
SECTION 4: LEADERSHIP/COMMISSIONING

All items were approved by the indicated votes and were included in the consent calendar affirmative vote. The votes shown are those from the legislative section for each item. There were no petitions in this section.

COMMITTEE ON CROSS-RACIAL AND CROSS-CULTURAL APPOINTMENTS

Rev. Jacob S. Dharmaraj, Chair

*Concur: 50, Non-Concur: 16, Abstain: 4; 75.76% concurrence,
NYAC conference session: referred to Cabinet*

Rev. Wongee Joh moved to delete paragraphs 105, 106, and 108, as they are not related to the report. Rev. Joh reported, these paragraphs are not related to the work of the Committee on Cross-Racial and Cross-Cultural Appointments. Another group, "Coloring Beyond the Lines" was funded by the General Commission on Religion and Race. Members of the conference spoke for and against the amendment. Rev. Tim Riss made a motion to refer the matter to the Cabinet to consider the questions that arose. The bishop called for a vote, the motion to refer was approved.

101. Cross-racial and cross-cultural appointments in The United Methodist Church promote an awareness of the worldwide nature of our denomination and create an equitable mission context for both pastors and members of the church to minister with each other at the altar of ecclesial partnership and missional collaboration.
102. Missional appointment in The United Methodist Church is the software that drives what we call the *connectional system*. This operating system progresses with drumbeat regularity in the New York Annual Conference through its missional practices and active listening. Crucial to the success of this missional practice and its operating system is its synchronization with the commitment and relentlessness of their role players.
103. Many in the NY Annual Conference hold the opinion that every pastor under appointment is involved in cross-racial and cross-cultural relationship, and hence we have a collective identity. Although special attention to any one particular group might not be possible at this point, we believe each group pursues equity in its unique sphere.
104. The goal of the Committee on Cross-Racial and Cross-Cultural Appointments has been to serve as cross-cultural negotiators and inter-racial mediators in making the appointments of racial ethnic minority pastors and the churches that they serve become more vital and vibrant. In that capacity, Rev. Ann Pearson, director of Connectional Ministries, and all the six district superintendents gave financial assistance to buy printed resources for training and workshops.
105. The year 2012, nonetheless, was a challenging year for the committee. While the committee was planning to conduct several workshops in district and conference levels, its well thought-out plans and carefully-choreographed programs were sidelined because money from the General Commission on Religion and Race, necessary to these plans, was allocated to a covenant group called Coloring Beyond the Lines (CBL), rather than our committee.
106. Since this parallel committee's issues and activism strive to penetrate the mainstream CR/CC concerns and agenda, the CR/CC committee had no option but to suspend all of its activities for the remainder of this quadrennium.

107. If NYAC believes that CR/CC issues must move from the periphery into an integrated center of Conference's life, urgent changes are needed. Those changes ought to be systematic and not simply programmatic or sporadic. Allan Bloom's celebrated jeremiad in *The Closing of the American Mind* comes to mind during the preparation of this year's annual report. The CR/CC committee in NYAC has been currently situated much "like a man who keeps a toothless old circus lion around the house in order to experience the thrills of the jungle."
108. The Committee on Cross-Racial and Cross-Cultural appointments requests the NYAC for clarity and direction in the following areas: 1) According to the *Book of Discipline*, the general agencies of the denomination are mandated to work with duly elected committees of the annual conferences. GCORR's grant of \$18,000 to an individual member of the conference to create a parallel committee and do the functions of a conference-elected committee is deeply disconcerting. 2) Creation of parallel or overlapping committees with little connection to the conference will send nothing but a discordant message to the constituents across the conference.

COMMITTEE ON EPISCOPACY

Rev. Constance Y. Pak & Mr. Ernest L. Swiggett, Co-Chairs

Concur: 69, Non-Concur: 0, Abstain: 0; 100% concurrence, NYAC conference session: adopted

101. The Episcopacy Committee met four times from August 2012 to April 2013. It was necessary because the New York Annual Conference opened a new chapter by welcoming a new episcopal leader, Bishop Martin D. McLee.
102. The majority of the previous members of the Episcopacy Committee (including the co-chairs: Rev. Kristina Hansen and Rev. Robert Sorozan) finished their terms by June 2012. Therefore, the forming of the leadership team was urgent. It was agreed that we would elect two co-chairs, one laity and one clergy. Mr. Ernest Swiggett was elected as the lay chair and Rev. Constance Pak was elected as clergy chair with the understanding that Rev. Bill Shillady would act as head of a transition team to help us through the fall months as we settled in a new bishop. Rev. Bette Sohm was elected as secretary. We decided not to have a treasurer at that time. The present members are as follows. Clergy (7): The Reverends Ebenezer Aduku, John Carrington, Mel Kawakami, Herbert Miller, Constance Pak, John Simmons, Bette Sohm. Laity (9): Ms. Chan Gillham, Ms. Judy Hoffman, Mr. Kevin Smith, Ms. Renata Smith, Mr. Ernest Swiggett, Mr. Seymour Thomas, Ms. Ximena Varas, Mr. Rashid Warner, Mr. Warren Whitlock. Ex-officio (2): Rev. Bill Shillady and Mr. Frederick Brewington (members of the Episcopacy Committee of the Northeastern Jurisdictional Conference).
103. The transitional team was formed immediately (Rev. Shillady, Rev. Pak, Mr. Brewington, Mr. Smith, Ms. Smith, Mr. Swiggett) and various tasks were assigned to help the bishop to settle in and prepare for his welcome service and celebration. With the assistance of the New Rochelle UMC and its hospitality committee, Bishop McLee moved into his parsonage on September 14, 2012. The office suite in White Plains was painted; cleaning the floors and painting the entire residence was done. Thanks to Rev. Carrington and Mr. Whitlock for their hard work to assure the parsonage was clean and comfortable. Bishop McLee said that his home is "a place of solace and comfort."

