

Early Sitting of General Conference 2021

FMCiC

October 17, 2020

AGENDA

Call to order at 9:00 PDT (10:00 MDT, 10:00 CST, 11:00 CDT, 12:00 EDT).

The meeting shall be adjourned following the report of 1st vote after ninety minutes.

Initial announcements and prayer.

1. Approval of Agenda – this vote will also serve as a record of attendance to establish quorum
 - a. Conference communication during vote
 - b. Report on quorum after 5 min of voting
 - c. Introductory presentation on Pastor’s Cabinet
2. Pastor’s Cabinet
 - a. Conference communication during vote
3. Defined Pension Plan deficit levy
 - a. A 10 minute break will be held during the 1st vote after 9:45
4. The ‘Frees’
 - a. Conference communication during vote
 - b. Short presentation on the World Conference
5. World Conference 1 – Commissions
 - a. Conference communication during vote
6. World Conference 3 – Interventions
 - a. Closing communication during 1st vote after 10:30

Any agenda items not already on the Conference Floor by 10:30 PDT (11:30 MDT, 11:30 CST, 12:30 CDT, 1:30 EDT) shall be automatically tabled to the next sitting of Conference.

3. Motion to Amend the Description of the Pastor's Cabinet

RESOLUTION TO GENERAL CONFERENCE: OFFICIAL BOARD AS PASTOR'S CABINET

The Argument (the 'Whereas'): ¶320.5.2.2 and ¶373.2.6 Pastor's Cabinet

The Manual of the FMCiC states the following purpose/objectives for a Pastor's Cabinet in ¶373.2.6: *To assist the pastor by meeting with the pastor as a prayer cabinet, receiving recommendations and concerns arising from the congregation and reflecting on them with the pastor, and receiving recommendations and concerns from the pastor and offering support and counsel to the pastor and,*

Whereas, for many years FMCiC leaders have encouraged church boards to focus on local church mission and values in addition to their role in both selecting and caring for the Lead Pastor. As a result, many Canadian Free Methodist Churches now describe the role of the board with descriptors such as:

- The Board works with the Lead Pastor in communicating the mission, values and vision of church to members of the congregation (and other "publics");
- The Board listens to congregational perceptions re: the well-being of the church;
- The Board serves as an encouraging and advisory partner for the Lead Pastor;

In these situations, the churches do not have a separate Pastor's Cabinet. The Board functions in the capacity of Cabinet. The Board has the authority to create a pastoral relations subcommittee, or work team, in order to care for any difficulties involving the pastor which formerly had been referred to the Pastor's Cabinet.

Whereas contextual ministry requires flexible and responsive organizational structures; and many of our churches are already using alternate structures to accommodate growth or leadership styles; and

Whereas, the discussion of the Pastor's Cabinet in *The Manual* comes from an earlier day when Official Boards were larger and were intended to focus extensively on what would now be considered "committee work" or "staff work", often leaving no "space" for attention to the well being of the Pastor and the Pastor's ongoing ministry in the church. As a result;

- The Pastor's Cabinet Job description used language that in today's leadership environment is recognized as the Board's responsibility (e.g, "receiving recommendations and concerns arising from the congregation and reflecting on them with the pastor, and receiving recommendations and concerns from the pastor and offering support and counsel to the pastor");

- This earlier model sometimes resulted in unhealthy relationships between pastors and church members when it referred to taking “recommendations and concerns” to the Pastor’s Cabinet instead of the Pastor involved (resulting in what is known in the psychosocial world as “triangulation”). The implied triangulation violates the clear scriptural command to take things to a brother or sister directly (cf. Matthew 18:15ff);

Whereas, the current direction of *The Manual* puts in place two bodies (Official Board and Pastor’s Cabinet) with significant overlapping roles in processing input from the congregation and pastor about priorities and in their support and counsel of the pastor;

Whereas, the Official Board has the authority to create a pastoral relations subcommittee or work team to care for any difficulties involving the pastor which formerly had been referred to the Pastor’s Cabinet;

THE RESOLUTION: Therefore be it resolved that the Official Board be charged with the responsibilities previously assigned to the Pastor’s Cabinet. We recommend the following changes to The Manual:

FROM:

5.2.2 Pastor’s Cabinet: The pastor’s cabinet shall be nominated by the Nominating Committee and elected by the society. It shall have no fewer than three members and no more than seven, who shall be members of the society. Alternatively, the society may direct to have the official board serve as the pastor’s cabinet. At least one delegate shall be a member. (See ¶373.2.6)

