



Community of Christ

World Conference Resolutions

INTRODUCTION

The following are resolutions adopted by the World Conferences of Community of Christ over the years. The 2016 World Conference authorized the First Presidency to make a selection of the resolutions that have current force and effect for the management of the church and further authorized the Presidency to make necessary editorial changes to bring the language into current usage. Older terms such as the older legal name of the church, “Reorganized Church of Jesus Christ of Latter Day Saints,” as well as references to earlier forms of field organization have been replaced with current terminology. In some cases such substitutions may create in the mind of the reader anachronisms. Language has been updated to be inclusive and to more clearly show what the church’s stance is on issues of importance.

These resolutions are presented to give church leaders easy reference to them and for those who might be investigating Community of Christ to see the actions of our highest legislative body and know what the church stands for.

RESOLUTIONS

Spiritual Authorities

Adopted April 6, 1866

61. *Resolved*, That this body (World Conference), now assembled, is a body of spiritual authorities within the purview of the law found in the fifth paragraph of Section 99 of Book of Covenants (now Doctrine and Covenants 104:11).

Legal Acts of Priesthood Members

Adopted April 8, 1868

90. *Resolved*, That the legal official acts of priesthood members, though in transgression, are valid till they are officially silenced by proper authority.

Intoxicating Drinks and Tobacco

Adopted April 9, 1868

92. *Resolved*, That this Conference deprecates the use of intoxicating drinks (as beverages) and the use of tobacco and recommends to all officers of the church total abstinence.

Quorum Leaders Set Apart

Adopted April 8, 1870

109. *Resolved*, That all presidents of quorums and counselors to presidents of quorums be set apart to their offices by the laying on of hands.

High Priests to Preside

Adopted April 9, 1870

111. *Resolved*, That the law does not make it necessary for high priests to preside over congregations although they have the right to preside when chosen by the congregation.

World Church Secretary

Adopted April 12, 1870

115. *Resolved*, That there be appointed a secretary of Community of Christ whose duty it shall be to sign all documents authorized by general provisions of World Conference, to sign licenses and certificates issued by the First Presidency, and to perform any and all other duties coming properly within the province of an organized government.

Members in Debt

Adopted April 8, 1871

120. *Resolved*, That the members of the church be counseled not to contract debts without a fair prospect of being able to pay the same.

Healing of the Sick

Adopted September 23, 1871

132. Resolved, That the law of the Lord does not authorize the administration of the ordinance for the healing of the sick to be performed by any person in the church except those holding the Melchisedec priesthood.

President of the Church

Adopted April 12, 1873

153. Resolved, That this Conference accept and sustain Elder Joseph Smith III as president of the high priesthood of the church by virtue of which office he is prophet, seer, and revelator to the church.

Gospel to All People

Adopted April 10, 1875

171. Resolved, That it is the opinion of this assembly that the gospel is to be offered to all people, irrespective of color, nationality, sex, or condition in life; and that priesthood members are not justified in making, or insisting on being made, any separation in church privileges, worship, or sacrament other than is made in the church articles and revelations in regard to ministerial ordinations and labor; and that we advise all officers of the church to be governed by the spirit and tenor of this teaching and this resolution.

Bread and Wine Use

Adopted April 10, 1875

172. Resolved, That the bread and wine used at the sacrament are simply blessed for the use of those who at the time, and with an understanding of its purpose, partake of it, in no way relating to its subsequent use; therefore it is unnecessary to pass the bread until all is taken.

Sealing up to Eternal Life

Adopted April 12, 1877

202. Resolved, That we know of no law of the church creating or authorizing “sealing up to eternal life” as an ordinance; other than such sealing as may be found in the “laying on of hands for the gift of the Holy Ghost,” in confirming members into the church. We therefore decide that such people as may have performed a rite supposed to be one of “sealing unto life,” as an ordinance of the church, have erred, but such error is not of such a nature as to become a crime against the law governing the church, as the fact of such “sealing up unto eternal life” cannot be determined as to its truth, or falsity, except at the judgment day, when the acts of all are to appear for arbitration and decision; therefore the act of those men referred to in the inquiry submitted to us, and of which complaint is made, is not such an act as demands official inquiry and condemnation; and be it further

Resolved, That while there is no ordinance of the kind referred to known to the law, the written law of the church, it is therefore of the things of the unwritten law, if the right exists at all to seal up unto eternal life, other than in confirmation by the laying on of hands for the gift of the Holy Ghost, the performance of such an ordinance, or other solemnizing of such a rite is of doubtful propriety and should in no case be done except upon unqualified directions of the Spirit. Further, priesthood members should not teach or practice such rites as a rule of the church.

Inspired Version of Bible

Adopted September 13, 1878

214. *Resolved*, That this body, representing the church, does hereby authoritatively endorse the Holy Scriptures, as revised, corrected and translated by the Spirit of revelation, by Joseph Smith Jr., the seer, and as published by the church we represent.

Standard of Authority

Adopted September 13, 1878

215. *Resolved*, That this body, representing the church, recognizes the Holy Scriptures, the Book of Mormon, the revelations of God contained in the Book of Doctrine and Covenants, and all other revelations which have been or shall be revealed through God's appointed prophet, which have been or may be hereafter accepted by the church as the standard to authority on all matters of church government and doctrine, and the final standard of reference on appeal in all controversies arising, or which may arise in this church (see WCR 222).

Tobacco

Adopted September 13, 1878

217. *Resolved*, That this body declares that the use of tobacco is expensive, injurious, and filthy, and that it should be discouraged by the ministry.

Standard of Authority

Adopted September 29, 1879

222. *Resolved*, That the free rendering and meaning of the resolution passed at the semiannual session of 1878 (WCR 215) is that:

Whereas, Certain rumors had obtained currency that the church had not at any time so attested the Book of Doctrine and Covenants, and the later revelations given to the church, by vote and affirmation, that they should form with the Bible and Book of Mormon a standard of reference in case of controversy and difference of opinion upon questions of doctrine and practice in the church; therefore to remedy this defect, if it existed, the resolution referred to was introduced and passed; and be it

Resolved, That it is not the intent and meaning of the said resolution to make a belief in the revelations in the Book of Covenants, or the abstract doctrines possibly contained in it, a test of reception and fellowship in the church; but that the things

therein contained relating to the doctrine, rules of procedure, and practice in the church should govern priesthood members as representatives of the church; and be it further

Resolved, That while it is not intended, or indeed practicable to bind, or proscribe the liberty of conscience, whereby violence is done to the honesty and integrity of the people by prescribing dogmas and tenets other than the plain provisions of the gospel, as affirmed in the New Testament, Book of Mormon, and Doctrine and Covenants and set forth in the Epitome of Faith and Doctrine; it is clear to us that it is destructive to the faith of the church, and inconsistent with the calling and dignity of the ministry, to decry, disclaim, preach, or teach contrary to the revelations in said Book of Covenants, or to arraign them in such a way that the faith of the people of the church is weakened and they thereby distressed; and be it further

Resolved, That priesthood members should confine their teaching to such doctrines and tenets, church articles and practices, a knowledge of which is necessary to obedience and salvation; and that in all questions upon which there is much controversy, and upon which the church has not clearly declared, and which are not unmistakably essential to salvation, priesthood members should refrain from teaching; or if called upon, in defense of the church, or when wisdom should dictate, they should so clearly discriminate in their teaching between their own views and opinions, and the affirmations and defined declarations of the church that they shall not be found antagonizing their own and others' views as a conflict in teaching upon the part of the church; and be it further

Resolved, That the advancing of speculative theories upon abstruse questions, a belief or disbelief in which cannot affect the salvation of the hearers, is a reprehensible practice and should not be indulged in by the priesthood members; especially should this not be done in those congregations where personal antagonisms must inevitably arise, to the hindering of the work of grace; and should be reserved for the schools of inquiry among priesthood themselves; and be it further

Resolved, That until such time as vexed questions now pending are definitely settled by the competent quorums of the church, the discussion of them should be avoided in all places where priesthood labor, in the world and in the congregations, and should only be had in solemn conclave when necessary to examine them in settlement, under proper rules of restraint.

Quorum of Twelve Decisions

Adopted April 11, 1884

280. *Resolved*, That the Quorum of the Twelve has the right, collectively or individually, to render decisions involving the law and usages of the church in its various fields of labor, and when such decisions are made by individual members of the quorum, said decisions are binding on the church and should be respected until brought before the quorum and its decision had.

Local Commandments

Adopted April 11, 1884

282. *Resolved*, That the commandments of a local character, given to the first organization of the church, are binding on the church only so far as they are either reiterated or referred to as binding by commandment to this church.

Doctrines, Commandments, and Opinions

Adopted April 9, 1886

308. *Resolved*, That the presentation of individual opinions by priesthood members or others of the body, such opinions not having been affirmed by the body as a rule of faith or practice, does not make them a part of the faith or belief of the body; but relate to us individually upon the issue of toleration, which toleration, we believe as was manifested in the action of Jesus while dealing with people here in earthly ministry, should be so broad as to make no occasion for people to wish to withdraw from the body by reason of these individual differences of opinion; and be it further

Resolved, That we know of no temple building, except as edifices wherein to worship God, and no endowment except the endowment of the Holy Spirit of the kind experienced by the early saints on Pentecost Day; and be it further

Resolved, That the sole mouthpiece of the church is Jesus Christ. We are to receive commandments as a church only as Christ communicates the same; and we are entitled as a church to be first satisfied that Christ did give any commandment purporting to come from him before accepting or receiving the same; and be it further

Resolved, That “plenary inspiration” has never been affirmed by the church; but we believe in the so named “authorized” books of the church as true and proper standards of evidence in determination of all doctrinal questions in theology.

Ordinations Void When Rebaptized

Adopted April 11, 1888

329. *Resolved*, That in the event of a necessity for rebaptism, for a renewal of the gospel covenant, the former ordinations of the individual thus baptized become null and void.

Witness of Adultery

Adopted April 9, 1891

343. *Resolved*, That...the law referred to does not require eyewitnesses to the act charged, but if there are found members of the church who as witnesses testify concerning facts or circumstances bearing upon the case, whose evidence is of a character to remove all reasonable doubt as to the guilt of the parties charged, from the minds of the those trying the case, it is sufficient. If one eyewitness be found willing to testify in addition to the above it is better, though not absolutely necessary.

Authorized Publications

Adopted April 15, 1892

368. *Resolved*, That we recognize the Bible, Book of Mormon, and Doctrine of Covenants as the only standard works of the church; and it is our opinion that every other book, pamphlet, or other publication should simply rest upon its own merits, the church being responsible only for that which it authorized to be done, or which it accepts after it is done. (*See also WCR 550 and 709.*)

Report of Joint Council

Adopted April 12, 1894

386. The Joint Council of the First Presidency, Twelve, and High Priests, which had been holding sessions during this Conference, presented the following report, which was thereafter adopted by the Conference:

(1) Office in the church is not conferred to distinguish, or glorify, or increase the importance of the person on whom it is conferred.

(2) Office in the church is conferred for the purpose of accomplishing certain results designed in instituting and establishing the church.

(3) All offices in the church come properly under the head of the priesthood. Under this general head all the officers are arranged, there being two orders of priesthood: the Melchisedec and the Aaronic.

(4) The scope of the present council is confined to an inquiry into the calling, duties, and prerogatives of the First Presidency, Twelve, and the Quorum of High Priests.

(5) The president of the church is primarily appointed by revelation.

(6) This appointment is confirmed by the vote of the church properly taken.

(7) The Presidency is the leading quorum in the church. That the duty of presiding over the church devolves on that quorum. That it is the prerogative of the president to preside over the whole church, to bear the responsibility of the care and oversight of the work of the church in all its different departments; and through the constituted officers of the church in their various callings, according to the laws, rules, and regulations in force and recognized by the church.

(8) It is the prerogative of the president to receive revelations from God and give them to the church for the direction and government of the affairs of the church.

(9) The members of the Presidency are the leading interpreters and teachers of the laws and revelations of God and are of right presidents of the General Assemblies of the church.

(10) The members of the Presidency are to preside over the High Council and in the exercise of this duty to render decisions on important causes submitted to that council.

(11) It is the prerogative of the Presidency to receive revelations from God through the president and present them to the church.

(12) The Presidency are the counselors of the Twelve and exercise the right of presidency by direction and council to that quorum.

(13) The calling and duties of the high priests are those of standing or local visionary leadership of which they may be called, or appointed by the constituted authorities of the church, in accordance to the law.

(14) “The Twelve” is the second quorum in authority and importance in the general work of the church and is the leading missionary body of laborers, under the direction and counsel of the Presidency, whose duty it is to preach the gospel, win souls to Christ, administer in the rights of the gospel, carry the gospel to this and every other nation, take charge of and direct other missionaries; and to do any work within its calling, which the necessities of the work and general welfare of the church may demand.

Ministry to Preach Gospel

Adopted April 14, 1894)

387. Resolved, That it is the sense of this Conference that our ministry should confine itself to the preaching of the gospel, and that it desists from preaching that which cannot be fully sustained by the standard works of the church.

Doctrine of Resurrection

Adopted April 19, 1894

391. The Presidency, to whom the resolution on the subject of the resurrection was referred, reported the following, which was adopted by the Conference.

That, while we are of the opinion that the standard books of the church teach the unconditional resurrection, we believe it to be of doubtful propriety for the church to put unnecessary restrictions upon the ministry as to the manner of its teaching those doctrines and matters of faith, which are of secondary importance; for, while possible injury may accrue to individuals, here and there, who may be inquiring for the word, from the advocacy of individual views held by some of the laborers in the field; we think such injury less hurtful to the general work than that which would result from the creation of a creed, or the putting of restrictions upon the ministry in the form of resolutions restraining the liberty of inquiry and investigation and censuring those who may venture into such investigation, upon what seems to them to be fair grounds.

We therefore recommend that the Conference go no further than to say that it is the belief of the church that the doctrine of the resurrection provides for the rising from the dead of people, each in their own order, through the atonement wrought by Jesus Christ.

We cite from the scriptures such passages as may be aids to understanding upon the subject: Doctrine and Covenants 28:7, 8; 43:5; 45:10; 63:13; 76:3, 4, 7; 85:6, 29. Book of Mormon: II Nephi 6:24–40; Mos. 8:80–91; 11:133–142; Alma 8:89–107; Alma 19:21–36; III Nephi 11:28–33; Mormon 4:66–72. Bible: John 5:28; Acts 24:15; I Corinthians 15:21–26; Revelation 20:5, 12, 13; 21:8; 22:15.

Emblems of Sacrament

Adopted April 12, 1895

401. Resolved, That the act of conveying the emblems to those partaking forms a part of the work of “administering the sacrament,” and, under the law, neither teachers, deacons, nor laity have the right to serve in that capacity.

World Church Secretary

Adopted April 12, 1895

411. The office of the World Church Secretary is designated as “World Church Secretary of Community of Christ.”

Preaching by Teachers and Deacons

Adopted April 9, 1898

449. Resolved, That in our judgment teachers and deacons are authorized by the law to labor as preachers within congregations to which they belong, when they are pastors thereof, or with the advice and consent of the pastor.

World Church Ministers’ Standards

Adopted April 16, 1898

463. Whereas, The Lord has spoken against the use of tobacco and strong drink on different occasions; and

Whereas, In all our appointments we ought to show respect unto said counsel. Therefore, be it

Resolved, That henceforth we recommend no person for selection as a World Church minister whom we know to be addicted to either of the above evils.

Mission Center Historians

Adopted April 21, 1900

498. Resolved, That the church historian be empowered to appoint such people and in such places as the church historian may deem proper to serve as mission center historians.

Age of Baptism

Adopted April 15, 1904

552. Resolved, That children under 8 years of age are not eligible for baptism in the church.

Member/Congregation Responsibility

Adopted April 16, 1907

594. Resolved, That members of the church are under the jurisdiction of, and amenable for their conduct to, the congregation and mission center where they are residents, temporarily or permanently, and must answer to complaints duly filed with the officers of the congregation or mission center where they are residing at the time when the acts complained of are performed though their homes and congregational membership may be in some other congregation; and be it further

Resolved, That all church members are amenable to the congregation most convenient to the place where they may be residing or sojourning, and if there is no organized congregation, then to the mission center, or World Church authorities, and should answer to such local authority for their conduct.

Speculative Enterprises

Adopted April 17, 1907

595. Resolved, That we disapprove of our ministry giving attention to speculative ventures or their promotion; and that we advise all people who may decide to invest in any enterprises of this kind to do so only after such investigation as shall be fully satisfactory to themselves as to the safety of their venture, the same as in other business enterprises, and not upon their confidence in the ministerial position of those who seek to interest them therein.

Credentials Committee

Adopted April 9, 1909

617. Resolved, That the First Presidency be authorized to appoint a committee on credentials prior to the convening of World Conference.

Conference Reports

Adopted April 12, 1911

666. Resolved, That each quorum should file regular reports with the First Presidency and such matters concerning the quorums as are necessary to reach the World Conference can do so through the Presidency.

Sacrament of Blessing

Adopted April 9, 1913

701. Resolved, That the sacrament of blessing should not be administered to children who are old enough to be baptized.

Communion Wine

Adopted April 9, 1913

702. Resolved, That fermented wine should not be used in the Communion services of the church, but that either unfermented wine or water should be used, and so be in harmony with the spirit of the revelations. (See Doctrine and Covenants 26:1; 86:1; 119:5.)

Requirement for Baptism

Adopted April 15, 1913

705. Resolved, That all that is required of candidates requesting baptism is for them to satisfy the church authorities that they are worthy, and that it is not necessary to make a public request.

Publication of Prophecies

Adopted April 18, 1913

709. *Resolved*, That we look with disfavor upon such publications and recommend that the resolutions which are already on record have the respectful consideration and observance of those who are affected thereby. (*See WCR 368.*)

Bishopric Terminology

Adopted April 18, 1913

710. Whereas, the term “Bishopric,” as used in the revelations to the church, refers to the Presiding Bishopric, and also to the association of those holding the office of bishop under a presiding head; therefore, be it

Resolved, That when reference is made to the presiding bishop and counselors, the term “The Presiding Bishopric” be employed; and be it further

Resolved, That when reference is made to the bishop and counselors of a mission center, the title “Mission Center Bishopric” should be used; and be it further

Resolved, That when the association of all the bishops and their council is referred to, the term “Order of Bishops” be applied. (*See WCR 788.*)

Printing Advertisements

Adopted April 11, 1914

725. *Resolved*, That we request the First Presidency not to accept for printing in church publications any advertisement of real estate dealers or banking institutions, mining stock, and other projects of a speculative character.

Validity of Charges Filed

Adopted April 8, 1915

743. *Resolved*, That when charges are filed against any member, with any responsible officer of the church, it should be left to the discretion of such officer to decide as to the validity of the charges and the advisability of empaneling a court of investigation, subject to appeal as provided for in the law.

Individual Cups for Communion Service

Adopted April 8, 1915

747. *Resolved*, That the Communion service using individual cups be used throughout the church as the authorized form of service in conformity with the laws of health as prescribed by health officials.