104. Bishop McLee's first public appearance was at the Tri-District Clergy Retreats in early October 2012. There, the bishop introduced himself to the clergy of the New York Annual Conference, stating that being himself will bring a new understanding and a new spirit to the conference. The bishop heard so many times in this journey: Be who you are. With his upbeat personality and inspiring spiritual presence with singing, preaching, praying, sharing witnesses, and healing, the new bishop has created new energy in our conference.
105. The Service of Welcome and Celebration for our new bishop was held at Salem United Methodist Church in Harlem on October 28, 2012. In spite of the very bad, unpredictable weather (Super Storm Sandy began that evening); we estimated that about 800 people attended. Many ecumenical religious leaders and politicians were invited; whoever might be Methodist connected, related, and/or interested. From the beginning, Bishop McLee strongly expressed that he would like to have a great deal of diversity and inclusiveness in gender, age, ethnicity, culture, etc. The service was filled with the Spirit – great music, beautiful liturgical dance, a solemn covenant ceremony, wonderful messages and greetings by the guests, bishop's sincere sermon including his hip-hop (it was a hit!), and the reception was marvelous. The reception committee (Warren Whitlock, chair) had prepared and displayed sumptuous food. Half of the food was nicely catered, but many interesting, delicious ethnic foods were donated by the various caucuses and individual churches in our conference, such as Chinese, Ghanaian, Hispanic and Korean dishes. Over all, the whole event was a great success. Later, the bishop reported to the committee that he received good comments about the whole event and was very pleased and grateful. Great team work!
106. Since the mountaintop experience of his installation service and celebration, Bishop McLee started his task initially by going on a listening tour. He wanted to hear who we were. He has been in worship in most areas in our conference. He has taken the opportunity to get to know more of the clergy and laity. As our shepherd, has been meeting and mentoring the young clergy (under 40). He has visited the NYAC Disaster Relief Centers following Hurricane Sandy, and met with several victims who have been helped and volunteers who were helping. This effort will be continued. He ministered to the congregation of Newtown UMC, CT, and its community, after the Sandy Hook Elementary School shooting tragedy in December 2012. The healing ministry is still needed there. After six months, our bishop feels that now is the "time for doing" and he has gone from not preaching to lots of preaching these days. He believes that people are responding well to his message of challenge and encouragement. Besides his responsibilities in the NYAC, a member of the Council of Bishops and the NEJ College of Bishops, he is serving his various conference commitments. He connects with the Leadership Table, the General Board of Pensions and Health Benefits, the Strengthening the Black Church for the 21st Century Initiative, and the Multi-Ethnic Center for Ministry. He is also on the boards of Drew Theological School, New York Theological Institute and the New York Methodist Hospital. The bishop really feels that the NYAC is where God wants him to be, and is looking forward to his first annual conference in June 2013.
107. Bishop McLee has appointed his two new episcopal office staff: Rev. Robert Walker, assistant to the bishop in November 2012 (he replaces Rev. Jeannette Bassinger-Ishii) and Ms. Cheryl Fortune, administrative assistant to the bishop in December 2012 (she succeeded Ms. Evelyn Brunson). The Episcopacy

Committee welcomed them, and acknowledged that they too are under our care as well. Bishop McLee also appointed a new district superintendent of the Metropolitan District, Rev. Denise Smartt Sears in January 2013. Presently, he is seeking to create the position of director of the new church starts in our conference without adding more money to the budget (looking instead to shift the current funds). Even though the cost of this new position is high (\$160,000 total including benefits), it is necessary for the future of the NYAC. Our committee is supporting the bishop's plan.

108. Also, Bishop McLee recently requested an increase in the bishop's discretionary fund. The 2013 budget is \$3,500. It has been that amount since Bishop Nichols (1980-84) served the New York Area. Bishop McLee is asking for an increase to \$10,000. It seems a big jump, but the bishop considers it "right sizing." This request was already submitted to CFA, and the Jurisdictional Committee has been in on the conversation. The NYAC treasurer's office shows the appropriateness of the increase, and our committee is supporting it.
109. Currently, the Episcopacy Committee is working on crafting a Covenant of Confidentiality based on one drafted by the Northeastern Jurisdictional Episcopacy Committee in January 2013. Our committee must prepare an annual report to send to NEJ. This tool is not to be used to evaluate the bishop, but is a statistical report. We need to develop an evaluative tool for our conference.
110. It has been our committee's honor to work with our new episcopal leader, Bishop McLee. We've been busy this year and we understand it is our primary responsibility to create a strong sounding board for the bishop to have a successful ministry in the NYAC. Being the assistants and ambassadors for the bishop, we continue to be joyful, helpful, supportive and creative in serving our shepherd, Bishop McLee, all for the glory of God.