TO:

5.2.2 Pastor’s Cabinet: In many of our local churches, the Board serves the functions of the traditional Pastor’s Cabinet; however, should the board desire to create a Pastor’s Cabinet, the following directions should be followed:

- The Purposes of the Pastor’s Cabinet will be clearly communicated to the whole church so as to avoid any misunderstanding or overlap between Board and Pastor’s Cabinet;
- The Pastor’s Cabinet will assist the pastor by meeting with the pastor as a prayer cabinet, receiving recommendations and concerns arising from the congregation and reflecting on them with the pastor, and receiving recommendations and concerns from the pastor and offering support and counsel to the pastor;
- Candidates for the Pastor’s Cabinet are to be selected by the Pastor but will be approved and appointed by the board;
- The members of the Pastor’s Cabinet are to be mature, trustworthy individuals who have a healthy participation in the life of the local church and can be trusted with sensitive and

confidential information. The majority of members Pastor's Cabinet must be local church members, including at least one board member;

- The Pastor's Cabinet shall be no more than 6 members.

AND FROM SECTION:

¶373.2.6 Pastor's Cabinet The Pastor's Cabinet is made up of members of the society, nominated by the Nominating Committee, elected by the society for the purpose of making ministry more effective. It may be elected by the society as a separate committee. The society may also assign the responsibility of choosing the pastor's cabinet to the official board. In the latter case, the official board may designate several of its members to serve the functions of a pastor's cabinet.

The pastor's cabinet will assist the pastor by meeting with the pastor as a prayer cabinet, receiving recommendations and concerns arising from the congregation and reflecting on them with the pastor, and receiving recommendations and concerns from the pastor and offering support and counsel to the pastor.

The members of the pastor's cabinet need to be mature, trustworthy individuals who can be entrusted with sensitive and confidential information.

TO

¶373.2.6 **Pastor's Cabinet:** In many of our local churches, the Board serves the functions of the traditional Pastor's Cabinet; however, should a local church choose to create a Pastor's Cabinet, the following directions should be followed:

- The Purposes of the Pastor's Cabinet will be clearly communicated to the whole church so as to avoid any misunderstanding or overlap between Board and Pastor's Cabinet;
- The Pastor's Cabinet will assist the pastor by meeting with the pastor as a prayer cabinet, receiving recommendations and concerns arising from the congregation and reflecting on them with the pastor, and receiving recommendations and concerns from the pastor and offering support and counsel to the pastor.
- The members of the Pastor's Cabinet need to be members of the local church, mature, trustworthy individuals who can be entrusted with sensitive and confidential information.
- The Pastor's Cabinet shall be no more than 6 members;
- at least one member will be a board member;
- the Pastor will select candidates for the Cabinet and bring this slate to the Board for final approval.

3. Resolution to Eliminate the Deficit and Levy Associated with the Defined Pension Plan

Defined Benefit Plan Deficit, Ministers' Pension Plan

WHEREAS the Defined Benefit Plan of the Ministers' Pension Plan is in a deficit position;

WHEREAS this deficit position has continued for more than twelve (12) years;

WHEREAS local churches and other participating affiliated ministry organizations have been assessed an additional contribution to the Pension Plan of three and one-half percent (3 ½%) of employee(s) compensation;

WHEREAS the pension levy represents an additional financial burden to said local churches and affiliated ministries;

WHEREAS the pension fund levy resources could be utilized for local church ministries;

WHEREAS The Free Methodist Church in Canada and the Free Methodist Foundation in Canada have unrestricted and internally restricted reserves that could potentially be used to eliminate the Plan deficit;

THE RESOLUTION: Therefore, be it resolved that the Board of Administration be authorized and directed to allocate the financial resources to eliminate the Pension Plan deficit and the Pension Plan levy by June 30, 2024 unless the Board of Administration deems it unwise to do so because of financial market conditions.

