immigrants resided in the United States as of January 2012. Between 2009 and 2013, it is estimated that 4 million unauthorized immigrants (39 percent of the overall unauthorized population aged 15 and older) resided with children under the age of 18. Of this group, about 3.3 million (84 percent)

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1 In 2014, around 47 percent of immigrants (20 million) were naturalized U.S. citizens. The remaining 53 percent (22.4 million) included lawful permanent residents, undocumented immigrants, and legal residents on temporary visas (such as students and temporary workers).
2 http://www_migrationpolicy.org/article/frequently-requested-statistics-immigrants-and-immigration-united-states
resided with at least one U.S. citizen child under the age of 18, and 16 percent resided with non-U.S.-citizen children; and

WHEREAS, it is estimated that in the 2009-13 period, 5.1 million children under the age of 18 lived with an undocumented immigrant parent, representing 7 percent of the U.S. child population. About 79 percent (4.1 million) of these children were U.S. citizens, and another 19 percent (959,000) were permanent residents and those with temporary visas; and

WHEREAS, there were between 35,000 and 120,000 undocumented immigrants in Canada as of May 2013; and

WHEREAS, it was estimated that somewhere between 100,000 and 250,000 undocumented migrants resided in Greater Toronto area alone, and that the number was expected to surge in 2015 when four-year work permits for thousands of temporary foreign workers who had moved to Canada began to expire under a 2011 law, potentially moving thousands more “underground”; and

WHEREAS, the Christian Church (Disciples of Christ) in the United States and Canada has historically fought for social justice and has advocated in favor of the poor, dispossessed, and marginalized; and

WHEREAS, the Christian Church (Disciples of Christ) is committed to serving all of God’s people; and recognizes all persons are created by and valuable in the eyes of God;

THEREFORE, BE IT RESOLVED that in this prophetic and historic moment, the 2017 General Assembly, meeting July 8-12, 2017, in Indianapolis, Indiana, encourages the church to deepen its commitment to building unity and integration among all our Disciples congregations by issuing a call to congregations to become “immigrant welcoming congregations;” and

__________________________________
3 Id.
4 Id.
5 The U.S. Supreme Court’s 4-4 split decision on June 23, 2016, effectively blocked President Obama’s executive actions on immigration that sought to expand Deferred Action for Childhood Arrivals (DACA) and created Deferred Action for Parents of Americans (DAPA), thereby resulting in adverse effect upon thousands of families residing in the United States. United States v. Texas, No. 15-674.
6 As reported by the Toronto Sun, https://www.reference.com/government-politics/happens-illegal-immigrants-canada-107f166da99ce7e4
7 As reported by the Toronto Star newspaper reported August 20, 2013, https://www.thestar.com/news/immigration/2013/08/20/undocumented_immigrants_toronto_may_be_a_sanctuary_city_but_agencies_still_ask_about_status.html
BE IT FURTHER RESOLVED that all members of the Christian Church (Disciples of Christ) in the United States and Canada and their respective Disciples ministries consider:

1. engaging in congregational prayer, listening conferences, and action around immigration policies;
2. offering mental health training and resources to immigrants and immigrant families, and to those from communities providing support and solidarity to these immigrants and immigrant families, such as clergy and other leaders;
3. supporting immigrant families when facing and experiencing separation; and
4. promoting ministries of healing for trauma resulting from immigration travel and trafficking⁸; and

BE IT FURTHER RESOLVED that all members of the Christian Church (Disciples of Christ) in the United States and Canada and their respective Disciples ministries consider:

1. establishing preventive measures that help immigrant families and individuals avoid fraud and obtain credible legal resources and guidance;
2. offering planning and resource materials for individuals and families in the face of detention and deportation risks; and
3. offering support for those immigrants and families living in border communities and beyond; and

BE IT FURTHER RESOLVED that churches of the Christian Church (Disciples of Christ) in the United States and Canada seek to:

1. build solidarity between immigrant and non-immigrant congregations;
2. consider becoming or assisting congregations offering sanctuary protections to immigrants;
3. develop community protection and response models for families facing separation due to detention or deportation;
4. educate themselves and others about those immigration policies that support the rights of immigrant families;
5. offer support for current Deferred Action for Childhood Arrivals (DACA) recipients, border communities, and victims of hate crimes, fraudulent activity, and sex trafficking; and

FINALLY, BE IT RESOLVED that congregations, ministries, organizations, and institutions of the Christian Church (Disciples of Christ) will continue to strive to respect and affirm the dignity of every child of God and to advocate for the fair and just treatment of immigrants and immigrant families in the United States and Canada.

Central Pastoral Office for Hispanic Ministries (Obra Hispana)
Refugee and Immigration Ministries, Christian Church (Disciples of Christ)
Disciples Immigration Legal Counsel

Iglesia Alas de Salvación, Chandler, AZ
Iglesia Cristiana Emmanuel, San Benito, TX
The National Benevolent Association (NBA)
National Convocation
North American Pacific/Asian Disciples (NAPAD)
Disciples Women

Background Information

References / resource links for drafting assistance:

Previous Disciples statements/resolutions:
https://www.discipleshomemissions.org/missions-advocacy/refugee-immigration-ministries/about/disciples-statements/

UCC Immigrant Welcoming Congregations Initiative:

UCC’s historical resolutions related to immigrants, including their most recent resolution passed in 2013:  http://www.ucc.org/justice_immigration_resolutions

The General Board recommends that the General Assembly
APPROVE GA-1723. (Discussion time: 24 minutes)
RESOLUTION CONCERNING CARBON NEUTRALITY

WHEREAS, scripture, from Genesis to Revelation, refers to the entire cosmos as God’s sacred creation and calls followers of Christ to love our neighbors and to care for creation; and

WHEREAS, resource extraction and overconsumption are putting unprecedented pressure on ecosystems, global climate, vital natural resources and communities, and

WHEREAS, there has been a long-term shift in the earth’s climate, with the beginning of the 21st century being the warmest period on record globally, resulting in unpredictable, extreme, and dangerous weather events, species extinction, rapidly changing habitats, water scarcity, more frequent flooding and fires, shifting seasons, and species migration; and

WHEREAS, climate change puts all of our health at risk, especially threatening the wellbeing of children, elderly, and those with chronic illnesses such as asthma; and

WHEREAS, the rate and severity of disasters such as floods, droughts, storms, and fires have seen a marked increase, directly affecting the work of Disciples Volunteering, Disciples Church Extension Fund and Week of Compassion, and threatening to undo decades of collaborative work by Global Ministries and international partners around the world; and

WHEREAS, the effects of climate change, such as drought and rising sea levels, contribute to the current crisis of displacement of people through mass migrations and exacerbated conflicts; and

WHEREAS, our sisters and brothers, including many indigenous communities, in low-lying areas, especially island nations and coastal cities, are most vulnerable to the adverse impacts of climate change, including superstorms, flooding, rising sea levels, severe drought, and the mass migrations that follow; and

WHEREAS, in support of carbon neutrality, Green Chalice, working with the Blessed Tomorrow group of ecoAmerica, distributed a toolkit to every Disciples congregation and regions that included an action sheet, introduction to Green Chalice Certification, a poster including areas of environmental concern, sample sermons, a communication guide, and video, presentation and webinar resources;

THEREFORE, BE IT RESOLVED that the General Assembly of the Christian Church (Disciples of Christ) in the United States and Canada, meeting in Indianapolis, Indiana, July 8-12, 2017 urges all Christian Church (Disciples of Christ) congregations,
organizations, ministries, and institutions, as children of God and followers of Christ Jesus, to address climate change through action and covenant to:

- **Worship** God with all creation and pray for the healing of the earth;
- **Study** the climate crisis and engage others in climate solutions;
- **Repent** and ask forgiveness for the harm we have inflicted on the earth that sustains life;
- **Advocate** for ecojustice public policies and witness by living sustainable lifestyles; and
- **Rest** in God’s good creation and invite others to delight in nature;

BE IT FURTHER RESOLVED that General Assembly 2017 calls upon all members of the Christian Church (Disciples of Christ) in the United States and Canada to support national, state, or provincial legislation which protects, supports, and empowers communities including those who are oppressed as well as those communities who are currently dependent on an extractive energy economy; and

BE IT FURTHER RESOLVED that General Assembly 2017 calls all congregations, regions, ministries, organizations and institutions of the Christian Church (Disciples of Christ) to diligently strive to faithfully care for all of God’s creation by becoming climate-literate, intentionally engaging in collaborative dialogue and education that serves to advance the discussion, offering support for solutions through means of best practices and resources within the context of worship, committee meetings, community organizations, and national gatherings; and

BE IT FURTHER RESOLVED that General Assembly 2017 stands with our ecumenical partners and people of many faith traditions to care for our neighbors, God’s creation, and future generations in calling for immediate action on climate change; and

BE IT FURTHER RESOLVED that General Assembly 2017 calls individuals, congregations, and ministries to work to reduce our carbon output with our goal to become carbon neutral by the year 2030 and climate positive by 2035, and to do this by:

- conserving and using energy wisely;
- substituting clean, renewable energy for polluting fossil fuels;
- offsetting any energy source we cannot reduce or replace;
- urging our policy makers to provide clean energy choices;
- guiding and supporting our churches and our sisters and brothers as they do the same; and

FINALLY, BE IT RESOLVED that General Assembly 2017 calls upon Disciples to stand together in Christ’s name studying, planning, and acting to accomplish these goals, with faith that we will overcome.

Christmount National Camp and Conference Center
of the Christian Church (Disciples of Christ)
Black Mountain, North Carolina

Green Chalice
A Partnership Ministry of Christian Church (Disciples of Christ) in Kentucky and Disciples Home Missions

Week of Compassion
The relief, refugee and development mission fund of the Christian Church (Disciples of Christ) in the United States and Canada

Disciples Volunteering
Disciples Home Missions of the Christian Church (Disciples of Christ)

General Youth Council
Disciples Home Missions of the Christian Church (Disciples of Christ)

Supported by:
Global Ministries
Division of Overseas Ministries
Christian Church (Disciples of Christ)
United Church of Christ

Background Information

We are confronted with the fierce urgency of now. In this unfolding conundrum of life and history, there is such a thing as being too late." - Rev. Dr. Martin Luther King, Jr.

We are a movement for wholeness in a fragmented world, called to “do justice” which includes caring for God’s good earth. But we are experiencing crises of unprecedented proportions due to global climate change. Our planet struggles to sustain all life and the first people affected are those among us with the least resources, including indigenous, poor, and marginalized peoples.

The earth is warmed by the sun and gases are released into the atmosphere through natural and human activities creating a blanket around the earth. The primary emitted gas, carbon dioxide, is constantly being exchanged among the atmosphere, ocean, and land surface as it is both produced and absorbed by many microorganisms, plants, and animals, in a carbon cycle. Since the Industrial Revolution, human activities have contributed CO2 to the atmosphere in greater and greater amounts from the burning of fossil fuels, solid waste, and wood throwing off the balance of the carbon cycle.

The Christian Church (Disciples of Christ) is a founding partner of Blessed Tomorrow, a coalition of diverse religious partners united as faithful stewards of God’s creation. With churches like ours, they inspire communities to take action on one of the greatest moral challenges of our era — protecting our shared home. The Blessed Tomorrow is a program coordinated by ecoAmerica, a nonprofit that creates engagement programs to build awareness and action for climate solutions. In order to act with the speed and impact that effective climate solutions require, ecoAmerica has an organizational commitment to go climate positive by 2025 and encourages its partners to do the same.

Striving to balance the carbon cycle, we advocate for all Disciples to live sustainable
lifestyles with the goal of being carbon neutral by 2030 and carbon positive by 2035. Climate Neutrality is achieved when there is no net climate impact that results from carbon or other greenhouse gases. This can be accomplished through a hierarchy of actions that include aggressive reduction of energy consumption, a conversion to low or no impact energy sources, and through carbon offsets. Climate Positive requires taking the additional steps to offset more carbon than is emitted into the atmosphere. Striving toward becoming Climate Positive, while difficult, will help us lead and support our neighbors, particularly “the least of these.”

We join hands as the Christian Church (Disciples of Christ) to address the urgent issues of overconsumption in the United States and Canada and the inequality of distribution and use of the earth’s resources. Starting with ourselves, we lead by example and empower and educate our congregations and communities about how to walk more gently on the earth. We will pursue energy conservation and renewable energy toward carbon neutrality. We will help guide and support one another as others do the same. We don’t know how we’ll accomplish this, but with God’s help we will study, plan, and act in faith that we will succeed. Finally, we seek to be in awe as we rest in God’s good creation and invite others to delight in nature as well.

Steps toward Carbon Neutrality²⁷

Carbon: calculate the carbon footprint of your family and congregation,²⁸ conduct an energy audit of your home and church building, try a carbon fast, or support and purchase carbon offsets.²⁹

Buildings: install programmable thermostats (set for lower or higher temperatures in the winter/summer), insulate and weather-strip, purchase only the energy efficient appliances you need, lower temperature on water heaters, use less heated water, maintain HVAC and boiler systems, buy or rent a smaller home or apartment, close off areas not in use, shade your windows, replace indoor and outdoor incandescent light bulbs with CFL or LED bulbs, dry clothes on a line, turn off unused equipment and computers, install solar panels or geothermal or connect to a solar or wind farm.

Transportation: ride a bike or walk more and drive less, reduce speed while driving, purchase fuel-efficient and smaller vehicles, commute by public transportation, limit flying.

Food: grow a garden for fruit, vegetables, and herbs; purchase local, seasonal foods through a CSA, farmers’ markets, and grocery store; limit packaging and waste’ eat fewer animal products; compost food scraps; and stop using bottled water.
Yard and Fields: plant native perennials rather than grass to limit mowing, use manual mower or an electric mower, install rain barrels, mulch leaves and yard waste, plant bird and insect friendly trees and plants, create a rain garden, start a worm farm, compost for soil enrichment, plant trees and support organizations that plant trees.

Education: read, explore websites, attend community events, host green events.

Advocacy: become informed on energy issues, write or call your elected officials at every level about ecojustice issues, become a Green Chalice Ministry.

1 Genesis 1:28, Genesis 2:15, John 1:3, Mark 12:30-31
3 https://climate.nasa.gov/
5 https://www.epa.gov/climate-change-science/understanding-link-between-climate-change-and-extreme-weather
8 https://www.epa.gov/climate-indicators/climate-change-indicators-coastal-flooding
12 https://health2016.globalchange.gov/
15 Global Ministry partners in the Pacific islands of Fiji, Tuvalu, Vanuatu, etc. have documented rising seawater and increasingly brackish groundwater due to climate change. This has contributed to increased emigration from the islands. Both drought and flooding rivers have been a problem in the Congo River basin in the Democratic Republic of the Congo and flooding and problems with sedimentation in the Ganges river system in Bangladesh—the Bangladesh case due to melting glaciers from the Himalayas. Droughts and changing monsoon patterns in India have negatively affected agriculture and contributed to social problems as populations—especially men—leave rural areas and swell urban areas (pollution, lack of housing and sanitation, HIV/AIDS, gender-based violence, etc.). In Hong Kong partners, have addressed urban environmental concerns as well as the damaging effects of warming waters on coral reefs and sufficient fish stocks. Finally, water shortages are alleged to be partial causes of some conflicts in the Middle East.
21 https://www.epa.gov/climate-impacts/climate-impacts-coastal-areas
23 http://blessedtomorrow.org/impact
27 “Climate Change and Global Warming”, United Church of Christ
The General Board recommends that the General Assembly
ADOPT GA-1724. (Discussion time: 12 minutes)
WHEREAS, the Christian Church (Disciples of Christ) in the United States and Canada states as one of its Four Priorities of the church to be a “Pro-Reconciling/Anti-Racism” church, and has been aware of the continuing disparity and under-representation of the Canadian church, and yet to date has been unable to reconcile the situation; and

WHEREAS, “Culture” can be defined as “the total sum of ways of living built up by a group of human beings and transmitted from one generation to another, as defined in the field of anthropology. Culture can be related to one’s ideology and traditions as well as other areas of living;” and

WHEREAS, the sovereign nation of Canada, and by extension, its Disciples of Christ congregations, hold a unique cultural identity, historical national development, and religious landscape, vastly different than that of the United States of America, which produces citizens with different world-views and social and cultural self-understandings; and

WHEREAS, Canada has additional ecumenical obligations not found in other Regions, namely as founding members and active participants in the Canadian Council of Churches, and the World Council of Churches; and

WHEREAS, it has been noted on various occasions at numerous meetings, councils, and boards, that the unique Canadian voice adds a critical and welcome perspective to the overall life of the church; and

WHEREAS, as a unique member body of this denomination, Canadian perspective, worldview, history, culture, and Christian tradition and experience, are valued within the greater body, and as such their participation in and voice within the greater church should be protected and encouraged;

THEREFORE, BE IT RESOLVED, that the 2017 General Assembly of the Christian Church (Disciples of Christ) in the United States and Canada meeting in Indianapolis, Indiana July 8-12, 2017, recognizes the Region of Canada to be a traditionally under-represented cultural community within the life of the church and pledges to work to include Canadian content in its pro-reconciling/anti-racism training, marketing, communication, registrations, and forms; and

BE IT FURTHER RESOLVED that the 2017 General Assembly urges the Christian Church (Disciples of Christ) in the United States and Canada to become more culturally aware with respect to Canadian culture at all levels of our life together, especially the General Ministries, the Office of General Minister and President, staff, and General Assembly; and
FINALLY, BE IT RESOLVED that the 2017 General Assembly urges the Christian Church (Disciples of Christ) in the United States and Canada to guarantee representation on General Board and its future manifestations as well as be adequately prepared for Canadian participation in special programs and events in the life of the church.

The Region of Canada, Christian Church (Disciples of Christ) in the US and Canada
Sugarbush Christian Church (Disciples of Christ), Guelph, Ontario, Canada

Background

The Christian Church (Disciples of Christ) in the United States and Canada stands as a unique expression of Christ’s church on the continent of North America insomuch as it declares itself one body across an international border. For over 200 years, we have ministered in our two countries under a common cause, eventually coming together as one body. This unique identity as a bi-national church stands as witness to the importance and possibility of greater Christian unity in our shared continent and world. Disciples of Christ in our two countries covenant to work and worship together in missional, ecclesial, educational, and ecumenical arenas, as one body with one voice. We are a beacon of hope to many inside and outside traditional denominations who look to our model as an answer to the question, “how might Christ’s church work more closely together across so many of our human-inspired boundaries?”

As the Canadian church, we celebrate our ongoing covenant with our American brothers and sisters, and stand proudly and faithfully with the entire church in our mutual witness to the gospel of Jesus Christ. While we experience much harmony in our united ministry, there is not yet true wholeness. One of the most difficult aspects of this relationship is the wide gulf between our two core cultural identities – Canadian and American. Neither culture is superior to the other. Although we share some aspects of culture (i.e., some languages, pop culture), in the everyday living of life, church, and society, our two cultural identities are very different in thousands of practical ways.

