

1 **1. – Mission Statement**

2 **Title:** Proposed Baltimore-Washington Conference Mission  
3 Statement

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5 **Budget Implications:** None

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7 **Rationale:** This proposed Mission Statement will bring greater alignment  
8 between the mission statements of the global United  
9 Methodist Church, the Baltimore Washington Conference, and  
10 local United Methodist faith communities. It also emphasizes  
11 and clarifies the Conference’s main purpose, which is to  
12 support and equip local faith communities. This simple, clear  
13 statement will guide and focus the work of the Conference,  
14 particularly in relation to local faith communities.

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16 **Submitted by:** Bonnie Scott and Jen Ihlo, Chair, on behalf of BWC  
17 Discipleship Council

18  
19 **Resolution:** Adopt the following as the BWC Mission Statement:  
20 “To inspire and equip local faith communities to develop  
21 disciples of Jesus Christ for the transformation of the world.”  
22

23 **Effective Date:** July 1, 2018

24  
25 (The Connectional Table voted concurrence.)  
26

27 **2. – Africa University**

28  
29 **Title:** Resolution that the Baltimore-Washington Conference examine  
30 the relationship between Africa University and the government  
31 of the Republic of Zimbabwe.

32  
33 **Budget Implications:** Estimated maximum \$5,000 for local travel  
34 reimbursement, meeting expenses, and publication expenses.

35  
36 **Rationale:** The list is long, publicly-known, and well-documented of moral,  
37 ethical, economic and human rights offenses committed by the  
38 ruling party and ruling elite of the Republic of Zimbabwe. It  
39 includes self-enrichment by the kleptocracy, looting of the  
40 country’s treasury, destruction of the economy, murder of an  
41 estimated tens of thousands of political opponents, and the  
42 deaths of an inestimable hundreds of thousands of children  
43 and adults from hunger, preventable disease, lack of medicine,

44 contaminated water supplies, and otherwise unsanitary and  
45 inhumane conditions. The tragedy of Zimbabwe in the history  
46 of nations is that all of this suffering and death has occurred in  
47 a country with one of the highest literacy rates in Africa, as well  
48 as one that is rich with natural resources and arable land. The  
49 United Methodist Church and the Baltimore-Washington  
50 Conference market proudly and prominently their support of  
51 Africa University within Zimbabwe. The Baltimore-Washington  
52 Conference spends approximately \$57,000 each year in  
53 support of Africa University through General & Jurisdictional  
54 Apportionments. In addition, over the years, there have been  
55 many non-budgeted special appeals to the Conference, the  
56 collections of which have far exceeded this yearly contribution.  
57 In the public descriptions of Africa University and through past  
58 presentations to the annual sessions of the Baltimore-  
59 Washington Conference, little is known of the relationship  
60 between the University and the Zimbabwe government. Not  
61 surprisingly, nothing is found in University publications and  
62 descriptions that decry the suffering of the host country or  
63 comment on or criticize the policies and performance of the  
64 Zimbabwe government. The United Methodist Committee on  
65 Relief (UMCOR), which has operations in Zimbabwe, addresses  
66 the suffering and conditions within the country but not the  
67 political root causes or framework. It is naïve to think that  
68 church-sponsored and other non-governmental organizations  
69 can continually criticize a blameworthy government and then  
70 hope to operate long-term in that authoritarian state. Yet, as  
71 history has shown countless times, religious silence in the face  
72 of tyranny and oppression ends poorly for those who could  
73 have spoken up—but did not. On January 21, 1992, Africa  
74 University was chartered by official proclamation of His  
75 Excellency the President of the Republic of Zimbabwe Robert  
76 Gabriel Mugabe, a leader who will be remembered for the  
77 extraordinary number of years that he maintained a corrupt,  
78 destructive and bloody regime. For years and to this day, the  
79 Board of Directors of Africa University has contained members  
80 from Zimbabwe who have been appointed to their official  
81 positions by former President Mugabe. This includes a current  
82 member who is under investigation for corruption and one  
83 whose doctoral degree is openly challenged in the press. An  
84 argument can be made that an educational institution should  
85 remain above all political concerns and criticism. But the Africa  
86 University board membership alone calls into question the  
87 application of that principle. Given our long history of financial

88 and otherwise support for Africa University, this Conference  
89 should expect a full explanation and description of the exact  
90 nature of the past and current relationship between Africa  
91 University and the Zimbabwe government and whether our  
92 financial gifts in any way lend credibility or material support to  
93 the Zimbabwe government or its representatives.