Submitted by: Norman Bull, Freedom Christian Community

Sponsor: Rev. Lloyd R. Eyre

4. Motion to Amend the Manual to Include Guiding Principles (The Frees) in the Introduction

The Frees

Whereas in the spirit of helping our congregations move forward in seeking and pursuing their visions for accepting responsibility for their respective communities, and of providing contextualized, progressive direction for achieving those goals, and

Whereas we intend our guiding principles to exemplify who we are as Free Methodists, capturing the essence of our legacy, Wesleyan traditions, calling, and vision, while recognizing that the guiding principles do not attempt to tell the whole story of our identity, and

Whereas we recognize that a new generation's need to be inspired to meaningful engagement with their neighbours and their neighbourhoods in ways that are not only historically informed, but also missionally responsive, requires fresh language framing the fundamentals of the Free Methodist movement, and

Whereas the historical freedoms were stated in reactive terms ('freedom from...'), and we are now suggesting that inspiring the engagement of today's generation would benefit from a more proactive approach and language ('freedom to...'), and

Whereas the Life Plan development and process identified a need for local congregations to seek and pursue ways to achieve their vision for accepting responsibility for their respective communities, as well as to understand and meaningfully articulate their FMCiC identity, and

Whereas the equipping and empowering of churches to develop their own missional responses to their respective contexts in ways that are consistent with the larger Free Methodist movement is the intent of these guiding principles, we therefore put forward the following motion:

THE MOTION: We move that the Manual Introduction be reorganized into the following sections with the addition of Our Legacy and Our Guiding Principles (Section A, III and IV):

Section A: The Introduction

- I. Our Historical Purpose
- II. Our Vision
- III. Our Legacy
- IV. Our Guiding Principles
- V. Our Mission In Canada

Section B: Our History

- I. Biblical Concept of the Church
- II. Historical Heritage and Perspective
- III. Methodism in Canada
- IV. Free Methodism in Canada

V. The Bishops of the Free Methodist Church in Canada

Section C: Our Core Values

Followed by Chapter 1, etc.

The Introduction will now read as follows (changes noted in blue comments):

A. The Introduction

I. Our Historical Purpose: (minor changes in wording but not meaning)

The Free Methodist Church exists to make known to all people everywhere God's call to wholeness through forgiveness and holiness in Jesus Christ, and to invite into membership and equip for ministry all who respond in faith.

II. Our Vision: (minor changes in wording but not meaning)

We believe that people can be free. We are confident that people best experience God's true freedom in community. This is why we have the following vision statement, *"To see a healthy church within the reach of everyone in Canada and beyond."*

III. Our Legacy: (This section is new)

"What is a "Free Methodist" anyway?" The Free Methodist Church has a very rich and meaningful history that inspires us today to accept responsibility for our communities within Canada and beyond.

The early Free Methodists were concerned about a number of issues in their historical setting that still have relevance today. Formed in the early days of the American Civil War, these supporters of the anti-slavery movement believed in equality for all, regardless of racial background or gender. They promoted "freedom from oppression and abuses" in order to be who God created us to be.

The Methodist Church had a practice of renting seats in their churches as a way of collecting financial support from their members. Since this practice was seen as disenfranchising the poor, who could not afford the seats, Free Methodists wanted "free seats" for all, regardless of socioeconomic status.

John Wesley (the founder of Methodism) taught that all Christians could expect to be "free from the domination of sin" in their daily lives through the renewing relationship with the Holy Spirit. Free Methodists wanted to recover this expectation in their movement. A lively spiritual refreshing was sweeping the United States in the mid-1800s, and the Free Methodists wanted this "freedom of the Spirit" in their lives and worship services as well.

Finally, many members of Methodist churches were also members of secret societies that often pulled their loyalties away from their Christian commitments. Free Methodists wanted all their members to be "free" to be full participants in a local church, offering their unique relationship, gifts and resources.

These historic examples demonstrate that from the beginning, Free Methodists have wanted everyone to experience the freedom to be who God created them to be. Further information on our movement's history is found in section B.

IV. Our Guiding Principles: (This section is new)

Building on these foundational principles, and contextualizing them for our vision today, we now offer these Guiding Principles for moving our Free Methodist Churches in Canada ahead in affirming our identity and realizing our vision.

We believe these Guiding Principles encapsulate many of the convictions that we have held from the very beginning and set us on a path for carrying our vision into the future. We intend them to be succinct, simple to remember, and easy to communicate to our FMCiC family in our congregations and to those outside who want to learn more about who we are.

Free to follow God: We are all free to journey with God, as revealed through Jesus, who invites and empowers us to join Him on His mission to reconcile everyone and everything.

Free to experience community: We are all free to enjoy gracious, authentic relationships with one another as the family of God, while practicing the ways of Jesus.