Despite the strong shared witness to Christian unity, within our denomination there still exists disparity, especially in terms of representation and recognition, between our two expressions of church on either side of the US-Canadian border. Although Canada exists as one of 32 Regions of the CC (Disciples of Christ), it is the only Region which exists also as a sovereign nation with a distinctive cultural identity, a different national history, and a unique religious landscape than that of the United States of America. Within the current structure of our covenant, as a Region, we are limited to the same representation as any other Region, despite being the only one that is not part of the United States of America nor “American” in its self-understanding. Unlike our brothers and sisters in other “traditionally under-represented cultural communities” who likewise have unique cultural self-understandings (albeit still under the American umbrella), we as a people are not afforded recognition of our unique perspective,
experience, tradition, culture, or language, and are regularly under-represented in the dominant culture of the American church, specifically, but not limited to:

- Dues for participation in the National Council of Churches of Christ in the USA are paid by the Council on Christian Unity. However, the Christian Church (Disciples of Christ) in the United States and Canada is also a member of the Canadian Council of Churches and incurs dues as a denominational body, unlike any other Region. Due to a misunderstanding, Canadian Council of Churches dues have not been supported in recent years;
- Omission of Canadian content in Reconciliation Ministries’ Anti-Racism training events, despite the material being available and a promise in 2012 to incorporate more fully in future events and trainings;
- Lack of preparedness on behalf of General Church bodies when Canadian participants are part of a program (e.g. NBA’s XPLOR program had inadequate solutions for the first Canadian participants re stipends, healthcare, and immigration, in the 2016-17 program. Despite knowing many months in advance that Canadians were involved, little preparation was made);
- Lack of French language resources and exclusion of French on communications and advertising (e.g., items are often translated in Spanish, Korean, and occasionally Creole, which are not official languages in either country, yet French is omitted despite the fact that it is an official language and we do have French-only language congregations who are limited in their full participation in the life of the church);
- Regular omission of Canadian content in many resolutions submitted to General Assembly despite information being readily available online concerning Canadian involvement in most issues impacting our nations and world;
- Omission of Canadian provincial/territorial options on most registration forms;
- Omission of full Canadian Region on maps produced by Communication Ministries; and
- General disparity in descriptions of the Disciples of Christ on either side of the border. In letters and announcements from American sources (i.e., OGMP’s office, General Ministries, partners, and in various meetings, dockets, and resolutions) the church is often described as “national”, whereas in Canada it is described as “bi-national”.

In order to gain a deeper appreciation of how deep our cultural differences go, one must briefly examine the following areas: national cultural difference; historical development; and ecclesial culture.

National Cultural Differences

Historically, Canadian and American cultural identities have been described in studies as a "cultural mosaic" and “melting pot”, respectively.iii While many in the United States have moved away from the melting pot understanding in recent decades, it does continue to shape the nation’s identity. Likewise, the Canadian cultural mosaic concept is not fully embraced by all Canadians, yet it is a world-view and ideology that has and continues to shape Canadian action and interaction both nationally and internationally, socially and ecclesially:
“The mosaic is based on our belief that Canada as a whole becomes stronger by having immigrants bring with them their cultural diversity for all Canadians to learn from."iv

“Melting pot” and “cultural mosaic” are essentially ways of encompassing the American and Canadian ideologies, respectively, toward multiculturalism, citizenship, and integration, as well as linguistic pluralism.

Canadian attitudes toward diversity are evident in manifestations such as:
- The two official languages (French, English). The Official Languages Act was brought about as an act of reconciliation by the dominant English culture to recognize and honour the national contributions of the non-dominant French culture. It being written into Canadian law to “preserve and enhance the use of languages other than English and French” as a matter of public policy, as well as to “encourage and assist the social, cultural, economic and political institutions of Canada to be both respectful and inclusive of Canada’s multicultural character;”v
- Ongoing dialogues on Canadian understandings of national unity and patriotism;
- A core Canadian value evident across Canadian culture, and highlighted in recent research appears to be “respect of equality” (and diversity).vi and
- An expansionist immigration policy. Canadians seek relatively high levels of immigration, and welcome immigrants. Since 1990, well over five million new immigrants have been admitted (to a country of only 30 million inhabitants), mostly members of visible minorities.vii

The Canadian cultural mosaic ideology has a very specific historical rooting, distinct from the U.S.A.’s: “The initial significance of multiculturalism was in the context of policy to accommodate Canada’s English-French linguistic duality. The enduring presence of two national groups, neither of which could expect to assimilate the other, required the acceptance and institutionalization of diversity in Canadian society to prevent its dissolution. Since that time, as [J.G.] Breton suggests, multiculturalism had a singular place in the process of nation-building for Canada following World War II. The declining position of Britain and the rise of the US created a shifting political environment for Canada, and new symbols of national identity were a response.”viii

Multiculturalism is a matter of Canadian policy.
- The Canadian government established the Official Multiculturalism Act in 1971 and appointed a minister responsible for multiculturalism in 1972.ix
- Multiculturalism is included in the Canadian Charter of Rights and Freedoms, focusing on the right to maintain cultural heritage.x

Differences in Historical Developmentxi

It may be a combination of weather, geography and historical economic development of the Canadian nation that has given birth to its population’s understanding of themselves as Canadians, both within the local experience and the national: Canadians are a colony, wired for survival. This attribute of Canadian identity may have become so common sense, so intrinsic to Canadian self-understanding that it is taken for granted and rarely surfaces as a conscious delimiter of a shared identity. But in reality, the way Canadians live, and understand power, government, economics, even their role in the greater world, is shaped by the fact that they are a people relegated to the harsh hinterland,xiia colony sitting on the “edge of empire.”xiii Canadians have been shaped by geography and the harshness of the Canadian winter. So
much of our distinguished Canadian literature, tells the story of survival, of being pitted against the forces of nature, a death-match not always won. As Canadians grew together and learned that survival was easier, if not full of deeper meaning when done together, they developed a “garrison society,” where socially held standards were adhered to by all, and so they understood the need to support one another, defend one another in the face of threat.

According to Harold Inness, this country, colonized by first France and then Great Britain, was opened up along fur trade routes, accessing natural resources to send to the metropole (London). Unlike the United States whose frontier was viewed as an opportunity and a time to express and enact Manifest Destiny, Canadian expansion was economic, not for their own gain, nor for a sense of national pride, but in order to feed the need of a ruling culture. They encountered indigenous peoples, and rather than enter into mutually beneficial relationships consisting of the fair trade of cultural information, they saw only more access to more resources. Canadians dehumanized and exploited for economic gain, some of which would stay in Canada to continue to build the machinery of economics, but the majority going to fill the coffers of empire. In so doing, Canadians set the stage for the development of future habits and patterns of expansion, interpersonal relationships, value of persons, and economic development. Today, while the empire to which Canadians are a willing colony may have shifted from across the sea to south of the border, their approach to life and living remains the same. Canadians are inhabitants of the hinterland, who use the resources of this great land for economic profit often times without thought to the environmental, cultural and human expense.

Differences in Current Religious Culture

While there are some similarities, there also are important differences between the religious trends in Canada and the US. In Canada, both the Catholic and Protestant shares of the population have been falling. In the United States, by contrast, the Catholic share of the population has held fairly steady in recent decades (at roughly one quarter), while the Protestant share has been declining, falling from more than two thirds of US adults in the 1960s to about 50% today.

Also, the share of the population that belongs to faiths other than Catholicism and Protestantism has grown much faster in Canada than in the United States. In the early 1980s, only about one in twenty adults in either country was affiliated with religious traditions other than Protestantism or Catholicism. As of 2011, however, about one in ten Canadians (11%) self-identify as Muslim, Sikh, Hindu, Buddhist, Jewish or an adherent of other religions (including Orthodox Christianity). By contrast, the share of US adults who belong to these smaller religious groups has increased more slowly over the last 30 years, reaching 6% in 2012.

In addition, the rise of the “nones” in Canada has been accompanied by a substantial drop in religious commitment in the Canadian public, while key measures of religious commitment in the US have remained relatively stable or declined only modestly. For example, in 1986, more than four in ten (43%) Canadian adults ages 15 and older and five (54%) in ten US adults ages 18 and older said they attended religious services at least once a month,
according to General Social Surveys conducted in both countries. By 2010, the figure for Canadian adults had fallen 16 points, to 27%, while the share of US adults who reported going to worship services at least once a month had declined by 8 points, to 46%.\footnote{Jouhki J, 2008. *Humans as social and cultural beings. A lecture on Basics of Cultural Anthropology*—course. Department of Communication, University of Jyväskylä. 25.9.2008}

Moreover, regional variations in disaffiliation are greater across Canada than across the US. For instance, the share of the population that is religiously unaffiliated in British Columbia in Western Canada (44%) is more than twice as high as the share in Atlantic Canada (16%) and three times higher than in Quebec (12%), according to Statistic Canada's 2011 National Household Survey, the most recent data available.\footnote{The origins of our movement in Canada and the United States occurred near the same time in both countries—1810 and 1815 in parts of Canada—with unique developments in British North America, what was to become Canada in 1867. Brief history of Canadian involvement in the bi-national church:}

- William Wentworth Eaton taught English at Bethany College in the 1840s and was leader in spreading our movement in the Maritime Provinces of Canada and New England.
- Josephine Wood Smith from Nova Scotia was among our earliest missionaries in Japan in 1881. Many other important missionary and mission-minded people followed, including Alice Porter, Susie Carson Rijnhart, Charles T. Paul, Margaret Stainton, Robert S. Wilson, W.E. Macklin, Mary Rício Miller, W. C. MacDougall, Alfred Henderson, Liliath Robbins, Ruth Sinclair, and many others from across the country.
- Archibald McLean from Prince Edward Island served Bethany College as the President and also as the first Secretary of the Foreign Christian Missionary Society
- James Lord from Deer Island, New Brunswick was an early editor (1895–1911) of *The Christian Standard*, a publication that continues to serve our independent sisters and brothers in the Stone-Campbell Movement.
- We have contributed many ministers and leaders to the US church and to our own part of the movement.
- For much of the 20th century, until Restructure, the All Canada Committee of the Churches of Christ (Disciples) reported directly to the International Convention—the predecessor body of the General Assembly of our church.


\footnote{Canadian Multiculturalism Act, Section 3, http://laws-lois.justice.gc.ca/eng/acts/c-18.7/page-1.html#h-3}

\footnote{Michael Adams, *Sex in the Snow: Canadian Social Values at the End of the Millennium*. Toronto: Penguin Books Ltd., 1997, 5, 192}


\footnote{Jeffrey G. Reitz, “Multiculturalism Policies and Popular Multiculturalism in the Development of Canadian Immigration,” pp. 107-26}

\footnote{http://laws-lois.justice.gc.ca/eng/acts/c-18.7/}

\footnote{Jeffrey G. Reitz, “Multiculturalism Policies and Popular Multiculturalism in the Development of Canadian Immigration,” pp. 107-26}

\footnote{Excerpt from Jennifer Garbin, *Towards a Theology for Emerging Adults in the Canadian Context*, December 2013 (unpublished)}


\footnote{Douglas John Hall, “A View from the Edge of Empire: Prophetic Faith and the Crises of Our Time.” *ARC*, XX (Spring 1992), 31}

\footnote{Frye, *Divisions on a Ground*, 46}

\footnote{Harold Adams Innis (November 5, 1894–November 8, 1952) was a Canadian professor of political economy, University of Toronto and author of seminal works on media, communication theory, Canadian economic history.}


Although the percentage of the general public that is affiliated with religions other than Catholicism and Protestantism is higher in Canada (11%) than in the United States (6%), the US has a higher absolute number of people who identify with other religions (about 18 million) than Canada does (nearly 3 million) because the US has a much greater total population.

For more information on indicators of both stability and gradual decline in religious commitment in the US, see the Pew Research Center’s October 2012 report “‘Nones’ on the Rise (/2012/10/09/nonesontherise/).”

Several studies have suggested that survey respondents tend to overstate their frequency of attendance at religious services. However, data analysis in 2011 indicates that the level of overstatement is about the same in Canada as in the United States. See Brenner, Phillip. 2011. “Exceptional Behavior or Exceptional Identity? Overreporting of Church Attendance in the U.S.” Public Opinion Quarterly. Volume 75. Pages 1941.

Atlantic Canada includes four provinces on the Atlantic coast – New Brunswick, Prince Edward Island, Nova Scotia, and Newfoundland and Labrador.

The General Board recommends that the General Assembly ADOPT GA-1725. (Discussion time: 12 minutes)
GA-1726
(Operational, Policy and Organizational)

PROPOSED AMENDMENT TO
THE DESIGN OF THE CHRISTIAN CHURCH (DISCIPLES OF CHRIST):
CLARITY ON THE ROLE OF RACIAL AND ETHNIC MINISTRIES IN THE DESIGN

WHEREAS, in January 2015, the National Hispanic and Bilingual Fellowship of the Christian Church (Disciples of Christ) through its Hispanic Board of Directors and the Pastoral Commission, submitted a letter to the General Board via the General Minister and President and current Moderator team, naming significant concerns related to the role of Obra Hispana in the life of the church; and

WHEREAS, the first concern expressed was a greater clarity regarding the racial/ethnic ministries of the Christian Church (Disciples of Christ) in paragraph 69 of The Design; and

WHEREAS, as called for in the letter, a Task Force on Hispanic Ministries was created to address the concerns detailed in the letter, through "dialogue, prayer and concrete action"; and

WHEREAS, at their December 2016 meeting, the Task Force drafted language to address their concern regarding paragraph 69 of The Design and submitted to the Governance Committee of the General Board; and

WHEREAS, the draft language was submitted to the Governance Committee of the General Board for editing and review before forwarding it on to the full General Board for approval; and

WHEREAS, the Governance Committee is charged with reviewing The Design and other governance documents for suggested changes and modifications;¹

THEREFORE, BE IT RESOLVED that the 2017 General Assembly of the Christian Church (Disciples of Christ) meeting July 8-12, 2017, in Indianapolis, Indiana, approve the amendment to paragraph 69 of The Design of the Christian Church (Disciples of Christ) as presented on the subsequent page.

General Board of the Christian Church (Disciples of Christ)

The General Board recommends that the General Assembly
APPROVE GA-1726. (Discussion time: 12 minutes)

¹ General Board Standing Rules 6.2.5
69. The life of the Christian Church (Disciples of Christ) is blessed by the racial/ethnic ministries of the National Convocation of the Christian Church (Disciples of Christ), the National Hispanic and Bilingual Fellowship, the North American Pacific Asian Disciples, and other groups that may be recognized by the General Assembly. Where general ministries are called upon to serve the life of the church through reports and representation, these ministries shall be included.

Proposed New Language:

69. The National Convocation of the Christian Church (Disciples of Christ), the National Hispanic and Bilingual Fellowship and the North American Pacific Asian Disciples witness to the diversity within the church. These ministries, with their unique historical relationships within the Christian Church and the rich cultural gifts they share, are empowered to speak to particular cultural contexts within the ecclesial needs of Disciples in the US and Canada and are charged with the development of their particular ministries.

These ministries make reports and are represented in places where general ministries are called upon to serve the life of the church through reports and representation. Their executive ministers shall serve in partnership and collaboration with regional ministers and other leadership groups throughout the church.
GA-1727

(Operational, Policy and Organizational)

PROPOSED AMENDMENTS TO
THE DESIGN OF THE CHRISTIAN CHURCH (DISCIPLES OF CHRIST):
RECOMMENDATIONS FROM THE RACIST LANGUAGE AUDIT TASK FORCE

WHEREAS, at the 2013 General Assembly in Orlando, Florida, GA-1328, called on the General Minister and President in consultation with the Minister of Reconciliation to form a task force charged with reviewing the governing documents of the Christian Church (Disciples of Christ) in the United States and Canada for instances of racist language; and

WHEREAS, said task force completed its work and reported its findings to the Administrative Committee (acting as the General Board) in April 2016¹; and

WHEREAS, the task force recommended changes to The Design of the Christian Church (Disciples of Christ) which were submitted to the Governance Committee of the General Board; and

WHEREAS, the Governance Committee is charged with reviewing The Design and other governance documents for suggested changes and modifications;²

THEREFORE, BE IT RESOLVED that the 2017 General Assembly of the Christian Church (Disciples of Christ) meeting July 8-12, 2017, in Indianapolis, Indiana, approve the amendments to The Design as recommended by the Racist Language Audit Task Force and presented on the subsequent pages.

General Board of the Christian Church (Disciples of Christ)

The General Board recommends that the General Assembly APPROVE GA-1727. (Discussion time: 12 minutes)

¹ Recommendations of the Task Force on Eliminating Racist Language from Governing Documents
² General Board Standing Rules 6.2.5
12. Among the responsibilities by which congregations demonstrate their mutual concern for the mission and witness of the whole church are the responsibilities to proclaim the gospel and administer baptism and the Lord’s Supper; to provide for the spiritual nurture of their members and families; to grow in understanding that the church is a universal fellowship, transcending all barriers within the human family, working for reconciliation across racial and ethnic lines; to engage in evangelism; to sustain their ministers in faithfulness and honor and, in matters pertaining to relationships with them, to seek counsel from the regional minister; to be faithful in Christian stewardship, striving to share proportionately in providing the resources for the total life, work, and witness of the Christian Church (Disciples of Christ); to choose voting representatives to the General and Regional Assemblies; to share with other ministries of the church in the establishment and nurture of new congregations; and to seek to realize the oneness of the church of Jesus Christ through cooperation with other congregations and with present and emerging ecumenical structures.

25. As an integral part of the whole church, regions witness to the unity of the Christian Church (Disciples of Christ) by calling congregations to an awareness of their opportunities and responsibilities beyond local concerns. They also help to relate congregations to the total ministry of the whole church including working for reconciliation across racial and ethnic lines. By calling the general expression of the church to an awareness of the needs both of congregations and of regions, the regions help to relate the general expression to the life and work of congregations.

31. Regions call regional ministers as their spiritual and administrative leaders serving as the chief executive officers of the regions. Each region develops stated processes for nominating and electing its regional minister, including procedures for seeking counsel from the Office of the General Minister and President of the Christian Church (Disciples of Christ). Regions are encouraged to use current Disciples search processes and safeguards, as established by the General Board, so that all qualified ministers might be considered. Regions employ other regional staff as required to meet their responsibilities in mission and nurture and so the whole church’s commitment to be a pro-reconciling/anti-racism body can be fullingfully honored in each region.

38. All members of the Christian Church (Disciples of Christ) who register for the General Assembly shall have all privileges of the Assembly, except that voting privileges shall be limited to the following:

   a. Voting representatives from congregations. Each congregation of the Christian Church (Disciples of Christ) shall be entitled to have two voting representatives, plus one additional voting representative for each 100 participating members, or major fraction thereof, over the first 100. These voting representatives from congregations shall be in addition to persons holding standing in the Order of Ministry.

   b. Voting representatives from regions. Each region shall be entitled to have a minimum of three voting representatives for the first 1,000 members, as stated in the most recent Yearbook. In addition, each region may have an additional representative for each 1,000 participating members, or major fraction thereof, within the region. These voting representatives from regions shall be in addition to persons holding standing in the Order of Ministry. The voting representatives from each region shall include women and
men, persons of varied racial or ethnic backgrounds, young adults ages 18 to 30, and youth under the age of 18.

c. Ministers. Persons holding standing in the Order of Ministry in the Christian Church (Disciples of Christ), in accordance with the policies and criteria established by the General Assembly through its General Commission on Ministry.

d. Exceptions. Members of the Christian Church (Disciples of Christ) not otherwise voting members, who are the chief administrative officers of institutions of higher education and general ministries that are recognized by the General Assembly; members of the General Board not otherwise voting members; and former Moderators and Vice Moderators not otherwise voting members.

41. The General Assembly shall: plan and conduct Assembly programs for worship, education of its members, and transaction of business; receive and act upon proposed policy and program, reports and resolutions, and other items of business duly referred to it as hereinbefore provided; elect officers of the Christian Church (Disciples of Christ); elect the General Board members for which it is responsible; make provision and approve procedures for the financial support of the Christian Church (Disciples of Christ), including its regions, general ministries, and institutions of higher education; be a place of accountability for the church’s work toward racial justice and inclusion; determine the basis of cooperative relationships of the Christian Church (Disciples of Christ) with other religious bodies, organizations, and agencies; be responsible for authorizing unity and union conversations, consultations, and negotiations with other Christian communions; and maintain appropriate national ecumenical relationships in both Canada and the United States. The Christian Church (Disciples of Christ) in Canada, which is related to the General Assembly both through congregations and through the All-Canada Committee, shall be responsible for matters pertaining to the ecumenical and Christian unity concerns of national bodies in Canada, and may take the initiative in relating itself to any and all Canadian and world ecumenical bodies.