Oblation

Adopted April 10, 1917

773. That every jurisdiction should comply with the law by receiving oblations at Communion services, as found in Doctrine and Covenants 59:2, and that the amount so received should be placed with the Presiding Bishopric in harmony with Doctrine and Covenants 42:8.

Order of Bishops

Adopted April 12, 1918

788. *Resolved*, That the term “Bishopric,” as used in Doctrine and Covenants 129:8, has reference to the people holding the office of bishop under a presiding head, and that these should constitute the Order of Bishops. (*See also WCR 710.*)

Church Insurance

Adopted April 17, 1919

800. *Resolved*, That we look with favor upon the church carrying its own insurance on church properties, the details of which are to be worked out by the Presiding Bishopric.

Common Consent

Adopted October 9, 1923

834. Whereas, Question has arisen in the church over the meaning and application of the law of common consent; and

Whereas, The church of Christ is a theocratic democracy in which the will of God is executed by divinely appointed ministers with the consent of the members; therefore, be it

Resolved, That we, the officers and delegates of Community of Christ, in World Conference assembled, reaffirm our belief in and our adherence to the principle of common consent as set forth in the Doctrine and Covenants, the Book of Mormon, and the Holy Scriptures; and be it further

Resolved, That this Conference affirm the right of the membership to nominate in filling all elective offices in congregations, mission centers, and World Conferences; and be it further

Resolved, That this action shall in no way be interpreted as denying the right of presiding offices to present to the appropriate conferences or business meetings concurrent nominations for the filling of such elective offices.

Presidency as Editors

Adopted April 13, 1925

852. *Resolved*, That the church recognizes the First Presidency as being in general editorial charge of the various periodicals of the church. (*Earlier part of a larger resolution adopted this date, the remainder being rescinded by WCR 911, April 9, 1932, and this part retained.*)

Standing High Council Members

Adopted April 14, 1925

853. *Resolved*, That in the selection of members of the Standing High Council, found in Section 99 of the Doctrine and Covenants, be reaffirmed as the constitutional law of the church, and that the Presidency be authorized to fill vacancies in the council, to act temporarily (subject to ratification by the body) that cases before the council may be heard. (Restated from WCR 341, 565, 566, 656, and 853; this latter resolution reinstating parts of earlier resolutions which had previously been rescinded.)

World Church Ministers to Be Affirmative

Adopted April 14, 1925

854. *Resolved,* That World Church ministers be requested to go forward from the Conference with an affirmative message in consonance with the voice of the church as set forth in the constitutional laws and legislative enactments.

Basic Doctrines Affirmed

Adopted April 10, 1926

861. *Resolved,* That we approve the interpretation set forth by President Frederick M. Smith and his associates, which interpretation recognizes:

First, the supremacy of God, who so loved the world that he gave his only begotten Son, and the divine right of that Son as builder of the church militant and the church triumphant to overrule and guide all the affairs of the church through the ministration of the Holy Spirit in testimony to all faithful Saints and through revelation to the one called and ordained to receive revelation for the church;

And which recognizes, second, the undisputed right of World Conference as the chief legislative body of the church in the legislative arm of the church through which the people may speak, and either approve or disapprove, or initiate legislation;

And which, third, sets forth, in the administrative work of the church only, the right of the presidency as the chief or first executive body of the church to administer the laws and policies of the church as approved by World Conference;

And which, fourth, disclaims any and all offensive application of the words “supreme directional control” as hereinbefore mentioned, and claims for the Presidency only the authority and the rights set forth under the law of the church as contained in the three standard books of the church, the Bible, Book of Mormon, and Doctrine and Covenants; and be it further

Resolved, That we reaffirm our unshaken belief in the doctrines, the organization, the authority, and the divine mission of Community of Christ as the church in succession to that body organized by divine commandment April 6, 1830; and be it further

Resolved, That we invited all the honest in heart who before time have made covenant with us in the waters of baptism to cherish the ardor of their first love, to remain true and loyal to the church and her Lord, to have their part in her devotional services in the congregations of the Saints, and to gladly continue or renew their portion of service whether spiritual or temporal, under the admonition that all are called according to the gifts and callings of God unto them, and that minister and laborer and man of business shall all work together for the accomplishment of the work entrusted to all; and be it further

Resolved, That we reaffirm our belief in the gathering of God’s people to Zion and the second personal coming of our Lord and Master, and hold ourselves ready with all diligence to build up the kingdom and establish God’s righteousness, that Zion may be redeemed and a pure people be made ready for Christ’s coming.

Expulsion and Readmittance

Adopted April 12, 1926

864. Therefore, the High Council, after careful study and prayer, at this time and for the reasons previously herein set forth does render the following ruling and decision:

Where the fact of “first offense” of adultery has been established either by court findings or confession to officials, forgiveness may be extended and the offender be permitted to retain membership and standing (Doctrine and Covenants 42:7 and WCR 713). When the fact of the “second offense” has been established by confession or official procedure, there is no alternative to expulsion: “He shall not be forgiven, but shall be cast out” (Doctrine and Covenants 42:7). A person expelled is in the status of a nonmember; and nonmembers requesting admittance to membership are examined as to fitness for such—repentance, faith, intentions are factors to be considered. Where those expelled ask for admittance, the determination of qualification for membership must necessarily take into consideration the question of repentance in the light of past record while formerly a member, together with the question of restitution as a factor in repentance. But it does not appear from a critical examination of the law that such people are forever barred from entrance into the church. The offense was not forgiven; they were cast out. They have suffered the penalty and paid a price for their sin.

Presiding Bishopric as Trustees

Adopted April 14, 1926

866. Resolved, By Community of Christ in World Conference assembled this 14th day of April, 1926, that this church organization is and of necessity must be an unincorporated association generally throughout the world; and that where the church has been or is incorporated under local laws, such corporations have been and are maintained for the purpose of exercising corporate rights and functions within such jurisdiction, and only such powers as may be exercised under the comity of states in other jurisdictions, and that they do not and cannot have extraterritorial powers in the matter of taking title to real estate or other property by conveyance or otherwise except so far as such powers may be lawfully and regularly exercised by such corporations under the comity of the states; and be it further

Resolved, That the general practice and procedure of the church is found in its organic law, and the corporation of the church in the states of Illinois and Iowa is patterned and copied after such church law, and that the rights, duties, and prerogatives of the various church officers, quorums, and trustees are identical in both forms of organization; and be it further

Resolved, That the Presiding Bishop and/or counselors, or either of them, as trustee or trustees, shall have the authority and right to accept, take, hold, mortgage, and convey title to property, either real or personal or mixed, and wheresoever situated, which the church as an unincorporated association may lawfully take and hold, and to which it may assert title and ownership, and from any source whatsoever, either by deed of conveyance or by last will and testament; and be it further

Resolved, That where property is conveyed to the Presiding Bishop or counselors as trustees for Community of Christ, it shall be presumed that they take title as trustees of the unincorporated association, the World Church, and not a corporation; and even in those jurisdictions where the church has been and is now incorporated, any transfer by deed or will of any real estate or other property to the church shall be presumed to inure to any such corporation only when it is specifically set forth to “Community of Christ, a corporation;” and be it further

Resolved, That in mortgaging and conveying church property the signature of the presiding bishop or counselors will pass the entire title and interest of the church therein. Any purchaser of property from the presiding bishop and counselors as trustees shall never have any liability to see to the application of the proceeds of the sale.

Planning Field Activities*Adopted April 8, 1927*

873. *Resolved*, That mission center officers be requested to consult the members of the Quorum of Twelve concerned before the dates and locations of mission center conferences, conventions, reunions, etc. are finally determined; and that mission center conferences be requested to provide for such consultation when these matters come before them for action.

Release of Evangelists and Bishops

Adopted October 3, 1928

884. *Resolved*, That members of the Order of Evangelists or the Order of Bishops who resign from these orders or who are released shall no longer function as members of these orders but continue to labor as high priests and members of such quorum in accordance with the provisions of Doctrine and Covenants 129:7 (as revised April 12, 1932: WCR 921).

Dignity of Sacrament

Adopted October 11, 1928

894. That in the administration of the sacraments of the church every effort should be made to provide both atmosphere and surroundings of fitting dignity and beauty. *(The remainder of the resolution was of temporary nature.)*

Commitment to Missionary Work

Adopted April 11, 1930

897. *Resolved*, That it is the sense of this body that all members of the church commit themselves by the fact of their baptism and confirmation to the responsibility of spreading the gospel among their friends and neighbors in all the world by their personal life and testimony and by the payment of tithing; and that all members of the church should therefore be encouraged to share in the total missionary task of the church to the full extent of their opportunity and ability; and be it further

Resolved, That it is the sense of this body that missionary work should be regarded not as a separate department of church enterprise, but as one of the essential

functions of every department; and that all officers and members of the church in both local and general organizations should therefore seek to include in their work proper missionary significance; and be it further

Resolved, That while the conditions under which church members are grouped together make it both necessary and desirable that the emphasis in the work of some World Church ministers shall be pastoral while that of others shall be evangelistic, it is nevertheless expected that all World Church ministers shall endeavor to create and take advantage of opportunities for direct missionary service as one of the fundamental requirements of their appointment. *(Subsequent action rendered the remainder of the resolution obsolete.)*

Houses of Worship Investments

Adopted April 16, 1930

903. *Resolved*, That the building of houses of worship, purchasing of lands, and all investments made in the interests of the church shall be considered a part of the work of the World Church and under the supervision of the World Church officers provided for in the law having jurisdiction in such matters.

Creating Business Associations

Adopted April 19, 1930

907. *Resolved*, That Community of Christ does hereby expressly recognize the full right and authority of the presiding bishop and counselors to create associations in aid of the work of the temporal department of the church and to endow the same with legal title to church property, retaining the beneficial interests thereto and therein for the use and benefit of the General Church; and be it also further

Resolved, That any purchaser of property from the trustees in whom the legal title is now or may hereafter be vested shall be fully protected therein without inquiring into the authority of such trustees to sell.

Unknown Membership

Adopted April 7, 1932

910. *Resolved*, That when people have been reported unknown, and after a diligent effort to locate them has been made by the congregation, mission center, and by the World Church without success, the World Church recorder shall be authorized to subtract the total of such unknown names from the total reported membership of the church. Upon any such persons being subsequently located they shall be enrolled with the appropriate congregation or mission center and added to the total reported church enrollment.

Right Use of Finances

Adopted April 12, 1932

915. *Resolved*, That the Presiding Bishopric shall assume and is hereby directed to assume full responsibility to see that the finances of the church are used strictly in

and for the faithful performance of such responsibility, and it shall be held answerable to the church in World Conference assembled.

Expulsion and Excommunication

Adopted April 13, 1932

922. Resolved, The penalty of expulsion from the church, which is the most severe that can be applied by the church, should only be inflicted in cases of most flagrant violation of church law and standards.

The penalty for lesser offenses should be excommunication, by which we do not mean expulsion but suspension from the rights of fellowship.

Members and Ministers Expelled: Whenever the law of the church permits and a court so recommends, people expelled from the church and desiring to return should be permitted to apply to the proper church officers for readmission to the church without rebaptism.

Ministers expelled from the church should only be re-ordained after again being called to the priesthood.

Members and Ministers Excommunicated or Withdrawing: Courts which recommend excommunication should state the conditions upon fulfillment of which the person excommunicated can resume the privilege of fellowship.

Ministers excommunicated or withdrawing from the church should not be permitted to resume their ministry upon being restored to fellowship unless and until they are reinstated by proper administrative action. The status of such people until reinstatement should be that of ministers under silence. (*Portions of this resolution concerning withdrawal were deleted by the 1952 Conference.*)

Word of Wisdom

Adopted April 10, 1936

933. Resolved, That we reaffirm our belief in the Word of Wisdom as basic in the health program of the church.

Property Purchase and Improvements

Adopted April 9, 1947

954. Resolved, That no church site, reunion grounds, or other church properties be purchased, or church edifices or other buildings, or major improvements erected by any congregation, mission center, or campground unless approval is first had of the Presiding Bishopric and the apostle(s) directly concerned.

First Peoples Ministries

Adopted April 12, 1947

955. Resolved, That the Joint Council of the First Presidency, Quorum of Twelve, and Presiding Bishopric be requested to give earnest consideration to the needs of First Peoples of the church and to the conservation, consolidation, and expansion of the work among First Peoples as may be practicable in connection with other interests of the church.

Racial Equality

Adopted October 8, 1948

963. All people are God's creatures. God created of one blood all nations and races, and in the presence of God divisions of race are transcended; "There is neither Greek nor Jew...Barbarian, Scythian, bond nor free; but Christ is all, and in all."

First Peoples Ministries

Adopted October 9, 1948

965. *Resolved,* That this Conference go on record as expressing a desire to see the work of ministering to First Peoples pursued as fast as ministers can be found to carry on this work.

Ordination of Seventies

Adopted April 5, 1950

966. *Resolved,* That the ordination of seventies may be authorized on selection by the Council of Presidents of Seventy and approval by the First Presidency and Council of Twelve.

Racial Equality

Adopted April 8, 1950

976. *Resolved,* That we reaffirm the statement adopted by the Conference of 1948 as it appears in the official minutes of Friday, October 8, on page 105 of the *Daily Herald*, which reads in part: "There is nothing in the law of the church which creates or tends to create racial inequality or racial discrimination." To legislate with respect to a specific race has heretofore been unjustly dealt with in our church law and discipline, which we cannot and do not admit." All people are God's creatures. God created of one blood all nations and races, and in the presence of God divisions of race are transcended; "There is neither Greek nor Jew...Barbarian, Scythian, bond nor free; but Christ is all, and in all," (See WCR 963.); and be it further

Resolved, That It is the opinion of this Conference that an official expansion of the statement concerning human rights and racial relationships that was adopted by World Conference action in 1948 would be desirable in light of our longtime worldwide program of evangelism and the manifold laws and traditions of the many nations of the Earth to whom the gospel is to go; and be it further

Resolved, That World Church leaders take such action as deemed necessary to implement education in the field of racial relations.

Withdrawal and Reinstatement

Adopted April 5, 1952

981. *Resolved,* That in the event any person desires to withdraw from membership in the church, the First Presidency be authorized to make such investigation as may be necessary or desirable through the proper officers of the church, and if no sound reasons against such action are found, may authorize the

World Church recorder to remove the names of these people from the records of the church, provided that in the event people whose names have been thus removed from the records of the church shall desire to resume their membership in the church, and no sound reason for denying this request shall be found, the First Presidency may authorize the reinstatement of the names of such people on the church records.

Racial Integration

Adopted April 13, 1956

The following statement was adopted by the 1956 General Conference.

995. The gospel is for all people. It knows no distinction of race or color.

The possibility of sharing the gospel has always been influenced by racial, social, economic, educational, and political factors. This is still true.

The social patterns are changing in the direction of closer integration by the various groups comprising the total population. It is difficult to imagine segregated churches in a society which teaches the gospel of Jesus Christ. Wherever congregations are organized they should be formed as a matter of administration and not as a matter of racial discrimination.

There are areas where the church must first build up the will to welcome all races. In such situations discretion is important, but only as an essential factor in breaking down barriers.

The church welcomes all who respond to the call of the Lord from among all races.

People of any race who are ordained to the priesthood should function freely according to their gifts and callings. Some may well receive church appointment. Such appointees should be assigned with reasonable consideration for the opportunities for ministry to their own race, but such assignments should not be to that race only.

The appointing authorities should carry the needs of all men in their hearts, with ministry being directed according to the spirit of wisdom and revelation in the general, local, and missionary presiding officers concerned.

It should be shared in by the Saints in the spirit of fraternity, which is the spirit of Zion.

Worldwide Worthy Assistance

Adopted April 7, 1960

The report of the Committee on Worldwide Worthy Assistance was approved with the following recommendations.

1019. That members individually continue their support of reputable local and worldwide charitable organizations; That they urge their respective governments to continue the support of the United Nations service organizations; And that most of all they pay their tithing according to the law of the church, and increase their contributions to the offerings (including oblation), whereby church officials may more fully carry on their divinely appointed work.

“World” Instead of “General”

Adopted April 8, 1960

1021. *Resolved*, That we encourage the use of the term “World” instead of “General” in reference to World Conference, World Church Headquarters, etc.

Social, Economic, and Moral Problems

Adopted April 11, 1964

1045. *Resolved*, That this Conference urges the First Presidency with such assistance as it may require from the quorums, councils, and orders of the church, to prepare or cause to be prepared statements of principle to submit to future World Conferences for the guidance of church members in meeting current social, economic, and moral problems, the selection of subjects and the manner of preparation of such statements to be determined by the First Presidency.

Use of Tobacco

Adopted April 11, 1964

1046. *Resolved*, That Community of Christ urges its members and all people to live physically and morally in a manner that reflects the image of Christ our Savior, and further be it

Resolved, That the church reaffirms in the context of 1964 the counsel given to the church in 1833 that tobacco is not for the body and is not good for people, but is an herb to be used with judgment and skill, and further be it

Resolved, That this Conference inform the appropriate officials of our concern about and support for suitable controls over the advertising and use of tobacco and tobacco products.

Ordinations of High Priests and Bishops

Adopted April 22, 1966

Substitute for paragraphs 2, 3, 4 of WCR 638

1051. Calls for ordinations to the high priesthood may be made by members of the First Presidency or the Council of Twelve, mission center presidents, or other high priests having administrative jurisdiction. Inasmuch as high priests are especially designated as standing ministers to the church under the direct oversight of the First Presidency (Doctrine and Covenants 122:8, 9), all such nominations should be presented to the First Presidency directly or through other administrative officers for consideration and presentation to the World Conference or appropriate high council. If council approval is given, further approval shall be secured from the mission center conference concerned.

Ordinations to office of evangelist, after having been recommended by the Council of Twelve and approved by the First Presidency, shall be submitted to the World Conference or to the appropriate mission center conference.

Ordinations to the office of bishop, which are recommended by the First Presidency, shall be presented to the World Conference or to the mission center conference concerned.

Utilization of Retired Members

Adopted April 22, 1966

1053. *Resolved*, That this Conference looks with favor upon an investigation by the First Presidency of additional methods of making maximum utilization of the talents and time of such retired members.

Tribute to Martin Luther King Jr.

Adopted April 5, 1968

1064. *Resolved*, That the World Conference of Community of Christ in Independence, Missouri, pause in tribute to the passing of this great American and world leader, Dr. Martin Luther King Jr., for his accomplishments in civil rights, justice, and the dignity of all men, and particularly among the poor and depressed, and that we do hereby express our deepest regrets and sympathies to his widow and children in this time of bereavement. We do further share in some of the implications, either directly or indirectly, which have created a climate for his untimely death, and we do pledge ourselves anew to work to eradicate prejudice and bigotry in the hearts of men through Christ's message to all people.