Free to hope: We are all free to experience the deep love and peace of God, to live without fear or guilt, and to accept Jesus' forgiving, healing, restoring, and transforming grace.

Free to collaborate: We are all free to work, pray, learn, and partner with people, churches and organizations that are in harmony with our vision to see a healthy church within the reach of everyone in Canada and beyond.

Free to be courageous: We are all free to follow God's Spirit learning, innovating and exploring new territory for ministry in ways that make sense for our local context and mission.

Free to pursue justice: We are all free to challenge racial and economic injustice, champion equality of opportunity for men and women, and advocate for the intrinsic worth and value of all people, living out the legacy of our movement.

V. Our Mission in Canada: (This section is unchanged from the current Manual)

Our Mission:

Following God's activity in our "Jerusalem, Judea, Samaria and beyond," the Free Methodist Church in Canada (FMCiC) will

- **Find** ways to engage unreached people and unreached communities with the gospel
- **Mature** congregation through developing healthy pastoral and lay leaders
- **Commission** prepared people to purposeful service
- **Interpret** life theologically through intentional reflection
- **Invest** human and financial resources strategically
- **Communicate** and celebrate through listening to and inspiring one another.

B. Our History:

(This section is unchanged from the current Manual)

The Free Methodist Church is best understood within the framework of the biblical concept of the

church and the perspective provided by its historical heritage.

I. Biblical Concept of the Church

It is clear from Scripture that the church is of God and for people. It is His creation. Christ is its head. The church is the people of God chosen for a purposeful partnership in accomplishing the will of God on earth. More than eighty word pictures relating to the church appear in the New Testament.

What is the profound truth that the many word pictures convey? God—Father, Son, and Holy Spirit—takes a redeemed people into partnership to share in His activities and to realize His purposes. The church is the organic, corporate instrument God has chosen to remake people and society. It has a mission of holy love. The church exists to produce Christ-likeness in humans and

their institutions. Thus our mission may be described as participation with God in bringing holiness and love to bear upon the sins, hurts, and needs of people. This description of our mission is both individual and social. It points to a social relationship of people to God and to each other described in Scripture as “the kingdom of God.”

When the church is acting under the headship of its Lord and the inspiration of the Holy Spirit, it continues the story begun in the book of Acts. Since the first century the church has experienced many wonderful achievements. Many more are yet to be realized in the unfolding drama of the acts of the Holy Spirit through redeemed people.

The New Testament reminds us that the church visible is not the church ideal. Because the church

is a divine-human partnership, sharing not only in the holy love of its founder but in the

blemishes of its humanity, it is ever in need of renewal. God takes the same risk with the church in redemption as He did when He granted humans freedom in creation.

II. Historical Heritage and Perspective

Free Methodists consider the story of the church in the book of Acts and the other New Testament writings as their primary heritage. Generation after generation derives from this record

their main source of direction and renewal. Followers of God have wrestled with issues both old and new throughout the centuries just as they do now. The entire history of the church is instructive for us.

Free Methodists claim a line of evangelical descent spelled out in large terms as follows: they trace their spiritual heritage through men and women of deep personal piety in all ages who have shown that it is possible to maintain the glow of spiritual fervour in the midst of paganism, apostasy, and the periods of corruption in the established church.

The lineage of The Free Methodist Church begins with the people of God in the Old and New Testaments. It is continued in the great Councils and Patristic writings and teachings of the early Church Fathers. It also includes influences and contributions from the multitude of renewal movements in western Christianity: Wycliffe and the German Moravians (from whom Wesley learned the concept of “the witness of the Spirit”); the sixteenth century Reformation with its many counterbalancing renewal movements, not the least of which were the Arminian correctives

(which taught that Christ’s salvation was for all mankind without limit, but that it must be freely chosen); the Catholic-Anglican tradition; the English Puritan influence; the Methodist tradition; and the nineteenth century holiness movement. God has used these and others across the ages to make the unchanging Christian gospel known more clearly. In summary, Free Methodists identify with the flow of history of the Christian church while maintaining distinctive evangelical and spiritual emphases.

The contributions from church history may be detailed as follows:

The Free Methodist Church reflects historic Christian orthodoxy in that its roots are solidly fastened to the time tested statements put forth in the Apostles' Creed, the Nicene Creed, The Formula of Chalcedon, the Thirty-nine Articles of Religion in the Church of England; and the Twenty-five Articles of the Methodist Episcopal Church of 1784.