CONFERENCE LAY LEADER

Ms. Renata Smith

Concur: 63, Non-Concur: 0, Abstain: 0; 100% concurrence, NYAC conference session: adopted

101. The Board of Laity reflects and determines what it does by what is happening in the annual conference. Vital congregations, leadership training and communication were high on our agenda this year. To increase our effectiveness as a board, we now have an Associate Conference Lay Leader Mr. Mitchell (Mitch) Underwood. He is lay leader for the CT District and gives dedicated service to his local church, Plainville UMC, his district, and the conference. Welcome, Mitch!
102. We have lessened the amount of meetings, and have increased conference calls. At two of the Board's meetings, we discussed congregational vitality. Members shared that communication among lay leaders might improve if we worked more in clusters. Above all, increased discipleship among laity was seen as a key factor in the vitality of our churches. Having devotions at all meetings was stressed. We need a constant reminder that "We humans keep brainstorming options and plans, but God's purpose prevails." — Proverbs 19:21
103. The jurisdictional meeting for conference and district lay leaders was held in Pittsburgh, PA, October 5th-7th where training for lay leaders was the focus. Mitch Underwood, Mr. Seymour Thomas, his spouse and I attended. I continue to serve as secretary for this committee. The theme for the gathering was "Disciples Called to a New Direction." Ms. Sandy Jackson, director of Connectional Laity

Development at the General Board of Discipleship (GBOD) and Mr. Scott Johnson, lay leader for the Upper New York Conference, were featured presenters. Ms. Jackson detailed the changes in the Lay Servant Ministry.

104. Our first Laity Convocation was held at the Macy Conference Center, Briarcliff Manor, NY on October 20th. This day's aim was to introduce the incubator training to the laity as a means of increasing congregational vitality. Mr. Raymond Trapp and the worship ensemble IMAGE, led us in an inspirational praise and worship session which set the tone for the day. Ms. Margaret Howe, district lay leader and director of Lay Servant Ministry for the CH District, introduced us to the module on "Shared Leadership." Margaret encouraged us to partner with God, with each other, and to use the gifts God has given us. Rev. Dr. Kwasi Kena, former director of discipleship at the GBOD and currently assistant professor of Christian Ministry at Wesleyan Seminary at Indiana Wesleyan University, led the afternoon session. We participated in the method of holy imagination to experience scripture. He reminded us of the need to be a covenant people. Bishop McLee arrived to a standing ovation and addressed the gathering. The success of this event caused us to schedule a Second Laity Convocation to be held at the Renaissance Hotel in White Plains on Saturday October 19th.
105. Mitch Underwood attended the meeting of annual conference lay leaders in Nashville, Tennessee in January. Dr. David Lowes Watson, guest speaker, addressed the theme "Sharing Pastoral Power." Mitch reported that Rev. Watson shared that pastors have specific roles, but that laity were best qualified to show people how to live out the gospel in their individual lives. Dr. Watson highlighted the Wesleyan Class System as a model for effective small group ministry.
106. Bishop McLee joined us for our April BOL meeting. He encouraged us to collaborate with our pastors to share the knowledge gained at trainings. He said we should help our congregations understand pastoral changes by explaining the appointive system. He reminded us of the difference we as laity make in the conference. Rev. Ann Pearson gave a glowing report about IGNITE and briefly explained some of the anticipated changes at this year's annual conference. Ms. Ximena Varas, a member of Team Vital, explained its purpose and plans. Mr. Peter O'Neill shared that the Lay Servant Ministry was aimed at having as many laity as possible take the new basic course and were working to improve their database. Ms. Karen Prudente, vice president of United Methodist Women shared information about Mission U and encouraged attendance of both laity and clergy at this year's school. Mr. Royston Bailey, president of the United Methodist Men, shared about the men's ministries and the effective inroads that group is making. Mr. Warren Whitlock informed us about a morning devotional via conference call which will begin on May 1 from 6:45 a.m. - 6:50 a.m. It will continue until annual conference and will be led by lay persons. All present were encouraged to share information and resources with local church laity. It was stressed that it is highly important for lay members to share a report of annual conference with their local churches.
107. I, as conference lay leader, continue to serve on the Strategic and Economic Analysis Task Force (SEATF). This task force was adopted at last year's conference and developed the statement of the preferred future of the NYAC. It states: Within five years the NYAC is flourishing: we are increasing discipleship, ensuring financial stability, and demonstrating Christian leadership across our

mission field – while empowering and encouraging our congregations to do the same. One of the areas of focus is how the laity will increase in discipleship and demonstrate Christian leadership. This would mean that in five years, at least 5% of local church laity, on average, are lay servants, certified lay ministers, or similarly trained and utilized in the church’s ministry. This will necessitate us to keep more accurate data, increase training opportunities for laity, and utilize laity who have already been trained, into the church’s ministry.