Gospel to Racial and Ethnic Groups

Adopted April 6, 1968

1075. *Resolved*, That this Conference go on record as commending those who have moved out with specific programs of compassionate witness of the gospel to all racial and ethnic groups and to African Americans in particular; and be it further

Resolved, That the church at large be urged now to more adequately implement the policies and resolutions previously adopted by the World Conference and that congregations, mission centers, and members be called upon to reach out with a greater expression of Christian love to share this message of faith, hope, and unity with all racial and ethnic groups around and among us, with emphasis upon African Americans, that this restored gospel might truly provide a pattern of zionic living to the world.

Doctrine and Covenants Format

Adopted April 7, 1970

The following introduction to the Doctrine and Covenants was adopted by the 1970 World Conference.

1080. Introduction

The first attempt to publish the early revelations in book form was begun in November 1831. Before the work could be completed, a mob destroyed the press on July 20, 1833, and pages of the book as it had been reproduced in print up to that point were scattered through the streets. A high council held in Kirtland, September 24, 1834, authorized a second attempt. The committee selected at that time was instructed to "arrange the items of the doctrine of Jesus Christ for the government of

the church.” The committee consisted of Elders Joseph Smith Jr., Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams.

The quorums of the church met at Kirtland in general assembly, August 17, 1835, to take under consideration the labors of this committee. The minutes of the organization meeting and of the subsequent assembly at which the first edition of the Book of Doctrine and Covenants was presented and adopted were published in the first edition as Section. 103. More recently they have appeared as Section 108A.

Additional sections were published in 1844 and in later editions of the book. Some of these were included without prior conference or quorum approval and have remained in the later editions on the basis of custom but with otherwise uncertain authority. This present edition is so arranged that the items of uncertain authority are included in a historical appendix and prefaced with introductions explaining the circumstances of publication and the reasons for placement in the appendix.

Those sections which make up the body of the book include only those which were approved by the 1835 General Assembly or by a General or World Conference of the church. The approval of the format of this edition by the 1970 World Conference specifically authorized the retention of Sections 22, 36, 100, 102, 105, and 106, which had appeared in earlier editions without Conference approval.

As a record of the revelations of God and statements of basic doctrine based upon them, we present to the Saints and to the world the Book of Doctrine and Covenants. May the Holy Spirit enlighten all who study its content.

The First Presidency

Order of the Sections

A. All sections from 1 through 98 as appearing in the 1966 edition will remain in this same order with appropriate historical introductions. This includes Sections 22 and 36, which did not appear in the 1835 edition but were first published in 1864. They also were printed in the first edition of the “Holy Scriptures, Translated and Corrected by the Spirit of Revelation by Joseph Smith, Jr.,” in 1867. Their content suggests that they remain in the main body of the book and that the approval by the 1970 Conference of the proposed format will specifically authorize their inclusion.

B. Section 99 appeared as Section V in the first edition of the book. It is not a revelation but the official record of the organization of the Standing High Council and was selected for inclusion by the committee over which Joseph Smith Jr., presided. It was approved by the 1835 General Assembly. It will remain in its present place in the book.

C. Section 100 was not included in the 1835 edition of the Doctrine and Covenants, though it had been given more than a year prior to the publication of the first edition. It first appeared in the 1844 edition. It was retained in the 1860 edition and has been published subsequently by the Reorganized Church in every edition. Its form and content suggest that it should retain its present position in the book. The approval by the 1970 Conference of the proposed format specifically includes the confirmation of Section 100.

D. Section 101 was published in the 1835 edition by authority of the General Assembly. It will be retained where it is.

E. The comments concerning Section 100 apply also to Section 102.

F. Sections 103 and 104 were included in the 1835 edition and will retain their present place in the book.

G. Sections 105 and 106 were received subsequent to the publication of the 1835 edition. They appeared in the 1844 edition and have been published by the Reorganized Church in each edition since. Their form and content suggest that they should be retained in their present position in the book. The approval of the 1970 Conference of the proposed format specifically includes confirmation of these two sections.

H. Section 107 was first printed in 1844. It contains considerable controversial material, including the first references to the speculative practice of baptism for the dead, and we know of no evidence that it was ever specifically approved by a Conference or assembly. Under these circumstances we recommend that it be placed in the appendix, where it will be available because of its historical significance. A suitable note will refer the reader to its new location.

I. Section 108 was published in the 1835 edition as the “Appendix” by the authority of the approval of the 1835 General Assembly, and it will remain in its present position in the book.

J. Section 108A will be included in the introduction to the book, and in its present place a note will be inserted referring the reader to the new location.

K. Sections 109 and 110 are letters written by Joseph Smith Jr. while he was in hiding during a time of persecution and were never formally adopted by the church. The validity of their references to “baptism for the dead” was questioned on April 9, 1886, when the church declared that they would not be binding on the Reorganization unless they were reiterated. They have been neither reiterated nor referred to as a commandment.

Under these circumstances we recommend that these sections be included in the appendix for their historic value and that notes be included in the positions now occupied by these sections referring the reader to the appropriate pages in the appendix.

L. Sections 111 and 112 were adopted as part of the approval by the General Assembly of the first edition. These are important historical statements of basic doctrine and attitude prepared by the committee over which Joseph Smith Jr. presided and will be retained in the body of the book in their present position.

M. Section 113 is not a revelation, nor is there in it any statement of faith, doctrine, or religious belief. It was published in the 1844 edition in Nauvoo and in all subsequent editions. Its historical significance suggests that it should be retained in the book, but we recommend that it be relocated in the appendix and a suitable note be made on a page in the body of the book referring the reader to its new location.

N. Sections 114, 115, 116, and 117 were published by the authority of the 1878 General Conference. Section 118 was presented to the 1882 Conference and approved. These will be retained in their present positions in the book.

O. Sections 119, 120, and 121 are not in their proper order. Section 121 is a series of inspired answers to questions raised in the 1885 Conference and approved in 1894 for publication in the Doctrine and Covenants. Section 119 was approved at the 1887

Conference and Section 120 at the 1890 Conference. To avoid confusion these sections will retain their present numbering and order. A suitable note will be included in the preface to each to explain why they appear in non-chronological order.

P. Section 122 was approved by the General Conference of 1897 and will remain in its present position in the book.

Q. Section 123 is not a revelation. It contains the minutes of a Joint Council session in 1894. The publication of these minutes in the Doctrine and Covenants was authorized by action of the General Conference in 1895, when the body approved a report of the Council of Twelve, which included this paragraph along with other items:

“Resolved, that in the event of an order by the Conference to publish the revelation of April, 1894, in the Book of Doctrine and covenants, we request the body to indorse and order published in connection therewith, the proceedings of the Joint Council which was provided for in the revelation.” Approval in 1897 of the publication of the 1894 revelation therefore carried with it the order to publish the minutes of the council. We recommend that this section be located in the appendix with a suitable note following Section 122 referring the reader to the new location.

R. The sections from 124 onward all have been approved by Conference action and contain material presented by the president of the church as representing the divine will. These sections will be retained in their present order. An appropriate historical preface will be published with each section.

Standards of Conduct

Adopted April 10, 1970

Supersedes WCR 813, 836, 924, 929, 952, and 994

1085. *Resolved,* That it is the conviction of the church that as stewards over their temporal resources, bodies, skills, time, and social influence, it is incumbent upon members of the church to conduct themselves at all times in such manner that they use their resources constructively, promote personal health and well-being, cultivate productive skills, participate in wholesome leisure time activities, and exert an affirmative influence on their fellowmen for their mutual spiritual development and abundant life; and be it further

Resolved, That in making such choices the Saints are admonished to avoid experimentation with or addiction to any activity or habit which is known to have an adverse effect upon health and to avoid conduct which is likely to lead others by either word or example into such activity; and be it further

Resolved, That the conduct of the Saints of all ages in relations between the sexes should be controlled by the principle in the marriage covenant that both spouses will keep themselves “wholly for each other, and from all others” during their lives; and be it further

Resolved, That the world fellowship of the church, encompassing cultures where different sets of values prevail in respect to the same or similar activities, involving factors sometimes beyond the scope of knowledge and experience of people

not in the same culture, requires church members in one culture to refrain from passing unrighteous judgments on the conduct of members of the church in other cultures, while all bring their own life under discipline according to the doctrine of the church and through response to the Holy Spirit.

Peace, War, and the Use of Force

Adopted April 10, 1970

1087. Resolved:

I. We oppose war except as an unavoidable recourse. The church is opposed to war and destructive violence as instruments for the settlement of internal and international differences except in those instances where all other reasonable avenues to settlement have been exhausted and resorting to force is morally unavoidable. War, like assault and murder, has its roots in the fears and frustrated lusts of humanity. War has always been characterized by unregulated violence and immoral behavior. It appears that as long as selfish interests, materialistic desire, or any forms of special privilege are valued above basic human needs, rights, and dignity, there will be armed conflict.

II. We share responsibility for world conditions.

A. The Christian ideals of turning the other cheek, returning evil with good, and doing to others as we would have them do unto us require a higher morality than is usually accepted, practiced, or appreciated. Christian love obligates us “to be in the world but not of it.” It calls us to establish sufficient interrelationships with society at all levels that we may truly be “in the world,” so that our witness may be effective toward bettering that society wherever we may be.

B. We recognize that human maladjustments and related evils in the social order often contribute to the development of the social, moral, and political criminal, the criminally insane, etc. These conditions call for Christian action with an extraordinary measure of love and responsibility.

C. Christians must accept the obligation to help protect society from these criminals, in Christian love, regardless of the causes which have produced them. Christian responsibility is twofold: to restrain in Christian love and to heal through active Christian faith and service. To neglect this stewardship would be to abdicate Christians’ God-given responsibility to love their neighbors as themselves.

D. Modern society generally attempts to bring a healing ministry to the mentally ill and to the criminally insane, while seeking in non-violent ways to restrain them from hurting other members of society. It further attempts to reform and rehabilitate the criminal who may not be mentally ill, but who is nonetheless in part a result of a sinful environment. The political criminal is often disciplined in recognition of the potential threat which he represents to law and order and to the well-being of individuals and the community. Christian service is needed in all of these forms of rehabilitation.

E. Any one or all of these social ills, by extension, could be the cause of civil or international conflict. Christians cannot ignore their responsibility for Christian

service at this level any more than they should ignore their responsibility toward individual offenders.

III. We promote peace. Christian love promotes peace through constructive and peaceful activities. The cause of peace is positively, though not exclusively, furthered in the following ways:

A. By the propagation of faith in our Lord Jesus Christ, who has the power to regenerate souls, making them true brothers and sisters in a common love.

B. By providing equal opportunity for self-expression and recognition of equality of personal worth of the individual before God and others regardless of material, social, emotional, spiritual, or educational qualifications. This may be accomplished by cultivating a concern for the needy and encouraging church members to qualify for and engage in those constructive professions and vocations which contribute to meeting human needs and appreciating human dignity. These skills may be applied in both civilian and noncombatant military efforts throughout the world.

C. By upholding constitutional law which supports individual dignity and freedom, and by opposing oppression and tyranny. It is a Christian duty to participate in the voice of government, even when that participation is suppressed, and to support good and wise people in positions of leadership (Doctrine and Covenants 95:2).

D. By proclaiming loyalty to governments, consistent with the teachings of Jesus, which protect inherent and inalienable human rights and dignity (Doctrine and Covenants 112:1-3, 5).

IV. We respect individual conscience. Community of Christ believes in the exercise of individual conscience and the preservation of personal agency. When people freely choose to become Christians, they attempt to live in ways consistent with Christian ethics. The present dilemma is whether or not the cruelties of war can ever be justified within Christian ethics. It is recognized that not all members will hold the same view. Some will feel conscientiously obligated to render full military service. Others will just as conscientiously feel obligated to object to military service. Since the church desires to maintain fellowship with all who sincerely follow the guidance of conscience, it will respect such sincere decisions.

V. We urge the control of mass destruction. We deplore conditions in world affairs which have resulted in and from the intensified development and stockpiling of nuclear and other instruments of mass destruction. These stand as a constant threat to the physical existence of men and nations everywhere. While we recognize that the development and use of such weapons is primarily the responsibility of heads of state and their advisers, yet it is the urgent and sobering obligation of the church and people of good will of all faiths to influence the leadership of all governments to labor for peace.

Communication between the people and their representatives in government is made difficult by disinterest and apathy on the part of the citizenry and by the alleged need for discreet control of information in the interest of national security on the part of the government. Both of these are potential threats to the preservation of an enlightened and self-determining electorate. Christian ideals will continue to

make heavy demands upon both citizen and governments to remain alert to assure that everyone's voice is heard in government and that choices are based on adequate information. Christian citizens should labor to persuade everyone to share in a responsible attitude toward the use of force, which finds its motivation rooted in love.

VI. We conclude: It must be emphasized that peace of conscience cannot be satisfied by mere nonparticipation in war. To some extent all of us are responsible for existing social conditions. The best form of pacifism is that which removes the causes of war. These causes are removed from society by the application of the gospel of Jesus Christ in the life of individuals and of the community. To support our beliefs of the evil of war we proclaim again that we shall do all within our power to make the gospel of peace an incarnate reality. We resolve that we give ourselves, wholeheartedly to the implementation of zionic principles and the establishment of God's kingdom here on Earth which, in the final analysis, is the only answer to the problem of war.

VII. We recommend:

A. That a comprehensive statement of Christian service and opportunities to witness for Christ within the framework of military service be made available to church members prior to reporting for active duty.

B. That further research, and discussion articles, and materials be included in church periodicals and study materials.

C. That the Presidency appoint a Standing Committee on World Peace to provide for a continuing study of the role of the church in relation to war, peace, and the use of force.

D. That all members contemplating legal alternatives to military service be requested to set forth their convictions and justifications for same in writing and submit a copy to the World Church secretary.

E. That this resolution replace WCR 1020 (1960) and WCR 1061 (1968).

Time for Election of Delegates

Adopted April 12, 1972

1106. *Resolved,* That World Conference delegates and alternates be elected in time for the lists of delegates and alternates to be in the hands of the Credentials Committee not later than 45 days prior to the convening of the World Conference.

Doctrine and Covenants Section 107

Adopted April 15, 1972

1115. *Resolved,* That Section 107 could not in good judgment be placed back in the Doctrine and Covenants without prophetic reevaluation and quorum approval; and be it further

Resolved, That any section placed in the historical appendage by the 1970 Conference must come before the president of the church and be considered as a document under the accepted procedure before it can be placed back in the main body of the Doctrine and Covenants.

Church Mission and World Witness

Adopted April 1, 1974

1121. *Resolved,* That we sincerely reaffirm our continuous appreciation to the leading councils of this church for their patient efforts as they work together to help us as people of God to more fully understand the evangelistic mission of this church to all nations; and be it further

Resolved, That we unanimously voice our intent to support and uphold our leading councils more diligently in our prayers, and in our Christian witness and mission, and we sincerely encourage them in their quest for ever more effective ways to strengthen us through the Living Christ so that all people of all nations can be united together for the cause of Zion.

Missionary Ministry in Twos

Adopted April 4, 1974

1123. *Resolved,* That the church reaffirm its faith in this divine pattern and principle that was repeatedly given by our Lord; and be it further

Resolved, That “the authorities of the church whose duty it is to appoint people to missionary tasks should remember the previously given instructions to send out by twos” (Doctrine and Covenants 135:4) in order to receive the spiritual power as promised in Doctrine and Covenants 135:3.

World Scouting

Adopted April 4, 1974

1124. *Resolved,* That Community of Christ go on record as supportive of the World Scouting movement as a resource for congregations and mission centers in the development of a program for youth; and be it further

Resolved, That the presiding ministers be encouraged by this body to use the membership of the church in providing this ministry to youth; and be it further

Resolved, That the First Presidency authorize an appropriate World Church officer to coordinate the work of Scouting in the church; and be it further

Resolved, That this World Church officer be charged with the responsibility of developing a distinctive emblem which can be awarded to the Scout who fulfills the requirements of our God and Country program.

Conference Organization for Elders and Aaronic Priesthood

Adopted April 5, 1974

1125. The voting members of the mass meeting of the elders, when organized at the World Conference, shall consist of those elders who are delegates.

The voting members of the mass meeting of the Aaronic priesthood, when organized at the World Conference, shall consist of those members of the Aaronic priesthood present who are delegates.

The mass meeting of the elders shall have a president pro tem and a secretary appointed by the First Presidency. It shall be authorized to transmit legislation to the World Conference which has the affirmative support of a majority of the voting members. The mass meeting of the Aaronic priesthood shall have a president pro tem

and a secretary appointed by the Presiding Bishopric. It shall be authorized to transmit to the World Conference legislation which has the affirmative support of a majority of the voting members. *(See WCR 1290, adopted March 28, 2007.)*

Church Expansion

Adopted April 6, 1974

1128. Resolved, That this World Conference reaffirm the conviction that the expansion of the church in new places (under direction of the Council of Twelve, Doctrine and Covenants 16:5b, c; 125:12) is of high priority in the program of the church; and be it further

Resolved, That the World Church Finance Board and World Conference be directed to consider identifying a significant proportion of the World Church budget with programs of reconciliation and church extension looking toward the opening and the sustaining of the work in new fields.

Ministry of Reconciliation

Approved April 6, 1974

1132. Resolved, That the membership of the church be encouraged to advocate and work toward reconciliation, when able to do so in good conscience, so that all people might have love toward one another and be free to come to Christ.

Mexico Church Properties

Adopted March 31, 1976

1137. Resolved, By Community of Christ assembled this 31st day of March, 1976, that the Presiding Bishopric be hereby authorized to take such necessary legal action in the sovereign country of Mexico in order to continue the high regard and good standing of the church and to fully comply with the constitution and local laws of said country which will include, among other legal acts, the deeding of various church properties in Mexico to the sovereign government of Mexico and to take such other necessary and proper church administrative actions according to accepted legal and accounting practices.

Integration in Church Activities

Adopted April 2, 1976

1142. Resolved, That this legislative body of Community of Christ continue to encourage the creation of ways for the integration of all people where feasible in the congregations, mission centers, and World Church activities.

World Conference Resolutions Committee

Adopted April 10, 1980

1155. Resolved, That the First Presidency appoint a Resolution Committee whose purpose will be to assist people in the preparation of legislative items for the World Conference prior to their submission to mission center conferences and to review items approved by such conferences or other groups prior to submission to the

World Conference to ensure that legislative proposals are understandably written, not in conflict with the Bylaws of Community of Christ, implementable and otherwise appropriate for consideration by the World Conference.

Participation in Interdenominational Christian Ministries

Adopted April 10, 1980

1157. Resolved, That the World Conference hereby endorses the participation of the World Church in interdenominational Christian ministries where such participation does not require the World Church to (1) alter or abandon any of the traditional beliefs and practices of the church, (2) endorse any creeds or theological positions which are inconsistent with any of the traditional beliefs and practices of the church, or (3) commit a disproportionate share of the church's resources of time, money, or personnel; and be it further

Resolved, That the World Conference hereby affirms the right of each field jurisdiction to determine the nature of its own participation in interdenominational Christian ministries and to determine the level of commitment of its resources of time, money, and personnel where such participation does not require any field jurisdiction to (1) alter or abandon any of the traditional beliefs and practices of the church, or (2) endorse any creeds or theological positions which are inconsistent with any of the traditional beliefs and practices of the church.