The Reformation heritage is reflected in the commitment to the Bible as the supreme rule of faith and life and to salvation by grace through faith. Desire for church order and appreciation for liturgical form reveals the Catholic-Anglican influence. The emphasis on the essentials of the faith allows for openness towards differing views on such subjects as modes of baptism and the millennium.

The Methodist heritage is shown in theological, ecclesiastical and social concerns articulated by the Reverend John Wesley and his associates in the eighteenth century and reaffirmed through the holiness movement of the nineteenth.

Theologically, The Free Methodist Church is committed to the Wesleyan-Arminian affirmation of the saving love of God in Christ. Through prevenient grace He seeks to bring every individual to Himself but grants to each the responsibility of accepting or rejecting that salvation. Salvation is a living relationship with God in Jesus Christ, giving the believer a legal position of righteousness, and therefore affirming the security of all who continue in fellowship with Him. Along with the Arminian emphasis on the universal offer of salvation, John Wesley rediscovered the principle of assurance through the witness of the Holy Spirit. He declared a scriptural confidence in a God who is able to cleanse the hearts of believers from sin here and now by faith, fill them with the Holy Spirit, and empower them for carrying out His mission in the world.

Ecclesiastically, the Methodist heritage is continued in Free Methodist organization. There are lines of responsibility connecting local, conference, and denominational ministries. Small groups of believers are accountable to one another for growth in Christian life and service. Free Methodists are concerned for the whole church, not just the local congregation. They value the

leadership of bishops, superintendents, pastors, and lay leaders who provide counsel and direction to the church.

Born at a time when representative government was being developed by free societies, The Free Methodist founders reaffirmed the biblical principle of lay ministry. Free Methodists recognize and license unordained persons for particular ministries. They mandate lay representation in numbers equal to clergy in the councils of the church.

Socially, from their early days, Free Methodists displayed an awakened conscience characteristic of the early Wesleyan movement. Their outspoken action against the institution of slavery and the class distinction inherent in the rental of pews to the wealthy demonstrated the spirit of true Methodism. Although issues change, the sensitive social conscience remains, evidenced by continuing active participation in the social concerns of the day.

During the nineteenth century, the holiness movement, arising in American Methodism but spreading through other nations and denominations, called Christians to deeper levels of relationship with God and greater concern for the needs of hurting humanity. Within this context, the Reverend Benjamin T. Roberts and other ministers and laypersons in the Genesee Conference of the Methodist Church in western New York, raised a protest against theological liberalism, unhealthy compromise on pressing social issues, and loss of spiritual fervour.

Between 1858 and 1860, a number of these leaders were excluded from the Methodist Episcopal Church on various charges and allegations. In reality, the primary issue was their proclamation of the basic principles of Methodism, especially the doctrine and experience of entire sanctification. Appeals made to the General Conference of May 1860 were denied. On August 23 of that year, they met in an apple orchard in Sanborn, New York, to form The Free Methodist Church. Today, Centenary Park marks the approximate location of that historic event.

“Free” was chosen as an adjective in the name to signify their belief that slaves should go free, pews should be free of rent to any who wished to attend church, members should be free from

oaths of secrecy in secret societies, and the freedom of the Spirit should be acknowledged in public worship. The body that began inauspiciously in an orchard in western New York is now at work in 50 countries of the world, one of which is Canada.

III. Methodism in Canada

Prior to the emergence of The Free Methodist Church in Canada, Methodism had already had a long history in Canadian society. Methodism came to Canada through the influence of Paul and Barbara Heck. Originating in Germany, the Hecks had emigrated first to Ireland, where Barbara was converted at the age of 28 under Methodist preaching, possibly that of John Wesley himself. In the early sixties of the 18th century, they sailed for New York, along with Barbara's cousin Philip Embury and his family. During the time of the American Revolution, Paul and Barbara Heck and Philip Embury's widow, Mary, and their son, fled to the Prescott area of Upper Canada.

Remembering gratefully the protection they had received under the British Crown when they had fled from Germany to Ireland, they now joined the movement into Canada of thousands of United

Empire Loyalists whose loyalties to Britain would not allow them to join the rebel cause in the colonies. So it was that Paul Heck was present when the first Canadian Methodist circuit was organized in 1791, the year of John Wesley's death.