48. Non-salaried officers of the General Assembly. The non-salaried officers of the General Assembly shall be a Moderator, a Moderator-Elect, a First Vice Moderator, a Second Vice Moderator, and such other officers as the General Assembly may from time to time determine. These officers shall be nominated by the General Nominating Committee and elected by the General Assembly for terms of two years, unless otherwise noted.

a. The Moderator shall preside at the sessions of the General Assembly, the General Board, and the Administrative Committee, and shall assume such other responsibilities as may be assigned by these bodies.

b. The Vice Moderators shall assist the Moderator in presiding at the sessions of the General Assembly, the General Board, and the Administrative Committee, and shall assume such other responsibilities as may be assigned by these bodies.

c. The Moderator-Elect shall serve for two years and then serve as Moderator for two years. The Moderator-Elect shall assume other responsibilities as may be assigned by the General Board or Administrative Committee.
d. The Moderator and Vice-Moderator, Vice Moderators and Moderator-Elect shall be active members of the Christian Church (Disciples of Christ) and shall include at least one woman, one man, one lay leader and one minister with standing in the Christian Church (Disciples of Christ). The moderators shall include persons from different racial or ethnic backgrounds. These officers shall take office upon the adjournment of the regular meeting of the General Assembly in which they are elected, and shall hold office through the next regular meeting or until their successors have been elected and installed.

e. A Parliamentarian shall be appointed by the Moderator with the approval of the Administrative Committee. The Parliamentarian shall serve during the business sessions of the General Assembly, the General Board, and the Administrative Committee, advising on parliamentary questions that may arise. Unless otherwise provided, all proceedings shall be governed by Robert's Rules of Order, Revised.

51. As pastor to the Christian Church (Disciples of Christ), the roles for the General Minister and President are to:

a. Provide spiritual leadership to the church in all of its diverse expressions, manifestations and to all its racial and ethnic communities, and exercise pastoral authority over concerns of the church in times of crisis.

b. Embody the spirit of The Design.

c. Articulate and interpret The Design.

d. Serve as the primary ecumenical representative for the Christian Church (Disciples of Christ).

e. Lead and give oversight to the continual discernment of God’s vision for the Christian Church (Disciples of Christ),

f. Give oversight to mutual accountability among all expressions of the church.

g. Represent the whole church in collegial leadership in gatherings of regional, general, and congregational ministries.

h. Offer advice and counsel to commissions, committees, and task groups of General Board and regional bodies.

i. Convene various congregational, regional, educational, and general church executives and pastors for dialogue and reflection on the whole life of the Christian Church (Disciples of Christ).

79. The General Board shall maintain procedures for continual renewal and structural reform under policies approved by the General Assembly, taking into account implications for racial and ethnic congregations and clergy. To further the process, existing general ministries may
be called upon to reassign staff, budget, and functions for this purpose. In any inter-unit adjustment, as well as in development of any new general ministries of the Christian Church (Disciples of Christ), existing organizations remain intact, subject to modification by mutual consent of the organizations involved in light of the corporate judgment of the Christian Church (Disciples of Christ) as expressed through the General Assembly. Full protection shall be given to all legal and contractual relationships, including trust funds and pension funds.

80. There shall be a General Nominating Committee consisting of 10-members elected by the General Assembly. The General Nominating Committee shall be widely representative by gender, age, race and ethnicity, and not more than one member shall be from any one region except as may be necessary to ensure representation from National Convocation, National Hispanic and Bilingual Fellowship, North American Pacific-Asian Disciples and other such ministries that may be recommended by the General Board and recognized by the General Assembly. One-half of the members at the time of their election shall be from the membership of the General Board, and not more than one-half nor less than one-third shall be ministers. Each biennium the Administrative Committee shall nominate five persons for election by the General Assembly to a term of four years on the General Nominating Committee. A member of the General Nominating Committee may serve only one full term.
GA-1728

(Operational, Policy and Organizational)

PROPOSED AMENDMENT TO
THE DESIGN OF THE CHRISTIAN CHURCH (DISCIPLES OF CHRIST):
REMOVAL OF CONGREGATIONS FROM THE YEARBOOK AND DIRECTORY
FOR CAUSE OR INACTIVITY

WHEREAS, at the 2005 General Assembly in Portland, Oregon, numerous
amendments were made to The Design of the Christian Church (Disciples of Christ);
and

WHEREAS, during the writing of those amendments, language regarding the "ten-year
rule" which allowed for the removal of congregations from the Yearbook after ten years
of no congregational activity being reported to the Yearbook, was inadvertently dropped
from endnote 1 of the revised Design; and

WHEREAS, both the College of Regional Ministers and the Administrative Committee
have asked the Governance Committee of the General Board to restore that language
regarding the removal of congregations to The Design; and

WHEREAS, the College of Regional Ministers further requested that due to this
information being vital to a region's role in certifying and decertifying a congregation to
the Yearbook, it would be helpful for this language to reside in the body of The Design
instead of being part of an endnote; and

WHEREAS, the Governance Committee is charged with reviewing The Design and
other governance documents for suggested changes and modifications;¹

THEREFORE, BE IT RESOLVED that the 2017 General Assembly of the Christian
Church (Disciples of Christ) meeting July 8-12, 2017, in Indianapolis, Indiana approve
the amendments to The Design as recommended by the College of Regional Ministers
and presented on the following pages.

General Board of the Christian Church (Disciples of Christ)

The General Board recommends that the General Assembly
APPROVE GA-1728. (Discussion time: 12 minutes)

¹ General Board Standing Rules 6.2.5
Redline Paragraph 9 and Endnote 1 of The Design.

9. All congregations listed in the latest Year Book and Directory of the Christian Church (Disciples of Christ) shall be recognized congregations of the Christian Church (Disciples of Christ). Other congregations desiring recognition and congregations desiring to withdraw from recognition in the Christian Church (Disciples of Christ) shall follow established procedures for Year Book and Directory listing. (See Note.) Congregations that follow the procedures for listing after the publication of the latest Year Book and Directory and that are recorded in the Year Book and Directory office shall also be recognized congregations.

i. Procedures for Year Book and Directory Listing:

a. A congregation seeking recognition takes congregational action expressing its desire and intention to be a recognized congregation of the Christian Church (Disciples of Christ) and be listed in the Year Book and Directory. The congregation then provides its regional office with a copy of a document containing the declaration of its desire and intention to be a recognized congregation of the Christian Church (Disciples of Christ). (The document may be the congregation’s charter, constitution, bylaws, or a notarized statement of the congregation’s action.)

b. Regional endorsement of the congregation’s request for recognition and listing, attested by the regional minister, is sent to the Office of the General Minister and President for filing with the Year Book and Directory.

d.b. Once a congregation has been listed, it can be omitted from the Year Book and Directory if:

i. The congregation has taken action to withdraw as a recognized congregation of the Christian Church (Disciples of Christ) and the Office of the General Minister and President has received a notarized statement from the congregation of its action, which the regional minister has certified; or

ii. There has been no congregational activity reported in the Year Book and Directory of the Christian Church (Disciples of Christ) for a period of five (5) consecutive years and the regional minister certifies that the congregation does not participate in or contribute to area, regional or general church program(s), including participation in Disciples Mission Fund.

iii. A congregation may also be omitted from the Year Book and Directory by action of a region if the region can demonstrate actions or statements on the part of the congregation that are deemed detrimental to the covenantal relationship with all expressions of the church, as may be determined by the General Board. When a region takes action to omit a congregation for either of the above stated reasons, the region will send notification of the intent to remove the congregation’s listing to the congregation via certified letter. If within
30 days of the notification the congregation makes no objection to its removal from the listing, then the removal will be final.

iv. Regardless of which entity initiates the action, reasonable attempts will be made to renew the relationship between the congregation and the region before removal is finalized. Once the removal is final, the region will notify the congregation that it has been removed from the Year Book and Directory. A congregation may appeal the region’s action in accordance with paragraphs 17 & 66 of this Design.
GA-1729

(Operational, Policy and Organizational)

REPORT OF THE TIME AND PLACE COMMITTEE

At the 2015 General Assembly, GA-1532, Report of the Time and Place Committee was committed to the Administrative Committee for further investigation. This action was taken so that a task force would be formed to research alternatives to the current model we are using for General Assembly. Our current model has become financially unsustainable.

The GA Futuring Task Force completed its work and made a report to the General Board during its Spring 2017 meeting. Due to time constraints on organizing a General Assembly, the conclusions reported by the task force will not affect the 2019 Assembly location brought to the 2015 General Assembly.

The 2019 General Assembly of the Christian Church (Disciples of Christ) will be held in Des Moines, Iowa, July 20-24, 2019.

General Board of the Christian Church (Disciples of Christ) in the United States and Canada

The General Board recommends that the General Assembly ADOPT GA-1729. (Discussion time: 12 minutes)
The General Assembly Committee of the General Board has a two-fold responsibility. First - it is the General Board committee responsible for recommending the location for future General Assemblies. Secondly, it follows up on approved or referred resolutions which contained actionable items from the previous General Assembly and report back to the current General Assembly.

From the General Assembly which met in Columbus, Ohio, July 18-22, 2015, the General Assembly Committee of the General Board has the following updates.

**GA-1522 A Call for Peace, Justice and Reunification in the Korean Peninsula**
North American Pacific/Asian Disciples (NAPAD) and the Council on Christian Unit encouraged the whole church to observe the Sunday of Prayer for reunification of the two Koreas in August 2015. In addition, at the 2017 General Assembly, the Justice Track is offering a session on the initiative headed by the National Council of Churches of Korea regarding a peace treaty between the two Koreas.

**GA-1523 Becoming a People of Welcome and Support to People with Mental Illness and/or Mental Health Issues**
The submitter of this resolution Mary Alice Do has written a book being released this spring about dealing with mental illness while pastoring a congregation. Disciples Home Missions is partnering with Mary Alice in the development of a study guide to accompany the release of this book for local congregational study.

The National Benevolent Association working in collaboration with DHM has launch a Mental Health Initiative focused on countering stigma, providing resources and education and prioritizing clergy mental health care. The NBA has hired a full time Mental Health Manager.

**GA-1525 A Call to End Solitary Confinement**
The Justice Track at the 2017 General Assembly has offered a session to delve deeper into the issues of both Solitary Confinement and Mass Incarceration. Both issues continue to be studied regionally and in local congregations throughout the church.

The National Benevolent Association in collaboration with Disciples Home Missions has offered webinars on prison and jail related issues including solitary confinement. An affinity group of persons and organizations across the Christian Church (Disciples of Christ) working ecumenically continue to address advocacy and activism related to
solitary confinement including sponsoring at GA 2017 a Virtual-Reality Solitary Confinement cell experience.

**GA-1536 Resolution Calling for a Study Document on Understanding Stewardship as a Spiritual Discipline and Its Practical Application in the early 21st Century**
The Center for Faith and Giving was charged with creating this document, to be presented at the 2017 General Assembly. The document has been written and GA-1732 calls for the document to be issued to the church for study.

**GA-1539 Charleston and Beyond: Terror, Intimidation and the Burning of Black Churches**
By adopting this resolution, the 2015 General Assembly gave their support to the General Minster and President’s continued condemnation of the massacre of the Charleston 9 and her continued partnership and solidarity with the African Methodist Episcopal (AME) Church. Letters of support were sent to AME leadership on September 14, 2015.

A letter to Disciples congregations from Timothy James, Associate General Minster and Administrative Secretary of the National Convocation, April Johnson, Minister of Reconciliation Ministry, Sharon Watkins, General Minister and President and Robert Welsh, President of the Council on Christian Unity, was issued on August 28, 2015. The letter encouraged congregations to observe Confession, Repentance and Commitment Sunday to End Racism in September 2015.

**GA-1540 Support For Agreement with Iran**
Letters of affirmation regarding the Agreement with Iran were mailed to President Obama August 14, 2015, and to Indiana US Senator Joe Donnelly on August 19, 2015, who also supported the Agreement in the Senate.

The General Board has reviewed GA-1730 Report of the General Assembly Committee. The report is submitted to the General Assembly for presentation and discussion. No action is required. (Discussion time: 12 minutes)
SOCIAL WITNESS TASK FORCE PROGRESS REPORT

At the 2015 General Assembly in Columbus, Ohio, GA 1524 called for a task force to be formed by the Office of General Minister and President, Disciples Home Missions and the Division of Overseas Ministries for the purpose of:

“…bringing to the 2017 General Assembly, meeting in Indianapolis, IN, a jointly sponsored process for discussion of and education about important religious, ethical and social issues."

The resolution stated “the task force shall include representatives of, but not limited to”:

Central Pastoral Office for Hispanic Ministries
Council on Christian Unity
Disciples Home Missions
Diverse congregations throughout the United States and Canada
Division of Overseas Ministries
General Board
Historic justice and peace advocacy groups in the church
National Convocation
North American Pacific/Asian Disciples
Office of General Minister and President

In addition to representatives of those ministries, the final task force also includes an equal number of congregational representatives. They have met twice face-to-face and numerous times by conference call and email.

Consensus has been reached that a process favoring wide conversation and learning is desirable. To facilitate the ongoing conversation within the task force and across the life of the church, a working document of what such a procedure might look like is in development. The document does not yet represent a consensus of the task force at every point, but it does put ideas into writing, so that it is easier to determine where consensus exists, where it does not, and how the process, as it is shaping up, would actually work.

The working document proposes that pastoral “statements of witness” replace “resolutions” for matters of social, theological and ethical concern. The “statement” format acknowledges the wide diversity of opinion church-wide on most issues and makes it clearer that the General Assembly is speaking to the church and not for the church.
The working document describes three “tracks” for statements of witness:

- **a Direct Track** to be used when the church is believed to be at substantial consensus;
- **an Assembly Prayer and Study Track**, calling for resource groups and plenary conversation at General Assembly; and
- **a Whole Church Prayer and Study Track**, calling for longer study and review of a concern in congregations between assemblies.

The statement of witness would provide for “alternative points of view” to be expressed both at assembly and in writing. It would include a living “call to action” section that would grow over time (possible in our electronic age) as more and more congregations and ministries respond to the statement.

Though much headway has been made, there are many questions yet to be answered and consultation to do across the life of the church before the task force is ready to present a finished proposal to the General Assembly. Therefore, we offer this report, along with our statement of intention to continue the work, with progress reports being made to the Administrative Committee and General Board over the next biennium, with the goal of bringing a finished proposal to the 2019 General Assembly.

The Social Witness Task Force

**Task Force Members**
Ken Brooker Langston
Julia Brown Karimu
Stephanie Buckhanon Crowder
Robert Cayton
Ron Degges
Shannon Dycus
Charisse Gillett
Jeff Goodier
Sekinah Hamlin
Richelle Himaya
Mark Johnston
Fiyori Kidane
Scott Kinnaird
Rebecca Littlejohn
Vangie Perez
Dean Phelps
Katherine Raley
Paul Tche
Sharon Watkins
Twanda Wilson

The General Board has reviewed GA-1731 from the Social Witness Task Force. The report is submitted to the General Assembly for presentation and discussion. No action is required. (Discussion time: 12 minutes)
Moving a Statement of Witness through the General Assembly Summary of Process Currently Under Discussion (rev. 02/2017)

- **A Statement of Witness** must be submitted to the OGMP 180 days prior to a General Assembly.
  - It should include information about the topic or issue being considered and provide a few suggestions for action steps that one might take.
  - Regional endorsement is not required but should be part of the dialogue throughout the process.

- **A Review Committee**, chosen by the Moderator, with input from submitters, will be appointed to help prepare the Statement for review and inclusion in the General Assembly Docket and to select a GA track.
  - This includes developing accompanying documents, engaging in conversations with Regional Minister(s), and exploring alternative perspectives.

- **The General Board** reviews the Statement, offering its recommended action and determining the proper General Assembly track.

- **The submitters**, in consultation with the Review Committee, broaden the circle of conversation by seeking the endorsement of diverse congregations and groups within the church.

- As presented in **the General Assembly Docket**, the Statement should include:
  - Statement(s) of Endorsement
  - Suggested Action Steps
  - Discussion guide & additional information to enhance smaller group study
  - Summary of discussions that produce a different perspective from the submitters

- **The Statement** will be placed in one of three tracks:
  - **Direct Track**:
    - For Statements assumed to have already built a substantial consensus on the topic and are ready for a vote to Affirm or Not Affirm. A two-thirds majority is required for affirmation.
    - Motions may be made for twelve (12) minutes of floor discussion.
  - **Assembly Prayer, Study, and Reflection Track**:
    - For Statements that have not built a strong consensus yet but the topic is still of great importance and warrants attention.
    - Additional study, prayer, and reflection time at assembly needed to hear multiple perspectives.
    - Workshops will be provided and additional summaries (alternative perspectives) may be included as part of the Statement.
    - Motions are made to accept any additional reports.
    - As with the Direct Track, motions are made to conduct floor discussions and same majority needed for affirmation.
- **Whole Church Prayer, Study and Reflection Track:**
  - For statements that warrant further study over the coming biennium.
  - These statements are still of great importance to the church but a significant consensus does not yet exist for affirmation.
  - Submitters will have the option for workshop discussion and motions can be made for floor discussions
  - The Assembly will only vote to accept the item for further study. A simple majority is needed.
GA-1732

(Study Document)

STEWARDSHIP AS A SPIRITUAL DISCIPLINE AND ITS APPLICATIONS IN THE 21ST CENTURY

This study document was prepared in response to GA-1536 which authorized the Center for Faith and Giving to prepare a Study Document on Understanding Stewardship as a Spiritual Discipline.

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A Point of Origin and Direction

This document is presented as a response to the charge of the General Assembly (GA 1536), meeting in 2015 at Columbus, Ohio, to offer for the Christian Church (Disciples of Christ) a study and reflection document on stewardship – specifically understanding stewardship as a spiritual discipline and its practical applications for the 21st Century.

The Center for Faith and Giving, tasked with undertaking this responsibility, presents to the General Assembly, meeting July 8-12, 2017, at Indianapolis, IN, a biblical reflection, a series of theological assertions, and some recommendations for the church to consider, along with the commitment to establish and curate resources in the long-term for the continued in-depth study of stewardship.

This document serves as a broad examination of the biblical materials that relate to the
topic of stewardship, with an intent that the church become conversant with these
fundamental understandings. It further provides a theological perspective which is
intended to encourage dialogue and conversation within the church about what
stewardship is, and what it means to be a steward as an individual, a community of
faith, and a part of God’s wondrous creation.

Assumptions are proposed regarding practical applications if the perspective of the
document is followed to some of its potential conclusions. Suggestions as to how these
assumption/conclusions might interface with the context of the early 21st century are
offered at the end of these pages. We recognize that not everyone will share the same
conclusions/assumptions of the document. That is acceptable since unity of opinion on
how to be a steward in a singular way is not the primary goal. Our objective is to better
define what a steward is and thus to open a conversation. We trust that the church in
its wisdom will discover what a steward does in the unique contexts in which individuals
and communities of faith are located.

The curation of resources is one important outcome of this assigned task and it is a
logical culmination of our ongoing work given the following circumstances: 1) The sheer
volume of the materials required for in-depth study cannot be contained in this type of
document; 2) the changing nature of our context, requiring a more nimble ability to
adjust to the contemporary social and political climate, which would appropriately dictate
the tone and focus of such statements; and 3) the fact that in this age of easy access
via electronic means, a more comprehensive and divergent mosaic of materials can be
made available to a wider audience at little or no cost with unlimited access to those
seeking the information.¹

By the church receiving this document, it is commissioning the development of
additional resources from a “Disciples” perspective on all aspects of stewardship for
study and reflection into the next decade.

The Biblical Witness and Theological Assertions about Stewardship

Biblical stewardship, broadly defined, is the intentional management of resources (all
living things in and of the earth and their produce) on behalf of the rightful owner, who is
God.