108. District lay leaders and district directors of Lay Servant Ministry continue to participate in district training events, visiting local churches and sharing resources and information. We are blessed to have a Board of Laity so committed to serving Jesus Christ wholeheartedly. I count it a privilege to work with them and to serve this conference. We thank Ann Pearson, director of Connectional Ministries, for her strong support and guidance. We joyfully welcome Bishop McLee and pray God’s continual blessings on him. We know that God has greater things planned for the NYAC, and we anticipate a flourishing future as we follow God’s lead and work cooperatively with each other to make disciples for Jesus Christ.

CONFERENCE COMMITTEE ON LAY SERVANT MINISTRIES

Mr. Peter O’Neill, Conference Director

Concur: 68, Non-Concur: 0, Abstain: 0; 100% concurrence, NYAC conference session: adopted

101. The Conference Committee on Lay Servant Ministries met while annual conference was still in session at Hofstra last June to begin discussions concerning several changes to this ministry that arose from General Conference. We met again on October 13, 2012 at the Fordham UMC and held teleconferences on July 12 and December 15. At this writing a meeting is scheduled for April 20, 2013 at the Conference Center. The conference and district directors also participate in the meetings of the Board of Laity.
102. The 2012 General Conference of the United Methodist Church approved several resolutions that have significantly impacted the Lay Servant Ministry program. The most important of these was to change the name of this ministry to Lay Servant Ministries from the former Lay Speaking Ministries. Participants in the program who were local church and certified lay speakers have now automatically become local church and certified lay servants. The basic requirements have not changed. Individuals must meet the standards set forth in the *Book of Discipline*, be approved annually by their charge conference and district committee and fulfill minimal retraining at least every three years. The main purpose of this name change is to place greater emphasis on servanthood, rather than to solely provide qualified speakers for pulpit supply. The variety of new Advance Course options available for recertification speaks to our becoming Christ’s servants in a broad range of missional areas, rather than simply preaching and/or leading in public worship. It is hoped that this will now encourage more individuals to seek the training opportunities available to them through the Lay Servant Ministry program. Your conference committee agreed to institute this name change immediately for the fall of 2012, rather than wait for the 1/1/2013 official change date, and all of our districts are actively on board with this.
103. The 2012 General Conference also approved a new position under the LSM mantle for those individuals who strongly desire to serve as lay preachers

of God's word. The position of lay speaker will require those individuals to undertake a more strenuous training regimen than was required in the past. In addition to taking the basic course, candidates for this position must also complete five specific advance courses, be approved by their district committees and accepted by the Conference Committee on LSM. Because this will be a conference-level designation, your conference committee has elected to defer any recommendations until the June 2014 Session of the annual conference in order for us to insure that the training and evaluation process is uniform throughout our six districts.

104. In January I had the pleasure of representing the NYAC at the annual ACDLSM meeting in Nashville, along with Ms. Susan Johns Greenfield and Mr. Eugene Knoth, two of our district directors. We were greeted at our opening worship by Bishop McAlly of the Tennessee Conference. Training sessions led by the Reverends Taylor Burton-Edwards, George Donigan and Steve Manskar introduced us to new Advance course materials authored by each of these individuals. We also had an opportunity to meet with several of the Board and Agency heads at GBOD headquarters. Throughout the four days there were many opportunities to meet with our fellow conference and district directors from across the connection to learn and understand how the 2012 changes are being implemented.
105. As conference director I had an opportunity to address a gathering of lay servants from the Metropolitan District at their annual breakfast on October 13, 2012. I also led a workshop on the Changes to the LSM Program at the Long Island East Leader to Leader Workshop on February 2, 2013.
106. The Catskill Hudson District, under the co-leadership of Ms. Margaret Howe and Eugene Knoth, reports 166 lay servants, of which 67 are certified. In addition to holding a basic class this past year, six advance courses were also offered.
107. The Connecticut District, under District Director Ms. Mary Brevigleiri, reports that they have 102 individuals who are currently on the roll as lay servants, 45 of whom are certified. The district offered two basic courses this past year, in September and January. Other classes offered were "Three Colors of Ministry," "Interactive Preaching," "Our American Methodist Heritage," and "Lay Pastoral Care Giving."
108. The Long Island East District, under District Co-Directors Ms. Susan Johns Greenfield and Rev. Gertude Nation had 209 lay servants, of which 117 are certified. Another 18 individuals will have completed the Basic course this year. Classes are offered at two locations during February and March. Two advance courses were offered at both locations, "Leading in Prayer" and "Leading Small Groups," with 36 total enrollees. The district also held a Youth Basic Course over two Saturdays.
109. The Long Island West District, led by District Director Ms. Marie Davis, has an amazing 664 lay servants. Classes are offered at two locations. In addition to the basic course, there were advance courses in "Servant Leadership," "Go Preach," and "Bereavement." The Basic and Servant Leader course was also offered in Spanish. Total attendance was 94, which included one youth.
110. The Metropolitan District, co-directed by Ms. Kim Owens and Ms. Joy Rhodes, reports that there are 374 lay servants in that district. The annual LSM school is scheduled for April 6, 12-14, 2013.