The Methodist cause spread rapidly in Canada. Within ninety years, and after two mergers, there were five different non-ethnic branches: The Methodist Church of Canada, Methodist Episcopal Church, Primitive Methodist Church, Bible Christian Church and the infant Free Methodist Church. The first four merged into one Methodist body in 1883. This body later merged with Congregationalists and a significant number of Presbyterians to become the United Church of Canada in 1925.

IV. Free Methodism in Canada

In the fall of 1873 and winter of 1874 General Superintendent, B. T. Roberts visited the area just north and east of the city of Toronto, now Scarborough, on the invitation of Robert Loveless, a Primitive Methodist layman. Later, in 1876 while presiding over the very young North Michigan

Conference, he read conference appointments that assigned C.H. Sage his field of labour—
Canada!

Reluctantly, Sage came to southwestern Ontario. He was well received by disaffected Methodists, unhappy with the direction in which the larger Methodist bodies were moving. He preached a gospel calling men and women to conversion and the unconverted responded in encouraging numbers. His preaching took him as far north as the Muskoka region. By 1880, the Canada Conference consisted of two districts, 11 societies, 13 preaching points and 324 members.

In the early years, the work grew rapidly. Churches were formed in eastern Ontario. By the early twentieth century it had spread to the prairies of western Canada. By 1920, there was an impetus to consolidate as a distinctly Canadian body. The result was the All Canada Conference—a gathering of western and eastern leaders in Sarnia, Ontario. It was a landmark event of praying, planning and dreaming. Out of that meeting came such results as the formation of a Canadian Executive Board to manage distinctly Canadian matters, the launching of the *Canadian Free Methodist Herald*, and the establishment of Lorne Park College in Port Credit, Ontario. The passing of a Federal Act of Incorporation in 1927 was also largely traceable to the All Canada Conference in Sarnia. In 1940, Aldersgate College was founded in Moose Jaw, Saskatchewan, another result of the vision generated at the All Canada Conference.

The Free Methodist Church in Canada was further strengthened in 1959 by a merger with the Holiness Movement Church. This latter denomination was the product of revivals in the Methodist churches of the Ottawa Valley under Ralph Horner during the waning years of the nineteenth century. This union, brought about by the labour of strong leaders in both bodies enlarged the world vision of the Canadian church by adding missionary concerns in Egypt, Brazil and Northern Ireland, fields the Holiness Movement Church had established.

In the early nineteen-seventies Canadian Free Methodist leaders applied to the Free Methodist Church of North America requesting authorization for the Canadian Church to become a general

conference in its own right. Consultation resulted in the establishment of a Canadian Jurisdictional Conference, a halfway step, which came into being in August of 1974. At the General Conference of 1989, held in Seattle, Washington, the Canadian Jurisdictional Conference was authorized to form as a General Conference. On August 6, 1990, the Canadian General Conference was inaugurated in Mississauga, Ontario. At the Second General Conference of The Free Methodist Church in Canada, held in 1993, the British Columbia District of the Pacific Northwest Conference became a part of The Free Methodist Church in Canada.

V. The Bishops of The Free Methodist Church in Canada

Donald N. Bastian 1974-1993

Gary R. Walsh 1993-1997

Keith A. Elford 1997- 2017

Cliff Fletcher 2017-

C. Our Core Values

(This section is unchanged from the current Manual)

- **Persons**
 - All persons are made in the image of God and possess intrinsic worth.
 - All persons have a need to know Jesus Christ as Saviour and Lord.
 - All persons can be saved and begin a growing relationship with Jesus Christ.
 - All persons have their own gifts to contribute to the kingdom.

- **Church**
 - The Christian community is the foundation for the growth of the Kingdom of God on earth.
 - The Christian community is the primary context for developing believers.
 - The Christian community is to minister in Jesus' name to all people.
 - The Christian community is to worship and serve God.

- **Team**
 - Teamwork demonstrates the diversity of spiritual gifts and personal competencies within the church.
 - Teamwork recognizes our dependence on God and each other.
 - Teamwork maximizes the leadership resources of the church.
 - Teamwork builds Christian community.