Human Freedom and Injustice

Adopted April 11, 1980

1161. Resolved, That we, the members of Community of Christ, affirm our commitment to uphold the sanctity of every person as a divine gift from God; and be it further

Resolved, That we consider it the requirement of the gospel to proclaim justice; and be it further

Resolved, That as a World Church we call on national governments to increase their efforts to secure conditions of peace, justice, liberty, and invite them to support international agencies which so seek to do; and be it further

Resolved, That this Conference calls us to unite in a common commitment to pray and work for the elimination of all inhumane conditions which nations and peoples heap upon the poor, the dispossessed, the imprisoned, and those who suffer other social conditions which limit freedom, such as discrimination by reason of tribe or race, age or sex, and to promote peace, justice, freedom, and respect for personal dignity.

Youth Ministries Day

Adopted April 12, 1980

1162. Resolved, That each congregation be encouraged to observe an annual Youth Ministries Day on a Sunday deemed most appropriate by the congregation; and be it further

Resolved, That this observance be for the purpose of giving recognition to the participation and contribution of children, youth, and adult leaders in those programs of youth ministry offered by the congregation.

Seventy Quorum Releases

Adopted April 12, 1980

Supersedes WCR 996

1163. *Resolved*, That the following reasons be recognized for honorable and/or just release from the office of seventy and be substituted for WCR 996.

Honorable release from the seventy may take place due to

1. Health disabilities
2. Advanced age
3. Personal request.

Circumstances which require just release of ministers from the seventy are

1. Ministerial silence
2. Willful neglect of ministerial duties through
 - a. Persistent rejection of apostolic assignment,
 - b. Abstention from quorum participation for two successive World Conference periods,
 - c. Failure to report to the quorum president for two successive Conference periods.

International Capital Fund

Adopted March 29, 1982

Supersedes WCR 1041

1165. *Resolved*, That the First Presidency, Council of Twelve, and Presiding Bishopric are authorized to utilize the International Capital Fund for loans and investments of capital to assist in missionary development and the furthering of the missionary program in harmony with the objectives of the church, it being understood that financial reports shall be made to the World Conference; and, upon the recommendation of the World Church Finance Board to the World Conference, appropriations will be made from time to time to the fund.

Religious Education Materials in Non-English Languages

Adopted April 1, 1982

1172. Whereas, The call and commission of the church is to go into all the world in harmony with the Faith to Grow program of growth and expansion for the eighties; and

Whereas, The church is now established or being established in over thirty nations with differing languages throughout the world; and

Whereas, Many church resource materials (books, etc.) have been produced exclusively in English for the utilization in English-speaking countries, which have enjoyed this privilege for many years; and

Whereas, Little has been done in developing these resource materials in languages other than English; and

Whereas, The church is now established in French Polynesia, New Caledonia, Belgium, Zaire, and Haiti, and will be extended into other countries, where French is the predominant, official, national language; therefore, be it

Resolved, That funds be allocated so that qualified experts can produce and make available existing church resource materials in the French language; and be it further

Resolved, That the First Presidency and Council of Twelve be authorized to implement this resolution.

Language Study

Adopted April 3, 1982

1175. Whereas, Community of Christ is a World Church; and
Whereas, Learning a foreign language is an aid to communication and understanding among the peoples of the Earth; therefore, be it

Resolved, That the World Church emphasize the importance and necessity of learning a foreign language; and be it further

Resolved, That the World Church in its various programs recommends learning a foreign language.

Peace

Adopted April 3, 1982

Supersedes WCR 1052, 1087, and 1129

1177. Whereas, Christ came into the world as the Prince of Peace, denoting God's concern for caring within the human family throughout the world; and

Whereas, We are commissioned to "lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth" (Doctrine and Covenants 102:11); and

Whereas, The official seal of the church, as a symbol of peace, should be a daily reminder of our individual and collective obligation to promote peace; and

Whereas, We have been reminded that "These are portentous times. The lives of many are being sacrificed unnecessarily to the gods of war, greed, and avarice. The land is being desecrated by the thoughtless waste of vital resources. You must obey my commandments and be in the forefront of those who would mediate this needless destruction while there is yet day" (Doctrine and Covenants 150:7); and

Whereas, We are a World Church and must address the issues of peace throughout all nations; therefore, be it

Resolved, That

- I. We, as a church, promote peace. People motivated by Christian love promote peace through constructive and peaceful activities. The cause of peace is positively, though not exclusively, furthered by the following:
 - a. The propagation of faith in our Lord Jesus Christ who has the power to regenerate people making them true brothers and sisters.

- b. Providing opportunity for self-expression, recognition of equality, and acknowledgment of personal worth before God and all humanity.
 - c. Upholding law which supports individual and group dignity and freedom, and by opposing oppression and tyranny. It is a Christian duty to participate responsibly in governmental processes and to support good and wise people in positions of governmental leadership (Doctrine and Covenants 95:2).
 - d. Addressing the root causes of war and violence and working toward the elimination of these evils.
- II. We, as a church, share the responsibility for world conditions. The great commandment of Christ that we love God and our neighbor as ourselves gives us purpose and challenges us as stewards of God's creation to be responsible for world conditions. We recognize that personal sin and the resultant evils of the social order are the source of civil and international violence. We accept responsibility to bring reconciliation in situations of hostility. We express our sense of responsibility in ways, such as:
- a. Calling on people to accept their stewardship over God's creation.
 - b. Encouraging people to adjust their personal lifestyles toward the elimination of waste, greed, and insensitivity.
 - c. Committing our resources in the pursuit of peace, justice, reconciliation, and human development.
 - d. Encouraging individuals to support leaders who are promoting peace.
 - e. Speaking out against human inequity wherever and whenever it is found.
- III. We, as a church, oppose all forms of destructive violence, such as national and international conflict, war, withholding of food, terrorism, and mental and physical abuse. These destructive actions have their roots in fear and greed and are characterized by unregulated and immoral behavior. As long as selfish interests, materialistic desire, or forms of special privilege are valued above human needs, rights, and dignity, there will be such violence. While acts of terrorism, unprovoked war, and wanton mental and physical abuse cannot be supported under any circumstances, we understand there are instances where reasonable avenues to reconcile differences appear to have been exhausted and resorting to force is deemed unavoidable. We deplore this sinful situation and the resulting consequences. The existence of this dilemma intensifies our pursuit of peace.
- IV. We, as a church, urge nations toward responsible reduction of the instruments of mass destruction. It is the urgent and sobering obligation of people of goodwill to influence individuals, organizations, and governments everywhere toward this end.
- V. We, as a church, emphasize that peace is not attained by mere nonparticipation in violence. The best form of Christian witness strives to promote peace and remove the causes of aggression. These causes are removed from society by the application of the gospel of Jesus Christ in the lives of individuals and the community. To support our belief in the value

of peace we proclaim again that we shall do all within our ability to make the gospel of peace an incarnate reality. The contents of this resolution in no way condemn those who choose to work from within the military establishment to bring the love of God to bear in such a way that the cause of world peace is promoted.

VI. We take these additional actions:

- a. We call for the continuation of the Committee on World Peace and ask the First Presidency to expand it by the appointment of international members. The functioning of the committee is to provide for the ongoing study of the role of the church in relation to peace, war, and the use of force. Reports and program resources should be made available to the church through normal publication procedures.
- b. We will move toward participation with other organizations constructively promoting peaceful existence of humanity.
- c. We encourage the church, at the national level, to develop and disseminate adequate information with respect to military service, as well as adequate information with respect to various legal alternatives to military service. This information should include the World Church's position on peace.
- d. In nations where conscientious objection to military service or to bearing arms is in harmony with the law, we urge that a statement regarding individual conscience be developed by the church at the national level.
- e. We ask the First Presidency to investigate the feasibility of designating one week per year to celebrate and honor peace.
- f. This resolution shall supersede WCR 1052, 1087, and 1129.

Nuclear Arms Reduction

Adopted April 3, 1982

1178. Whereas, We have been commissioned to “lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth” (Doctrine and Covenants 102:11); and

Whereas, We have been instructed to obey our Lord's commandments and “be in the forefront of those who would mediate this needless destruction while there is yet day” (Doctrine and Covenants 150:7); and

Whereas, We have taken a stand against proliferation of instruments of mass destruction (WCR 1087) and have indicated a need to urge nations toward responsible reduction and elimination of such (WCR 1177, “Peace”); and

Whereas, There are already enough nuclear arms stockpiled to destroy every major population center in the world several times over; and

Whereas, The stockpiling of instruments of mass destruction as a strategy for deterrence of war is increasingly questionable as more and more nations gain capability for mass destruction; therefore, be it

Resolved, That we, as a church, through appropriate administrative representatives at every jurisdictional level (world, mission center, and congregation) shall inform the appropriate governmental officials of the need for responsible reduction and eventual elimination of nuclear armaments; and be it further

Resolved, That we, as a church, encourage our people to set aside one day per month to pray and fast for peace and disarmament; and be it further

Resolved, That we, as a church, urge the conversion of the resources of war to productive forms of human development; and be it further

Resolved, That we, as a church, join with other organizations that are constructively promoting a reduction of instruments of mass destruction.

Marriage and Termination of Marriage

Adopted April 6, 1984

Supersedes WCR 1034

1182. Whereas, The church affirms that marriage is ordained of God (Doctrine and Covenants 49:3a; 150:10; Genesis 2:27-30); and

Whereas, “Monogamy is the basic principle on which Christian married life is built” (Doctrine and Covenants 150:10a); and

Whereas, The church believes that God intends that husband and wife remain married to each other for as long as they both shall live (Doctrine and Covenants III:2b, 4b); and

Whereas, The church encourages people contemplating marriage to obtain premarital instruction and make adequate preparation (GCR 972); and

Whereas, Voluntary termination of marriage has become an increasingly common occurrence in many cultures; therefore, be it

Resolved, That the church reaffirms marriage as an institution, a covenant, a sacrament ordained of God, and a legal contract; and be it further

Resolved, That the church supports the following principles for guidance to all people:

1. Marriage is a vital institution in all cultures of the world. It helps provide opportunities for healthy, constructive development of people. Monogamous marriage provides a setting for a relationship of enduring love and mutual companionship, thus nurturing a social environment in which the couple support and strengthen each other as people of worth.

2. Marriage is a sacred covenant between husband and wife in which God participates with sanction, blessing, and guidance. The church is committed to providing premarital preparation and other caring ministries to strengthen and nurture faithful marriage relationships.

3. Marriage is sacred when it expresses the nature of God through the relationship of husband and wife. The marriage ceremony, when performed by the authority of the church, is intended to be a solemnization and public witness of the covenanting couple with God, and is thus considered a sacrament. The marriage partners, the officiating minister, and all others participating in the ceremony should

approach it with mature consideration and adequate preparation. They should expect that God will bless them in the fulfillment of their various responsibilities.

4. The church upholds the validity of a legal marriage authorized by civil and religious authorities and affirms the potential for sacred relationships which can result. However, the church recognizes that authorized ceremonies, whether in the church or by other authorities, do not guarantee the development of a sacramental relationship. In a marriage where the sacred aspect of covenant is felt to be lacking, the couple is encouraged to resolve before God to strengthen their relationship. The preparation, the ceremony, and the continuing marriage can testify of the sacredness of the marriage covenant.

5. As a legal contract, marriage imparts to both parties certain legal rights and duties which are generally enforceable in the various states and nations of the world. In addition to legal enforceability, such rights and duties impose ethical and moral responsibilities on the parties. This contractual nature of marriage is an important consideration prior to and throughout the marriage relationship.

6. The church recognizes that in some cases either or both partners may have legal and/or moral grounds for termination of the marriage. Termination of marriage by divorce or other legal dissolution formalizes the termination of the marriage covenant. The church affirms that its primary function in these situations is to provide ministry rather than to render judgment. It should respond in the spirit of Christian caring to the needs of people for support and understanding. The church should facilitate and mediate a ministry of healing to people as they explore all avenues for reasonable reconciliation. If either or both partners decide to terminate the marriage, the church should continue to provide caring ministry for all people involved.

7. In cases of the termination of marriage where priesthood status or possibility of charges related to unchristian conduct are involved, the church has a legitimate concern in conducting a review of the circumstances. In these cases, special attention of the administrative officers of the church will be required with healing and reconciling ministry as the primary goals.

8. The remarriage of a person whose previous marriage has been terminated should be approached with the same careful consideration and preparation as that appropriate for every marriage. In cases where the previous marriage was terminated by legal action the officiating minister should ensure that marital preparation will include an exploration of the factors that characterized the marital history; and be it further

Resolved, That this resolution supersedes WCR 1034.

Human Rights

Adopted April 7, 1984

1184. Whereas, All peoples are created in God's image and are accepted as people of worth under God's grace, and

Whereas, The church has been admonished to "be in the forefront of those organizations and movements which are recognizing the worth of persons and are

committed to bringing the ministry of [Jesus Christ] to bear on their lives (Doctrine and Covenants 151:9), and

Whereas, The ministry of Jesus Christ and the cause of Zion together address the conditions of peoples everywhere by intending “to announce good news to the poor, to proclaim release for prisoners and...; to let the broken victims go free, [so as] to proclaim the year of the Lord’s favor” (Luke 4:18f); and

Whereas, Citizens the world over are aware daily of numerous instances of unlawful imprisonment, torture, and the killing of men, women, and children; and

Whereas, WCR 1161 affirms the church’s commitment to proclaim justice and work to eliminate all forms of discrimination and the inhumane conditions in which many of our sisters and brothers live; therefore, be it

Resolved, That Community of Christ affirms that all people have essential rights, including the right to peaceful assembly, free speech, specific cultural identities and self-determination, the formation of intentional mutually cooperative human communities, freedom from fear and threats to personal safety and well-being, and the right to fulfill personal potential through continued growth and development; and be it further

Resolved, That the church encourage the membership to support those organizations and movements which specifically work to secure the human rights of those whose rights are being violated; and be it further

Resolved, That the church, with other organizations and through appropriate and available means, contact world leaders to express its hope for an end to human rights violations; and be it further

Resolved, That an appropriate division of the World Church study available information and materials on universal human rights and human rights violations and make its findings and recommendations available to the membership of the church; and be it further

Resolved, That World Church headquarters assume the function of child advocacy and serve the church in producing training materials for all levels of church structure in the field of child advocacy; and be it further

Resolved, That the church encourage the membership to make this serious concern a matter of continuing prayer, fasting, study, and consideration of personal commitment and action.

World Church Insurance Program

Adopted April 10, 1986

1186. Whereas, Premium costs to insure World Church, mission center, congregational, and campground properties against physical loss and liability are dramatically increasing; and

Whereas, Inclusion of all eligible properties is advantageous not only individually but to the body as a whole; and

Whereas, Deficiencies in independently arranged policies sometimes leave gaps in protection which must be assumed at additional cost under the master policy

carried by the congregations and jurisdictions that are covered under the group policy; therefore, be it

Resolved, That all eligible groups owning property within the framework of the World Church be encouraged to participate in the group insurance plan approved by the Presiding Bishopric for their national jurisdiction where such a program is available, to ensure uniformity of protection and equality in the cost of providing insurance needed for protection of the body as a whole.

Conference Organization and Procedures Committee

Adopted April 10, 1986

Supersedes WCR 1170

1188. Whereas, WCR 1170 was passed at the 1982 World Conference after the Conference Organization and Procedures Committee submitted an extensive and detailed report; and,

Whereas, The time requirement of having the committee's report published at least six months prior to World Conference limits the effective working time of the committee to a nine-month inter-Conference period; therefore, be it

Resolved, That the First Presidency shall appoint a committee to serve during the inter-Conference period to consider and evaluate matters of World Conference membership and effective organization as well as the appropriate procedures for conducting the legislative process. The committee shall submit its report and recommendations to the First Presidency in sufficient time that it shall be published no later than February prior to World Conference to allow adequate consideration by the delegates prior to action by the World Conference, and be it further

Resolved, That this resolution replace WCR 1170.

First Peoples Support

Adopted April 11, 1986

1191. Whereas, It has come to our attention through various reputable publications and supported by first-hand representations that certain companies and individuals have sought and obtained political and legal advantage over the Navajo and Hopi nations—on the reservation partition lands known as Big Mountain—through the astute exploitation of cultural dissimilarities, and

Whereas, Such legal and political advantage is being used to deprive the Navajo and Hopi of their right to self-determination and their removal from their sacred ancestral lands, and

Whereas, Such deprivation not only violates the substance of World Church Resolution 1161 and World Church Resolution 1184 of 1984, but significantly contributes to the cultural genocide of these indigenous peoples, and

Whereas, The actions pressed by certain interest groups within the United States follow very closely the historical patterns and methods of cultural exploitation of the native Americans, and

Whereas, Such actions either by individuals, companies, or institutions are diametrically opposed to the teachings and precepts of Christ as taught by the church, therefore, be it

Resolved, That Community of Christ express its concerns that actions by governments, companies, and/or individuals that serve to deprive and separate First Peoples from their lands and destroy their culture are in opposition to the humanitarian concerns expressed by the World Church; and be it further

Resolved, That the First Presidency be requested to convey the church's concern for and support of those people victimized by such actions in defense of their basic rights in a letter to the president of the United States and to members of the US Senate Select Subcommittee on Indian Affairs and other appropriate governmental agencies; and be it further

Resolved, That members of the church who feel so inclined express their personal concerns to appropriate local and national representatives.

Involuntary Priesthood Releases and Appeals

Adopted April 11, 1986

Supersedes WCR 1158

1192. Whereas, People are called of God to function as ordained ministers of the gospel; and

Whereas, The call to priesthood is subject to recognized administrative procedures of the church; and

Whereas, The church is charged with maintaining the highest standards of conduct of the ministers who represent it; and

Whereas, There continues to be a need to clearly outline the reasons for which a minister may be involuntarily released and to outline the procedure to be followed in these releases; and

Whereas, The interests of Christian justice would be best served if supervising administrative officers had available to them a concise description of causes for involuntary release and the procedures to be followed; and

Whereas, The minister involved has the right to adequate notice, the right to present a defense, and the right to be informed of the procedure involved; therefore, be it

Resolved, That the following standards and principles be adopted to govern the involuntary release of priesthood.

1. Ministers are charged with the personal responsibility of maintaining the highest standards of Christian conduct.

2. Grounds for involuntary release may include but not be limited to any one or more of the following:

- A. Conviction of a felony or other serious crime.
- B. Conduct constituting moral turpitude.
- C. Willful disregard of church law, administration, or the properly exercised authority of a supervising administrative officer.
- D. Willful failure to preserve or maintain a shared confidence.

- E. Misuse or abuse of priesthood privileges.
- F. Such other disregard for the standards of Christian conduct as may result in loss of power to minister effectively.