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95 **Submitted by:** Douglas M. Schmidt, lay member, Grace United Methodist  
96 Church, Baltimore, Maryland.

97  
98 **Resolution:** Be it resolved that the Baltimore-Washington Conference of  
99 The United Methodist Church empowers our bishop to appoint  
100 a volunteer committee, which will have experience in and  
101 knowledge of African history and politics as well as of finance  
102 and education, to examine the relationship between Africa  
103 University and the government of Zimbabwe. The committee  
104 will assess the relationship against ethical and operational best  
105 practices for higher educational institutions and report its  
106 findings with any recommendations to the Conference on or  
107 before the 2019 annual session of the Baltimore-Washington  
108 Conference.

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110 **Effective Date:** June 4, 2018

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112 (The Committee on Finance and Administration voted non-concurrence. The  
113 Connectional Table voted non-concurrence.)

### 114 115 **3. – Moving Policy**

116 **Title:** Resolution to Amend the Moving Policy

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118 **Budget Implications:** \$30-40,000 (estimated by Paul Eichelberger). Included in  
119 our current budget of \$160,000, we already fund a tax liability  
120 allowance for pastors whose moves are less than 50 miles.

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122 **Rationale:** The Tax Cuts and Jobs Act passed by congress in December  
123 2017 eliminates the exclusion for qualified moving expense  
124 reimbursements. Moving expenses covered by the conference  
125 are now considered taxable income. This resolution provides a  
126 tax liability allowance to all pastors who receive a move  
127 covered by this policy.

128  
129 **Submitted by:** Rev. Jeffrey Paulson, Chair, Conference Moving Committee

130



174 Advocacy Co-Chair: Rev. Deb Scott, Elder, Senior Pastor at  
175 Calvary UMC, Mt. Airy, MD  
176 Advocacy Co-Chair: Rev. Angela Flanagan, Elder, Lead Pastor at  
177 Silver Spring UMC, Silver Spring, MD  
178 Convener: Rev. Nancy Webb, Elder, Retired, Charge  
179 Conference: Grace UMC, Baltimore, MD  
180 Communications Chair: T.C. Morrow, Laity (Certified Candidate  
181 for Deacon), Foundry UMC, Washington, DC  
182 At Large Member: Rev. Andrew Greenwood, Elder, Pastor at  
183 Pine Grove UMC, Parkton, MD  
184 At Large Member: Rev. Rebecca Vardiman, Elder, Retired,  
185 Charge Conference: Frostburg UMC, Frostburg, MD  
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187 (The Connectional Table voted concurrence.)

## 188 **5. – Adopt the Way Forward Accountability Covenant**

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190 **Title:** Finding Our Way Forward

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192 **Budget Implications:** None

193

194 **Rationale:** To develop a covenant for conversations as we work to  
195 anticipate and receive The Way Forward Report and Decision  
196 from the Council on Bishops and the Special Session of General  
197 Conference in February 2019

198

199 **Submitted by:** Rev. Debbie Scott and Rev. Angela Flanagan, Co-Chair Advocacy  
200 Committee BWARM

201

202 **Resolution:** **Whereas**, the Council of Bishops has proposed the following  
203 Mission for the Commission on the Way Forward:

204

205 **Mission:** The Commission will bring together persons deeply  
206 committed to the future(s) of The United Methodist Church,  
207 with an openness to developing new relationships with each  
208 other and exploring the potential future(s) of our  
209 denomination in light of General Conference and subsequent  
210 annual, jurisdictional and central conference actions. We have  
211 a profound hope and confidence in the Triune God, and yet we  
212 acknowledge that we do this work in a climate of skepticism  
213 and distrust, from a human point of view. We are a connection,  
214 and we admit that our communion is strained; yet much  
215 transformative mission across our world is the fruit of our  
216 collaboration. The matters of human sexuality and unity are

217 the presenting issues for a deeper conversation that surfaces  
218 different ways of interpreting Scripture and theological  
219 tradition. The work is meant to inform deliberation across the  
220 whole church and to help the Council of Bishops in their service  
221 to the next General Conference in finding a way forward.  
222