- **Connectionalism**

- Free Methodists share a common theology, membership covenant, and leadership system.
 - Free Methodists co-operate with other parts of the Christian church in redemptive endeavours
 - and political response.
 - Free Methodists build healthy inter-congregational cooperation, celebration and support.
 - Free Methodists affirm diverse approaches to accomplish our common vision and mission.
- **Integrity**
 - Integrity is grounded in the character of God.
 - Integrity establishes a framework for all relationships.
 - Integrity guides all strategies, actions and programs.
 - Integrity ensures the appropriate use of time, money, and energy.
- **Learning**
 - Learning leads to excellence.
 - Learning leads to creativity.
 - Learning leads to faithfulness to biblical essentials.
 - Learning increases skill.
- **Growth**
 - The Scriptures call for every church to grow.
 - The Scriptures call for the evangelization of the unreached.
 - The Scriptures call for every Christian to grow in grace and knowledge of Christ.
 - The Scriptures call for every Christian to participate in the growth of the church.
- **Generosity**
 - God is generous to all. Becoming more like Him, we extend God's love through generosity to others.
 - Generosity is grace-enabled as we trust God in all circumstances.
 - Generosity is a source of joy and blessing as we join God in His ministry.
 - Generosity glorifies God.

5. Referendum Presented by the 2019 FM World Conference

Resolution #1: A Resolution to Amend the Common Constitution by Adding Commissions (Submitted by: Burundi General Conference)

The Board of Administration of [the] Burundi General Conference met on August 7, 2019 and unanimously resolved to move the following as a motion to be presented at the World Conference to be held in Sao Paulo, Brazil: October 24-26, 2019.

Whereas the Free Methodist World Conference has encouraged, motivated and intensified the global outreach over the past 4 years through its Decade of Harvest initiative;

Whereas the Common Constitution under [the] World Conference section [¶230] lacks any kind of mandate to engage in global mission which must be in the DNA of a church denomination as ours;

Whereas the Free Methodist global leadership through its bishops at the Council of Bishops meeting held in Nairobi, Kenya, September 5-7, 2013, have recommended a commission on mission and evangelism, which resulted in the launch of [the] Decade of Harvest; [and]

Whereas the Decade of Harvest has been approved as presented the World Conference President at the quadrennial sitting of the World Conference in Port Shepstone, South Africa, October 24- 26, 2015;

Therefore we move that the following motion be accepted by the ensuing 2019 World Conference to be included in the Common Constitution (¶230) for a meaningful and productive participation by the World Conference:

“The Commissions of the World Conference shall be:

Global Impact: Mission to every tongue and tribe, nation and people (Rev. 7:9)

Special Ministries: Development, Medical and Relief

Leadership Development: Theological Education, Scholarships & Leadership Training

Constitutional Matters: Area Fellowship Constitutions, Referendums, World Conference Constitutions, Constitutional Compliance.”

This motion was approved by the 2019 World Conference and is presented as a referendum to all General Conferences.

~~Voting will be by Simply Voting. Access to the voting for all motions will begin at the end of the early sitting.~~

6. Referendum Presented by the 2019 FM World Conference

Resolution #3: A Resolution to amend ¶220.4.4. of the Common Constitution (Submitted by: the ad hoc Constitutional Task Force established on the floor of the 2019 World Conference)

Whereas the World Conference exists to support the mission and ministry of the worldwide Free Methodist movement;

Whereas language in the FMC Book of Discipline's Common Constitution is unclear around the role of the World Conference in dealing with crisis situations in General Conferences; and

Whereas some leaders have been unwilling to invite the World Conference Executive Committee to assist in spite of overwhelming evidence of the need for outside objective perspective;

Therefore, BE IT RESOLVED:

To amend Paragraph 220.4.4. as follows:

[Where applicable, red, bold, italic text indicates an addition, while bold strikethrough text indicates a deletion to the current text of the Common Constitution.]

“¶220 GENERAL CONFERENCES

4. Relationship to the World Conference

4.4 The board of administration of a general conference may appeal to the World Conference Executive Committee (see ¶230.7) for counsel to assist with the resolution of conflicts within its general conference, ***or, if the World Conference Executive Committee is convinced of a general conference's non-compliance with the Common Constitution, the World Conference Executive Committee may initiate assistance, counsel and mediation.*** The World Conference Executive Committee shall limit its involvement to the giving of counsel and assistance with mediation. If no solution satisfactory to the conflict is reached, the matter shall be referred to the next sitting of the World Conference and its ruling shall prevail.”

This motion was approved by the 2019 World Conference and is presented as a referendum to all General Conferences.

~~Voting will be by Simply Voting. Access to the voting for all motions will begin at the end of the early sitting.~~