3. Involuntary release is an administrative action which does not affect membership status and is not within the jurisdiction of the civil or church courts.

4. The minister to be involuntarily released shall be given written notice of the release, including a concise statement describing one or more grounds for release and the facts supporting each ground, written description of the appeal process, the right to be heard at the appellate level, the right to present relevant evidence at the appellate level to support the appeal, and the right to appeal on grounds that a substantial error was committed.

5. A minister may function in priesthood office and calling until the right to function is involuntarily released by excommunication or by termination of membership in the church.

6. Upon receiving notice of the involuntary release, the minister shall refrain from functioning in that priesthood office until the involuntary release has been terminated. The pendency of an appeal shall not suspend the operation of the release, unless so ordered by the appellate officer.

7. It is the obligation of the supervising administrative officer to attempt redemptive ministry with the minister to be involuntarily released. The release is not invalidated, however, by failure to achieve redemptive ministry, and it cannot be considered a prerequisite to involuntary release.

8. A minister who is involuntarily released has the right to appeal the decision to the next-higher supervising administrative officer within sixty days after receiving notice of the involuntary release or notice of the denial of an appeal. The appellate officer shall, without unreasonable delay, review the decision to see that it is both procedurally and substantively correct. The minister who was involuntarily released may—by letter, in person, or through an appropriately appointed church representative—present evidence to the appellate officer. After hearing and reviewing all of the evidence, the appellate officer shall, without unreasonable delay, notify both the involuntarily released minister and the supervising administrative officer who imposed release whether or not the release is upheld and the specific reasons therefore.

9. Either the minister who is released involuntarily or supervising administrative officer may appeal an adverse ruling until all levels of appeal are exhausted. The decision of the highest supervisory administrative officer shall be final. In the event the original involuntary release is imposed by the First Presidency, the released minister's right to appeal is governed by Doctrine and Covenants 104 and 122.

10. An involuntary release shall not be barred by lapse of time except as follows:

- A. Failure of the administrative officer to act within a reasonable time after gaining knowledge of the grounds for involuntary release may be procedural grounds on appeal for dismissal of the release.

B. In no event shall an involuntary release be commenced later than five years after the commission of a actionable offense; and be it further
Resolved, That the First Presidency shall continue to publish descriptive guidelines for implementation of this resolution, including definitions of the terms used herein; and be it further
Resolved, That this resolution shall supersede WCR 1158 and shall govern all future involuntary releases; however, the validity of any involuntary release (silencing) procedure heretofore taken shall not be affected.

Domestic Violence

Adopted April 12, 1986

1195. Whereas, The climate of family or domestic violence is intensifying rapidly in many nations of the world, producing a tragic loss of human dignity, health, and even life; and

Whereas, Violence against women by their male partners is a common practice in countries and cultures around the world; and

Whereas, Children, the elderly, and sometimes adult males are also frequent victims of violence within the family; and

Whereas, Violence in families is often perpetrated by the most powerful family member on the least powerful members; and

Whereas, Research on violence in families has suggested that at least one battering incident may occur in as much as one in two spousal relationships; and

Whereas, Such violence is manifest in direct physical beatings, sexual assaults, verbal abuse, and other forms of psychological intimidation; and

Whereas, Such violence undermines and injures the very fabric and foundation of our human communities and our church—the family; and

Whereas, All people are vulnerable to such violence; therefore, be it

Resolved, That the church condemns the use of violence in all of its various forms as a means to resolve conflict or to control another human being; and be it further

Resolved, That priesthood and other church leaders and all members should prepare themselves to be available for caring ministries to individuals and families who have experienced such abuse, and to refer victims and offenders to services in their communities; and be it further

Resolved, That the church in every land recognizes the physical, psychological, emotional, and sexual manifestations of domestic violence as negations of the gospel principles of the worth of persons; and be it further

Resolved, That in every jurisdiction of the church, members individually and collectively work cooperatively with others in their communities to encourage the development and support of shelters, and to provide physical, financial, and spiritual ministry to the victims of domestic violence; and be it further

Resolved, That the church encourage through its ministries, publications, and life-style, a greatly heightened mutuality in marriage and family life.

Human Rights Committee

Adopted April 12, 1986

1197. Whereas, The report on human rights is an excellent summary of the complexity the church faces in regard to responding to this issue around the world; and

Whereas, There are many people around the world who have suffered torture and other violations of basic human rights who need to know that Community of Christ is not apathetic to these occurrences; therefore, be it

Resolved, That the First Presidency establish an ongoing committee to continue a careful but sustained exploration of how the church can respond to human rights issues around the world; and be it further

Resolved, That this committee report to the First Presidency, as directed, providing opportunity for the First Presidency to report to future World Conferences and to take such actions as will be in harmony with the ministries of the church.

Apartheid

Adopted April 12, 1986

1198. Whereas, The gospel of Jesus Christ proclaims that God is no respecter of persons, and that all people are of equal worth in the sight of God; and

Whereas, Community of Christ is committed to the cause of peace; and

Whereas, WCR 1184 affirms the church's commitment to human rights; and

Whereas, WCR 1177 urges the church to speak out against human inequity whenever and wherever it is found; and

Whereas, WCR 1161 affirms the church's commitment to proclaim justice and work to eliminate all forms of discrimination; and

Whereas, Apartheid is a deplorable policy, incompatible with peace, human rights, and justice; and

Whereas, Apartheid in South Africa is a timely issue, and a united voice of opposition by the Christian community is needed now; therefore, be it

Resolved, That Community of Christ declare its opposition to the continuation of the policy of apartheid in South Africa.

Suspending the Operation of Field Jurisdictions

Adopted April 12, 1988

1199. Whereas, The First Presidency has authorized the suspension of normal operations of Blue Valley Stake until such time that a reorganization shall be deemed wise by the supervising ministers of the field and the general officers of the church; and

Whereas, The Joint Council of the First Presidency, Council of Twelve, and Presiding Bishopric have approved in principle the recommendation of the field apostle and stake officers to suspend the operations of Blue Valley Stake and the actions taken by the First Presidency; and

Whereas, The actions and recommendations of the First Presidency and the Joint Council are in keeping with the provisions of Doctrine and Covenants 87:5c;

104:4, 12; 120:4-7; 122:1-2, 10; 126:10; 147:7; and Rules of Order 10, which authorize the general officers to function in times of conflict, with the authority to set the church in order; therefore, be it

Resolved, That the World Conference approves and reaffirms the inherent administrative right of the First Presidency to suspend the operations of Blue Valley Stake and the operations of any other jurisdiction, and hereby authorizes the continued suspension of normal operations of the stake; and be it further

Resolved, That the principles of WCR 1030, which resolution led to the establishment of Blue Valley Stake, continue to be applied to the Central Field, including, if deemed necessary by the First Presidency and field apostle, the development of recommendations for reorganization of the Central Field, subject always to the consent and approval of the Joint Council of First Presidency, Council of Twelve, and Presiding Bishopric; and the members of the jurisdictions involved; and be it further

Resolved, That the World Conference recognizes and reaffirms the inherent right and authority of the First Presidency to act in suspending the operations of mission centers and other jurisdictions that are in a state of disorder. [*Stakes are an earlier form of field jurisdictions that have been replaced by mission centers.*]

Racism

Adopted April 12, 1988

1200. Whereas, All people are created in God's image and are accepted as people of worth under God's image and are accepted as people of worth under God's grace; and

Whereas, Community of Christ has adopted legislation taking a stand against racism and prejudice for the past 100 years; yet, the issue is one that is still pertinent to our time and purpose; and

Whereas, The promotion of peace within the heart of the individual, the church, and all nations is greatly affected by our lack of understanding regarding prejudice and racism; therefore, be it

Resolved, That an appropriate task force be organized by the World Church to study the issues of prejudice and racism and develop an annotated bibliography of resources which could be a guide for members, their congregations, and/or jurisdictions to help them facilitate a broadening of their understanding of prejudice and racism and encourage them to take more effective action in addressing this problem individually and collectively; and be it further

Resolved, That the First Presidency declare an annual day of fasting and prayer regarding an awareness of our need to address the issues of prejudice and racism on a personal, church, and world level.

Delegate Travel Fund

Adopted April 14, 1988

The purpose of this resolution was expanded by the adoption of WCR 1257 on April 1, 1998.

1202. Whereas, It is desirable for as many delegates as possible to attend World Conference; and

Whereas, Many delegates in world missions are unable to afford the travel costs; and

Whereas, World Conference of 1984 indicated its desire to establish a delegate travel fund to provide for some of these expenses; and

Whereas, Budgetary constraints have precluded efforts to provide for its implementation; therefore, be it

Resolved, as follows:

1. That the World Conference authorize the creation of a Delegate Travel Fund to assist certified delegates in meeting travel and other costs to attend World Conference upon the recommendation of the presiding field ministers concerned and the approval of the supervising apostle and the First Presidency;

2. That contributions in any amount may be made to the fund at any time through the Presiding Bishopric and the jurisdictional financial officers or their authorized agents;

3. That delegates and visitors to the World Conferences may voluntarily contribute any amount to the fund while paying their own registration fees (either in advance or upon arrival at the Conference).

Day Of Fasting And Prayer For Peace

Adopted April 15, 1988

1205. Whereas, the promotion of peace is a mission of the church; therefore, be it

Resolved, That we as a church encourage and support in principle the establishment of an annual national or international day of fasting and prayer for peace; and be it further

Resolved, That this resolution be referred to the First Presidency and the World Peace Committee for such further study, recommendation, and implementation as they may deem appropriate.

General Operating Endowment Fund

Adopted April 3, 1990

1208. Whereas, The General Operating Fund provides for the basic costs of World Church programs of ministry, including appointee personnel, resource production, program development for outreach, headquarters operations, jurisdictional budget supplements, and institutional support; and

Whereas, The income received to support the General Operating Fund comes primarily from tithes and general offerings, but also from bequests and earned interest; and

Whereas, The availability and annual amount of some of this income is difficult to predict from year to year; and

Whereas, The ability to accurately project income to the General Operating Fund is essential to budget planning, fiscal stability, and continuity of the church's programs of ministry; therefore, be it

Resolved, That a General Operating Endowment Fund be established, with net annual earnings to be used for support of the general operating program of the church.

Temple Ministries for Peace and Justice

Adopted April 7, 1990

1216. Whereas, A primary purpose of the church is to fulfill Christ's mission of preaching good news to the poor, proclaiming release for the captives, and setting at liberty those who are oppressed; and

Whereas, Section 156 instructs that "the temple shall be dedicated to the pursuit of peace" (5a) and shall be "a place in which the essential meaning of the Restoration as healing and redeeming agent is given new life and understanding" (5e); and

Whereas, The presence of poverty in our world calls for institutions to be sensitive to the basic human rights of all people so that the poor and oppressed are not denied the opportunity to experience the peace, justice, and wholeness of body, mind, and spirit which Temple ministries are designed to foster; and

Whereas, Actions of justice and compassion among the poor will extend and validate the spiritual growth of wholeness which the Temple will bring to the church; therefore, be it

Resolved, That in harmony with instructions already received, the Conference requests the First Presidency to include in the ministries of the Temple creative initiatives for peace and justice on behalf of the poor and oppressed peoples of the world, including initiatives designed to facilitate nonviolent efforts on the part of peace-loving people to reconcile oppressors and oppressed; and be it further

Resolved, That World Church headquarters is requested to include, as resource people those from all nations who have training and/or experience in working on human rights issues in the planning of these ministries; and be it further

Resolved, That the First Presidency is encouraged to provide sufficient funds for this purpose in the operating budget for Temple Ministries.

Ecumenical and Interfaith Organizations

Adopted April 9, 1992

1222. Whereas, We recognize that other Christian denominations are making valid contributions in promoting the ministry of Christ; and

Whereas, Working together with other Christian denominations will provide us with opportunities for ministry which would otherwise not be available; and

Whereas, Ecumenical organizations offer a mechanism for promoting cooperation between Christian denominations; therefore, be it

Resolved, That our churches in various nations be encouraged to investigate membership in their respective national interdenominational organizations and respond appropriately; and be it further

Resolved, That our congregations be encouraged to participate in local ministerial associations as appropriate.

Earth Stewardship Committee

Adopted April 9, 1992

Supersedes WCR 1211

1224. Whereas, The protection of the environment is a concern of critical importance for which the church should give significant attention; and

Whereas, The 1990 World Conference in response to this concern adopted WCR 1211 (Stewardship of Ecology), which assigned “the study and development of recommendations related to the stewardship of preserving and enhancing the ecology of the planet” to the World Peace Committee, WCR 1212 (Towards More Environmentally Sound Practices) for the implementation of which the First Presidency created the Environmentally Sound Practices Committee to monitor the operations of the World Church headquarters and to “develop more holistic approaches to our support of life on this planet, specifically by providing resources to help increase our advocacy for and commitment to Third World poverty and justice issues as well as life-promoting actions locally,” and WCR 1213 (Our Common Future—A Sustainable Global Perspective), which mandated that the World Peace Committee prepare “a major statement to the 1992 World Conference concerning the role of the church, including Temple ministries, in response to the 1987 Brundtland Commission Report,” but which provided for no continuing study beyond such report; and

Whereas, An Earth Stewardship Committee should be created to avoid duplication of effort and to further the work of the church toward the protection of the environment; and

Whereas, The church should continue to be in the forefront of those who would mediate the needless destruction of the environment (Doctrine and Covenants 150:7); therefore, be it

Resolved, That an Earth Stewardship Committee be established as a standing committee to consider issues of environment and development and to give guidance to the church; and be it further

Resolved, That WCR 1211 be rescinded; and be it further

Resolved, That the responsibilities delegated to committees pursuant to WCR 1212 be delegated to the Earth Stewardship Committee, and that the Environmentally Sound Practices Committee be dissolved.

Financial Policy on Management of Assets

Adopted April 9, 1992

Supersedes WCRs 925, 940, 1035

1225. Whereas, The principles of sound financial management formerly identified in WCR 925 (1932), WCR 940 (1942), and WCR 1035 (1962), are now firmly established; and

Whereas, The church is currently working under the direction of the Presiding Bishopric and World Church Finance Board in the implementation of WCR 1133, “Budgeting Policy and Operating Reserves” (1976), and WCR 1146, “General Fund Income Projection Policy” (1978); and

Whereas, This Conference affirms the stewardship principles involved in mission tithes; and

Whereas, The church has developed a firm economic and financial foundation, and endowment funds are now being established for further stability of church operations; and

Whereas, The major institutions of the church are corporate entities governed by separate boards of trustees/directors and bylaws; and

Whereas, Investment in assets, or development opportunities of assets, can be enhanced by the prudent use of credit, which can include non-recourse restrictions with collateral exposure limited to the specific asset involved; and

Whereas, The prudent use of credit is an accepted investment tool requiring timely decision-making ability by those assuming fiduciary responsibility; therefore, be it

Resolved, That the Presiding Bishopric’s responsibility as manager and trustee of church assets shall continue to be guided by the accepted “reasonable and prudent rule”; and be it further

Resolved, That the principles of sound financial management, provision of reserves, budgeting, segregation of funds, and appropriate consultation should be continued; and be it further

Resolved, That the Presiding Bishopric in its trustee role is authorized to include the use of credit in the managing, developing, acquiring, and investing of assets, and that such use should be limited to the maximum consistent with the ability to repay the credit extended; and be it further

Resolved, That credit transactions in excess of 4 percent (single) or 12 percent (aggregate) of the consolidated net asset value of the World Church will require the approval of the World Church Finance Board; and be it further

Resolved, That the adoption of this resolution supersedes WCR 925, WCR 940, and WCR 1035.

Human Diversity

Adopted April 10, 1992

1226. Whereas, The 1988 World Conference requested that the issues of prejudice and racism be studied and recommendations developed as guidance for church members and jurisdictions; and

Whereas, The Human Diversity Committee was asked by the First Presidency to continue this study and to develop a policy statement for use by the church in dealing with issues of prejudice and racism; and

Whereas, The Human Diversity Committee has developed an “Affirmation of Human Diversity” which is included in its report to the 1992 World Conference; and

Whereas, This statement expresses valued principles of the faith of Community of Christ and provides positive guidance to church members throughout the world in understanding and combating prejudice and racism; therefore, be it

Resolved, That the 1992 World Conference endorse the following “Affirmation of Human Diversity” and encourage its use in educational materials, worship resources, and leadership training:

The gospel of Jesus Christ reveals the unqualified love of God and the inestimable worth of all people. An awareness of God’s love and of the love of others is essential to human fulfillment. For these reasons, we celebrate the rich diversity of human life.

However, human beings often fear, hate, and abuse each other because of ignorance about such factors as socioeconomic status, culture, race, gender, age, size, sexual orientation, and mental or physical disability. Such prejudicial behavior undermines the personal and spiritual development of both abuser and abused and denies the mutual benefits of shared giftedness.

As people of faith, we confess our own imperfections in attitude and action. Nevertheless, we accept the responsibility to resist fear and hate in all forms and to strive continuously to eliminate expressions of prejudice and discrimination.

We declare our belief that “all are called according to the gifts of God to them.” We therefore acknowledge and affirm human diversity by creating a spirit of openness and peace within our congregations where all people may find acceptance and the opportunity to share their giftedness.

We commit ourselves to work with all people of goodwill to promote mutual respect, appreciation, and peace in all relationships.

Our Pursuit of Peace

Adopted April 10, 1992

1227. Whereas, Our planet, the places where we live, and our lives suffer from violence and needless destruction; and

Whereas, Military force, economic power, and security systems have too often been used for immoral and unjustifiable purposes; and

Whereas, In the 10 years since the church has adopted WCR 1117, the world has suffered from numerous wars, destructive conflict, local community and personal violence, and ecological degradation; and

Whereas, As a church we have been called to pursue peace (Doctrine and Covenants 102:11; 150:7; 151:9–10; and 156:5; Isaiah 2:4; Matthew 5:11 [IV]; Luke 6:27–28; 1 Nephi 3:189; Mosiah 8:49–50; Alma 14:27–28); therefore, be it

Resolved, That we intensify our efforts to heal the causes of violence, war, prejudice, discrimination, greed, hunger, and oppression; and be it further

Resolved, That the church encourage all people and jurisdictions to work with others in waging peace and in developing processes that are alternatives to violence and needless destruction; and be it further

Resolved, That we pledge anew to forgive, be patient, bring reconciliation, sacrifice for others, suffer with the pain of compassion, and be actively engaged in the pursuit of peace, all as taught to us by Jesus Christ.

International Human Rights Award for Service to Humanity

Adopted April 10, 1992

1228. Whereas, Many members of Community of Christ and others, both men and women, are in the forefront of various organizations and causes working to alleviate human suffering and the violation of basic human rights; and

Whereas, Recognition of such individuals would serve to strengthen the awareness of the contributions that individuals can make in the world; therefore, be it

Resolved, That the International Human Rights Award for Service to Humanity be established; and be it further

Resolved, That nominations for said award be submitted by the Human Rights Committee for approval by the First Presidency; and be it further

Resolved, That this award be presented to at least two worthy individuals at each World Conference.