111. The New York Connecticut District, led by District Director Ms. Elaine Winward, has approximately 231 lay servants. They held a Laity Convocation attended by 20 people and have conducted advance classes on “Sermon Preaching,” “Leading Small Groups,” “Leading in Prayer,” “Spiritual Gifts,” and “Methodist History,” attended by a total of 81 people, many coming from Catskill Hudson and the Metropolitan Districts. The basic course was offered at three locations with a total of 51 attending.
112. A special word of thanks to the many dedicated lay and clergy people who give of their time and talent to lead lay servant courses in all of our districts. An active laity is the cornerstone of The United Methodist Church and the NYAC is blessed to have so many lay people who have answered God’s call to servant ministry.

BOARD OF ORDAINED MINISTRY

Rev. Bill Pfohl, Chair and Rev. Lydia Lebron-Rivera, Vice-Chair

Concur: 66, Non-Concur: 0, Abstain: 1; 100% concurrence, NYAC conference session: adopted

101. The 2012-2016 Board of Ordained Ministry began to discern and assume its responsibilities to God and the Church in the wake of the General Conference in June of 2012. *The Book of Discipline* had undergone significant revision, and several substantive issues were yet to be fully vetted by the Judicial Council. The members of the BOOM executive committee met several times over the summer; participated in numerous webinars presented by the General Board of Higher Education and Ministry (GBHEM); physically attended Jurisdictional (Baltimore) and General Church (Dallas) trainings, and were blessed to receive insight and direction from our new bishop.
102. **Fall Orientation:** Those able to manage the fall-out of Hurricane Sandy gathered at Camp Olmsted on November 2-3 in order to welcome new members, consider recommended procedures from GBHEM, and review our prepared materials for the ordination event. Five task forces were officially constituted (see below) and general plans and priorities were established.
103. **COMPASS Report** – prepared by Rev. Lynda Bates-Stepe, dean of COMPASS
104. The COMPASS Program supports, encourages and sustains provisional members, or residents in ministry, who have been commissioned and are preparing for ordination as elders and deacons. Through the clergy mentoring component of COMPASS each resident is paired with an effective clergyperson as their mentor. This mentoring relationship is confidential and non-evaluative to give the resident a safe place to engage with the joys and successes of ministry as well as the challenges and struggles.
105. There is also a peer component of the COMPASS Program. The residents meet several times a year for gatherings and retreats. In the 2012-2013 year the residents met for an orientation meeting, a retreat on clergy effectiveness and ministry project, and an annual retreat with Rev. Tilda Norberg, NYAC elder and Gestalt therapist.
106. The COMPASS Program continues to work with the Board of Ordained Ministry to prepare newer pastors to serve God and their congregations with enhanced effectiveness and joy. We celebrate the COMPASS residents who will be ordained in June and look forward to welcoming a new class of newly commissioned residents after annual conference.

107. **Evaluation Events** – St. Thomas Seminary in Bloomfield, CT was the site for our interview events. In November the Board considered 17 candidates for ordination or recognition for full membership, and in March considered 15 candidates for commissioning.
- a) The Board recommends approval of 11 candidates for ordination as elders and full membership in the New York Annual Conference: The Reverends David Ball, Lawrence Charles, Leslie Duroseau, Camella Fairweather, Juhye Hahn, Simeon Law, Gene Ott, Seungho Shin, Bette Sohm, Joanne Utley, and Elizabeth Williams. The Board recommends approval of one candidate for ordination as a deacon and full membership in the New York Annual Conference: Rev. Sabrina Chandler. The Board also recommends approval of Rev. Gloria King whose orders have previously been recognized for full membership in the New York Annual Conference.
 - b) The Board recommends approval of 11 candidates for commissioning as provisional elders in the New York Annual Conference: Pastors Alexandre da Silva Souto, Lori Hartman, Victoria Kittoe, Roslyn Lee, Won Tack Lee, Sung Min Moy, Carole Paynter, Todd Pick, Matthew Schaeffer, Marva Usher-Kerr, Julia Alexandra Weidmann Winward. The Board recommends approval of two candidates for commissioning as provisional deacons: Mr. David Clegg and Ms. Marcia White-Smith.
108. **Policies and Procedures** – Recent research and recommendations by GBHEM have led us to utilize the KSAP rubric for evaluating ministry. Candidates are assessed throughout our process by focusing on professional **Knowledge, Skills, Abilities, and Personal Characteristic**. The following directives are utilized by the Board and the culmination of our process as we seek discernment for orders:
109. Evaluation of candidates for ordination represents the culmination of the church's discernment process with those women and men who seek to serve God as clergy in the New York Annual Conference of The United Methodist Church. The candidate has already invested years with various communities of faith, committees and the Board of Ordained Ministry. In order to be at this point in the journey the candidate has:
- **Demonstrated Fitness for Ministry:** The **Abilities and Personal Characteristics** identified as necessary for effective ministry. (This assessment of "fitness" is the initial responsibility of the local church or ministry setting from which the candidate began to explore his or her call. The SPRC or equivalent body, Charge Conference and finally the District Committee on Ordained Ministry must affirm by super majorities that the candidate is "fit" consistent with the criteria of the *Book of Discipline*.)
 - **Demonstrated Readiness for Ministry:** The candidate must articulate the appropriate academic **Knowledge** base necessary for a credentialed professional clergyperson. The District Committee on Ordained Ministry must affirm that the candidate has the necessary knowledge to explore the practice of ministry and recommend the candidate to BOOM. BOOM must affirm the candidate's knowledge and approve the candidate for a period of provisional membership and residency in ministry so that she or he can apply knowledge and develop practical **Skills**.
 - At the conclusion of a minimum of three-year residency period the candidate may seek to give witness to her or his mastery of primary skills (core competencies) by providing evidence of effectiveness in ministry.