¹ The Center for Faith and Giving envisions an access port via our website to videos, articles, essays, curriculum, an
extensive bibliography, and a conduit to other collections of stewardship-related materials. In many respects, the
Center for Faith and Giving website currently operates in this regard. However, this portal can serve as a central
location where connections to stewardship-related ministries within the whole church can be identified and
accessed. For example, pointed connections on the Center for Faith and Giving website to the Green Chalice
ministry within Disciples Home Missions can list assets and materials for those who visit the CFG site seeking earth-
stewardship-related resources. A mirror index on the CFG website of these materials within Green Chalice would
allow for easier access and quicker discovery. By its very presence on the CFG site, it affirms holistic and a less
fragmented view of stewardship.
Abundance and Care for the Earth: The biblical and theological grounding for stewardship is found first in the creation stories. The poem of Genesis 1 affirms God’s delight in all that springs from the Divine imagination. Each day the conclusion is the same, “God saw that it was good.” In fact, on the sixth day, it is not simply good, but it is “very good.” This embrace of the material world by the God who is wholly “Other” sets the relational tone for all that follows. God and “the world” are inextricably linked. Going forward, the choices of one will in some way impact the other. This interrelatedness is a Divine prerogative – and choice will become a marker of the human creature created in God’s image, as well. This includes the choice to love God and practice obedience to God’s desires.

As the creation narrative unfolds, it becomes evident that there is an abundance within the Divine design. The text implies a wild array of living creatures (winged things that wing, creeping things that creep, swimming things that swim), and ample sustenance for all of these beings as God has “given every green plant for food.” Further evidence that this abundance is present and intended to be a permanent condition is contained within the first portion of the Divine command/promise to “be fruitful and multiply and fill the earth…” The abundance of the earth is self-generating and perpetual. Plants have seeds and trees have seed within the fruit for a never-ending cycle of plants weighed heavy with grain and tree branches laden with produce. There is enough. The needs of creation are attended to by Divine providence.

Concepts of abundance and the well-being of “enough,” however, do not mean that the earth can be subject to mindless exploitation. There is no sense or endorsement within the text that every want can be sustained or must be satisfied. A choice is to be made for the management of resources. The second portion of the Divine command/promise is to “…subdue it [the earth]; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.” Made in the image of God, the human beings are to rule in the earth in the same manner that God rules in the cosmos. God governs for the good and well-being of creation. Humans must exercise their designated power in the same manner. This is the goal of stewardship.

Stewardship, while not specifically stated in the Genesis poem, is strongly inferred. “And God said ‘Let there be…” as well as later biblical affirmations that “The earth is the Lord’s and all that is in it…” remind us that we are the creation, not the Creator. The world, its produce and its inhabitants belong to God. Human beings, in exercising

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2 Gen 1:4; Gen 1:10; Gen 1:12; Gen 1:18; Gen 1:21; Gen 1:25
3 Gen 1:31
4 Gen 1:20, 1:24
5 Gen 1:29-30
6 Gen 1:28a
7 Gen 1:28b
8 Gen 1:3
9 Ps 24:1
dominion, do so on behalf of God. Therefore, doing as God would do matters and is a form of obedience. We are stewards, not owners. Our own mortality affirms we are at best temporary tenants and shareholders of what we claim to possess. We are accountable for the way we express and exercise our dominion. There are consequences for both good and poor stewardship.

In the second creation story (Genesis 2:4b-25), the concept of the human being functioning as caretaker is again expressly stated. Genesis 2:15 states that “God took the human creature and put him in the garden of Eden to protect and serve it.” The human has a vocation, and in fulfilling that labor of “tending,” the garden flourishes. Not only is this a stewardship function but it is also in the best interest of the garden’s inhabitants, including the human! There is a direct relationship between the health of the planet and the health of all living things which inhabit the earth. It was indeed paradise, but what made it so was the presence of God, not the absence of work. To act as a steward is to fulfill a part of the human calling.

Sabbath: The dual themes of abundance and relationship continue with the dawn of the seventh day: Sabbath. The very proclamation/observance of Sabbath is a way of stating that God has provided enough. Labor is only required for six days, yet there is provision for seven. This is abundance! The fear of scarcity and the anxiety of want can be laid to rest and need not drive or define our psyche.

Sabbath also expresses the nature of the Divine/human relationship. It reminds us that we are the created, not the Creator. The world does not exist solely because of our frenetic activity. It exists because of the providential nature of God. God has commanded rest and built it into the fabric of creation. To do violence to this command is to deny God’s generosity and to risk a form of existential amnesia. We forget who we are (the creation) and Whose we are (the Creator).

Several texts that pertain to Sabbath reinforce these themes. Exodus 16 is the story of the manna in the wilderness that further affirms abundance and provision. Not only is this the bread that God gives, but each household has exactly what they need. To hoard the manna (to keep it over for the next day, out of fear it would not appear or out of greed or sloth) would lead to its becoming wormy and vile – except for the day before the Sabbath, when a double portion could be collected and would not spoil. The context of the story is set over against the wider wilderness-wandering theme of trust. Will Israel believe in the God of deliverance? As the Christian Church, we of course hear, echoes of Jesus’ prayer “give us this day our daily bread” as we read about the manna. Do we believe God will provide?

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10 Translation provided by Rev. Dr. Carol Johnston, Christian Theological Seminary.
11 Gen 3:8
12 Exod 16:15
13 Exod 16:18
14 Exod 16:20
15 Matt 6:11;
The record of the Ten Commandments in Exodus 20 affirms that Sabbath is kept because God rested and commanded creation to do the same.\textsuperscript{16} It is worth noting that all the community is to rest – including servants, sojourners [the alien], and beasts of burden. This agency is extended even to the land in Leviticus 25, though the cycle of rest for the land is in years as opposed to days.\textsuperscript{17} Everything needs rest. Provision will be made and rest can be taken. One part of creation is not to abrogate the rights of another on this issue.

An account of the Ten Commandments in Deuteronomy 5 moves us to another consideration regarding the meaning of Divine and human relationship. Here, the reason for Sabbath keeping is the deliverance from Pharaoh’s bondage and God breaking the yoke of slavery. We mention it here because it has at some level an economic significance, and stewardship is in part about money and economic systems. Some scholars believe that the Decalogue is, in point and fact, more about social-economic relationships than a moral code.\textsuperscript{18} As to Deuteronomy 5:12-15, a few salient points follow.

First, the weekly observance of the Sabbath is a regular reminder of God’s powerful act of deliverance (not simply a reminder of the Divine rest on the seventh day of creation). Slaves do not get a day off and the freedom they enjoy comes not from their own strength, but from God’s “mighty outstretched hand.”\textsuperscript{19} Second, the reason the slaves labored under Pharaoh was to create bricks for supply cities – Pharaoh’s hedge against the unreliable gods of Egypt who produce with inconsistent abundance. Third, the relationship between Israel and Egypt is economic (cheap labor enforced by the hegemony of Egypt’s military). Pharaoh is anxious about brick tallies, and Israel’s relationship to the ruler of the Nile is based solely on their ability to produce building materials.

God’s deliverance of Israel however, is not related to what Israel can produce. It is a choice by God, having heard the cries of their oppression, to deliver them, not for what economic value Israel may possess, but rather for their intrinsic worth to God as a part of the creation. God does not deliver the people of Israel to create a new labor force.

This distinction is significant. God’s covenant will be based on relationship, not an economic contract, which will thus impact the relationships among the people themselves. Take, for example, the command to honor mother and father.\textsuperscript{20} In a social system that values life for its quality and quantity of production, honoring aging parents who cannot contribute to the production schedule becomes problematic. In fact, the entire second tablet of the law is about what makes human community possible and the character of those relationships. Living peacefully with neighbor will include the

\begin{enumerate}
\item Exod 20:8-11
\item Lev 25:1-7
\item For more see Walter Brueggemann: Money and Possessions, Interpretation; John Knox Press 2016. pp15-33.
\item Exod 5:15
\item For additional consideration of this idea, see Sabbath As Resistance, Walter Brueggemann, John Knox Press, 2014.
\end{enumerate}
command to not covet the neighbor’s belongings. As it relates to stewardship, this will
come to light when we consider financial and material goods below.

**Stewardship as Loving Attention to Body and Mind:** Jewish thought understands not
that we *have* a body, but that in fact we *are* a body. The bifurcation and separation of
body from spirit comes late into the church’s self-understanding and comprises only a
narrow percentage of Second Testament thought. To love God with body, mind, and
soul in harmony would have been familiar to Jesus as well as Paul. It is true that
gnostic and ascetic movements grew alongside of and within the early church. We
don’t deny that there are believed benefits from suppressing the urges of the body
[flesh] in favor of strengthening the spirit. At the same time, we affirm that God
proclaimed on the sixth day that the material creation (including embodied human
creatures) was “very good.”

This colors our perspective on the value not only of our own bodies, but on the entire
created order itself. We might further appeal to the apocalyptic biblical literature that
suggests that even the “new heaven and new earth” \(^{21}\) will still in fact be material in
nature, however perfect (not susceptible to corruption) it might be imagined. That
“God’s place is among mortals” \(^{22}\) and that God will still “give water to the thirsty” \(^{23}\)
further suggests a realm that is not simply spiritual and disembodied, but still somehow
physical in nature. That this form would continue in an eternal state validates and
affirms material being.

When Paul suggests in Romans “…to present your bodies as a living sacrifice, holy and
acceptable to God…” \(^{24}\) we know that he has moral purity in mind (this ties to his
understanding that the body and spirit are intimately related so that what we do with our
body impacts our spirit). But, we can also infer that to offer the body as a sacrifice
entails giving God the best of what we have to offer. A body broken down by abuse and
poor health habits is far from the best “living sacrifice” we might produce! Such a body
cannot manifest the full capacity of its offerings and deployment of its assets. Thus,
failure to care for ourselves functions as a poor steward of a magnificent gift.

The body should be honored. It contains the indwelling treasure of the gospel \(^{25}\) and is a
temple for the Holy Spirit. \(^{26}\) Care for self, including rest (tied to Sabbath), renewal, and
providing for the body’s good health are tethered to stewardship. When issues of
quality healthcare being available to all people arise, we can understand this as being
related to stewardship. Bodily health concerns, as addressed by prophets, Jesus, and
the apostles view healing as God’s preference. Poor health separates one from the
community, and the failure to treat curable disease denies a person desired wholeness.
It follows that moving available resources in the direction of human wellness and

\(^{21}\) Rev 21:1  
\(^{22}\) Rev 21:3  
\(^{23}\) Rev 21:6  
\(^{24}\) Rom 12:1  
\(^{25}\) 2 Cor 4:7  
\(^{26}\) 1 Cor 6:19
wholeness is an aspect of faithful stewardship within the context of forming and sustaining community.

Stewardship and the Gospel: “You are stewards of the many-colored graces of God.” When the author of 1 Peter makes this statement it resonates with the words of Paul in 1 Corinthians 4:1 that we [the church] are “the stewards of God’s mysteries.” Here the Greek leaves no doubt. It is not an inference but it is direct: oikonomos is translated “steward.”

We are stewards of the gospel. Those who follow Jesus, who have made a confession of faith, received the waters of baptism, and been given the gift of the Holy Spirit are stewards – caretakers of the Good News of God’s unending love for creation, a love that death itself cannot conquer. That love is present at creation and is displayed most fully in the life, death, and resurrection of Christ. This is the church’s ultimate story, our most treasured of entrusted gifts, and it is ours to tell as faithful stewards.

Stewardship and evangelism are related to each other. We have a light to shine and we must not put it under a bushel. The simplicity of the task and the gravity of its importance appear mismatched. We must tell our story because it has the power to transform lives. Transformed lives have the power to change the world. Failure to be a steward of the gospel not only risks others not coming to know its power, but for the story (in the particular way that we, as the Disciples of Christ, know it) to not reach beyond this generation. It is not about our own survival, yet we acknowledge that something in the wider stream of Christian thought and witness will be lost without our tributary adding to its ever-flowing river.

The Disciples of Christ tradition has long lifted the ministry of Andrew as “one who brings others to Christ”. In story after story we learn that, despite Jesus’ urging to do otherwise, those who witness his power and are moved by his teachings are compelled to share the story of Jesus with others. To encounter Christ is to encounter an experience worth sharing.

Per the synoptic gospels, upon his ascension into heaven, Jesus gives the great commission to the disciples [the church] “to go into all the world and proclaim the good news” – leaving it for us to do in his physical absence, as a steward would manage the household in the absence of the master. Prior to this, Jesus had also sent the disciples on a mission to proclaim the Realm of God. In the record of the four evangelists,

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27 1 Peter 4:10, translation: Rev. Dr. Ronald J. Allen, Christian Theological Seminary
28 Romans 8:38-39
29 Matthew 5:15
30 John 1:41
31 The cross of St. Andrew is emblazoned upon our chalice as a reminder of our Scottish Presbyterian roots; Andrew is the Patron Saint of Scotland.
32 Mark 1:28; 1:45; 2:7; 5:20; 6:56; and 7:36-37 as examples.
33 Matthew 28:20; Mark 16:15; Luke 24:47
34 Matthew 10:7; Mark 6:12; Luke 9:2
When Jesus is talking to the disciples, he is talking to us [the church]. Sharing the gospel is not optional; it is our vocation as followers of Jesus.

Stewardship and Resources, Money, and Possessions: We begin by noting that this relationship between ourselves and our possessions is often characterized in the Bible as one of choice. “No one can serve two masters; for a slave, will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve both God and mammon [wealth].”35 It is a clear-cut choice. Money makes a powerful servant but a lousy master. We get to pick, but we must also understand the consequences of our choice. If we choose the possession of money as our source of security and place of our ultimate loyalty, it will be like trying to collect water with a sieve. There will never be enough to protect the well-being of our soul and there will always be a desire for “just a little more,” and then “just this much more,” and so on, in a never-ending cycle. That which is less than the ultimate cannot ultimately satisfy.

When you can give money away, you demonstrate your power over it. When you cannot, it displays its power over you. The three synoptic gospels each tell of a man (the composite picture of whom is a “rich, young ruler”) who presents himself before Jesus with a question – a query about that which most of us would wish to have a clear answer: “What must I do to inherit the Realm of God?”36 Jesus begins by quoting the second tablet of the Law, the things that make human community possible. Jesus then, upon hearing the man’s reply that he “has done all these things,” presses him still further. “Go, sell all that you have and give it to the poor so you will have treasure in heaven, then come and follow me.”37

Jesus sets before the man a choice: Divest your money and place it toward the values of the Realm (taking care of the poor) and follow me, or stay with your stuff and miss what ultimately matters. This or that. The man goes away sad, for he had many possessions, or perhaps more accurately stated, his many possessions had him. He chose poorly, selecting his lifeless wealth over the Living God. The strength of the pull of our possessions should not be underestimated.

The nature and clarity of the decision are reminiscent of the first two of the great commandments: You shall have no other gods before God; and, you shall not create an image or worship anything that is “in the heaven above, on the earth beneath, or that is in the water under the earth.”38 The First Testament reminds us in an oft-repeated mantra that our things cannot save us. When Joshua prepares the people of Israel to cross over the Jordan and enter the land of promise, he reminds the people of the power of God that has been displayed on their behalf, and demands that they make a choice: Will they serve God or will they wander after foreign gods?39

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35 Matt 6:24
37 Mark 10:21
38 Exod 20:4
39 Josh 24
When in need, Israel has (at least part of the time!) chosen to trust God; and God has (all the time) been the trustworthy provider in the desert wilderness. Now, when they are to enter a land flowing with milk and honey, will they remember the source of their abundance? Prosperity is as great a threat to the faithful handling of our possessions as is being in want. When times are good, are we as generous as we might be? Are we still aware of the ultimate source of our abundance? Or, do we think it is because of our own hard work or other good fortune? Do we become more judgmental about those who do not share in prosperity, perhaps believing them to be lazy? The warnings (particularly in Deuteronomy 8) pertaining to the risk of unfaithfulness in the midst of plenty are aimed at precisely this fact. Don’t forget the true source of your provision.

Those things that would lure us away from true discipleship are rarely easily identified as such. Temptation is often subtler in its appearance. Consider the choice placed before our primordial ancestors and the nature of its presentation! “The serpent was more crafty [subtle] than any other creatures...” Even the choice in the garden itself is a quest for more than what was deemed to be enough – to be more than human (eat the fruit and become like God). A choice was made to live in the world on our own terms instead of on God’s terms, the consequences of which were harsh and damaging to all the relationships in the creation. Stewardship is about rightful ownership (it is all God’s) and thus “rightful place” (we are entrusted with its care as managers) in the created order. It is also about contentment with “enough” in contrast to the insatiable desire for more.

This acquisitiveness is a human condition which can undermine our trust in God, our relationships with one another, and the faithful stewardship of our resources. It’s connections to the 7th, 8th, 9th, and 10th commandments are obvious (the prohibitions against adultery, stealing, lying, and coveting). To take or desire that which does not belong to us, as opposed to being content with what we have, makes living in human community impossible. To take more than we need at the expense of another or to abuse the truth for our personal gain does violence to the neighbor and denies God’s provision and abundance, which is for the whole of creation. To be in fear that what we have will be lost due to the actions of another creates defensive postures, relationships shadowed by mistrust, and self-justification for hoarding.

Jesus says, “Do not store up treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth or rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also.” Despite wanting to believe that our money will naturally flow toward the ventures of the heart and the spirit, Jesus says something quite different. It is more than a mere suggestion that the condition of our heart can be seen in the ledger of our debit card statement. Find your money and you

40 Gen 3:1
41 Matt 6:19-21
will find your heart. Your checkbook (and the church budget, for that matter) is a theological document.

Are we investing in the values of the Realm of God (storing treasures in heaven), or are we engaged in something else? Have we been generous toward those things that lead to justice, wholeness, and hope, or have we been seeking more “stuff” because our current possessions have failed to truly satisfy us?

This question of acquisitiveness is not solely for the individual. It can apply to our institutions, as well. To steward well the resources entrusted to us as communities of faith should include an examination of our property, our “reserve” funds, and all our assets (physical, human, and spiritual) that we hold in common trust. Are they all employed well in service to the mission to which God has called us? Are we clear on what that mission is? The human existential questions of “Who am I?” and “What am I to do?” are meaningful for organizations as well as individuals. They are the perpetual questions of a church that understands itself to be reformed and ever-reforming, thus seeking to know God afresh in this time and place.

We noted that the relationship with our material goods, especially our money, is presented as a choice. Wealth and resources are themselves treated as value-neutral in most biblical passages that pertain to them. The real issue of concern is, what is our relationship with these things? In what ways do we define them or allow them to define us? The author of 1 Timothy reminds us that “the love of money is the root of all kinds of evil.” When our desire is for money and material things in and of themselves, we risk potential damage to ourselves and others. Most of us need little imagination to connect this truth to the devastation left in the wake of those (both individuals and corporations) whose only pursuit in life has been the acquisition of more. Such desire can fragment relationships and exploit resources, both human and natural.

Luke’s gospel reminds us of a farmer whose land produced in immense abundance, so much so that his current barns could not hold all that the fields had produced. In a conversation he has only with himself (absent of others or accountability to God), he plans to raze his old barns, build new ones adequate for the task, and “eat, drink, and be merry for the rest of his days.” As Jesus tells the story, it concludes with “But God said to him, ‘You fool! This very night your life is being demanded of you. And all those things you have prepared, whose will they be?’ So it is with those who store up treasures for themselves, but whose lives are not rich toward God.”

We would note here that conversations about legacy are important for individuals and congregations. Have we made provisions for that moment when our own lives (or the sustainable life of our institutions) will “be required of us?” Understanding our stewardship is “whole life” in nature would suggest that conversations about everything from organ donation and the way we approach a funeral (especially cost), to being...

42 1 Tim 6:10
43 Luke 12:13-21
intentional about leaving planned gifts for organizations that have changed our lives or
the lives of others, should be important. Other non-profits have not been afraid to ask
their donors and supporters to consider making a gift (perhaps the most generous gift a
person will ever make) at the end of life; shouldn’t the church be willing to ask for the
same consideration?

Instead of flowing freely into a community for the benefit of all, wealth can become
concentrated among a few, and thus its blessings of assuring enough for others can be
withheld at the expense of those others. Money was not originally intended to be a
commodity, but rather a temporary medium of exchange. Eric Law reminds us that
“when we lost sight of the original purpose of money and decided to accumulate it as a
commodity, rather than keeping it moving as medium of exchange, we created
economic problems.”