223 **Whereas**, the Council of Bishops has proposed the following  
224 Vision for the Commission on the Way Forward:  
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226 **Vision:** The Commission will design a way for being church that  
227 maximizes the presence of a United Methodist witness in as  
228 many places in the world as possible, that allows for as much  
229 contextual differentiation as possible, and that balances an  
230 approach to different theological understandings of human  
231 sexuality with a desire for as much unity as possible. This unity  
232 will not be grounded in our conceptions of human sexuality,  
233 but in our affirmation of the Triune God who calls us to be a  
234 grace-filled and holy people in the Wesleyan tradition.  
235

236 **Whereas**, the Council of Bishops has proposed the following  
237 Scope of the work of the Commission on the Way Forward:  
238

239 **Scope:** We should be open to new ways of embodying unity  
240 that move us beyond where we are in the present impasse and  
241 cycle of action and reaction around ministry and human  
242 sexuality. Therefore, we should consider new ways of being in  
243 relationship across cultures and jurisdictions, in understandings  
244 of episcopacy, in contextual definitions of autonomy for annual  
245 conferences, and in the design and purpose of the  
246 apportionment. In reflection on the two matters of unity and  
247 human sexuality, we will fulfill our directive by considering  
248 “new forms and structures” of relationship and through the  
249 “complete examination and possible revision” of relevant  
250 paragraphs in the Book of Discipline. We will give consideration  
251 to greater freedom and flexibility to a future United Methodist  
252 Church that will redefine our present connectionality, which is  
253 showing signs of brokenness. If we ignore this work, fracturing  
254 will occur in more haphazard and even self- interested ways  
255 across the church. If we do this work only to address our  
256 preferences and self-interest, we will fail to place our complete  
257 trust in God’s steadfast love and faithfulness. If we do this work  
258 with complete surrender to God’s unlimited imagination and  
259 kingdom purposes, we will be blessed beyond our limited  
260 human imagination. God remains God; God is with us; God will

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never let us go. To God be the glory!

**Therefore**, be it resolved that the Baltimore Washington Conference adopt the Accountability Covenant (slightly adapted) below, proposed for the Commission for the Way Forward for our own work together as the Conference and in our local churches as we work through the proposals of the Commission and any adopted proposal by the Special Session of the General Conference of Feb. 2019

**Accountability Covenant:**

We covenant to pray for one another, for the Commission, for the United Methodist Church, for the mission of Christ, and for a way forward together. We covenant to attend all meetings concerning The Way Forward, unless unexpected urgencies prevent us, to prepare adequately for meetings by reading assigned books or papers, to stay engaged and focused, to participate actively in learning experiences and conversations, and to follow through with any assignments or projects that we agree to accept. We will offer our best and highest to the work of the United Methodist Church as servants of Christ and leaders of the church. We covenant to treat one another with respect, to assume the best in others, to represent one another in the best possible light, to speak the truth with love, and to practice and expect trustworthiness. We will each do our part to offer grace, to create an atmosphere of hospitality, and to moderate our anxiety through mutual encouragement, good humor, and with genuine love for one another. We covenant to listen actively to others, to seek first to understand rather than to be understood, to ask for clarity or help from others, to remain attentive to cultural, language, and contextual diversity, to be patient with one another, and to foster hopefulness and mutual encouragement. We covenant to maintain strict confidentiality, and so we will avoid inappropriate sharing of personal information, stories, or perspectives of other members without their consent. We covenant to avoid harmful speech toward or about others, during our meetings and outside our meetings. We will refrain from blaming others, misrepresenting others, making judgments about others, or using derogatory speech about others or the Commission. We covenant to avoid the practices of interrupting others, ignoring others, discounting others, speaking for others, or exhibiting dominating or domineering behavior. We shall practice self-monitoring, gently holding one another accountable for divisive

305 or hurtful behaviors. We covenant to avoid dividing into  
306 factions, politicizing our processes, and retreating into camps  
307 and silos based on ideology or regional affinities. We will  
308 intentionally seek to cultivate deeper relationships with those  
309 we do not know rather than merely spend time with those we  
310 already know. We covenant to restrain ourselves from  
311 distracting behaviors during our meeting sessions so that we  
312 may remain attentive to one another and to our work. We will  
313 refrain from checking emails, reading online news, and  
314 otherwise letting ourselves become distracted for outside  
315 obligations. We covenant to abide by agreed-upon protocols  
316 for sharing news, information, or photos on social media.