110. The evaluation events are designed to provide BOOM members with the opportunity to interact with each candidate during a culminating 24-hour period. After exposure to the candidate prior to the event through a variety of pathways including sermons and papers, the board now utilizes interview times, meals, worship, and reports as a means to get a fuller picture of the individual and her or his response to God's call. Board members are expected and encouraged to gather sufficient knowledge and experience of each candidate so as to be able to make an informed decision regarding each candidate's current readiness (commissioning) or effectiveness (ordination) in ministry. This discernment is an assessment of the candidate's present competencies and signals confidence that the candidate is ready to be commissioned or ordained as a deacon or elder in The United Methodist Church and will serve with excellence in the New York Annual Conference.
111. The ordination event interview sessions are designed to explore the candidate's ability to apply knowledge appropriately, evaluate the candidate's skills for ministry, and discern if the residency period has provided sufficient experience so as to demonstrate excellence in ministry in accordance with the *Book of Discipline*.
112. Each successful candidate must demonstrate an appropriate practical understanding of ministry in terms of his or her own gifts and graces. It is expected that the experiential learning and reflection upon his or her years in provisional/residency appointment(s) will undergird the candidate's effectiveness in his or her current ministry setting. The BOOM must be confident that ordained candidates will be able to apply existing skills and work to develop additional skills so as to be effective in a wide variety of settings.
113. In **each ordination interview session** board members are to evaluate a candidate's effectiveness in ministry as an elder or deacon in light of the following categories:
- Leadership (ability to cast a faithful vision, build a collaborative community, and facilitate an inspiring connection to God through Jesus Christ)
 - Pastoral sensitivity and insight
 - Personal awareness and administrative skills
 - Spiritual maturity and the ability to continue to grow
 - A celebration of the United Methodist connection
 - Multi-cultural awareness and a desire to develop cross-cultural relationships that will foster insight and build the broader community of faith.

Each interview session should begin with prayer. Each interview team is to begin with the questions approved and provided by Board consensus and then expand the conversation/interview based upon the candidate's written materials and responses.

114. **Ministry Connections** – The District Committees on Ministries are an extension of BOOM and by *Discipline* are trained and supervised by the Board. Local church staff-parish relations committees are also to be instructed by BOOM in order to be properly prepared to guide candidates throughout the process. New to the 2012 *Book of Discipline* is the requirement for an annual orientation event for all persons seeking certification as a candidate. This event will take place in the autumn and at other times deemed appropriate. Intentional investment is being made as per the *Discipline* to foster a positive and supportive educational environment for all clergy through the Orders of Elders and Deacons and the

Fellowship of Licensed Local Pastors and Associate Members. Of course the BOOM is privileged and expected to work appropriately with the Cabinet in clarifying the definition, demonstration and evaluation of effective ministry for all clergy.

115. **BOOM Task Forces** – In order for the Board to accomplish their many and varied responsibilities the following task forces have been established:
- a) **Administrative** - Conference Relations, Executive Committee, Bridge Committee, Event Coordination, Communication, etc.
 - b) **Clergy Health, Wholeness and Education Task Force** is responsible for working with the Orders of Elders and Deacons and the Fellowship of Local Pastors and Associate Members, Conference Connectional Ministry Table and others to identify excellent training opportunities which will better enable clergy to fulfill the conference's goals. This task force recommends the certifying of events that will receive CEU credits, facilitates discussion around the expectation and logistics of Local Pastors Licensing School, Course of Study, and issues related to the ongoing support and care of all pastors. The task force also evaluates and makes recommendations regarding grants and scholarships. Finally, the task force also resources and supports clergy exploration intentional time for renewal as recommended by the *Discipline*.
 - c) **Recruitment and Candidacy Task Force** supports the General Church initiative to recruit young clergy as well as the pursuit of excellent candidates at every age. They will make connections with seminaries, facilitate the exploration/orientation events and work closely with the dComs to insure that proper training and support is in place throughout the process, but most especially through the candidate's certification. This will include providing training and guidelines for local church S-PR committees and their equivalent bodies in a non-local church setting.
 - d) **Residency in Ministry and Clergy Mentoring Task Force** identifies and facilitates the appropriate support and training of individuals as they move through the process beyond certified candidacy. This will include the continual evaluation and design of the program for preparation and growth for commissioned clergy (which of course includes COMPASS, and the newly required "ministry project"), training of individual mentors, group mentoring, training and support of licensed local pastors, and relating BOOM to the Cabinet with regard to BOOM expectations for and support of district hires.
 - e) **Clergy Effectiveness and Accountability Task Force** continually discerns best practices in clergy effectiveness and the expectations for clergy membership in the Conference. Not only do/will they seek to lead the discussion on what effectiveness looks like in and among the variety of settings for ministry, but will also seek to create the most appropriate means for evaluating clergy fitness, readiness, and effectiveness for those seeking ordination or licensing, and after.
116. It has been a great challenge and joy to recognize God at work in and through the Board and among the people called United Methodist in our conference. We feel good about the progress we have made in this year, but acknowledge that there are many priorities yet to be sufficiently addressed. You can expect a significant overhaul of the BOOM policies and procedures and their communication in the