We see at the beginning of this century how this becomes a concern for the practice of
stewardship and its impact at global level. It was reported in January 2017 that eight
individuals had amassed a combined wealth greater than the total resources of 50% of
the planet’s population! This staggering figure suggests a problem both in the
management of resources for the greater good and for the flow of money in the wake of
global poverty. It is true that several individuals of this “gang of eight” are generous with
their wealth and have invested in programs that are designed to help those in desperate
need. However, it is not unfair to ask, when so many go without basic essentials for life,
“How many billions of dollars do you need after the first billion?” The concentration of
wealth among such a few, while permitted in supply-side and free-market economic
systems, appears contrary to all acceptable biblical models. How much is enough?

At issue is not solely that some are wealthy and some are not. The concern is the
sanctioned systemic process whereby money is transferred to a concentrated few at the
expense of others through suppressed wages, which harm the very people who
produce the goods and services. It is further exacerbated when, due to insufficient
earnings, people are forced into indebtedness to purchase necessary goods for
survival. When lenders are unscrupulous, the rates of interest too high, or the terms of
loans unreasonable, the cycle is virtually unbreakable, and even more money flows
from the many to the few. Welcome the new Pharaoh! The practice of the empire in
the ancient world achieved this through taxes, indentured servitude, and outright
government-sanctioned theft. The prophets railed against the nation of Israel when it
imitated this behavior, seeing it as a violation of the laws God had set in place, and the

44 Dr. Eric Law, *Holy Currencies*; Chalice Press, St. Louis, MO. 2013 p. 133ff
45 ibid
46 Reported by Oxfam and CBS Evening News on January 17, 2017. Bill Gates, $75 billion; Amancio Ortega, $67
billion; Warren Buffett, $60.8 billion; Carlos Slim Helu, $50 billion; Jeff Bezos, $45.2 billion; Mark Zuckerberg, $44.6
billion; Larry Ellison, $43.6 billion; Michael Bloomberg, $40 billion. This is said to equal the economic power of 3.6
billion people, or roughly one half of the world’s population.
prophets believed that such actions contributed to the downfall and subsequent exile of Israel.\textsuperscript{47}

That said, the church also has an obligation to be in ministry with the wealthy and to tend to their spiritual needs, rather than to dismiss them as evil or worthy only of condemnation. While scholars within the church have clearly pointed to God’s preferential option for the poor,\textsuperscript{48} that is not meant to counter the well-being of the rich. Jesus says that “it is easier for a camel to pass through the eye of a needle than for the rich to enter the Realm of God.”\textsuperscript{49} Therefore, it is incumbent on the church to educate the wealthy on their responsibilities toward those in need and their opportunities to lift-up the human dignity of each child of God. Naming the dangers of wealth and its: 1) ability to insulate one from the suffering of another, and 2) the reliance on money instead of God, is part of our vocation in proclaiming the whole gospel.

To suggest that God loves the poor more than the rich would be to deny both God’s love and God’s grace to each individual person. Rich and poor alike and together have both spiritual and physical needs to which the church has equal responsibilities. At the same time, we acknowledge that to the one to whom much has been given, much is expected.\textsuperscript{50} Those who have wealth are often concerned about how it should be used. They are also aware of how it can label or identify them in confining ways uniquely similar to how the lack of money defines and limits the identity of those who are poor.

\textbf{Stewardship and Generosity:} The model upheld for the people of God is one of sharing resources. Both Testaments leave little doubt that economic protections for the poor and the vulnerable are not to be ignored. These prescriptions include laws that pertain to gleaning,\textsuperscript{51} to what may be held as collateral,\textsuperscript{52} the charging of interest,\textsuperscript{53} the

\begin{itemize}
\item \textsuperscript{47} Amos 2:6-7; 5:10-12; 6:3-7, 12; 8:4-6; IS 2:1-11; Micah 2:1-5; 6:9-15
\item \textsuperscript{48} Catholic Encyclicals dating back to 1891 \textit{Rerum Novarum} take up the cause of the poor. Most recently Pope Francis’ \textit{Laudato Si’} links the suffering of the poor to the environment devastation we have unleashed upon the earth and its impact on the impoverished who suffer from its effects on their land (climate change) and within their bodies (pollution). All of this is within a sound condemnation for unbridled consumerism and its effect on both spiritual and physical wellbeing. Disciples should note in our own history in this area of concern that includes \textbf{GA 8735} “Economic Systems – Their Impact on the Third World – A Beginning Study” which contains a section on Christian Affirmations: \textit{The Judeo-Christian tradition emphasizes special concern for the poor} and further states A \textit{Christian will require any economic system to give and account of how it will improve the lot of the poor}. (Paragraph 39)
\item \textsuperscript{49} Matt 19:24; Mark 10:25; Luke 18:25
\item \textsuperscript{50} Luke 12:48
\item \textsuperscript{51} Deut 24:19-22; Lev 19:9-10
\item \textsuperscript{52} Deut 24:6, 10-13
\item \textsuperscript{53} Deut 15:1-3; Deut 23:19-20. Also, see Lev 25:35-37 and Exod 22:25.
\end{itemize}
fair payment of wages,\textsuperscript{54} the canceling of debts,\textsuperscript{55} and generosity toward the poor (which include the widow, the orphan, \textit{and} the alien/sojourner).\textsuperscript{56}

Concern for the poor is stated most emphatically in Deuteronomy and the appeal to “...not be hard-hearted or tight-fisted toward your needy neighbor. You should rather open your hand, willingly lending enough to meet the need, whatever it may be. ... Give liberally and be ungrudging when you do so, for on this account the Lord your God will bless you, your work and in all that you undertake. Since there will never cease to be some in need on the earth, I therefore command you, 'Open your hand to the poor and needy neighbor in your land.'”\textsuperscript{57}

The faithful keeping of these laws will have its own economic impact on the people, for God promises that if the commandments are kept, there will be life and prosperity. For Israel, and the land it is about to occupy, failure to do so will result in the blessing of God being removed, which will end in death and alienation.\textsuperscript{58} The ideal behavior for the church to aspire is one where all things are held in common, so that there is no need within the community.\textsuperscript{59} This is not to be understood as an imposed economic system (such as socialism), but rather a way of living that is truly egalitarian in nature, brought about through the reconciliation of all things in Jesus Christ. Further, within the church, there is to be no partiality shown between the rich and the poor, for to do so is to commit a sin.\textsuperscript{60} In fact, to fail to address the needs of the neighbor is to be in possession of a faith that is dead.\textsuperscript{61}

Such a way of being in the world is an outgrowth of discipleship flowing from the people outward, rather than imposed by authority or compulsion. The Jerusalem offering and Paul’s appeal for its collection is one model of this behavior within the Second Testament. There is a need among the “saints” in Jerusalem, and Paul has agreed to seek financial assistance from the gentile churches in Asia Minor and Greece.\textsuperscript{62} We first learn of this offering at the end of the First Epistle to the Corinthians,\textsuperscript{63} as Paul instructs

\textsuperscript{54} Deut 24:17-18; James 5:4  
\textsuperscript{55} Deut 15:1-11; see also Lev 25:10  
\textsuperscript{56} Deut 14:28-29; Deut 26:12. In addition, the following texts (among others) emphasize the importance of giving to the poor: Prov 19:17; Prov 22:9; 14:21; Prov 21:13; Is 58:7-8; Heb 12:16; Matt 5:42; 1 Tim 5:8; Luke 3:11; Jas 1:27  
\textsuperscript{57} Deut 15:7-8, 10-11; This text is also restated by Jesus in Matt 5:42.  
\textsuperscript{58} Deut 30:15-20  
\textsuperscript{59} Acts 2:43-47; 4:32-37  
\textsuperscript{60} James 2:1-10  
\textsuperscript{61} James 2:14-16  
\textsuperscript{62} It is not completely clear if this offering is specifically for the poor in Jerusalem proper, or if this offering is to be received by the Jerusalem church which will serve as a clearing house for the distribution of this money. If it is the latter, one could argue the idea of a common mission fund, such as Disciples Mission Fund, has its origin in scripture. Either way, the idea of a disciplined and intentional offering for those beyond the immediate context of the local community yet done in partnership with other communities of faith is compelling for the Christian Church which understands its mission to be “From our doorsteps to the end of the earth”.  
\textsuperscript{63} 1 Cor 16:1-2
the church gathered there to prepare for his coming. He encourages the Corinthians to approach this offering with intentionality and discipline. Each week they are to set aside something, so that when he arrives they will have the gift ready. That this gift is being received over time suggests it is indeed a generous offering to meet a substantial need. The idea that an offering is given with thought and preparation is worth noting as we consider our own approach to such an act in our own congregations. Indeed, taking time to be prepared both to make and to receive the offering is worthy of our best efforts.

In Second Corinthians (chapters 8 & 9) we learn the details of Paul’s case for support of the Jerusalem saints. It is important to note that Paul does not use guilt, though he certainly appeals to the Corinthians’ sense of pride by encouraging them “not to be outdone” by the churches of Macedonia. While remarking that the Corinthians have excelled in many things, he now wants them to excel in generosity. He does not want them to give beyond their means, but he does expect them to give liberally. There is a call to a careful examination of conscience and an honest appraisal of individual capacity. Paul suggests a balance between the Corinthian’s abundance and the need in Jerusalem, with the possibility of a reciprocity in the future. Paul refers to the story we explored above in Exodus 16 regarding the manna in the wilderness. “The one who had much did not have too much, and the one who had little did not have too little.”

Abundance has not come at the expense of another. In this case, the one who has given to the one who has not, so that all have “enough” and no one goes without.

That this gift should be generous is made clear in Paul’s reference to Jesus Christ, “who though he was rich became poor for our sake.” This further affirms the idea that the gift itself is meaningful and offered with thought. Generosity looks like Jesus. It is not without cost or sacrifice. As disciples, we, too, are called to give with liberality. To sow sparingly is to reap sparingly, cautions Paul, so we are to sow bountifully with an expectation to reap bountifully. And here, Paul sets the giving as an act of the will – a choice. We are to give without reluctance or compulsion for God loves a cheerful giver! Your discovery that you have something to give should bring thanksgiving – you have enough and then some! That what you give will make a difference in the world on behalf of the Realm of God – what could be more satisfying? Knowing that someone will eat a meal, have warm safe place to stay, be comforted or be made well – it does stir deep joy from within us!

There is confidence in giving because God provides, says Paul. You can give believing that, if sometime you have a need, God will provide for you in the same way that you are providing for others. This giving is based on God’s trustworthiness, and when the gift is given there is a sense of doxology. “You will be enriched in every way for your

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64 He will later stake is own reputation on their ability to practice generosity along with their pride. 2 Cor 9:3-5
65 Exod 16:18
66 2 Cor 8:9
67 2 Cor 9:7
great generosity, which will produce thanksgiving to God through us.”

In the thanksgiving of those who receive the gift, God is praised. In an age of full basements and storage units that we never visit but that we cling to because we might need that stuff someday, we are assured that we can let it go and we will be okay. God does provide, whether it is a ram in the thicket or the unexpected kindness of a good Samaritan. We can trust the future when we live on God’s terms of a community that shares and practices generosity.

Paul sees the work of generosity as an extension of the gospel proclamation and a manifestation of God’s grace. The economic partnership (koinonia) being forged on behalf of the Jerusalem saints by disparate people and cultures affirms a unity in Christ transcendent of those differences (what could be more different than Corinth and Jerusalem in the first century CE!).

For Paul, the manifestation of generosity is a fruit of the spirit. It is part of the evidence that an individual is alive in the faith. Extravagant generosity is a Spiritual gift which contributes to the benefit of the whole body of Christ. Contributing to the needs of the saints is among one of many virtues Paul encourages as a mark of the faithful disciple. This is true for the church in every age.

Generosity is celebrated in a host of ways in the biblical witness. Joseph of Cyprus, who was also known as Barnabas, is reported to have sold a piece of property and given the entire proceeds to the early church. He is named as one among many who, under the influence of the Holy Spirit, sold land and houses and laid the gifts at the feet of the apostles, the result of which was “that there was not a needy person among them.”

The generosity of the community sustained the community and it propelled the witness of the gospel.

The Book of Acts also tells the resurrection story of the disciple Tabitha. That she was “dedicated to good works and acts of charity” should not escape our notice. When Tabitha dies, it creates a crisis in the church at Joppa and the apostle Peter is summoned with urgency. Peter arrives to find the grieving widows, whom Tabitha had helped in her lifetime, gathered around her lifeless body, now prepared for burial. They display the garments she had woven for them, as she was a lifeline in a culture that had no direct support for the vulnerable, save their own families or the generosity of others. The story reaches its climax as Peter, after having everyone leave the room, prays and then looks at the body of Tabitha and says, “Tabitha get up” – and she does!

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68 2 Cor 9:11
69 Gal 5:22
70 Rom 12:8
71 Rom 12:12
72 Acts 12:12
73 Acts 9:36-43
As careful readers of scripture, we know that Luke (the author of Acts) wants to make it clear that while Jesus has physically left the building (ascended into heaven), his life-giving power remains present via the Holy Spirit. But beyond that, we also see an intentional affirmation of the vocation of charitable work. It could have been anyone who died and whose being raised to life proclaimed the power of Jesus at work in the apostles — but it was not just anyone. It was Tabitha, one whose life was dedicated to helping others, reminding the church that we cannot be the church without this same work. Generosity is life-giving.

Recent studies have shown that generosity increases happiness, health, and a sense of purpose in those who practice it. There is a correlation between generous behavior and a personal sense of well-being, according research conducted by Christian Smith and Hilary Davidson. They point out the truth found in the proverb, “One man gives freely, yet gains even more; another withholds unduly but ends up impoverished.” Generosity is good for you.

To look at Jesus is to see generosity incarnate. From the soaring prose of John 1 to the magnificent hymn of Philippians 2, the Second Testament affirms that to see Jesus is to in some way catch a glimpse of God. The nature of God is abundance and generosity, and that is on display in the ministry of Jesus. In the presence of Jesus, there is always enough. The gospels present a ministry of Jesus that has enough power to overcome illness, enough grace to overcome alienation, enough compassion to provide comfort, and enough love to overcome death itself. If we believe this to be true and we believe that Jesus is still present in the church, this should lower our anxiety about having enough resources to do the mission we have been called by God to do.

In the Gospel of John, there is a familiar story of Jesus at a wedding in Cana of Galilee. We recognize that all stories in this gospel have layers of meaning and that, primarily, the changing of water into wine is a miracle meant to reveal the Divine character of Jesus and to point toward his glorification in death and resurrection. However, one cannot dismiss the volume of the wine produced! It is more than enough for the situation at hand — it is an abundance beyond what is necessary.

All four evangelists record the miracle of the feeding of the five thousand. Here, in the face of need, Jesus provides more than what is required so that there are baskets full of left-overs. What is important here for the church to recognize, beyond the provision itself, is that Jesus, when confronted about the need for food, looks at the disciples and says “You give them something to eat.” While there are many aspects of this story that can be lifted up, we choose two: 1) Jesus expects the disciples [and thus, the church] to accomplish fulfilling the need at hand; 2) when the disciples place into the

74 The Paradox of Generosity: Giving We Receive, Grasping We Lose, Christian Smith & Hilary Davidson, Oxford Press, 2014.
75 Prov 11:24-25
76 When Jesus addresses the disciples in the gospels, it is understood that he is likewise addressing the church.
77 Matt 14:13-21; Mark 6:31-44; Luke 9:10-17; John 6: 5-15
hands of Jesus what resources they have (however insufficient they may appear), it becomes more than enough. Generosity and abundance. A Divine human partnership that changes the world.

There is also generosity that is offered in response to generosity received. While elements of the story are somewhat unclear relative to who she is or what her motivation might have been, all four gospels tell the story of a woman who anoints Jesus with a fragrant ointment. Details are lacking about number of things, but all four writers are certain that the value of the perfume is great – worth an entire year’s salary. The act appears to be out of gratitude. The gesture expresses extravagant generosity. It prompts a question to the reader – to what would you give a year’s salary and what could possibly motivate you do so? A serious reflection about the depth of our own gratitude for Jesus calls us to consider the nature of our own generosity. Grateful people are generous people. God’s people have a reason to be thankful!

Gratitude is a part of our stewardship response, centered in the belief that all we have come to possess is, at its core, a gift. When Paul is encouraging the Corinthians to participate in the offering for the Jerusalem saints, he makes it clear that the gift they are giving is not one of obligation. At the same time, he underscores the reality that knowing all they have received from God in Jesus Christ, how could they be anything but generous? Throughout scripture, there is an urging to rejoice and give thanks to God. Whether it is the humble return of a cleansed leper, the fresh obedience of a penitent sinner, or the saying of grace at the evening supper table, gratitude is the seedbed for generosity.

A favorite story for many a stewardship sermon is that of the widow’s mite. At face value, it is a tremendous story of generosity and faith, her giving two copper coins – all that she possessed – to the temple offering. Told in both the gospels of Mark and Luke, this story tells us that Jesus, who has been observing the gifts that people have been making to the temple treasury, sees her gift and calls attention to its true value. Her contribution was not out of what she could spare, but was all she had to secure her sustenance. Stated as such, it is indeed an extravagant offering which displays great trust in God to provide. The gifts of the wealthy, though considerably larger in amount, pale in comparison. Would, that however impractical it seems to us, we could give so freely!

However, there is a caveat in reading that text with regard to its placement within each gospel. The passage which immediately precedes the story in both Mark and Luke warns about the religious class – those who love the trappings of piety and privilege. “They devour widow’s houses” Jesus says. “They will receive the greater condemnation.” The church cannot prey upon the generous, nor can it ignore the needs of those in its midst by catering to the desires of the wealthy. While needing to

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78 Luke 17:15
79 Mark 12:41-44; Luke 21:1-4
80 ibid
encourage generosity among its members, it must also practice it on their behalf and in their best interest.

**Stewardship and Judgment:** Stewardship-related themes are also to be found in stories about judgment, as our choices to act or not to act faithfully have consequences.

In a story given to us only by Luke, we see the harsh punishment that awaits a rich man who has ignored the beggar at his gate.\(^\text{81}\) It is a narrative of stark contrasts, as the wealthy one is dressed in purple (a sign of significant wealth) and who dines sumptuously every day. The poor man (named Lazarus – which means “God helps”) sits at the gate begging for scraps off the table and is covered in sores which the dogs come and lick. It is unlikely that the rich man was unaware of Lazarus in his daily denial of the poor man’s plight.

The nature of their situation is highlighted further when you consider that in the ancient world, the poor had bread, the middle class had bread and sauces/vegetables, the rich had bread and sauces and meats, and that the very wealthy had such an excess of bread they could use it like a napkin to cleans their hands. Lazarus desires what is essentially just the napkin of rich man to stave off his hunger!

As Jesus tells the story, both men die, and in the afterlife, Lazarus is in the bosom of Abraham while the rich man is in Hades suffering torment. The great reversal, so prevalent in Luke, governs their fate in the afterlife. The rich man now seeks comfort from Lazarus, who is unable to provide it. In great concern for his five brothers left behind, the rich man appeals to Abraham to send Lazarus to warn them of the fate they, too, will suffer if they do not change and consider the poor. Abraham responds that they have Moses and the prophets, and if they have not listened to them, why would they be convinced if someone returned from the dead?

To reflect on this story is to wonder what their fate would have been (specifically the rich man) in the afterlife had there not been such an unmitigated disparity of their circumstances while in this life? If the rich man had extended generosity toward Lazarus, would his punishment have been so extreme? There is a change coming. For people who have *both* the “law and the prophets” and “one who has returned from the dead,” it would be hard to deny we have not be warned.

In a word about the final judgment in Matthew’s gospel, we hear a story with a similar refrain. Known to many as the parable of the sheep and goats (or the Judgement of the Nations), the scene is set as the final reckoning and adjudication between those who will see the Realm of God and those who will not. The distinction between the fates is clear, once again affirming the power of choice related to our employment of resources, our compassion, and our sense of justice. “Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a

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\(^\text{81}\) Luke 16:19-31
stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me."\(^{82}\)

Here, in what is the essentially the longest discourse in the Second Testament about the criteria that qualifies one for entrance into heaven, what matters most is seemingly not doctrine or right belief, but it is having assured the basic human needs for others.\(^{83}\)
The failure to do so warrants eternal separation from God. “You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me. Then they will answer, ‘Lord when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison and did not take care of you?’ Then he will answer them, ‘Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.’”