317  
318 **Be it further resolved**, if conversations have not begun in local  
319 churches, they should begin now.

320  
321 **Effective Date:** June 5, 2018

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323 **Co-Sponsors:** BWARM Steering Committee  
324 Chair: Jan Lawrence, Laity, Foundry UMC, Washington, DC  
325 Vice Chair: Marge Kumaki, Laity, Hughes UMC, Wheaton, MD  
326 Past Chair: Mittie Quinn, Laity, Dumbarton UMC,  
327 Washington, DC  
328 Secretary: Rev. Mary Jo Sims, Elder, Retired, Arden UMC,  
329 Martinsburg, WV  
330 Treasurer: George Kahl, Laity, Grace UMC, Baltimore, MD  
331 Programs Chair: Ellen Bachman, Laity, Metropolitan  
332 Memorial UMC, Washington, DC  
333 Advocacy Co-Chair: Rev. Deb Scott, Elder, Senior Pastor at  
334 Calvary UMC, Mt. Airy, MD  
335 Advocacy Co-Chair: Rev. Angela Flanagan, Elder, Lead Pastor at  
336 Silver Spring UMC, Silver Spring, MD  
337 Convener: Rev. Nancy Webb, Elder, Retired, Charge  
338 Conference: Grace UMC, Baltimore, MD  
339 Communications Chair: T.C. Morrow, Laity (Certified Candidate  
340 for Deacon), Foundry UMC, Washington, DC  
341 At Large Member: Rev. Andrew Greenwood, Elder, Pastor at  
342 Pine Grove UMC, Parkton, MD  
343 At Large Member: Rev. Rebecca Vardiman, Elder, Retired,  
344 Charge Conference: Frostburg UMC, Frostburg, MD

345  
346 (The Connectional Table voted concurrence.)  
347



## 6. – Call for Full Inclusion from 2019 Special Session

**Title:** A Fully Inclusive UMC

**Budget Implications:** None

**Rationale:** Living in the hope of a fully inclusive United Methodist Church as we Find Our Way Forward

**Submitted by:** Rev. Debbie Scott and Rev. Angela Flanagan, Co-Chair Advocacy Committee BWARMS

**Resolution:** **Whereas**, the Commission of the Way Forward shared sketches of three models, with the awareness that the Commission and the Council Of Bishops are not restricted to these sketches and are open to learning, listening and improvement. It is likely that additional models or sketches may emerge as this process continues. Here is the summary about the sketches of the models presented to the bishops: One sketch of a model affirms the current Book of Discipline language and places a high value on accountability.

Another sketch of a model removes restrictive language and places a high value on contextualization. This sketch also specifically protects the rights of those whose conscience will not allow them to perform same gender weddings or ordain LGBTQ persons.

A third sketch of a model is grounded in a unified core that includes shared doctrine and services and one COB, while also creating different branches that have clearly defined values such as accountability, contextualization and justice.

Each sketch represents values that are within the COB and across the church. Each sketch includes gracious way of exit for those who feel called to exit from the denomination.

**Be it Resolved** that the Baltimore Annual Conference would welcome and encourage the adoption of a proposal by the Special Session of the General Conference in Feb. 2019 that would allow for the full inclusion of persons of all gender identities and sexual orientations when it comes to matters of,

390 but not limited to, marriage, performing marriages and  
391 ordination.