upcoming year. We hope to be able to provide a local pastors licensing school within the bounds of the conference. The Board is grateful for your prayers comments, and suggestions as we seek to do our part — by the grace of God — to make disciples (and disciple makers) of Jesus Christ for the transformation of the world.

PARISH/FAITH COMMUNITY NURSE

Deaconess Claris Skerritt, RN, BSN, FCN

Concur: 67, Non-Concur: 0, Abstain: 0; 100% concurrence, NYAC conference session: adopted

How God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with him. And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of diseases among the people.

101. Early History of Deaconesses and Parish Nurses:

Following the servant Christ, the early church cared for and visited the sick. They saw *Diakonia* as the serving, caregiving, and healing foundation of the church and an integral part of the church's mission toward health and wholeness of all individuals. Phoebe, named in scripture as the first deaconess, opened her home to the sick and the needy, but as the church grew many wealthy widows and matrons established places of comfort for those who were suffering. St. Fabiola, widow and daughter of a rich Roman, after committing herself to Christ, sold her possessions and used the proceeds to build homes to care for the sick and the poor. Other deaconesses in early church history are St. Olympias and St. Sophia who were named as caregivers.

102. During the Middle Ages much of the healing ministries were done by religious orders. Behind cloistered walls, Hildegard of Bingen included medicine, mysticism, and prayer in her ministry. By the time of the Renaissance, medicine had become a science. Christian healing was largely ignored, however in the 19th century there was a resurgence in the recognition of the connection of faith and health which led to church-established hospitals. Rev. Theodore Fliedner of Kaiserswerth, an influential German pastor in the 1800s, helped to develop a diaconate and built houses for people who were ill, developmentally disabled, transitioning from prison, or needy in any other manner and gathered women deaconesses to provide care. Women in healthcare became very popular. Florence Nightingale studied the Kaiserwerth model, recognized the connection between faith and healing and hailed the advancement this brought to the professional aspect of nursing.

103. In America, the church's deaconesses and nurses were sent to other countries to open new institutions for those in need, while Rev. William Passavant, a Lutheran pastor, sent them to work at "Pittsburgh Infirmary" in the Pittsburgh suburbs, which was later renamed Passavant Hospital. Deaconess hospitals, as they were called, were started all over the country by various Protestant denominations; they also trained women to staff their own hospitals. In 1881, Lutheran General Hospital - Chicago opened, staffed by deaconess nurses and it was here that parish nursing began — taking almost a century to be named. In 1940, Rev. Granger Westberg first experienced the power of faith at the hospital bedside when he served as chaplain. He saw the connection between physical

well-being and spiritual health and brought about the concept of wholistic healthcare. Westberg enlarged on this concept for the next 40 years and in 1983 proposed an experimental program to six Chicago congregations using nurses as caregivers and trainers in faith-based communities.

104. Parish nurses and faith-community nursing follow the pattern of Jesus' earthly ministry as summarized through his teachings and preaching, saying, "Repent for the kingdom of heaven is at hand" and his many miracles—his healings. The parish nurse focuses on a wholistic approach which encompasses the body, mind, and spirit. Parish nurses provide a setting to help people regardless of their ability to pay for services. They believe that health is a state of complete physical, mental, social and spiritual well-being, and not merely the absence of disease or infirmity and visit individuals in the context of their community or congregation in order to best assess their needs and find support networks. Parish nurses find an avenue to integrate faith and assess the health and educational needs of the individuals. This wholistic approach is the integration of faith and health which embraces life to its fullest, including the pursuit of a healthy spiritual life and the connection with God. Parish nurses advocate, and educate the community and the parishioners to achieve a higher level of wellness by improving their spiritual and physical health. Parish nursing is a health ministry of presence, intentional listening, and confidentiality. There are approximately 15,000 parish nurses in the United States of which about 35% are compensated for their ministry however the overwhelming majority are unpaid volunteer professionals.
105. Parish nurses serve in various roles but not as a physician that diagnoses or treats illnesses; not as a home healthcare nurse who dispenses medication or performs treatment prescribed by a physician; not as a therapist that performs physical therapy, occupational therapy, or psychotherapy, and not as clergy person. They have specialized training in these areas and come to the field with a deep spiritual commitment as they educate, advocate, and activate persons to take positive action and preventive measures regarding wellness. The parish/faith-community nurse acts as an integrator of faith and health as an educator, counselor, coordinator of volunteers, resource and referral agent, and advocate. Parish/faith-community nurses are assisted by retired RNs, LPNs, allied-health professionals, and lay volunteers known as health advocates.
106. Parish/faith-community nurses are the part of the congregation health ministry that addresses the church's mandate to preach, teach, and heal which — when implemented in a spiritual and confidential manner — addresses the brokenness of today's healthcare system which was carried out by the monks and nuns through visitation. Many parishioners would like their doctor or pastor to address issues of both faith and health in their visits, however either due to lack of time or training they are not ministered to wholistically. Addressing spiritual beliefs influences medical decisions as well as improving the patient/doctor or pastor relationship so that in the absence of cure, there can be spiritual healing and a divine relationship. Parish nurses are especially beneficial to the homebound and older adults who have no support system in place or whose relatives are not in close proximity. The parish nurse as the health educator spends quality time with parishioners, as the health counselor can better explain the concerns of the unanswered questions from the doctor and find agencies that will address their needs, treatment options, and referrals. The health advocate guides the caregiver and family members through the maze of a jagged healthcare system