Apartheid in South Africa

Adopted April 11, 1992

1233. Whereas, Our World Conference of 1986 adopted WCR 1198 condemning apartheid in South Africa; and

Whereas, The voters of South Africa, on March 17, 1992, voted overwhelmingly to discontinue apartheid; therefore, be it

Resolved, That Community of Christ, in World Conference assembled in Independence, Missouri, extend our congratulations to the peoples of South Africa in this peaceful resolution of a potentially explosive social issue. We deplore the bloodshed and ill will of the days past and trust and pray that good will prevail in the days to come; and be it further

Resolved, That this resolution be officially transmitted to the Embassy of South Africa, Washington, DC; the Secretariat of the United Nations, New York City; and the president of the United States.

Peace in El Salvador

Adopted April 11, 1992

1234. Whereas, On January 15, 1992, in Chapultepec, Mexico, a peace treaty was signed between the Supreme Government of El Salvador and the Farabundo Marti Front (FMLN) of El Salvador, putting an end to eleven years of war that caused great suffering to the people of that nation; and

Whereas, The World Conference of 1992 of the Reorganized Church of Jesus Christ of Latter Day Saints is gathered in the City of Independence, Missouri, USA; therefore, be it

Resolved, That this Conference express to the people of El Salvador by means of the Constitutional Government of El Salvador in the person of its president, Alfredo Cristiani, the Armed Forces of El Salvador, the Minister of Defense, and the Council of the Farabundo Marti Front (FMLN) of El Salvador, the pleasure which we have in the fact that all parties and the people of El Salvador have obtained the long-awaited peace within their country; and encourage all parties to consolidate the peace that the El Salvadoran people may know happiness; and we seek for this purpose the blessing of our God and Creator Jesus Christ.

Children's Advocacy

Adopted April 11, 1992

1235. Whereas, Jesus said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God" (Mark 10:12); and

Whereas, Restoration scripture affirms that "little children are holy..." (Doctrine and Covenants 74:3d); and

Whereas, Among the rights of every child—regardless of race, color, sex, religion, national or social origin—is the right to affection, love, understanding, adequate nutrition and medical care, special care if handicapped, and to be among the first to receive relief in time of disaster (excerpted from United Nations' "Declaration of the Rights of the Child"); and

Whereas, The National Council of Family Relations reported at the beginning of the 1990s, in the United States alone, more than 6 million children suffer abuse each year, and three children are killed every day by family members; and

Whereas, Mounting evidence reveals that some children in church families suffer from abuse, neglect, and family violence; therefore, be it

Resolved, That each jurisdiction of the church be encouraged to select an individual who will serve as a children's advocate to provide a safe person for children who cannot find safety in their homes or communities; and be it further

Resolved, That a children's advocate will raise issues regarding the rights and welfare of children and keep those issues in the forefront of the jurisdiction, will be a liaison with other organizations working on behalf of children, and will be the voice for children who are voiceless in such arenas as building committees, budget committees, and program planning committees of jurisdictions and in other settings.

World Conference Delegate Selection

Adopted April 12, 1994

Supersedes WCR 936

1237. Whereas, WCR 1219, "Delegate Selection" has called for the recommendation of a comprehensive policy regarding the selection process and approval of delegates to the World Conference; and

Whereas, There are many jurisdictions that are unable to send all of their allotted representatives to the World Conference; and

Whereas, These delegations are often filled by people from cultures, countries, and jurisdictions other than their own; therefore, be it

Resolved, That the following principles shall govern the election and appointing of delegates to the World Conference:

1. The principle of common consent should be respected in the election of delegates to the World Conference.
2. Wherever possible, jurisdictions having conferences should elect all of the delegates and alternates to which they are entitled.
3. If the conference cannot elect all the delegates that it is entitled to elect, or if positions in the delegations are unfilled because elected delegates and alternates are unable to fulfill their responsibilities as delegates, additional delegates and alternates may be elected at a subsequent regular or special jurisdictional conference. If it is not feasible to hold such a conference, or if such a conference cannot elect a sufficient number of delegates, the presiding officer of the jurisdiction, in consultation with the field apostle, may appoint as delegates individuals who are qualified under church law to serve.
4. Where no legislative body exists a mission center council or its equivalent may be the electorate for a specific delegate list.
5. If specific lists of members are not available the mission center or its council may authorize the field apostle to appoint delegates on their behalf. If this is done the field apostle should state the circumstance in the letter transmitting the delegate list.
6. If the previous provisions cannot be met, the field apostle may appoint delegates (or replacement delegates) based on the inherent authority of office and assignment. Members desiring to be delegates from jurisdictions other than their own should submit their names for consideration to the president of the Council of Twelve by November 1 of the year prior to the convening of the World Conference.
7. In accordance with WCR 1106, a list of delegates elected or appointed should be delivered to the Credentials Committee not later than forty-five days prior to World Conference. If an emergency arises after that time, additional changes should be submitted to the Credentials Committee for its consideration in accordance with the Rules of Order.
8. The Council of Twelve should develop procedures to implement these principles; and be it further

Resolved, That this resolution supersedes WCR 936.

Administration of the Lord's Supper

Adopted April 15, 1994

1240. Whereas, Through its discussion and action on Item G-2, Sacrament of the Lord's Supper, as amended, the World Conference of 1994 has expressed its support for the principle of extending the Lord's Supper to all Christians; and

Whereas, There are a variety of issues which require careful interpretation before such a change in our tradition can be properly communicated and administered; therefore, be it

Resolved, That WCR 91 be rescinded; and be it further

Resolved, That the First Presidency develop guidelines for the administration of the sacrament of the Lord's Supper; and be it further

Resolved, That resources on the theology and practice of the sacraments be prepared for discussion among the members of the church; and be it further

Resolved, That this resolution supersedes the action of the 1994 World Conference on Item G-2, as amended.

Participation in Military Service

Adopted April 19, 1996

1249. Whereas, The call to the church is to pursue peace; and

Whereas, The church recognizes the moral right and responsibility of people to make personal choices relating to how they will pursue peace; and

Whereas, As a church we affirm that each person in harmony with his or her understanding of the teachings of the gospel of Jesus Christ exercises an individual stewardship by choosing to participate or not to participate in military service; and

Whereas, A person may wish to have on record with the church a statement explaining his or her choice not to participate; therefore, be it

Resolved, That a registry for such statements be established and maintained with the World Church secretary; and be it further

Resolved, That a person making a decision of conscience either to participate or not to participate in military service has the respect, the support, and the ministry of the church; and be it further

Resolved, That as a church we affirm that each person has the moral right to nonviolently and conscientiously object to, or refuse to participate, or to participate fully in military service in response to his or her understanding of the gospel of Jesus Christ as taught by this church.

The Nurture of Children

Adopted April 19, 1996

1250. *Resolved*, That we applaud all national efforts to address the needs of children including those nations that have endorsed the United Nations Convention on the Rights of the Child; and be it further

Resolved, That we encourage our members, congregations, and jurisdictional leaders, as is appropriate within the nations where the church is organized and with the assistance of World Church headquarters, to support the efforts of governments in respecting the following guiding principles:

1. The right to affection, love, and understanding.
2. The right to adequate nutrition and medical care.
3. The right to protection against neglect, cruelty, and exploitation.
4. The right to free education and opportunity for play and recreation.

5. The right to a name and nationality.
6. The right to special care if disabled.
7. The right to be among the first to receive relief in times of disaster.
8. The right to learn to be accepted members of society and to develop individual abilities.
9. The right to be brought up in the hope and pursuit of universal peace and community.
10. The right to enjoy these rights regardless of race, color, gender, disability, religion, national or social origin; and be it further

Resolved, That we joyfully acknowledge the ministry of the church in supporting and joining with parents in the responsibility of nurturing children and providing moral direction.

International Delegate and Participant Travel Funding

Adopted April 1, 1998

See also WCR 1202

1257. *Resolved*, That the World Conference instruct the World Church Finance Board to make provision for the funding of international participants to the World Conference and other World Church events; and be it further

Resolved, That the provision be available for implementation by the 2000 World Conference; and be it further

Resolved, That the amount of funds to be allocated for this purpose be determined by the World Church Finance Board after consultation with appropriate World Church officers and staff.

International Ban on Land Mines

Adopted April 1, 1998

1258. *Resolved*, That Community of Christ, in World Conference assembled, congratulates and applauds each of the nations that are signatories to the Land Mine Ban Convention; and be it further

Resolved, That as a church we further commend all nations, organizations, and people who have endeavored to halt the continued use of land mines, remove land mines, and alleviate the human suffering caused by land mines; and be it further

Resolved, That as a church we call upon all nations to renounce the development, production, transfer, and use of anti-personnel land mines, to provide assistance for mine victims, to assist in the fast removal of such land mines currently in the ground, and to destroy stockpiles of such land mines in their possession.

Ministry to First Peoples

Adopted April 3, 1998

1260. *Resolved*, That Community of Christ, recognize the unique tribal status of the First Peoples of America as sovereign nations and encourage the development of relational ministries with these nations.

World Church Committees

Adopted April 4, 1998

1262. *Resolved*, That whenever appointments are made to any current or future World Church committee, every attempt shall be made to seek sufficient representation from those countries outside the continental United States, and that where there are multiple members from any one individual country, every attempt shall be made to achieve a balance of diverse geographic and cultural representation of those members within that country; and be it further

Resolved, That where appropriate, funds to cover the reasonable expenses of committee members shall be provided by World Church funds.

World Church Financial Policy

Adopted April 5, 2000

Rescinds WCRs 948, 1023, 1062, 1071, 1096, 1133, 1146, 1181, and 1225

1264. Whereas, The wise and prudent management of the financial resources of the church is essential to the on-going mission of the church; and

Whereas, The World Conference of 1998 created a World Church Finance Board to assist church leaders in budget approval; and

Whereas, The World Conference and the World Church Finance Board as well as church leaders would benefit from the establishment of a clearly articulated statement of philosophy and principles concerning the church's finances; and

Whereas, The implementation of new methods of budgeting and asset management calls for increasing flexibility, which is mitigated by some existing World Conference resolutions relating to church finances and stewardship practices, many of which are no longer applicable today; and

Whereas, The World Church Finance Board took action to support and approve the World Church Financial Policy included in this resolution at its meeting on September 18, 1999; therefore, be it

Resolved, That WCR 948, 1023, 1062, 1071, 1096, 1133, 1146, 1181, and 1225 be rescinded; and be it further

Resolved, That the following World Church Financial Policy be Adopted:

World Church Financial Policy

World Church Financial Philosophy

The church, as a prophetic witness, called to be a worldwide church dedicated to the pursuit of peace, reconciliation, and healing of the spirit, will align its financial resources to fulfill its mission to proclaim Jesus Christ and promote communities of joy, hope, love, and peace.

World Church Financial Principles

Implementation of the World Church Financial Policy will

a. *reflect* the basic understanding of the disciple as steward accountable to God in the context of community and creation;

b. *celebrate* all gifts given in response to the ministry of Jesus Christ;

- c. **recognize** that disciples' mission tithes are the foundational source of funding for church mission;
- d. **combine** visionary leadership with the participation and common consent of a prophetic people;
- e. **respond** to the scriptural witness of God's generosity by utilizing church assets flexibly, efficiently, and in a manner that maximizes impact on mission;
- f. **provide** a strong financial foundation on which future generations of the church can build;
- g. **operate** in a manner consistent with applicable laws and policies of both church and government; and
- h. **require** wisdom, planning, and prudence.

World Church Financial Practices

World Church Finance Board. The World Conference elects a World Church Finance Board and delegates to the board responsibility for the creation and approval of World Church budgets and the establishment of the fiscal year.

Budget. Financial resources are allocated for the mission of the church primarily through budgetary processes at each jurisdictional level.

Contributions. Contributions are received, spent, and accounted for according to generally accepted accounting principles. Circumstances and priorities may require categories for contributions to vary from time to time. When these changes occur they will be clearly communicated to the church.

Operating Reserve. The Operating Reserve's Basic Reserve will be used only in times of economic stress after appropriate steps have been taken to effect necessary economies in the church operation. These will include such adjustments and reductions in the budget that will enable the church to proceed with reasonable effectiveness without impairing its onward progress. The goal is to maintain three months of annual budgeted expenses as the Basic Reserve.

Indebtedness. Indebtedness will be assumed only when deemed prudent, reasonable, and in accordance with the policies of the World Church Finance Board.

Investments. Funds that are being held for future expenditure or that are permanently or temporarily restricted will be invested to support the mission of the church. These funds will be invested to preserve principal and provide income in accordance with World Conference resolutions and the investment policy of the Presiding Bishopric.

Endowments. Endowments shall be maintained to provide perpetual resources for the mission of the church. The spending rate shall be set with the goal to maintain the corpus and the purchasing power of endowments.

Reporting. Financial records are audited annually. Regular reporting will take place to the World Conference and through the *Herald* as well as other means using acceptable accounting standards.

World Church Peace and Justice Committee

Adopted April 5, 2000

1267. Whereas, The conclusion of Community of Christ’s vision statement says, “We will be an international community of prophetic vision, faithful to the Risen Christ, empowered by hope, spending ourselves courageously in the pursuit of peace and justice,”; and

Whereas, Community of Christ recognizes in its vision statement that it cannot pursue external peace without also pursuing justice; and

Whereas, External peace without justice is a “counterfeit” peace that does not lead to reconciliation and healing of the spirit; therefore, be it

Resolved, That the “Committee on World Peace” established by WCR 1177 and commonly referred to as either the “World Church Peace Committee” or the “World Peace Committee,” be renamed the “World Church Peace and Justice Committee” and its focus broadened to include the pursuit of justice, as well as the pursuit of external peace in the world; and be it further

Resolved, That this World Church Peace and Justice Committee continue its pursuit of external peace and justice, recognizing that external peace and justice are closely related and may be pursued throughout the world in a diversity of ways; and be it further

Resolved, That the diverse ways recognized by Community of Christ in which external peace and justice are pursued should include, but not be limited to, the personal and corporate means such as reconciliation, negotiation, mediation, and the use of justifiable force for peacekeeping, protection, and defense.

Church Name

Adopted April 7, 2000

Rescinds WCR 1144

1268. Whereas, The name, “Reorganized Church of Jesus Christ of Latter Day Saints,” has been problematic in registering the church in certain parts of the world, necessitating the church to be identified by different names in several of the countries wherein the church is legally recognized; and

Whereas, over the years the World Conference has considered various ways of identifying the church by a name that is more consistent with its missional identity throughout the world; and

Whereas, WCR 1144 recognizes the difficulties in applying a new name for the church based on a “single decision based on English and on the North American history of the church to other languages, nations, and culture,” and further provides that “the church be identified locally by such terms as may be responsive to the time and place and circumstances;” and

Whereas, The Joint Council of 1994 agreed upon the name, “Community of Christ,” as being a name for the church that represented who and what we are and is “responsive to the time and place and circumstances” referred to in WCR 1144; and

Whereas, The World Church Leadership Council of 2000 has similarly expressed its confirming testimony of the appropriateness and timeliness of this change in name; and

Whereas, The name, “Community of Christ,” is currently registered as a Missouri not-for-profit church corporation by the “Reorganized Church of Jesus Christ of Latter Day Saints”; and

Whereas, This name honors who we have been and offers a positive image of what the church is called to be as God’s people in the future; and

Whereas, Legal issues surrounding the use of a new church name will require careful planning in the process of implementing the use of such a new name; therefore, be it

Resolved, That a new name for the “Reorganized Church of Jesus Christ of Latter Day Saints” be “Community of Christ,” to be applied in states, provinces, countries, and jurisdictions where it can legally and appropriately be used in that country and culture; and be it further

Resolved, That prior to the official use of the name, “Community of Christ,” the First Presidency develops guidelines and a communications plan to assist congregations and field jurisdictions in implementing the use of this new name for the church; and be it further

Resolved, That in order to provide time for the development of the communications plan and guidelines, the process of implementing the name, “Community of Christ,” not begin until provided for by the First Presidency, and in no case before January 1, 2001; and be it further

Resolved, That concurrent with these guidelines, the name, “Reorganized Church of Jesus Christ of Latter Day Saints,” remain legally binding and be retained for legal purposes, and be it further

Resolved, That World Conference Resolution 1144 be rescinded.

Personal Use of Firearms

Adopted April 8, 2000

1270. Whereas, Firearms cause much death and pain worldwide: and

Whereas, We are called to be peacemakers, therefore, be it

Resolved, That the church encourage in its members a thoughtful and reflective stewardship regarding the use of firearms for professional or for sports purposes; and be it further

Resolved, That the church encourage its membership to renounce the personal use of firearms for all other purposes as a response to the call to recognize the worth of all persons.

Practical Peace and Justice for Youth and Young Adults

Adopted April 8, 2000

1272. Whereas, The church has dedicated itself to peace, justice, and reconciliation; and

Whereas, This is a practical as well as a spiritual exhortation and a call to involve ourselves in our local community; and

Whereas, The Young Peacemakers Clubs have been a successful tool in reaching out to children in our communities; and

Whereas, There is not as yet, any such program for youth and young adults; therefore, be it

Resolved, That a similar program be established for youth and young adults to replace or supplement existing activity groups; and be it further

Resolved, That these groups focus on furthering the cause of peace, justice, and reconciliation in their local communities through education, discussion, and practical projects.

Healing Ministry and Capital Punishment

Adopted April 8, 2000

1273. Whereas, An increasing amount of research clearly documents the ineffectiveness of the use of the death penalty as a viable means to deter violent crime, and

Whereas, Application of the death penalty too often discriminates against the poor, minorities, uneducated, and the mentally impaired; and

Whereas, In this century we have seen dramatic examples of the redemptive value of unconditional love, based on the teachings of Jesus (e.g., Gandhi, M.L. King); and

Whereas, A growing number of nations and faith groups including Catholic, Protestant, Orthodox, Jewish, and other traditions have either already rejected or urged extreme caution in using the death penalty as a means of punishment or as a deterrent for violent crime; and

Whereas, As a faith movement we humbly affirm “one being is as precious in (God’s) sight as the other” (Jacob 2:27); and

Whereas, Community of Christ reaffirms that as disciples we seek to be faithful living expressions of the life and teachings of Jesus; therefore, be it

Resolved, That we stand in opposition to the use of the death penalty; and be it further

Resolved, That as a peace church we seek ways to achieve healing and restorative justice.