392  
393 **Effective Date:** June 5, 2018

394  
395 **Co-Sponsors:** BWARM Steering Committee  
396 Chair: Jan Lawrence, Laity, Foundry UMC, Washington, DC  
397 Vice Chair: Marge Kumaki, Laity, Hughes UMC, Wheaton, MD  
398 Past Chair: Mittie Quinn, Laity, Dumbarton UMC, Washington,  
399 DC  
400 Secretary: Rev. Mary Jo Sims, Elder, Retired, Arden UMC,  
401 Martinsburg, WV  
402 Treasurer: George Kahl, Laity, Grace UMC, Baltimore, MD  
403 Programs Chair: Ellen Bachman, Laity, Metropolitan Memorial  
404 UMC, Washington, DC  
405 Advocacy Co-Chair: Rev. Deb Scott, Elder, Senior Pastor at  
406 Calvary UMC, Mt. Airy, MD  
407 Advocacy Co-Chair: Rev. Angela Flanagan, Elder, Lead Pastor at  
408 Silver Spring UMC, Silver Spring, MD  
409 Convener: Rev. Nancy Webb, Elder, Retired, Charge  
410 Conference: Grace UMC, Baltimore, MD  
411 Communications Chair: T.C. Morrow, Laity (Certified Candidate  
412 for Deacon), Foundry UMC, Washington, DC  
413 At Large Member: Rev. Andrew Greenwood, Elder, Pastor at  
414 Pine Grove UMC, Parkton, MD  
415 At Large Member: Rev. Rebecca Vardiman, Elder, Retired,  
416 Charge Conference: Frostburg UMC, Frostburg, MD

417  
418 (The Connectional Table voted concurrence.)

## 419 **7. – Close the Centre Street United Methodist Church**

420  
421 **Title:** Resolution to Close the Centre Street United Methodist Church,  
422 Cumberland, MD

423  
424 **Budget Implications:** None

425  
426 **Rationale:** Local Church voluntarily transfers title to Conference Trustees

427  
428 **Submitted by:** Rev. Conrad O. Link, Cumberland-Hagerstown District  
429 Superintendent

430  
431 **Resolution:** **Whereas**, in the Cumberland-Hagerstown District, the  
432 congregation of Centre Street United Methodist Church on the

433 Centre Street UMC Charge, located at 217 N. Centre St,  
434 Cumberland, MD 21502, has served God faithfully through the  
435 United Methodist Church for many years, and  
436

437 **Whereas**, in recent years the congregation has experienced a  
438 decline in membership and financial stewardship, and it is no  
439 longer feasible to keep it open and operational as a church, and  
440

441 **Whereas**, during a Church Conference on April 22, 2018 and a  
442 Church Council Meeting on May 8, 2018, between sessions of  
443 the Baltimore-Washington Conference, the leaders of Centre  
444 Street United Methodist Church voted to voluntarily transfer  
445 title to all its real and personal, tangible and intangible  
446 property to the Conference Board of Trustees following  
447 procedures set forth in paragraphs 2540 and 2541 of The Book  
448 of Discipline of The United Methodist Church (2016);  
449

450 **Be it resolved**, that the Baltimore-Washington Conference  
451 does hereby declare Centre Street United Methodist Church  
452 closed as of June 30, 2018, and  
453

454 **Be it further resolved**, that the Conference Board of Trustees  
455 are authorized to take possession of the real and personal,  
456 tangible and intangible property of Centre Street United  
457 Methodist Church and to make a determination of how the  
458 property may best be used for the Kingdom of God.  
459

460 **Effective Date:** June 30, 2018  
461

## 462 **8. Policy to be Used Upon the Death of a Clergy person**

463 **Title:** Policy to be Used Upon the Death of a Clergy person While  
464 Serving as the Appointed Pastor of a Local Church  
465

466 **Submitted by:** Rev. Deborah L. Scott, Calvary UMC, Mt. Airy, MD  
467 Rev. Sarah A. Schlieckert, Melville Chapel UMC, Elkridge, MD  
468

469 **Resolution:** Whereas, the death of a pastor actively serving an appointment  
470 is a tragic and grievous event, and  
471

472 Whereas, decisions made in times of shock and intense grief  
473 are difficult and sometimes made based on emotions; and  
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475 Whereas, specific written policies can provide much needed  
476 direction and guidance for members of the pastor's family, the

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local church, and the District Superintendent,

Be it, therefore, resolved that the BWC cabinet, in consultation with the Conference’s Board of Trustees, the Conference Council on Finance & Administration (CF&A), the Executive Committee of the Board of Ordained Ministry, the Conference Chancellor, and the makers of this motion, shall create, on or before August 30, 2017, a best practices checklist for use by local churches and the Conference upon the death of a pastor appointed to serve a local church; and

Be it further resolved that this Best Practices Checklist shall be posted on the BWC website; and

Be it further resolved that the BWC shall adopt the following policies to be followed upon the death of a pastor appointed to serve a local church:

1. As soon as possible after the death of pastor appointed to a local church, the District Superintendent shall be notified, and he or she shall then immediately notify the Bishop. Notification of the District Superintendent shall be the responsibility of (a) each other clergy person (if any) serving the same local church under appointment by the Bishop, or (b) if no other clergy person is under appointment to that local church, by the Chair of the Staff Parish Relations Committee (“SPRC”) of the local church.