The text needs little commentary. Part of our stewardship is the care for one another. In seeing to the needs of the least of these, we bear evidence of and participate in the coming Realm that is both present and yet to be fulfilled.

When it comes to judgment, we must also address the honesty and integrity of our approach to giving and being in community. Immediately following the magnanimous gift of Barnabas in Acts 4 comes the story in Chapter 5 of Ananias and Sapphira. They also make a gift from the sale of land; however, they conspire together to withhold a portion of the proceeds for themselves. When this is revealed by Peter, he tells Ananias that he [Ananias] was not compelled to sell the land or to give the entire proceeds from the sale to the community. Instead he [Ananias] has lied, claiming the gift to be more generous than it was, and by so doing has not lied only to the church but to God. Upon hearing this truth - Ananias falls down and dies! Further, when Sapphira shows up hours later and she is questioned, she too lies (not yet having learned of her husband’s fate) and she also falls down and dies!

Hard as it might be to accept that God would strike down these two for lying about their gift, there is a deeper message here for the church to consider. The fact that they lied about the proceeds reveals that their entire heart was not dedicated to God. While saying otherwise, their actions demonstrate that they were not fully invested in the work of the Holy Spirit within the community. They simply were not “all in.” Faithful stewardship is about being “all in” on what God is doing in the world and being an agent of the Realm so that the world as we know it is transformed into the world as God desires it to be.

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\(^{82}\) Matt 25:34-37

\(^{83}\) While there is some indication in the Greek that would suggest that this applies specifically to the community of the church, there is no stated restriction that would keep such a practice from being extended to the entire community. The tradition in Deuteronomy, as an example, includes all in who are in the land related to issues of justice, care for the poor, and Sabbath observance.
Stewardship may be considered a life-and-death issue when we examine what is at stake regarding the impact of our whole-life discipline of practicing it, and the difference such a commitment makes to the world in which we live. When teaching discipleship – what it means to follow Jesus - we must be honest about what such a decision demands. “No one who has put their hand to the plow and looks back is fit for the Kingdom of God.”

In the Book of Revelation there is a similar warning issued to the church at Laodicea: “I know your works; you are neither cold or hot. So because you are lukewarm I am about to spit you out of my mouth.” To be a true disciple is to be truly committed.

Stewardship and the Tithe: It may surprise the average person to know that the tithe (when compared to money in general) is seldom addressed in the Bible, aside from the instructions for its collection by the priests in Numbers and Leviticus. The first mention of the tithe is in Genesis 14 when, following a successful battle, Abram is blessed by King Melchizedek and Abram offers him 1/10 of everything.

The most detailed discussions of the tithe are found in Deuteronomy, and it may not sound like what you thought you remembered! “Set apart a tithe of all the yield of your seed that is brought in yearly form the field. In the presence of the Lord your God, in the place that he will choose as the dwelling for his name, you shall eat the tithe of your grain, your wine, and your oil, as well as the firstlings of your herd and flock, so that you may learn to fear the Lord your God always.” This is a potluck supper celebration! The tithe is brought in and the people rejoice that earth has produced once again for their benefit.

Whether you have a little or a lot, you bring in 10% of what you do have and the entire community benefits. This serves as a reminder as to the source of the blessing. “So that you may learn to fear the Lord your God always” takes us back to the assertion in Genesis 1 that we are the created, not the Creator. This offering proclaims that God is the source of the abundance that sustains us. It has not come simply from our own endeavors, however good our farming and animal husbandry skills might be – it begins with God. We can plant the seed, but only God can make it grow!

The text goes on to speak of what to do if the journey is too far to take your produce. You can turn it into cash and when you arrive at the Temple, purchase whatever party supplies you want (including wine and strong drink!). The tithe is about gratitude and honoring God for what we have. And it is to be shared – shared within the community and with the priests (who do not have an allotment of land) and [every third year] with the sojourner [resident alien], the orphans and the widows. They [those in need] are to eat their fill – because there is plenty enough for all.

84 Luke 9:62
85 Revelation 3:15-16 Here “cold or hot” is not so much a matter of enthusiasm as it is a level of commitment.
86 Gen 14:17-20
87 Deut 14:22-24
In Deuteronomy 26, the tithe is detailed again, and this time the focus is on the liturgy related to the making of the offering. At the center of the liturgy is both God and the Land. When the gift is placed on the altar, the following statement is to be made: “A wandering Aramean was my ancestor; he went down into Egypt and lived there as an alien, few in number, and there he became a great nation, mighty and populous. When the Egyptians treated us harshly and afflicted us, by imposing hard labor on us, we cried to the Lord, the God of our ancestors; the Lord heard our voice and saw our affliction, our toil, and our oppression. The Lord brought us out of Egypt with a mighty hand and an outstretched arm, with terrifying display of power, and with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey. So now I bring the first of the fruit of the ground that you, O Lord, have given me.”

This liturgy is the rehearsal of Israel’s salvation story. It acknowledges, at an even deeper level than the previous text, that God is the source of every blessing. It is not just what the land produces, but the fact that they are in the promised land itself. Their freedom to live in the land has happened by the providential action of God. It is a prayer of great thanksgiving, not unlike the moment of the Eucharist for the church, where the main actor is God and those Divine actions on our behalf are remembered with awe and gratitude. To apply this to the church, it would be like repeating our confession of faith when we make an offering. “I believe…” and so I respond. To make an offering is to worship God, and the ground of that worship is thanksgiving.

Here again, the inclusive nature of the gift and its recipients is repeated. “Then you, together with the Levites and the aliens who reside among you shall celebrate with all the bounty that the Lord your God has given to you and your house.” There is enough for everyone to share because of God’s abundance. Hospitality is extended beyond the normal boundaries of tribe and race because there is sufficient supply. This is not simply a nice thing to do, but a command of God.

When the question is raised about the tithe and its value for the church, these understandings should not be overlooked. The tithe establishes a community norm that is viewed as obtainable by all. Church members often wonder what is an acceptable gift? “How much should I give as an offering?” The tithe sets a benchmark; it is a starting place. The tithe, when understood as worship, creates a moment to remember the source of blessings, our own salvation history, and an opportunity to respond to the grace we have received.

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88 Deut 26:1-15
89 Deut 26:5-10
90 Deut 26:11
91 We say a starting place because it is clear, that at least within ancient Israel, multiple offerings were made beyond the tithe. This would make the tithe “the floor” rather than the ceiling! At the same time, 10% may seem to great a sum for people not in the regular practice of giving. In such a case, the tithe becomes a “first goal” toward which one might grow, perhaps a percent or two at a time.
In some circles there is debate about whether a tithe should be made “on the net” or “on
the gross.” For Israel, there was only “the gross.” However, if God’s people would do
either with faithfulness, there would be plenty of resources so as to make such a
question moot! When the tithe is discussed, others want to maintain that we pay taxes
that support many programs for the poor and thus “our share” should be adjusted
accordingly. It is good to recall that beyond the tithe, which was done annually on the
total produce of the land, that each male was to come with an offering [different from the
tithe] three times a year. No one was to come empty-handed! This offering was made
at the festival of unleavened bread, the festival of weeks, and the festival of booths.
The size of the gift was determined as each was able to give based on how they had
been blessed. On top of this expectation was the practice of alms-giving. These
were gifts that did not count in either the tithe or the offerings, which suddenly makes
10% instead of seeming like too much, look like a bargain! Generosity was/is expected
of God’s people.

Is the tithe (which is viewed by some as “under the Law”) required by the church (which
views itself as living “under grace”)? Nowhere does the Second Testament suggest that
we are to do anything less in our giving than what was required prior to the arrival of
Jesus. Paul advises in giving to the Jerusalem offering, each one should give according
to how they have been blessed (reminiscent of the three annual offerings mentioned
above), but nowhere do we read that this replaced the tithe. To consider the tithe “law"
is to not fully appreciate its intention (provision for the entire community) or recorded
practice (celebration and gratitude). We do not serve our cause well if we equate
expectations with burdens, demands, or obligations. That in many congregations we
have established low expectations regarding giving, worship attendance, education, or
other forms of participation and investment may well be related to an experience of
decline in those same communities of faith. While the tithe cannot be fully argued as
being required of the church via Second Testament citation, the benefits of teaching the
tithe seem to outweigh any potential liabilities.

Stewardship and the “Prosperity Gospel”: The tithe is also mentioned in the book of
Malachi. Here the prophet, on behalf of God asks the question: “Would a man rob
God”95 The prophet answers that indeed the people are robbing God by their failure to
give the “whole tithe.” The indictment is followed with this promise: “Bring the full tithe
into the storehouse so that there may be food in my house, and thus put me to the test,
says the lord of hosts: see if I will not open the windows of heaven for you and pour
down for you an overflowing blessing.”96

92 Deut 16:16-17
93 Alms giving is referred to in the deuterocanonical books of Tobit and Sirach, as well as being mentioned in
94 For further reflection on the potential resources created by teaching and practicing the tithe, see Passing the
95 Mal 3:8 (KJV)
96 Mal 3:9-10
We understand this to be a specific statement to address a particular situation. During a time of famine, the people (out of fear) withheld their full tithe offering, creating a self-imposed shortage in the very system that was designed to assure their sustenance. The problem (the presence of locusts) was not that God did not love them or care about them, but that they had failed to trust God, choosing instead to cling tightly to what they individually possessed. Rather than establishing a quid pro quo [give and you will get], the statement “test me” is a call to action to give the full tithe – the result of doing so will be that there will be enough for all of the people. Indeed, there will be an abundance so that no one is without. The “test” is to trust the system God established of the tithe, which, when faithfully practiced, assures provision for all.

However, this passage has been used by some to suggest that the “test” is to give in such a way so as to entice God into giving more to the giver as a reward for giving. By giving, the individual is assuring wealth and prosperity for themselves. We see this as a difficult rendering of the Malachi passage and challenge the church to explore whether such an understanding is appropriate. Given both the communal nature that pervades the biblical texts regarding blessing and salvation as well as the understanding that it is God’s nature to give without provocation or human endeavor, we find this approach fraught with difficulty.

There has been a growing movement since the middle of the 20th century, primarily within certain Evangelical and Pentecostal streams of Protestantism, which seeks to use this text as foundation for understanding giving as a way of getting more.97 Best identified as “the gospel of wealth” or “the prosperity gospel,”98 a key component of this theological position is that it is God’s will to be physically well and financially well-off. Further, proponents believe that such wellness and increase of wealth can be secured by strong faith (right belief), positive thinking/speech, and giving to religious causes.

Poverty and illness are understood within this school of thought to be the result of sin and/or spiritual forces. Because of the cross, the belief is that there is no reason to be sick or poor. The Bible is viewed almost as a contract that implies if a person does certain things certain ways (such as to tithe), God has to bless that person with health and prosperity. While an over-simplification, the point becomes clear – within the prosperity gospel there is a quid pro quo: do this, then God will do that. Give and God will bless you with greater wealth. Giving in this belief system is not based on gratitude or response, but is motivated by a desire to increase personal [not communal] power or position.

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98 It can also be named the “health and wealth gospel” or “gospel of success”. Earliest proponents can be traced back into the late 19th century, but the more prominent purveyors of this ideology arose during the 1950s within the Pentecostal healing traditions. Oral Roberts, Rev. Ike, A.A. Allen, and Jim Bakker were key figures in the later half of the 20th century. Early in the 21st century, Joel Osteen, Bruce Wilkinson, Benny Hinn, Kenneth Copeland, Bishop Eddie Long, Joyce Meyer, and Creflo Dollar are among many names that have risen to prominent association with this theology. Leaders of this movement have even been the subject of a congressional investigation regarding a possible conflict between their lavish lifestyles and the organization’s tax exempt status.
We would not dispute that to give is to be blessed! The very fact that one has something from which to give is a sign of God’s provision. Further we can affirm that it is the nature of God’s economy that in giving, we do intrinsically receive more than what we have offered. However, to suggest that God’s actions to bless are to be mandated based on our activities denies the very sovereignty of the Divine. We cannot accept a position that teaches a collection of “magic words” or finding the “exact formula” of dollars to be given to charity that will cause God to bless any individual at the expense or in place of another. Additionally, we take exception to the restriction of God’s blessing to be seen only in the physical act of healing or via the increase in material goods. The church should be suspicious of a belief system that seems to sanction the acquisitiveness of the culture and which places achieving material success ahead of service to others.

It creates tremendous theological issues as to what exactly is the nature of a god who would personally see to it that one can live in a mansion and drive a Rolls Royce while the neighbor goes without shelter or food. We don’t deny the reality that this happens, just the belief that God sanctions it to be so. It is inconsistent with the gospel and antithetical to the way the early church lived out its faith by seeing that no one among them had any need.

We affirm that our giving is a response to having already received. In much the same way that the author of 1 John states that “We love, because God first loved us,”99 we give because God first gave to us. We understand our giving is not an attempt to manipulate God to act in our favor, but rather an acknowledgement that God has already acted in our favor [for the whole of creation], and we are grateful. Further, as disciples who hope to see the Realm of God break deeper into our world, we see our giving as an agent of change and transformation – a sign of the spirit of God at work within us.

That God desires wholeness for all of creation is a given. That the death and resurrection of Jesus is the ultimate testimony to God overcoming the power of death and conquering evil is unquestioned.100 However, the Realm of God, while revealed, is not yet fully manifest among us. Powers contrary to the work and will of God still hold influence in individuals and within structures that abuse and misuse material and human resources. Systemic racism, for example, continues to oppress an entire class of people based on the color of their skin, denying opportunity and locking generations into crushing poverty and oppression. It is not for their own lack of faith that people of color suffer in this system. It is not because they fail to practice generosity that resources do not flow into their lives and neighborhoods. This is where the “gospel of wealth” ultimately fails and where a different understanding of what it means to be a steward is needed for not only the sake of the church, but the world. Stewardship is related to justice, as its faithful practice moves resources to promote and enable systemic changes toward that which affirms and secures human dignity.

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99 1 John 4:19
100 Col 1:20
**Stewardship as Transformation:** We affirm that it is God’s good intention to bless the earth and all that is within it. God’s desire is for all of creation to flourish and the human creatures have been entrusted with the responsibility to make it and keep it so. When we have failed at this task, God has held us accountable through the admonitions of the prophets – and those same prophetic voices have simultaneously continued to hold out a vision of how the world is supposed to be. The reward for living in the world on God’s terms is the very blessing we desire and God seeks to bring us abundance. The consequences of choosing our own terms results in the brokenness and scarcity we fear most.

Our world is broken – but we also believe that it does not need to stay that way. We believe that in the power of Jesus Christ, the in-breaking of the Realm of God has begun and cannot be turned away by any power or principality. The question is, will we choose to be participants in its coming to fullness? That God is at work on behalf of the poor, the disenfranchised, and the marginalized is without exception. Luke proclaims, while Jesus is still in the womb, that through his ministry, “His [God’s] mercy is for those who fear him from generation to generation. He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts. He has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty.”

God’s intention is going to be fulfilled. When John’s disciples come to Jesus with their inquiry on behalf of their imprisoned teacher, Jesus answers their question as to whether or not he [Jesus] is the one or should they look for another with a simple statement: “Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have good news preached to them.” The transformation is not just a promise for some distant time – in the ministry of Jesus it is becoming reality now.

In each of the synoptic gospels, Jesus commissions the disciples to do these same things. John’s gospel tells us that Jesus promised his followers would “do even greater things.” The work of the disciples, and thus the work of the church in any age, is the work of Jesus. By our actions, the Realm is further revealed and comes closer. The Books of Acts demonstrates the ideal vision of the church operating under the full influence of the Holy Spirit. A group that could best be described as fearing for their lives suddenly becomes emboldened by the Spirit on Pentecost, and they find their voices to proclaim the gospel (an act of stewardship). Those who hear and respond to

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101 Luke 1:50-53
102 Luke 7:22-23
104 John 14:12 We should note that this does not necessarily mean they would be more powerful than Jesus, but rather by the sheer multitude of “realm agents” turned loose by the multiplication of disciples, more [greater] work would be accomplished.
the message, now powered by the Spirit, forge an egalitarian community in which the
worship of God, the adherence to the apostles teaching, the breaking of bread, and
prayer are the hallmarks of their new life together.

The community demonstrates the presence of Jesus, both by the signs and wonders
done by the apostles and by their “holding all things in common.” Most importantly, they
share from their resources: …they would sell their possessions and goods and
distribute the proceeds to all, as any had need. Day by day, as they spent much time
together in the temple, they broke bread at home and ate their food with glad and
generous hearts, praising God and having the goodwill of all the people. And day by
day the Lord added to their number those who were being saved.105

This is a word of encouragement to the church as it pertains to stewardship. When the
church proclaims the gospel and engages in sharing of its resources for the benefit of
all, the church grows! In a time when the church is seeking to find its place in a shifting
culture, reclaiming stewardship may be the best way to find our footing going forward.
We can point people beyond the mere acquisitiveness of self-indulgence endorsed by
our society to instead use their resources to transform not only their own lives, but the
world in which they live.

After Thoughts:
Sources vary in their count, but most agree that the bible talks about money and related
financial terms/issues about 2,300 times! Many Second Testament scholars suggest
that Jesus talks about money (and uses related financial terms/issues/examples) over
60% of the time. To say that this topic is important within the Canon is no doubt an
understatement. To believe that we can cover this topic thoroughly in this document is
wishful thinking. We have attempted however, to give broad coverage, spanning both
Testaments, from which we can draw some solid conclusions and offer direction for the
church.

Because of the sheer volume of texts that relate to this topic, it may seem odd that the
church in the last 50 or more years has attempted to keep the conversation about
money and faith in separate, seemingly unrelated domains. Beyond that, in yet another
arena of taboo, the church has also intentionally segregated the necessary political
ramifications of these teachings and their raw, unsettling power as they interface with
empire and impact community.

Our faith tradition has long practiced a “confession of faith” in Jesus Christ that is an
intimate expression of our aspiration to be in a reconciled relationship with God, and
God’s provision in Jesus Christ to affect such a desire. We in no way dispute,
disparage, or disregard the nature of a personal relationship with Jesus! However, a
faith that is solely privatized is contrary to the actual biblical portrayal of faith as
practiced within community in both the First and Second Testament, and seems to be

105 Acts 2:45-47
the antitheses of the early church as described in the Book of Acts. Private faith must
still have public expression and significance beyond the individual.

The Christian faith of the contemporary Western world has, in some places, been
distilled to a very individual and personal experience, disconnected from communal
accountability, rendered devoid of any social welfare responsibility (which we might
refer to as the “common good”), and segregated from certain material aspects of life.
This is counter-intuitive to the practice of stewardship, which sees the individual as a
part of a larger network of relationships. For the Christian steward, the world is viewed
through the wide-angle lens of “the whole” and the tangible benefit of community.

The church should consider the value of reemphasizing the communal nature of the
faith that we share. We recall that in both Testaments, salvation and blessing generally
come not to individuals, but to communities. The prayer of Jesus repeated every
Sunday in most of our congregations makes this distinction. “Our Father…Give us this
day our daily bread…Forgive us our sins as we forgive those who sin against us…Lead
us not into temptation, but deliver us from evil.” The hope for the Realm to come and
the petitions for sustenance, faithfulness, and protection belong to the collective whole,
not just the individual. Whether it is the promise made to Abram that “…in you all the
families of the earth will be blessed”\textsuperscript{106} or the cosmic Christological claim in Colossians
“…and through him [Jesus] God was pleased to reconcile to himself all things, whether
on earth or in heaven, by making peace through the blood of his cross,”\textsuperscript{107} the workings
of God benefit individuals by their association with/in/through communities.

There may be substantial benefit for both the local congregation and the Christian
Church (Disciples of Christ) to think more clearly about ways to articulate and claim the
necessity of being “members of one another” for authentic discipleship and true
spirituality. As we see worship participation shrinking in the beginning of the century
and the definition of “regular” church attendance dropping from nearly four Sundays a
month to less than two Sundays a month, we are clearly at risk of being less connected
within congregations and across our covenantal relationships. Are there ways we can
encourage more interaction between members across our communities of faith?