Ecumenical/Interfaith Memberships

Adopted April 12, 2002

1275. Whereas, Community of Christ has a long history of involvement in ecumenical and interfaith organizations and activities dating back as far as the participation of Joseph Smith III, W.W. Blair, and other church leaders in the Parliament of World Religions in 1893; and

Whereas, The 1980 World Conference endorsed the participation of the World Church in interdenominational Christian ministries where such participation did not require the World Church to “(1) alter or abandon any of the traditional beliefs and practices of the church, (2) endorse any creeds or theological positions which are inconsistent with any of the traditional beliefs and practices of the church, or (3) commit a disproportionate share of the church’s resources of time, money, or personnel (WCR 1170);” and

Whereas, The National Council of Churches of Christ in the United States (NCCC-USA) and the World Council of Churches (WCC) have demonstrated positive leadership in facilitating dialogue between faith movements; and

Whereas, The witness of Community of Christ will be enhanced by cooperation with other faith movements in the pursuit of peace and justice while allowing the unique message of Community of Christ to be given wider voice through ecumenical and interfaith ministries; and

Whereas, the First Presidency has called the church to work in cooperative endeavors with other faiths; and

Whereas, Without a single national church jurisdiction in the United States, there is no appropriate conference other than the World Conference for the church in the United States to consider the question of membership in the NCCC-USA; and

Whereas, The NCCC-USA and the WCC do not require the endorsement of creeds or require the alteration or abandonment of any traditional beliefs and practices of Community of Christ; and

Whereas, Membership in the NCCC-USA and the WCC would not require the commitment of a disproportionate share of the church's resources of time, money, or personnel; now, therefore, be it

Resolved, That the World Conference express its support for Community of Christ entering into membership with the NCCC-USA and the WCC within the next two years; and be it further

Resolved, That Community of Christ enter into dialogue with the NCCC-USA and the WCC regarding an appropriate relationship between Community of Christ and these ecumenical/interfaith organizations; and be it further

Resolved, That the World Conference urge national churches in the various nations in which Community of Christ is formally established to investigate and consider membership in appropriate ecumenical/interfaith organizations in those nations; and be it further

Resolved, That the First Presidency appoint a standing World Church committee on ecumenical and interfaith relations to serve as a link between Community of Christ and interdenominational, interfaith, and other carefully selected mission-oriented groups.

Sexual Abuse of Children

Adopted April 13, 2002

1276. Whereas, Sexual abuse of children is a problem that exists worldwide; and

Whereas, Victims of sexual abuse, both past and present, will often seek counsel from pastors, priesthood members, and church leaders regarding sexual abuse; and

Whereas, Other Christian denominations are currently under close scrutiny due to their lack of education and a timely, appropriate response to alleged cases of abuse; and

Whereas, There is an added, serious sense of betrayal felt when the perpetrator is a member of the clergy and that our own church with its priesthood and leaders cannot consider itself to be beyond the risk nor immune to this serious problem; therefore, be it

Resolved, That the church's program and policies continue to include classes and information for pastors, priesthood members, parents, youth workers, and others in matters regarding sexual abuse of children, to include how to recognize sexual abuse, how to mitigate sexual abuse, and how to assist the victim in the recovery process within appropriate parameters of our role as ministers; and be it further

Resolved, That the church continue to make this program available throughout Community of Christ; and be it further

Resolved, That the World Church Leadership Council encourage all pastors, priesthood, and youth workers to complete and follow the program and policies that have been developed.

Selection of Graceland University Trustees

Adopted March 31, 2004

Supersedes WCR 1185

1278. Whereas, A number of members of the Graceland University Board of Trustees are elected by the World Conference under provisions of the Articles of Incorporation of Graceland University; and

Whereas, The selection of trustees should be based on an awareness of the particular areas of expertise needed on the board as well as the understanding of the qualifications of the people nominated and the personal commitment of the prospective trustee; and

Whereas, The effectiveness of this process is increased by the members of the Conference being made fully aware of all available and valid information; therefore, be it

Resolved, That the Graceland University Corporate Body (First Presidency, Presiding Bishopric, and president of the Council of Twelve) will be urged to consult with other church leaders, the Board of Trustees, the Alumni Association, Graceland student government, and any other interested groups or individuals as necessary, to determine the existing and needed strengths of the board in filling expiring terms or vacancies; and be it further

Resolved, That upon completion of that study the Corporate Body will provide the World Conference with a list of nominees for election to the Graceland University Board of Trustees, containing at least one name for each vacancy; and be it further

Resolved, That the First Presidency will transmit these recommendations to the World Conference, including a summary of the criteria and considerations used in selecting the nominees, this information to be published at least 60 days prior to the convening of the World Conference; and be it further

Resolved, that this procedure will not deny the right of nomination directly by members of the World Conference, and be it further

Resolved, That this resolution supersedes WCR 1185 and becomes effective at the conclusion of the 2004 World Conference.

Organ and Tissue Donation—the Gift of Life

Adopted April 2, 2004

1281. Whereas, Similar to blood donations, there is a great need for organ and tissue donations—for example, in the United States, the waiting list for organ donations is approximately 100,000, with annual donations of approximately 20,000, and similar needs exist in other countries; therefore, be it

Resolved, That we recognize the great need for organ and tissue donations, and where culturally acceptable and allowed by governmental approval and appropriate medical assistance, we encourage all interested people to consider potential circumstances whereby such donations can be anticipated and give the gift of life.

Prayers for the Sacrament of the Lord’s Supper

Adopted April 3, 2004

1282. Whereas, The First Presidency has the authority to interpret the scripture and law of the church, including our understanding of the contextual use of language; and

Whereas, Community of Christ has an inclusive language policy, such that many church publications, including our hymnody, have been revised; and

Whereas, Translations of these prayers are currently being used in scores of languages (both classical and tribal) other than English; and

Whereas, These translations are already being used in jurisdictions comprising over half the total active membership of the church; and

Whereas, Some of these translations include language which is both less gender specific and in far more contemporary language; therefore, be it

Resolved, That the World Conference request the First Presidency to create and authorize optional alternative Communion prayers, containing contemporary language; and be it further

Resolved, That such optional, alternative Communion prayers be printed in future church publications as deemed appropriate by the First Presidency.

International Church Language and Resources

Adopted April 3, 2004

1285. Whereas, Community of Christ is an international church represented in more than 50 nations; and

Whereas, The World Church is “international” by definition, but the term “international” is sometimes erroneously used to describe the church outside of North America and Canada through the use of phrases as “International Field” or “International Leaders;” and

Whereas, There have been initiatives to produce resources to reflect the diversity in language and culture that is represented within the church’s global

community, resulting in the production of resources in many languages, for example in the Spanish, French, and English languages; and

Whereas, Many of the resources that are produced in different languages are translated from English language resources and are not always translated in a timely manner; and

Whereas, Resources are produced throughout the church, many of which may not be published in English, which could be used to further enhance the diversity of the church; and

Whereas, There has been a desire to align resources to assist mission fields in their mission; and

Whereas, We gratefully acknowledge the initiatives by the church under the “Words for the World” emphasis; therefore, be it

Resolved, That the church use language in its literature and dialog that respects the international nature of the church; and be it further

Resolved, That when the church publishes resources in English, that these resources be simultaneously published in as many languages as is practical and to the extent such publication is culturally appropriate; and be it further

Resolved, That the First Presidency develop means to facilitate the exchange of resources from various jurisdictions throughout the church.

Languages of the Church

Adopted April 3, 2004

1286. Whereas, Community of Christ is an international church established in many nations with a membership speaking many different languages; and

Whereas, Church headquarters support is constantly expanding its services to the many language groups of the church, providing translations and developing new international resources; and

Whereas, The World Conference, while acknowledging the many languages represented by World Conference delegates, makes a modest but very important effort to provide translation of texts and debate in at least three widely understood languages of the church (French, Spanish, and English); and

Whereas, Resolutions frequently call for reports following Conference “to the wider membership” of the church, or require publication of information or resolutions “to the church at large” prior to Conference and that these resolutions commonly refer to the *Herald* (an English-language church periodical) as the key communication device of the church, sometimes seeming to imply that publication in the *Herald* is the same as informing the wider or general church membership; therefore, be it

Resolved, That framers of future resolutions be encouraged to be more inclusive in their language to show greater respect and recognition of the large proportion of church members who do not speak English; and be it further

Resolved, That this Conference suggests a modest, minimum standard, whereby when this Conference’s intention is to inform the wider or general membership, all references to publication in the *Herald* be replaced by language

which requires, at the very least, for the information to be translated and distributed in the three primary languages used by the church (Spanish, French, and English); and be it further

Resolved, That writers of future World Conference resolutions be encouraged to write their resolutions in such a way that the desire of this World Conference to be inclusive of non-English speakers be reflected.

World Conference Interval

Approved March 25, 2007

1288. Whereas, The Bylaws of Community of Christ specify that Conferences meet “as agreed upon by those who constitute their membership.” (Article IV, Section 1); and

Whereas, The issue of the frequency of the World Conference has been discussed from time to time by church leaders, the Conference Organization and Procedures Committee, and the World Conference (WCR 1253); and

Whereas, The church has a history of adjusting the intervals between World Conferences and the formats of these Conferences as the church has grown and the needs for ministry have changed; and

Whereas, It is desirable that the church “meet together often” while still recognizing that the primary focus of church resources should be on ministries in the field; and

Whereas, The costs of attending World Conference are increasing both in terms of actual funds expended and in terms of the opportunities that are lost when leaders around the world are required to devote large amounts of time to Conference planning and when members travel long distances to attend these events on a too frequent basis; and

Whereas, The World Church Leadership Council has given lengthy consideration to alternative ways to schedule World Conference and also accommodate the need for other educational and fellowship events, including those in fields, mission centers, and national settings; now, therefore, be it

Resolved, That beginning with the upcoming inter-Conference period, World Conferences be scheduled to meet every three years; and be it further

Resolved, That WCR 1277 be rescinded.

Initiation and Consideration of Legislation

Approved March 28, 2007

Amended by WCR 1125, June 10, 2016

1290. Whereas, The World Conference is the highest legislative body in Community of Christ (Bylaws of the Community of Christ, Article IV, Section 2); and

Whereas, Community of Christ is an international church that recognizes the worth of all persons; and

Whereas, It is essential to the principle of common consent that all delegates to the World Conference be able to understand legislation that is to be considered by the Conference; and

Whereas, World Conference materials are currently published in English, French, and Spanish as well as translated and printed in many other languages; and

Whereas, There must be sufficient lead time for the available human resources to translate materials for World Conference in order for them to be adequately considered by delegates who do not speak English; and

Whereas, The World Conference has for many years been making strides in attempting to transform itself into a truly international body that honors the participation of all delegates in the legislated processes of the Conference; and

Whereas, The time required for translating the materials for World Conference taxes the human resources available to accomplish this task under the current requirement that proposed legislation from the field be submitted sixty (60) days in advance of World Conference; and

Whereas, The initiation of World Conference legislation by the councils, quorums, orders, mass meetings, and caucuses during Conference makes it nearly impossible for proper translation of materials to take place in a timely fashion; and

Whereas, WCR 1214 and 1218, which govern the initiation and consideration of legislation for World Conference, use language no longer consistent with the field organization of the church; and

Whereas, WCR 1214 refers only to the Delegate Caucus without mentioning the language caucuses as well as the Children and Youth Caucus (WCR 1254) which have been authorized to initiate legislation; now, therefore, be it

Resolved, That proposed legislation shall come before the World Conference only upon the approval of a mission center conference or from quorums, councils, the Presiding Bishopric, or orders of the World Church or committees of the World Conference; and be it further

Resolved, That in order for legislation to come before the World Conference, such legislation must be submitted to the First Presidency no later than one year prior to the opening day of each World Conference.

Resolved, That during World Conferences, provision shall be made for meetings of quorums, councils, the Presiding Bishopric, and orders of the World Church, and of caucuses authorized by the First Presidency for fellowship, spiritual growth, educational pursuits, and to consider pre-submitted legislation and other matters to be brought before the World Conference; and be it further

Resolved, That with the approval of the First Presidency legislation from councils, quorums, the Presiding Bishopric, and orders of the World Church, and of authorized caucuses may be submitted during the World Conference if such legislation is of an urgent nature or is required because of actions taken during the current World Conference; and be it further

Resolved, That World Conference Resolutions 1214, 1218, and 1254 be rescinded.

Extension of Native American (First Peoples) Ministry

Approved March 29, 2007

1291. Whereas, For many years Community of Christ has been involved in native (first peoples) ministry in the USA and Canada; and

Whereas, The current implementation of ministries with native (first peoples) is centered only in the USA/Canada; and

Whereas, Geographically the term “America” includes the entire hemisphere, not only the United States/Canada; and

Whereas, There are hundreds of first peoples in Mexico, Central America, and South America who are American first peoples who have been baptized as well as not-yet-baptized participants of Community of Christ; and

Whereas, In parts of the world, certain ethnic terms are used in a very negative way and are considered to be an insult, therefore, be it

Resolved, That Community of Christ expand its ministries to the native/first peoples of America to include all those people of America of indigenous origin; and be it further

Resolved, That members of Community of Christ be counseled to use care in their use of specific ethnic terms when referring, either formally or informally, to people of various cultural, national, or racial backgrounds.

Assistance in Obtaining Visas

Approved March 30, 2007

1292. Whereas, The obtaining of visas for non-US citizens from many nations to attend World Conference has grown increasingly difficult in recent years; and

Whereas, Currently World Church staff members spend a considerable amount of time and the church spends considerable sums of money in the months prior to each World Conference in preparing documents and making appropriate contacts in order to assist applicants to obtain visas; therefore, be it

Resolved, That the World Conference express its support for continued efforts to find all legally possible ways to assist people to obtain visas in order for them to attend future World Conferences, leadership-training events, and other World Church and mission center activities.

Human Trafficking

Approved April 15, 2010

1295. Whereas, Human trafficking, a form of modern slavery taking place in all countries with at least 13 million victims at any time trapped in degrading, dangerous enslavement, is an international industry producing such large profits that it is conservatively the third-largest illegal enterprise in the world, beginning to eclipse drug trafficking as a source of income for organized crime; and

Whereas, Human trafficking is destructive to individuals, families, and communities and is fundamentally incompatible with the life given to us by our loving Creator; and

Whereas, Our Eternal Creator weeps for and with those so enslaved and desires for us to act individually and as a church with a worldwide presence through

individual and corporate efforts to confront and abolish slavery and end human trafficking; therefore, be it

Resolved, That members of Community of Christ, in organized groups or as a part of their individual stewardship, investigate what resources exist in their area to help them fight slavery, and assist victims, and participate in those activities as appropriate given local considerations. Such activities might include participation in

- Rescue and Restore Coalitions (in the United States);
- groups such as Stop the Traffik, Polaris Project, Not for Sale, and the International Organization for Migration;
- gathering supplies for basic needs like food preparation, toiletries, and basic housekeeping to offer to freed victims through rescue groups;
- sponsoring community training on victim recognition; and
- organizing and hosting movies, book clubs, or journal reading to sensitize and educate church members and community members; and be it further

Resolved, That the Human Rights Team identify and recommend resources to assist local congregations and mission centers to advocate for victims, assist with efforts to rescue and restore victims, and prosecute traffickers, and to participate in other appropriate ways to dismantle and abolish this modern-day slavery; and be it further

Resolved, that the Presiding Bishopric and Human Rights Team work together to determine the way in which Community of Christ will financially support efforts against human trafficking.

Drinking of Intoxicants

Adopted April 15, 2013

1300. Whereas, WCR 297, which states, “Inasmuch as some of the members of this church are in the habit of visiting saloons and drinking intoxicants, which habit seems to hinder the spread of the work, therefore, be it

Resolved, That “...it be made a test of fellowship for any member of this church who will persist in this practice,” reflects a time in history of intense discussion about temperance and prohibition in the United States; and

Whereas, The population of the church was predominantly North American when GCR 297 became binding on the church, and Community of Christ is now an international community, represented by diverse cultures from many nations; and

Whereas, In some jurisdictions of the church, pastors and administrators have verbally advised priesthood that the use of alcohol is no longer prohibited, causing a loss of authority for our written policy; and

Whereas, The perceived integrity of Community of Christ is compromised when our actual practices do not conform to our written policies and resolutions, and this loss of perceived integrity can be harmful to our witness of Jesus Christ; and

Whereas, Community of Christ has shifted theologically from a works-based understanding to grace-based understanding; and

Whereas, Community of Christ is moving from a rule-based system of ethics to a principle-based system of ethics; and

Whereas, WCR 933 acknowledges the Word of Wisdom as the health program for the church; and

Whereas, WCR 1085 provides ethical principles guiding standards of personal conduct for all cultures throughout Community of Christ; therefore, be it

Resolved, That WCR 297 be rescinded; and be it further

Resolved, That the World Conference request the First Presidency give the church contemporary counsel regarding the interpretation of Section 152:4b, specifically regarding how the consumption of alcohol pertains to Community of Christ's understanding of sin; and be it further

Resolved, That this World Conference request the First Presidency and Council of Twelve Apostles review the policy requiring complete abstinence from alcohol consumption by members of the priesthood, and confirm and/or revise the policy and administrative guidelines so there is a clear understanding of expectations for priesthood on this issue throughout the church.

Baptism and Membership

Adopted April 15, 2013

1301. Whereas, Community of Christ's *We Share* document states that "Christ's mission is our mission" and calls the church to "Invite People to Christ"; and Whereas, Our Enduring Principles of Grace and Generosity, Worth of All Persons, All Are Called, Unity in Diversity, and Blessings of Community speak directly to relationship with Christ and all of Christ's people; and

Whereas, Growth in discipleship is a lifelong journey in response to God's grace, which has led "...some people already committed to Jesus Christ through Christian baptism to further focus their response through church membership" (Doctrine and Covenants 164:2b); and

Whereas, Many of these committed Christians embrace their previous baptism as the first step on their journey as a disciple of Christ; and

Whereas, While recent policy changes affirm some previous baptisms, the majority of the world's Christians, having been baptized before the age of 8, are excluded from becoming members of the church without rebaptism, (Baptism, Confirmation, and Church Membership Policy, effective September 1, 2011); and

Whereas, "The redemptive action of God in Christ—while uniquely and authoritatively expressed through the church—is not confined solely to the church," (Doctrine and Covenants 164:2a); and

Whereas, The Enduring Principle of Continuing Revelation recognizes our ongoing need "to understand God's will for our lives, the church, and creation more completely" on our journey of discipleship; therefore, be it

Resolved, That the World Conference request the First Presidency to continue exploration of the issue of rebaptism specifically in regard to those baptized by other Christian denominations before the age of 8 in light of the insights brought to the church through recent revelatory experience, including a review of the present policy based on historical, scriptural, theological, and experiential grounds; and be it further

Resolved, That the World Conference request the First Presidency to provide periodic updates on ongoing discernment as the church continues to reflect on the issues of church membership and to issue a formal report of its exploration no later than the next World Conference.