and through the various agencies' support groups and volunteer options to optimum health.

107. Through the health ministry of the church, I am pleased to offer services to the older adult congregation and community two days each week as the parish nurse working in partnership with a health committee and other members of the congregation. This health ministry combines the therapeutic qualities of church, community, and faith in God to strengthen the healing task of individuals, families, and communities. Our faith community/parish nurse is a registered nurse with a current license who has completed the Foundations in Faith Community Nursing course and operates under the scope and standards for this professional specialty practice approved by the American Nurses Association. Faith-community nurses use their training and experience to serve the needs of our church community and the wider community through a range of programs and services, including the following:
- Visiting the sick at home or in the hospital
 - Providing health counseling
 - Assisting with referrals for needed health-related services
 - Teaching classes on a variety of health-related topics
 - Arranging for health screenings
 - Developing support groups
 - Training and coordinating volunteers
108. **Our Philosophy:**
- All human beings are sacred, and will be treated with respect and dignity.
 - Parish/faith-community nurses seek to empower all people to become active partners in managing their personal healthcare resources.
 - All nurse and non-nurse participants in parish/faith-community nurse ministry will maintain the highest professional standards of confidentiality.
 - Parish/faith-community nurse ministry will build on and strengthen capabilities of individuals, families, congregations, and communities to care for one another in light of their relationship with God, society and the faith community.
 - Parish/faith-community nurses work in a dynamic partnership of support and service with pastors and other church staff.
 - Health is a dynamic process which includes spiritual, physical, mental, and social dimensions of a person.
 - Spiritual health is fundamental to physical, mental, and social health. Well-being and illness can exist together and healing can occur in the absence of a cure for specific illness or injury.
109. Clergy can benefit greatly from having a parish nurse in their congregation whether as a paid staff member or unpaid volunteer professional as a great portion of their work is health related—physical health or spiritual health. Because volunteers are not as easily available as in the past, the community is looking to the churches to heal their brokenness due to the biblical mandate to preach, teach, and heal the church. Clergy have leadership roles in the healthcare system to fulfill. The parish nurse improves the health of the clergy by freeing up some of the time needed for visitations.

110. The parish/faith-community nurse is a **healing presence** within the faith community. Parish/faith community nurses are specially trained registered nurses with active licensure who direct and coordinate health and wellness ministry programs within a congregation in partnership with the pastor and other church staff. These health ministry programs are developed to meet the unique needs of each congregation across the life span of its members. The parish/faith-community nurse acts as an integrator of faith and health as an educator, counselor, coordinator of volunteers, resource and referral agent, and advocate. Parish/faith-community nurses are assisted by retired RNs, LPNs, allied-health professionals, and lay volunteers known as health advocates. Parish/faith-community nurses **do not** usually provide “hands-on” patient care such as that offered by home health nurses, but instead direct people to the most appropriate healthcare providers. Parish/faith-community nurses **do not** replace the pastor’s healing mission, but support and enhance his or her reach and effectiveness.
111. I had the opportunity to work with my congregation and the community over several years and have seen the lives that have been touched by the gathering and programs in which they participated: nutritional foods for healthy living; visitation for encouragement and healing; Bible study using various formats, and networking with others in the health field to bring information that enables the community and the congregation to grow towards health and wholeness.
112. In my role as a deaconess of The United Methodist Church, I am the vice chair of the Northeastern Jurisdiction Association of Deaconess/Home Missioner/Home Missionary. This year is the 125th year of the Deaconesses Ministry. I attended the General Conference, volunteered for the Prayer Ministry Chapel and the Parish Nurses Screening Booth at the conference in April 2012, the New York Annual Conference and the convocation in November 2012. In the role of parish nurse I have presented on topics of older adult ministry and I am in the process of educating other registered nurses and health advocates.
113. My ultimate goal is to have a parish nurse assigned to each congregation and to have a health ministry that will serve the New York Annual Conference and the community and beyond, that will address the needs of each and every individual to prevent diseases and remove the restraints that keep individuals from attaining full potential to wholistic health.
114. I must thank Rev. Ann Pearson, director of Connectional Ministries, for all the support she has given to this ministry.