\textbf{Stated Assumptions:}
Stewardship is a spiritual discipline, not a religious-sanctioned shorthand term for
fundraising. It is as essential to the process of faith development as study, worship,
prayer, and service to others. The biblical understanding of stewardship is that it
touches every aspect of our lives and is grounded in the abundant love and provision of
God.

Stewardship is about choices, many but not all of which have financial implications and
a connection to our possessions. It is also about living in gratitude, understanding that
all we have come to possess, share, and know is ultimately a gift from beyond our own

\textsuperscript{106} Gen 12:3
\textsuperscript{107} Col 1:20
individual capacity or agency. Stewardship embraces the concept that life itself is a gift
and measure of grace.

Understanding oneself as a steward is fundamental to Christian discipleship,
indispensable to the creation of healthy communities, and necessary for fulfilling the
practical command to love both self and neighbor. Expressions of stewardship may be
found in the intentional care for creation, the observance of Sabbath, the loving
attention to our minds and bodies, the sharing of the gospel, and the appropriate
management of our material resources. This list is not meant to be exhaustive, but
rather instructive and an entry point into deeper dialogue.

A church body that can only embrace a narrow view of stewardship as it relates to
funding budgets, maintaining church property, and the operation/survival of the
organization/institution will be self-focused, less able to freely share, and thus hindered
in its efforts to fully love the neighbor, welcome the stranger, advocate for (and share
with) the poor, and not as likely to break away from cultural norms that may diminish
others. Such a community is driven by the anxiety of scarcity, which often leads to
hoarding and withdrawal from the neighbor and the stranger for fear of not having
“enough” for itself. Its prophetic witness is moderated by the risk of alienating its
members [contributors], who may find varying levels of comfort in the current culture
and have investment (knowingly or unknowingly) in maintaining the status quo.

In contrast, a church body that is committed to the holistic practice of stewardship will,
as a fruit of that devotion, not only be a careful manager of its resources, but also will be
a witness to justice, a builder of community with the neighbor, a gracious place of
welcome, an advocate for the poor and disenfranchised, and by nature, will find itself
opposed to culturally-imposed definitions that delineate any human being as something
less than a child of God. Such a corporate body acts with confidence in speaking truth
into the culture because it believes in the abundance and provision of God without the
fear of scarcity. It boldly lives out its mission and ministry.

It should not surprise us to learn that many recent studies confirm that within the marks
of growing, healthy, and thriving religious communities the focus of ministry is directed
“outward,” toward the neighborhood and larger circle surrounding the congregation’s
context. Likewise, one consistent characteristic of struggling communities of faith is
that their focus is almost entirely “inward” and self-serving (not necessarily with malice
or intent) within the literal walls of the specific congregation or organization with an eye
toward survival. We ignore this correlation at our own peril.

It follows that churches and communities of faith who understand and live into a holistic
sense of stewardship, including the practice of confident generosity, are likely to have
resources for the mission that God has called them to perform. They will also have the
capacity to share resources (human and financial) with their covenantal partners across

all expressions of the church to jointly enact the larger vision that God has given all of us: *To be a movement for wholeness in a fragmented world.*

**For Consideration:**

1. We should not be afraid to have high expectations about what it means to be a follower of Jesus Christ. The church must take seriously the study of holistic stewardship and teaching stewardship as an act of discipleship to its leaders, its members, and its affiliated partners.

2. Pastors, elders, and elected officers should commit to growth in the personal practice of generosity, to lead by example and with integrity.

3. The church, in all its expressions, should engage in an audit of its practices as they relate to environmental concerns. Consumption of energy, water, the use of renewable resources, the practice of “reduce, reuse, and recycle,” and efforts to tread more lightly upon the earth should be evaluated, and conservation measures put into place. Congregations modeling such practices can then more effectively teach their members to do the same.

4. The church should be encouraged to reflect about the acquisitive nature of our culture and the consequences of continuing to consume resources in ways that are not sustainable, and, in some cases, harmful to the environment and our brothers and sisters. How might we change our own expectations and behaviors around what is “enough”? What is our prophetic responsibility to give voice to this issue in this time and place?

5. Congregations should commit to a practice of generosity, and consider establishing a *minimum* goal of 10% of operational receipts to be invested beyond the immediate needs of the congregation. If we are going to teach the tithe, we must also practice it.

6. Understanding that clarity of mission is essential to enlisting successful resource support, congregations and related organizations are encouraged to establish or reevaluate current plans for ministry to be certain they are still applicable to the congregation’s capacity and context. People give their time and money to organizations that they believe are making a difference and are responsible with their finances.

7. As a matter of achieving financial wellness (and creating an environment of trust), congregations and related ministries of the church should invest in understanding industry-agreed-upon standards for the handling of money and financial resources. Known as “best practices,” issues of transparency, internal controls, audits, the creation of budgets, and the published reporting of all assets, liabilities, and fiscal policy should be followed and periodically reviewed (regardless of the size of the congregation or its annual receipts/expenses!).

8. Because money often creates anxiety that impacts individuals and family systems, congregations should consider providing personal finance classes that teach the effective management of money and increase the capacity to practice generosity.

9. The church should actively engage in teaching children, youth, and young adults about the power, proper use, beneficial aspects, detrimental risks, and effective management of money, as one portion of a deeper commitment to teaching
biblical stewardship as a critical part of the faith development curriculum. This is a mission for the entire church, as the proper use of our resources (natural, human, and economic) is essential to the long-term health and well-being of the earth and all parts of God’s creation that call it home.

10. Congregations might consider a year-round method to the stewardship conversation. Rather than seeing the annual campaign as a three-week sprint (and the only time the word stewardship is often mentioned), a more circumspect approach that keeps all aspects of stewardship in play over time may prove to be more effective.

11. Communities of faith should consider the importance of having discussions with members about the importance of having a will and the congregation should have clear policies in place that would make receiving a testamentary gift a true blessing rather than a point of contention! Teaching stewardship, including stewardship at the end of life, could make receiving such gifts the norm rather than a surprise or rare occurrence. Such gifts can expand the ministry and mission of the congregation or church-related institution well into the future. Until Jesus comes again, there will always be a need for the gospel and its related ministries of care and compassion.

12. Congregations and other church-related organizations who hold assets should consider their own legacy plans and have clear policies in place as to how their mission and ministry will continue, should it becomes necessary to cease its visible presence.

13. Prayerful reflection is needed on what it means to be a covenantal partner in the Christian Church (Disciples of Christ), with attention to the financial support of these common ministries we share that extend from our doorsteps to the ends of the earth. What is the nature of our relationship and how do we support each other so that our shared witness can reach its fullest expression?

14. Mission and ministry priorities should drive financial decisions. Budgets should serve the church, not the other way around. All organizational structures with fiduciary responsibilities across the church should be encouraged to adopt this as an operational policy and cultural practice.

Practical Applications of Stewardship in Our Time and Place in the 21st Century

A Broad Perspective of Stewardship in Context: Recent shifts in the socio-political spectrum draw attention to the need for holistic understandings of stewardship as the church seeks to negotiate its way in this changing landscape of the early 21st century. The rise of separatism in Western Europe, incursions by governments into the south China Sea, and the trend toward a political climate of nationalism in the United States all suggest global trends toward more isolating and greater privileged positions (economic power) being sought by nation states in competition (rather than cooperation) with each other. This ultimately undermines values witnessed to in both Testaments as signs of the presence of the Realm of God because: a) it is contrary to the radical welcome of hospitality (because nationalism raises the fear of the stranger from outside our boundaries), and; b) the sharing of economic gain by the whole community is abrogated due to a concentration of wealth to be controlled within a nation’s government and/or powerful elite.
Historical perspective suggests that as nations become more parochial and less cooperative across real and ideological boundaries regarding resources and the control of economic factors, the risk of conflict is heightened. These circumstances often marshal resources toward non-life-giving purposes and, in escalated conflict, lead to the loss of life and damage to the environment. Whether the conflict is “cold” or develops into a fully-waged war, such conditions usually impact the poor and the marginalized in disproportionate ways.¹⁰⁹ “Every gun that is made, every warship launched, every rocket fired, signifies in the final sense a theft from those who hunger and are not fed, those who are cold and are not clothed.”¹¹⁰

If biblical stewardship suggests (and we believe it does) an alternative reality relative to the establishment of the beloved community, as well as the proper use of possessions for the sharing of wealth generated by the earth’s resources so that none are in need, then the church is necessarily an interested party with a needed voice in this context.

A Specific Example of Engaging a Social-political Issue Based on Stewardship Concerns: Potential impact to both the environment and the further overt concentration of wealth within the United States exists, as evidenced by a subtle rule change to the Congressional Budget that was passed with little public notice on January 3, 2017. The rule relates to reporting the cost of transferring federal lands to local control. This seemingly innocuous piece of procedural legislation, while not doing so directly, makes it possible for future legislation that can place lands (currently held in the public trust as a legacy for all United States citizens) for sale to developers and to industry, creating privatized access and the potential for the land’s resources to be exploited for private gain.¹¹¹ The church that is concerned about stewardship both as care for the earth and as proper management of resources for the common good will be compelled to speak to this issue. It is one example how streams of stewardship issues converge - in this case, economic interests and care for the earth¹¹² - and how they have political implications.

These are two simple ways that suggest practical applications regarding the relevance of stewardship in this time and place. The number of examples that may be cited is legion. We offer these in the broad and narrow sense as a starting place for a future conversation within local, regional, and general expressions of the Christian Church (Disciples of Christ).

¹⁰⁹ At the most basic level, resource allocation to the military/industrial complex in times of international conflict directs resources away from meeting basic social needs of the poor including nutrition support, health care, and housing. But it is not only the poor. This redistribution of economic priorities also impacts those things that enrich life for the mainstream of the country including parks and recreation, the arts, general infrastructure, investment in non-military research, and education. When the conflict becomes a war, those civilians caught in the wake of battle as “collateral damage” are left homeless, without basic resources, and become refugees, often at the mercy of foreign governments to provide aid and comfort.
¹¹⁰ Attributed to Dwight D. Eisenhower, 34th president of the United States.
¹¹² This is further exacerbated in a political context that seeks environmental deregulation in mining, forestry, and other heavy industry because it is perceived to increase cost and limit production.
Final Comment: The Christian Church (Disciples of Christ) seems to be uniquely fitted for this time and place, especially as we seek to reach “the next generation.” Study after study suggests that those who make up the generations we refer to as Millennials and Gen X have been turned off by religions that they see as banal, bigoted, and boring. Our method of reading scripture implies you don’t have to have bad science to have good religion. Our assertion of the radical welcome of God at the Table speaks boldly to a generation that wishes to rise above bigotry and the marginalization of people based on what they believe are tired and irrelevant social classifications. Our structure, as one that is covenantal, fits with generations seeking authentic relationships over and against joining institutions. Our freedoms, as expressed in local autonomy give rise to worship, spiritual formation, and mission that fit contexts in the unique communities in which congregations are located. At our best, we can be relevant and adaptive.

The truth of the matter is that we should be growing in this century, and we assume one of the reasons we are not doing so is the failure to effectively invite others into our story. We are hiding our light under a bushel! Along with teaching the importance of faithful financial generosity to sustain the Church’s mission of reconciliation, in the 21st century we must rediscover our evangelistic zeal and fully embrace what it means to be a steward of the gospel. This seems particularly important in a time of deep cultural division, which is where the church finds itself now when this document is presented for consideration. We possess a great treasure of hope that calls people beyond anything that might separate us from the truth that we belong to God and thus to one another.

This vision of the prophet Isaiah (Chapter 55) is offered as a closing reflection:

Ho, everyone who thirsts,  
come to the waters;  
and you that have no money,  
come, buy and eat!  
Come, buy wine and milk  
without money and without price.

Why do you spend your money for that which is not bread,  
and your labor for that which does not satisfy?  
Listen carefully to me, and eat what is good,  
and delight yourselves in rich food.

Incline your ear, and come to me;  
listen, so that you may live.  
I will make with you an everlasting covenant,  
my steadfast, sure love for David.

See, I made him a witness to the peoples,  
a leader and commander for the peoples.
See, you shall call nations that you do not know,
and nations that do not know you shall run to you,
because of the Lord your God, the Holy One of Israel,
for he has glorified you.

Seek the Lord while he may be found,
call upon him while he is near;

let the wicked forsake their way,
and the unrighteous their thoughts;

let them return to the Lord, that he may have mercy on them,
and to our God, for he will abundantly pardon.

For my thoughts are not your thoughts,
nor are your ways my ways, says the Lord.

For as the heavens are higher than the earth,
so are my ways higher than your ways
and my thoughts than your thoughts.

For as the rain and the snow come down from heaven,
and do not return there until they have watered the earth,
making it bring forth and sprout,
giving seed to the sower and bread to the eater,
so shall my word be that goes out from my mouth;
it shall not return to me empty,
but it shall accomplish that which I purpose,
and succeed in the thing for which I sent it.

For you shall go out in joy,
and be led back in peace;
the mountains and the hills before you
shall burst into song,
and all the trees of the field shall clap their hands.

Instead of the thorn shall come up the cypress;
instead of the brier shall come up the myrtle;
and it shall be to the Lord for a memorial,
for an everlasting sign that shall not be cut off.\(^{113}\)

\(^{113}\) This, and all scripture citations in this document, are from the NRSV @1989 National Council of Churches of Christ.
The General Board recommends that the General Assembly ISSUE GA-1732 for study by the Church.

(Discussion time: 12 minutes)
GA-1733

(Operational, Policy and Organizational)

CHANGE IN REGIONAL BOUNDARIES:
SOUTHWEST AND KANSAS

WHEREAS, First Christian Church, Liberal, Kansas, is geographically closer to congregations of the Christian Church (Disciples of Christ) in the Kansas region; and

WHEREAS, The Design states:

22. Regions of the Christian Church (Disciples of Christ) perform within their established boundaries the function of the church related to their two-fold purpose of mission and nurture:

27. Identifiable geographic, cultural, sociological, and political factors provide boundaries, which the church may use to establish its own regional structures
   (1) by which the church carries out regionally its ministry of mission and nurture;
   (2) in which congregations and ministers find their primary relationships of mutual support and encouragement;
   3) which provide opportunities for regional fellowship, worship, and assembly for the consideration of matters of mutual concern;
   (4) which help to relate the three expressions of the church - congregational, regional, and general - to one another in the functioning of the whole church; and

WHEREAS, the official board and congregation of First Christian Church, Liberal, Kansas, voted to affiliate with the Kansas Region; and

WHEREAS, the regions of the Southwest and Kansas have voted in agreement with the congregation to release and accept the congregation; and

WHEREAS, The Design also states:

29. In the development of any new regional boundaries, existing regional organizations shall remain intact, subject to modification by mutual consent of the regions involved, in the light of the corporate judgment of the Christian Church (Disciples of Christ) as expressed through the General Assembly. The process of reshaping regional boundaries (even if
only one congregation is affected) includes the participation and approval of the parties involved, the Administrative Committee, the General Board, and the General Assembly; and

WHEREAS, this request was presented to and affirmed by the General Board at its meeting February 25-28, 2017;

THEREFORE, BE IT RESOLVED that the 2017 General Assembly of the Christian Church (Disciples of Christ) meeting in Indianapolis, IN, July 8-12, 2017, affirms that regional boundaries of the Southwest Region and the Kansas Region shift such that Liberal, Kansas, be included in the Kansas Region.

The General Board in consultation with First Christian Church, Liberal Kansas, the Southwest Region and the Kansas Region

The General Board recommends that the General Assembly ADOPT GA-1733. (Discussion time: 12 minutes)
GA-1734

(Operational, Policy and Organizational)

ELECTION OF THE GENERAL MINISTER AND PRESIDENT

WHEREAS, the Administrative Committee of the General Board has complied with the procedures and requirements set forth in The Design for the Christian Church (Disciples of Christ) and the Standing Rules of the General Board, in the nomination of Teresa Hord Owens for election as General Minister and President of the Christian Church (Disciples of Christ) in the United States and Canada; and

WHEREAS, in accordance with those procedures, the General Board has voted “to forward the name;”

THEREFORE, BE IT RESOLVED that the General Assembly of the Christian Church (Disciples of Christ) in the United States and Canada, meeting in Indianapolis, Indiana, July 8-12, 2017, elects Teresa Hord Owens as General Minister and President for a term of six years beginning July 13, 2017.

General Board of the Christian Church (Disciples of Christ)

The General Board recommends that the General Assembly ADOPT GA-1734 (Discussion time: 12 minutes)
GA-1735

(Operational, Policy and Organizational)

GENERAL NOMINATING COMMITTEE REPORT FOR OFFICERS OF THE GENERAL ASSEMBLY

First Vice Moderator

Rev. Beau Underwood has served as the Senior Minister of First Christian Church (Disciples of Christ) in Jefferson City, MO since February of 2015. Prior to moving to Missouri's state capitol, he was the Senior Director of Advocacy and Communications at Sojourners in Washington, DC and an Assistant Minister at National City Christian Church (Disciples of Christ). A lifelong Disciple, he is a 2003 graduate of Eureka College and a 2010 graduate of both the Divinity School and the Harris School of Public Policy at the University of Chicago, where he was also a Disciples Divinity House Scholar. He is currently taking doctoral classes at the University of Missouri's Truman School of Public Policy. In addition to his ministry as a local church pastor, Rev. Underwood serves on the Board of Directors for Higher Educational and Leadership Ministries (HELM) and the Mid-America Region. He is also a member of the Alumni Council for the Disciples Divinity House of the University of Chicago. His partner in life and in serving God's people is his wife, Casey, who leads an educational outreach unit at the University of Missouri.

Second Vice Moderator

Rev. Timothy Lee is an ordained minister and a historian of Christianity. He currently serves as Associate Professor of the History of Christianity and Director of Asian (Korean) Church Studies at Brite Divinity School (Texas Christian University). His research focuses on the history of Christianity in Asia and Asian America, especially Korea, and Asians and Asian-North Americans in the Stone Campbell Movement. He attended the University of Illinois (Urbana), where he earned a B.A. in history; and the University of Chicago Divinity School, where he earned an A.M. in Religious Studies, a Certificate in Ministerial Studies, and a PhD in the History of Christianity. He is a recipient of the Edward Scribner Ames Scholarship of the Disciples Divinity House in Chicago and the David T. Kagiwada Scholarship of North American Pacific/Asian Disciples (NAPAD). His ordination occurred in 1996, at Chicago Christian Church (DOC), under the mentorship of the late Rev. Soongook Choi. In 2010, he served as moderator of NAPAD’s inaugural board of directors. He has also been a member of the following boards or organizations: the General Reconciliation Committee, the Disciples of Christ Historical Society, the Higher Education and Leadership Ministries, the Mission Alignment Coordinating Council, the Council on Christian Unity, and the Association of Disciples for Theological Discussion. He and his wife Yeahwa are members of University Christian Church (DOC) in Fort Worth, Texas.
Moderator-Elect

The Reverend Belva Brown Jordan serves as the Associate Dean for Curriculum and Assessment, associate professor of the practice of ministry at Claremont School of Theology; and Dean of Disciples Seminary Foundation (Claremont). Rev. Jordan’s ministry and service with the church, and in higher education, spans thirty-plus years. She began her ministerial career as a denominational executive for the Christian Church (Disciples of Christ) with the Division of Homeland Ministry (Indianapolis, IN) as the director of racial/ethnic ministry. Before making the transition to theological education, she also served as the denomination’s director of youth ministry focusing on leader development with youth. Jordan’s first full-time faculty appointment was with Lancaster Theological Seminary (Lancaster, PA). Field Education and the practice of ministry were her primary areas of responsibility. After eight years at Lancaster, having earned tenure and served as dean of the faculty for one year, she moved on to Harvard University Divinity School (Cambridge, MA). For seven years Rev. Jordan served as the assistant dean for student life at Harvard Divinity, always seeking to build a bridge of support for students beyond the classroom. When the opportunity presented itself to serve in a Disciples of Christ affiliated seminary, Rev. Jordan became the associate dean for admissions and student services at Phillips Theological Seminary (Tulsa, OK). During the summer of 2013, Jordan made the move to Claremont, CA to join the academic administrative team at Claremont School of Theology.