2. Also soon as possible after the death of pastor appointed to a local church, the Chairs of the SPRC and Board of Trustees for that local church shall secure the pastor’s office in the local church (with possible office lock change), and shall further identify and secure any and all of the pastor’s files, documents, and belongings of any description, including electronic devices (such as, without limitation, mobile phones, computers, iPads or other tablets, and thumb drives, disks or other electronic storage devices) that may be located elsewhere on the church premises, for subsequent review and delivery to the appropriate persons. The same persons will undertake to identify and retrieve any church records and other church property that the pastor may have kept in his or her home (whether a parsonage or otherwise), with care being exercised to involve and obtain any necessary consents from the pastor’s surviving family members or other persons who may occupy

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the same premises.

3. As soon as practical, but not more than 10 days after notification of the pastor's death, the District Superintendent (or his or her designee, who must be an Elder in Full Connection), together with the Chair of the local church's Board of Trustees (or his or her designee, who must be a local church trustee or a member of the local church's SPRC or Finance Committee), shall review the contents of the Pastor's office, along with the files, documents, devices and belongings that have been gathered from other locations in the church building(s) pursuant to ¶ 2, above, and determine which files, documents, devices and belongings constitute records or other property of the local church, and which files, documents, devices and belongings constitute the property of the pastor. To preserve the confidentiality of any privileged communications, the contents of any files or devices that are reasonably likely to contain such communications (e.g., files relating to particular parishioners, pastoral counseling records) shall for purposes of this process be reviewed solely by the District Superintendent or his or her designated Elder in Full Connection, and then only to the extent necessary to determine whether the material constitutes the property of the local church or of the pastor. All files, documents, devices and belongings that the District Superintendent and the Chair of the local church's Board of Trustees (or their designees) agree are records or other property of the local church shall be retained for safekeeping by the Chair of the local church's Trustees (or his or her designee). All files, documents, devices and belongings that the District Superintendent and the Chair of the local church's Board of Trustees (or their designees) agree are not records or other property of the local church, but belonged to the pastor, shall be provided to the District Superintendent and retained by him or her for safekeeping, pending transmission, as appropriate, to the pastor's family, to the successor pastor appointed to serve that local church, to the files the Conference maintains on clergy members, or otherwise. All local church financial records, in whatever form, shall remain in the possession of the local church, but an inventory of all such records shall be made under the supervision of the District Superintendent and the Chair of the local church's Board of Trustees (or their designees), and copies of such records shall be provided to the District Superintendent upon request.

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4. The Conference, through the personnel identified below, shall take the following steps:

a. The District Superintendent, in consultation with the Bishop, the Cabinet and the SPRC, shall arrange full pastoral coverage for the local church until an interim pastor is appointed.

b. The District Superintendent, in consultation with the Conference's Executive Minister of Call and Clergy Care and the Chair of the SPRC, shall provide or ensure support for grief and transition issues for the local church congregation, the pastor's family, and the newly appointed pastor.

c. In the process of providing near-term pastoral coverage and appointing a new pastor to the local church, the Cabinet will identify whether the deceased pastor's family is living in a church-owned parsonage and/or may need assistance with relocation, and otherwise take into account the needs of the deceased pastor's family but also the best interests of the congregation and newly appointed pastor.

d. Pay the moving expenses for the surviving spouse/family, on par with those allowed for pastors under existing conference moving policies, provided the surviving spouse/family is living in the church owned parsonage and the parsonage is needed for the use of the local church's new pastor;

e. The District Superintendent, with support from the Conference's Director of Human Resources & Benefits, shall inform the surviving spouse/family about all benefits to which they are entitled.

5. In connection with Item # 4(c), above, it is the sense of the annual conference that, whenever possible, all reasonable efforts and arrangements should be made to allow the surviving spouse/family to remain in the parsonage or continue to pay a housing allowance for up to 120 days after the pastor's death.