Reverend Jordan’s vocation as “church person” extends beyond her professional experience. Over the years she has served on a number of Disciples of Christ boards and committees, in various leadership roles. (dates are approximate)
Disciples Peace Fellowship (late 80s), National Convocation Board (mid-90s), General Board, National Benevolent Association (2005-2014), General Commission on Ministry (2014-present), Bethany Fellows (Board and Leadership Team)
Bethany West Fellows (2013-present)

For membership on the General Board
2018 - 2021
(Nominated from the General Nominating Committee)

General Board Class of 2021:

- Kristen Alstott (W, L, F, 23-29, UMW)
- Shanell Bowden (B, L, F, 23-29, IL/WI)
- Matthew Hudman (W, C, M, 30-39, SW)
- Kaeli Sweigard (W, L, F, 23-29, CAN)
- Candis Wilson (B, L, F, 30-39, OH)
- Eula Pagdilao (A, L, F, 23-29, PSW)
- Katie Hays (W, C, F, 40-49, SW)

6 females, 1 male; 5 lay leaders, 2 clergy;
2 African Americans, 1 Asian American, and 4 Caucasian
Ages: 23-29 (4), 30-39 (2), 40-49 (1)
Continuing GNC General Board Class of 2019:
Jackie Bunch (B, L, F 60+ OH)
Jeanetta Cotman (B, C, F, 60+, MI)
Alison Ruari (API, C, F, 30-39 IN)
Sarah Himaya (API, L, F, 18-22 CAN)
Angela Kaufman (W, C, F 40-49 SW)
Serbando Peralez (H, C, M 50-59 SW)
Bernice Rivera-Martinez (H, L, F 50-59 OR)

6 females, 1 male; 3 lay leaders, 4 clergy;
2 African Americans, 2 Asian Pacific Islanders, 2 Hispanics, and 1 Caucasian
Ages: 23U (1), 30-39 (1), 40-49 (1), 50-59 (2), 60+ (2)

NEW MEMBERS FOR THE GENERAL NOMINATING COMMITTEE
Nominated from the Administrative Committee of the General Board
For election through the 2021 General Assembly
Arnold Hayes (B, L, M, 60+, TN)
Jong Kook Hong (A, C, M, 60+, NW)
Dean Phelps (W, C, M, 50-59, CRM)
Bere Gil Soto (H, L, F, 30-39, IN)
Diane Watkins (W, L, F, 50-59, KS)

2 females, 3 males; 3 lay leader, 2 clergy;
1 African American, 2 Caucasians, and 1 Asian American, 1 Hispanic

Continuing members of the General Nominating Committee through the 2019 General Assembly include:
Andrea Brownlee W, C, F, 30-39, UMW
Vera Burton B, L, F, 60+, OH
Danny Gulden W, C, M, 40-49, GA
Cheryl Jackson B, L, F, 40-49, IL/WI
Vacancy

Of the five-person class of 2019:
3 females, 1 male; 2 lay leader, 2 clergy;
2 African American, 2 Caucasians, and 1 Vacancy
Ages: 30-39 (1), 40-49 (2), 60+ (1)

In keeping with The Design of the Christian Church (Disciples of Christ), the members of the Corporation of the Division of Disciples Home Missions and the Corporation of the
Division of Overseas Ministries were elected by the General Board at its February 2017 meeting. They are reported here to comply with the Bylaws of the two ministries:

**Disciples Home Missions**
The General Board elected the following persons:

- Xochitl Alvizo (L, F, H, 30-39, NoE)
- Beverly Bell (L, F, B, 60-69, TN)
- Candyce Black-Wells (L, F, B, 30-39, NoE)
- Tim Campbell (L, M, W, 20-29, CAN)
- Rhonda Cole-Green (L, F, B, 40-49, SC)
- Tom Cooley (L, M, W, 40-49, SW)
- Chimiste Doriscar (C, M, B, 50-59, IN)
- Jennifer Larson (L, F, W, 40-49, VA)
- Sandy Messick (C, F, B, 50-59, NW)
- Derrick Perkins (C, M, B, 30-39, MID-AM)
- Katherine Raley (C, F, W, 25-29, CRM)
- Juan Rodriguez (C, M, H, 60-69, FL)
- Reuben Sancken-Marx (C, M, W, 23-29, IN)
- Jeremy Skaggs (C, M, W, 40-49, SW)
- Charles Chuck Tooley (L, M, W, 60-69, MT)

**DIVISION OF OVERSEAS MINISTRIES**
The General Board elected the following persons:

- Stephanie Buckhannon Crowder (C, F, B, 40-49, IL-WI)
- Ismael Sanchez (C, M, H, 50-59, NoE)
- Diana Brown (L, F, C, 60-69, OK)
- Phyllis Ann Hallman (L, F, C, 70+, AZ)
- Zenobia Mayo (L, F, B, 60-69, OK)
- Marilyn Whittaker (L, F, B, 60-69, VA)
- Dale Braxton Sr (C, M, B, 50-59, AL-NW FL)
- Heechang Kang (C, M, A, 30-39, IL-WI)
- Cyndy Twedell (C, F, C, 50-59, SW)
- Ryan Cullumber (L, M, C, 40-49, PSW)
- Nancy Lear (L, F, C, 60-69, GKC)
- Selina Reyes-Martinez (C, F, H, 40-49, FL)
- Richard Spleth (C, M, C, 60-69, IN)
- Deborah Swift-Dewitt (L, F, B, 60-69, TN)

The General Board recommends that the General Assembly ADOPT GA-1735. (Discussion time: 12 minutes)
REPORT OF THE GENERAL ASSEMBLY FUTURING TASK FORCE

Background

At the direction of the General Assembly, the Administrative Committee created a Task Force to make a recommendation regarding the future of General Assemblies. Due to declining attendance, declining revenue for the event and thus an operating loss, it was not deemed fiscally responsible to authorize the Office of General Minister and President to begin executing contracts for the 2019 General Assembly with the city of Des Moines, until a review of our current assembly model has been completed and alternatives explored.

Active Committee Members: Glen Miles, Chair, Julia Brown Karimu, Gary Kidwell, Patricia Payuyo, Bernice Rivera Martinez, Stacy Shelton, Bill Spangler-Dunning and Sharon Coleman, Staff.

The General Assembly Futuring Task Force accomplished its work via conference calls. We reviewed the background and history of General Assemblies, including materials submitted from the GMP Advisory Committee of the General Board. The GMP Advisory committee conducted a church-wide survey in 2012 to gather input. They had a 22% response rate to the initial survey request (1902 responses from 8832 requests). Some conclusions of the survey were:

- The General Assembly should remain on a two-year rotation.
- The purpose of General Assembly is to increase the community of Disciples who own the whole mission of the church.
- The addition of a new position of moderator-elect to the moderator team.
- Cost is an issue related to attendance and must be addressed.
- The program and purpose of GA must continually be evaluated in order to be of maximum value to participants.
- The survey also indicated that “business” is less appealing than worship and equipping for mission as reasons to attend.

The team also reviewed a survey conducted by the Professional Convention Management Association and other national convention organizations. The Decision to Attend Study — Phase One, published late January 2015, is designed as a desktop reference and is the first in a series of reports that focus on the myriad of behavioral and societal factors that comprise the reasons individuals decide to attend — or not attend — conventions & exhibitions. It takes responses from 7,171 prospective or current attendees of conventions and establishes a baseline from which to continually measure the influencers and barriers to attending.

The summary indicated key drivers for attendance are as follows, in order of importance:
● Relevant and current education.
● Networking opportunities (most important for Millennials who are just starting to build their networks).
● Location (over ½ of respondents said they would extend their stay and bring someone with them if the location was a good one – most true of Millennials - 85% - location must have very good digital information about other sites and things to do).
● Social Interaction (Face to face valued greater than social media in all four generations)
● Key drivers for attendance barriers are as follows, in order of importance:
   ● Cost (This was true both for people who pay their own way and for those who must ‘get approval’ to attend)
   ● Time (Both difficulty getting away and timing were mentioned)
   ● Location

**Recommendations:**

**Hopes for New General Assembly**

● Lower cost to encourage more people to attend.
● Create more places for specific ministries, groups, events to occur in a “festival like setting” to widen the reasons for a larger percentage of church members to attend.
● Create a stronger pathway for vibrant congregational and regional ministries to be shared and validated with the whole church.
● Create an environment that promotes more interaction with the whole church through multiple experiences/events in one space as well as intentional opportunity for common worship and relationship building.
● Create an event that brings together the best of the Whole Body of who we are into one space/time with the abiding hope that this will encourage organic connections and relationships.
● Create an event/environment that young families will find inviting and worthy to attend.
● Create an event that enhances the “Reunion” feeling while also creating other entry points for new people to make connections.
● Create an overall path that builds participation toward the General Assembly by encouraging Regional Assemblies to gather and encourage their best ministries. Encourage multiple events/groups to meet as part of a Regional Assembly. This would create less of a Regional Meeting and more of a Gathering of the Ministries of the Region.
● Ensure every component of the event, including evening worship, celebrate and highlight mission in its various forms throughout the life of the church.
The goal is to give more members more reasons to attend. There’s a need to refocus the attention of the programming so that it includes personal growth for all attendees as well as an opportunity for the General Church ministries to do their work. The assembly has done this in recent years by offering continuing education units. How can we continue to improve the quality of the education by including other certification tracks for clergy, lay leaders and guests while at the same time improving the opportunities for networking? There’s also a growing need for networking. The new formation seeks to provide intentional opportunities for networking or access to experts who address burning issues that attendees are facing.

Create a road map to assemblies for congregations –

- Encourage local congregations to network together annually or biennially.
- Encourage regional assemblies to organize their assemblies as “celebratory” events. The regional assembly will host as many “typical” regional events as possible. This will allow for less travel for members and will increase attendance at regional assemblies.
  - One component of the regional assembly can be a Mission Fest where congregations/ministries share ideas that are new, exciting and effective. Each regional assembly will select one congregation/ministry to forward to the General Assembly to share with the larger church.
  - Youth will also be encouraged to participate at the regional and national level.

**Equipping the Saints**

Quality education and learning opportunities are expected at the assembly. To achieve this, the task force recommends that each entity listed below be invited to submit proposals for education at the assembly. We also suggest that each group assist with the promotion of the assembly and their education event. The General Assembly planning committee will receive and approve education proposals. We suggest submitting, reviewing and approval of proposals 18 months before an assembly. The goal is to equip attendees to prepare them for lifelong work in their local congregation, region and community.

- Regions – Regional ministers collaborate to present the best of their regions to the General Assembly. This could be achieved by selecting the best presentation from their regional big tent event or as determined by the College of Regional Ministers. The regions would be responsible for managing this offering at each assembly. By discerning the needs of congregations and what ministry in vibrant congregations looks like, regional leaders will present the best of the best to the assembly.
  - Center of the exhibit hall will be a Mission Fest at each assembly. This will place an emphasis on mission and its importance in the life of the denomination.
● General Ministries – the Cabinet (to include the Racial and Ethnic leaders) are aware of the needs of their constituencies and the church at large. Using this knowledge and evaluating the trends in current society, the general ministry leaders or their designated staff will present a proposal for each assembly. The General Ministry group will work together to develop the educational offerings in their section of the event. Racial and Ethnic ministry leaders would create offerings which would serve their constituency in a way that enriches the body of the church.

  o The task force suggests that current and new events hosted by general ministries can be offered at the assembly. (i.e. DOM/Global Ministries Missionworks conference, Children’s Welcome Conference, Across the Generations Faith Formation Gathering, etc.). By offering these events as a part of the General Assembly there could be a cost saving for attendees.

● ICYF – each assembly, youth from around the life of the church are invited to attend this event under the big tent. The focus will be equipping youth to be leaders of the church. A component can include a college fair as well as learning opportunities for youth to equip them to be Christian leaders every day. The region where the assembly is held will lead the youth programming and provide support.

● Associations/affinity groups (1½ day retreats). This can include men’s groups, ICWF, ADM, Bethany Fellows, etc.

The task force believes that we should anticipate and expect gifts of leadership to come from everywhere and anywhere throughout the church. Because of this, we recommend that assembly be open to all applications to lead retreats, experiences, and/or educational experiences that may arise.

Members of congregations need to be encouraged to share their experiences and ministry ideas at both the Regional and General Assembly events. Until congregations feel they are deeply valued and needed by the general church, there is not a driving incentive for congregations to attend. By simply creating a multi-directional flow of sharing we believe that the General Assembly will grow both in numbers and increase the strength and health of the whole church.

**Impacting the cost of the event**

● Instruct the Office of General Minister and President’s staff to pursue corporate sponsors to help reduce the cost to attendees. The staff will work with a team of 1-3 General Ministry Presidents, or others as necessary, to ensure that the sponsoring organizations/companies are not in direct conflict with the theology, mission or vision of the Christian Church (Disciples of Christ).

● Instruct the Office of General Minister and President’s staff to find a way to reduce the overall cost of the event by:
  o Considering multiyear agreements with cities to have greater negotiating power.
Considering second and third tier cities. These cities should have access to an international airport and low cost airline carriers.

- Instruct the Office of General Minister and President’s staff to research and publish lower cost housing options.
- To end the General Assembly at noon on the closing day. This will save attendees one-night hotel stay.

**Promotion & Marketing**

The assembly needs increased visibility in the life of the church. The General Assembly office is instructed to create a team that include representatives from each expression in the life of the church to create a communication plan for each General Assembly. This step is crucial to the growth of the assembly.

This plan should detail:

- the steps necessary to educate members on the assembly;
- a process to reach and add new attendees to the event each biennium;
- a method of tracking and identifying areas of growth;
- the execution of the plan for the next assembly should begin on the last day of the current assembly.

**Next Steps**

To recommend that the General Assembly planning group manage this process in partnership with other ministries, groups and associations beginning in 2019.

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The General Board has reviewed GA-1736 from the General Assembly Futuring Task Force. The report is submitted to the General Assembly for presentation and discussion. No action is required. (Discussion time: 12 minutes)
COUNCIL OF COLLEGES AND UNIVERSITIES
THE CHRISTIAN CHURCH (DISCIPLES OF CHRIST)
Submitted by
Kelly Thompson, President
Culver Stockton College
Chair, Council of Colleges and Universities

Members of the Council: The presidents of the fourteen colleges and universities in Covenant with the Christian Church (Disciples of Christ) are members of the Council that meets annually in conjunction with the Council of Independent Colleges. The president of Higher Education and Leadership Ministries also serves as an ex-officio member of the Council.

Mission Statement: The Colleges and Universities of the Christian Church advocate for the 14 colleges and universities in covenant with the Christian Church (Disciples of Christ) to all our constituents by working together on common goals that provide students with an exceptional liberal arts education, that integrate both reason and faith, and that lead to a humane and fulfilling personal and public life.

In 2015 Chris Dorsey, President of Higher Education and Leadership ministries, worked with Guy Waldrup, then director of the Council, and Ken Garren, chair of the Council to develop a transition plan that would restore the close working relationship between HELM and the Council of Colleges and Universities. The plan was accepted by the Council and Guy Waldrop retired from his role as director in July of 2015. Since that time, HELM has resumed much of the responsibility previously carried out by the director.

The collective work of the Council and HELM has been focused on four key areas:

- Interpretation & Communication
  - HELM has integrated the website for Disciples Colleges and Universities into the HELM website and greatly enhanced its look and functionality.
  - The quarterly newsletter for the Disciples colleges and universities, has been redesigned
  - HELM has worked with the Council to produce a full-color brochure that highlights all 14 of the Disciples Colleges and Universities

- Recruiting and Admissions
  - The Council continues to seek ways to work more closely with HELM and with other expression of the church to present Disciples students with opportunities for a high quality Christian liberal arts education.
  - In the near future HELM will work more closely with regions and camps to better represent Disciples schools to young people considering college.
• Funding
  o The Council and HELM continue to work closely together to promote the Disciples Mission Fund and the Thanksgiving offering that benefit higher education.
  o The Council and HELM are committed to working together to raise funds that will go toward scholarship to Disciples students who attend Disciples colleges and universities.

• Chaplains & Church Relations
  o In the summer of 2017, HELM will convene a group of Disciples chaplains and ecumenical campus ministry staff for a consultation on ministry in higher education.

In April of 2017 HELM will host a Higher Education Summit for leaders of the various schools. The primary goals of the gathering would be:

  • Better understand what it means to be a Disciples related school
  • Discuss ways Disciples schools can better engage with their proximate regions in ways that are mutually beneficial
  • Identify opportunities for strategically working with the national church and the various general ministries in ways that may be mutually beneficial

Attending the summit will be presidents, chief academic officers, development officers, chaplains, and church relations staff from the colleges and universities.

There is considerable excitement around the renewed commitment to Disciples higher education!

The General Assembly receives the report from the Council of Colleges and Universities.
COUNCIL ON THEOLOGICAL EDUCATION
THE CHRISTIAN CHURCH (DISCIPLES OF CHRIST)
Submitted by
Jon Berquist President,
Disciples Seminary Foundation
Chair, Council on Theological Education

The CTE is comprised of the presidents and deans of the four seminaries, and the heads of the two divinity houses and the Disciples Seminary Foundation along with staff from the Atlanta United Divinity Center. LaTaunya Bynum represents the College of Regional Ministers and Chris Dorsey serves as an ex-officio member from Higher Education and Leadership Ministries (HELM).

The schools of the CTE provide broad and deep resources to the Christian Church (Disciples of Christ) related to the priorities of starting new communities and congregations, renewing existing congregations, becoming a pro-reconciliation/anti-racism church, and developing leaders.

The Council received a grant from the Oreon E. Scott Foundation to explore the following questions:

- What is the actual arc of ministry for Disciples pastors?
- What should Disciples institutions, such as the Pension Fund, DHM, and the graduate theological institutions, be doing to support pastors in the arc of ministry?
- How can we use the gifts each institution brings to the table to contribute to the health of ministry as a whole?
- What do we mean by terms such as resilience, sustenance for ministry, creativity, pastoral imagination, and the like?
- What are we already doing that has the potential to sustain clergy in ministry?
- What can we do differently to encourage sustainability in ministry?

A meeting was held in Nashville, April 15-17, 2015 where 14 clergy leaders from different ministry contexts, who are known to have exhibited excellence in ministry. The participants representing considerable diversity with respect to race, gender and age, were asked to share in a conversation where, among other things, they:

- Reflected on their ministry and what they have done that exhibited a high level of excellence:
- Reflected on their time in ministry and what has refreshed and/or challenged them.
- Discussed the relationship between resilience in ministry and congregational practices
- Reflected on the future of their ministry over the next 10 years.
This consultation led to further reflection and discussion on the part of the Council to better understand how the information might be used to strengthen leadership development and formation at Disciples institutions.

At its February 2017 meeting, the Council gave considerable attention to discussing opportunities to work more closely with Higher Education and Leadership Ministries in two specific areas: working more closely on planning the Disciples Seminarians Conference and producing a full color brochure that collectively represents the seven Disciples theological institutions.

Additionally, the Council will be looking at ways to work with the Council of Colleges and University on programs geared toward supporting young people who are in discernment regarding ministry.

The General Assembly receives the report from the Council on Theological Education.
2017 General Assembly
1099 N. Meridian Street, Suite 700
Indianapolis, IN 46204

See you in DES MOINES!

2017 General Assembly
PROGRAM & BUSINESS
DOCKET

What’s Inside
- Schedule
- Program Information
- Worship Orders and Music
- Education Tracks
- Business and Resolutions

2019 General Assembly
JULY 20-24

2017 General Assembly
JULY 8-12
Indiana Convention Center
100 S. Capitol Avenue, Indianapolis
disciples.org/ga

Christian Church (Disciples of Christ)
in the United States and Canada