Supporting Indigenous and Minority Peoples

Adopted April 16, 2013

1302. Whereas, The World Church has previously committed to peace efforts in our struggle to heal the causes of violence, war, prejudice, discrimination, greed, hunger, and oppression, and to “uphold the sanctity of every person as a divine gift from God,” and to support “individual and group dignity and freedom, and by opposing oppression and tyranny” (World Conference Resolutions 1161, 1177, 1205, and 1227); and

Whereas, Invasions and colonization of lands has caused death, injustice, and oppression to indigenous peoples and non-indigenous peoples in many nations; and

Whereas, The World Council of Churches (WCC) Executive Committee, during its February 2012 meeting in Bossey, Switzerland, expressed “solidarity with the Indigenous Peoples of the world and supported the rights of Indigenous Peoples to live in and retain their traditional lands and territories, to maintain and enrich their cultures, and to ensure that their traditions are strengthened and passed on for generations to come;” and

Whereas, Community of Christ is “...called to create pathways in the world for peace...” (Doctrine and Covenants 163:3a), to “...challenge cultural, political, and religious trends that are contrary to the reconciling and restoring purposes of God...” (Doctrine and Covenants 163:3b), and to restore “...persons to healthy or righteous relationships with God, others, (and) themselves...” (Doctrine and Covenants 163:2b); and

Whereas, the Worth of All Persons, Blessings of Community, and Unity in Diversity are components in our Enduring Principles, which advocate harmony, mutual respect, equality, and understanding; now, therefore, be it

Resolved, That Community of Christ encourage its members to become aware of issues relating to injustice and oppression against indigenous and minority groups and educate themselves about the history, causes, and processes of cultural and racial injustice; and be it further

Resolved, That the World Conference expresses solidarity with the indigenous peoples of the world to live in and retain their currently held and contractually designated by treaty lands and territories, to maintain and enrich their cultures, and to strengthen their traditions that can be passed on for generations to come; and be it further

Resolved, That Community of Christ support the involvement of indigenous peoples in theological reflections, which promote indigenous visions of full, good, and abundant life and which strengthen their own spiritual and theological reflections;” and be it further

Resolved, That where culturally appropriate, Community of Christ members become advocates for the voiceless and oppressed by bringing about reconciliation between dominant and minority cultures, and to empower indigenous peoples to identify their own aspirations and issues of concern; and be it further

Resolved, That in daily life, speech, and action, members of Community of Christ live out to the best of their abilities the principles of Worth of All Persons, Blessings of Community, and Unity in Diversity with respect to dominant, indigenous, and minority cultures so the peoples of the world can move toward harmony, mutual respect, equality, and understanding.

Action toward Nuclear Weapons Abolition

Adopted April 16, 2013

1303. Whereas, Pursuit of Peace (Shalom), Sacredness of Creation, and Responsible Choices are three of the identified Enduring Principles, and Pursue Peace on Earth and Abolish Poverty, End Suffering are two of the identified Mission Initiatives of the church; and

Whereas, Doctrine and Covenants 163:3b urges, “Above all else, strive to be faithful to God’s vision of the peaceable kingdom of God on earth. Courageously challenge cultural, political, and religious trends that are contrary to the reconciling and restoring purposes of God. Pursue Peace”; and

Whereas, The potential for mass destruction of humanity and poisoning of air, water, land, and Earth’s living creatures make the existence of nuclear weapons a moral as well as political concern; and

Whereas, Many within the international community, including security and defense experts, politicians, diplomats, and members of the military want a decrease in nuclear weapons, yet the access of such weapons continues to spread, increasing the danger of their use by accident or design; now, therefore, be it

Resolved, That Community of Christ affirms nuclear weapons pose a grave threat to the Earth and existence of life; and be it further

Resolved, That Community of Christ join the global voices seeking to halt nuclear weapons production, support prudent action to minimize the threat or use of nuclear weapons, and urge renewed efforts toward eradication; and be it further

Resolved, That wherever practical, Community of Christ convey its support for the responsible reduction and eventual eradication of nuclear weapons, urging policy to that end by all nations; and be it further

Resolved, That the Peace and Justice and Earth Stewardship teams be empowered and supported in

1. sharing resources for education and dialogue that advance awareness of toxicity to the Earth, encouraging and supporting membership action on non-proliferation and elimination of nuclear weapons;
2. encouraging justice, peace, and reconciliation training, and activities that educate concerning the complexities of nuclear disarmament and international strategic deterrence issues;

3. networking across the church, including access to the church's website, periodicals, and social media; and
4. connecting and encouraging the many individuals of Community of Christ and its affiliates such as PeacePathways, as well as advocates throughout the world committed to a peaceful, safe, and secure, nuclear weapons-free world; and be it further

Resolved, That progress toward these aims together with recommendations for further initiatives be reported to the 2016 World Conference.

Baptismal Prayers

Adopted April 17, 2013

1304. Whereas, The First Presidency has been involved in discussions for some time about the church's prescribed baptismal statement; and

Whereas, There are significant scriptural, theological, sacramental, and translations issues to be carefully reviewed when considering any alternatives to the baptism prayer prescribed in Doctrine and Covenants 17:21(c); now, therefore, be it

Resolved, That the World Conference requests the First Presidency, as leading teachers and interpreters of scripture and church law to develop an optional alternative baptismal statement that is sensitive to inclusive language and translation concerns while maintaining scriptural, theological, and sacramental integrity throughout the church; and be it further

Resolved, That WCR 48 be rescinded.

Wholeness and Well-being

Adopted April 18, 2013

1305. Whereas, Since the earliest days of the Restoration movement the concept of wholeness of body, mind, and spirit has been one of our major emphases; and

Whereas, The Basic Beliefs of the church include a sacramental focus on laying on of hands for healing of the sick, and the Enduring Principles of the church lift up Sacredness of Creation and our role as "stewards of care and hope for all creation"; the Worth of All Persons declaring, "God wants all people to experience wholeness of body, mind, spirit, and relationships"; and Responsible Choices, "called to make Responsible Choices within the circumstances of our lives"; and

Whereas, Good health and well-being often enhance the ability to make Responsible Choices and to be actively engaged as a good steward; and

Whereas, Promotion of health-strengthening life habits, including diet, exercise, and spiritual disciplines, can encourage and enable good health and well-being; and

Whereas, Abundant evidence is accumulating around the globe about the inseparability of body, mind, and spirit, and the things that do and do not contribute to good health and well-being; and

Whereas, Pursuing good health and well-being is essentially an individual journey that can be strengthened by the support and encouragement of a community; and

Whereas, The health-related associations of the church have a long history of addressing the basic needs and wholeness of people; and

Whereas, The World Church website list of online ministry resources has more than 200 links but none directly referencing health, well-being, or wholeness; therefore, be it

Resolved, That the World Church lift up wholeness and well-being to our members and to the world at-large with similar clarity and emphasis as is given to other key principles such as generosity, peace and justice, and community; and be it further

Resolved, That the World Church actively encourage members to engage this quest for well-being and wholeness of body, mind, and spirit, making responsible, healthy choices as their circumstances permit, with priority attention given to children and youth; and be it further

Resolved, That resources be developed with assistance from the Health Ministries Association, the World Church Temple Strategy Team, and others for assisting members to have access to information encouraging health and wholeness, including links between the World Church and Health Ministries Association websites, as well as other websites.

World Church Budgeting and Audit Process

Adopted June 7, 2016

1306. Whereas, WCR 1289 authorized the World Church Finance Board to approve the annual Worldwide Mission Budget; and

Whereas, An essential part of a responsible budget-approval process is for the body approving the budget also to have the authority to review and approve the report of the auditors for the account period immediately prior to the budget being considered; and

Whereas, The practice of the church since 1918 has been for the First Presidency to appoint an “auditor or auditors” (WCR 787) and for this audit to be presented to and approved by the World Conference; and

Whereas, The World Conference meets only once every three years, which means the annual report of the auditors cannot be approved in a timely manner to help in budget development and approval; and

Whereas, The World Conference of 1994 authorized the Presiding Bishopric to consolidate church funds in support of mission through creation of a Stewardship Foundation; and

Whereas, The Presiding Bishopric determined that income to the Worldwide Mission Budget generated by the Stewardship Foundation funds should be made available to the budget as an annual allocation without the necessity of the Stewardship Foundation, oversight committees (Executive Committee and Mission Support Fund Committee), and related administrative processes; and

Whereas, In 2010, The Corporate Body of the Presidency, Presiding Bishopric, and president of the Council of Twelve Apostles in consultation with the World Church Finance Board dissolved the Stewardship Foundation in accordance with the Operating Guidelines of the Stewardship Foundation; and

Whereas, The electronic response system makes it difficult to elect people to the World Church Finance Board in groups of 15; now, therefore, be it

Resolved, That WCR 1289 be amended to read as follows:

World Church Audit and Budget Development Policy

- I. The World Conference shall establish a World Church Finance Board, which shall have responsibility for annually reviewing and approving the World Church audit, approving the annual Worldwide Mission Budgets, and making recommendations to the World Conference concerning special appropriations. The board shall present projections to each World Conference for annual budgets for the next inter-Conference period. These projections shall be based on the best estimates of potential church income and expenses, but they shall not bind the World Church Finance Board in developing and approving annual Worldwide Mission Budgets should circumstances change and income levels vary. The World Conference shall discuss these projections, and the input gained shall be considered by the World Church Finance Board in the formulation and final approval of these annual budgets.
2. The World Conference may establish parameters to be followed by the World Church Finance Board in developing and approving the annual Worldwide Mission Budgets.
3. The World Church Finance Board shall be presided over by the First Presidency and shall be composed of up to sixty (60) members as follows:
 - First Presidency (3)
 - Council of Twelve (12)
 - Presiding Bishopric (3)
 - Bishops elected by the Order of Bishops (9)
 - President, High Priest Quorum (1)
 - Senior president of seventy (1)
 - Presiding evangelist (1)
 - Thirty (30) members elected by the World Conference to represent the church at-large, with each being elected for a six-year term with terms staggered so fifteen (15) are elected at each World Conference.
4. The First Presidency is authorized to appoint board members when vacancies occur between World Conferences.
5. Elected members of the World Church Finance Board shall be church members in good standing and may not serve more than twelve (12) years on the board.
6. Funds to cover the travel expenses of members of the World Church Finance Board shall be provided from the Worldwide Mission Budget.

7. Nominations for the members of the World Church Finance Board to be elected by the World Conference shall be made by the First Presidency in consultation with the Presiding Bishopric. These candidates shall be nominated in three groups of five positions. In addition to these nominees, each World Conference shall provide for other nominations to be made from the floor sufficiently in advance of the election to allow biographical sketches of the nominees to be made available to the World Conference prior to the election. Delegates offering a nomination from the floor shall indicate the group for which the candidate is being nominated. If more than 15 nominees are received from the floor the First Presidency is authorized to adjust this process to accommodate the nominations while still allowing the electronic response system to be used for the election process. In the nomination process, attention shall be given to balanced representation, including such factors as vocation, geographic residence, age, gender, church leadership experience, and church jurisdiction. The five nominees receiving the most votes in each of the three groups shall be declared elected.
8. A team will be appointed by the First Presidency and shall provide the necessary preliminary preparation of the budget. This committee will be composed of World Church personnel responsible for church programming, finance, and field ministries.
9. The annual audit and budget shall be made available on the church website. An annual report on the audit and budget shall be published in the *Herald*, and a summary report shall be made to each World Conference.

Community of Christ Bylaws Revisions

Adopted June 9, 2016

1307. Whereas, The need for experimentation with field organization exists from time to time due to unusual missional opportunities or administrative and financial necessities; and

Whereas, The World Church has faced the need to reduce budget and therefore field staff, and

Whereas, Some provisions of the Bylaws of Community of Christ do not provide sufficient flexibility to allow experimentation with the new field ministry and administrative models; now, therefore, be it:

Resolved, That the World Conference approve the following proviso to be added to the Bylaws of Community of Christ from 2016 to 2019; and be it further

Resolved, That the adoption of this proviso shall require the same 60-day notice in the *Herald* and a two-thirds ($\frac{2}{3}$) vote of the World Conference as if it were an amendment to these bylaws.

Proviso

During the next inter-Conference period, field organization, including the use of various leadership models, may be adjusted to provide the flexibility to accommodate changing missional opportunities, administrative and financial necessities, or other unique situations throughout the church. The First Presidency,

in consultation with the World Church Leadership Council, has the authority to temporarily adjust field organization, including various leadership models, to allow the trial of new methods of ministerial support and missional outreach. When adjustments are authorized, those parts of the Bylaws of Community of Christ that restrict these temporary adjustments shall be considered suspended.

Time for Introduction of New Business

Adopted June 10, 2016

1308. Whereas, Ample time for study, discussion, and prayerful consideration of World Conference business is essential to being a prophetic people and making well-informed decisions by the body; and

Whereas, The current deadline to introduce business for World Conference (120 days before Conference) is still too short to provide adequate time for translations, discussion, and prayerful consideration by delegates; therefore, be it

Resolved, That WCR 1290 be amended in the second resolved paragraph by substituting the words “one hundred and twenty (120) days” with “one year” so that it reads “*Resolved*, That for legislation to come before World Conference, such legislation must be submitted to the First Presidency no later than one year before the opening of each World Conference.”

Supporting Indigenous Peoples

Adopted June 10, 2016

1309. Whereas, Indigenous peoples are distinct from other sectors of societies and subject to unjust domination; and

Whereas, The indigenous include communities, nations, and peoples who lived on the lands for generations, including before settlers “discovered” and claimed the lands as their own; and

Whereas, Indigenous peoples, as non-dominant sectors of society, resolve to preserve, develop, and transmit their ethnic identity to future generations, assuring their continued existence as peoples in harmony with their cultural patterns, social institutions, and legal systems; and

Whereas, Community of Christ upholds the Worth of All Persons and affirms indigenous peoples are equal to all other peoples and always have been; and

Whereas, Community of Christ also affirms that indigenous peoples contribute to the diversity and richness of civilizations and cultures and therefore to the common heritage of humankind; and

Whereas, We as a church affirm that doctrines, policies, and practices that promote superiority of individuals or peoples based on national origin or racial, religious, ethnic, or cultural differences are racist, scientifically false, legally invalid, morally condemnable, and socially unjust; and

Whereas, Laws, policies, and practices sanctioned by what some call the “Doctrine of Discovery” allowed the conquest and domination of original peoples through the use of genocide, taking assets, and other dehumanizing injustices still pervasive today; and

Whereas, Our Mission Initiatives, from Luke 4:18–19 NRSV, call the church “to let the oppressed go free”; therefore, be it

Resolved, That the 2016 World Conference officially renounce the Doctrine of Discovery and ask the First Presidency to issue a statement to be published in official church publications, including the church website; and be it further

Resolved, That the World Conference request the First Presidency, where appropriate, to urge the governments of the world to ensure that their policies, regulations, and laws that affect indigenous peoples comply with international conventions, including the United Nations Declaration on the Rights of Indigenous Peoples and the International Labour Organization’s Convention 169; and be it further

Resolved, That the First Presidency include a working group focused on global justice issues for indigenous peoples as a key priority for the World Church Human Rights Team for 2016–2019; and be it further

Resolved, That the First Presidency be encouraged to contribute to ecumenical and interfaith advocacy actions in various countries based on principles in this resolution; and be it further

Resolved, That actions taken by the First Presidency be done in consultation with representatives of the particular indigenous group(s) being supported by the specific advocacy activity; and be it further

Resolved, That members of Community of Christ seek opportunities for further education on the principles of this resolution and engage in local advocacy opportunities with indigenous groups.

World Church Resolution Publication

Adopted June 10, 2016

1310. Whereas, Due to financial constraints, the book of *Rules and Resolutions* has not been republished since 2000, and *World Conference Resolutions* was not published after the World Conferences of 2004, 2005, 2007, 2010, and 2013; and

Whereas, Several hundred World Conference resolutions are obsolete or have been rescinded or superseded by later Conference actions; and

Whereas, The World Conferences of 1934, 1936, 1952, and 1970 authorized major adjustments to *World Conference Resolutions* by removing resolutions that no longer had current force and effect; and

Whereas, It is expensive to reproduce *World Conference Resolutions* in a printed form every 10 years and to produce supplements to it after every World Conference; and

Whereas, Many existing resolutions in *World Conference Resolutions* contain language that is obsolete (i.e., references to former field organization models, use of the church’s other legal name—RLDS—and related terms as well as descriptions of processes and procedures no longer in use in the church); and

Whereas, Continuing the printing of *World Conference Resolutions* in its current form is not helpful because often individuals reading this books find WCRs

that are no longer of current force and effect, which gives a false impression of current World Church policy and procedure: now, therefore, be it

Resolved, That the First Presidency be requested to maintain a log of all World Conference enactments with copies maintained in the church's archives for the use of historians and researchers; and be it further

Resolved, That the World Conference request the First Presidency to make a selection of the WCRs that have current force and effect for church governance and policy making and that this selection be kept up to date following each World Conference; and be it further

Resolved, That the First Presidency be authorized to update the language usage in the resolutions that have current force and effect to reflect current usage in the church; and be it further

Resolved, That the World Conference request the First Presidency to place those WCRs with current force and effect in English on the church's website by April 2017 and in French and Spanish as these become available.

Palestine and Israel

Adopted June 10, 2016

1311. *Resolved*, That Community of Christ specifically declares its belief in the love of God for Muslims and Jews, and we denounce all Islamophobia and anti-Semitism; and be it further

Resolved, That Community of Christ join with other Christian, Jewish, Muslim, ecumenical, and secular peace movements in the call for peace in Israel and Palestine. We, with other Christians, call for the right of the State of Israel to exist in secure borders; for the cessation of Israeli military occupation and illegal settlements in the West Bank; and for the recognition of the State of Palestine (in accordance with 1947 UN General Assembly Resolution 181/II, 1967 UN Security Council Resolution 242, and 1988 UN General Assembly Resolution 43/177).

Opposition to Predatory Loan Practices

Adopted June 10, 2016

1312. Whereas, The Hebrew Bible in several instances speaks to the immorality of high usury, e.g., Nehemiah shouts out, "Let us stop this taking of interest" (Nehemiah 5:10 NRSV); and

Whereas, Genesis 7:23 (IV) says, "And the Lord called his people, Zion, because they were of one heart and of one mind, and dwelt in righteousness; and there were no poor among them"; and

Whereas, Doctrine and Covenants 163:4a says, "God the Eternal Creator weeps for the poor, displaced, mistreated, and diseased of the world because of their unnecessary suffering. Such conditions are not God's will..."; and

Whereas, Doctrine and Covenants 164:6a says, "...God the Creator of all, ultimately is concerned about behaviors and relationships that uphold the worth and giftedness of all people and that protect the most vulnerable"; and

Whereas, Around the world various predatory loan practices flourish; and

Whereas, Each year predatory loans catch countless people in a “debt trap” by making short-term, high-interest loans at triple-digit interest rates, driving households into sustained poverty; therefore, be it

Resolved, That Community of Christ condemns predatory lending practices as immoral and sees them as a threat for luring vulnerable individuals and families into a debt trap that often pulls them into poverty; and be it further

Resolved, That Community of Christ partner with other faith groups and community organizations to advocate for reform of short-term, high-interest loans (such as payday and title loans) at national and sub-national levels around the world; and be it further

Resolved, That Community of Christ work with other faith groups, non-profit organizations, and financial institutions to create new options for individuals and families to get affordable, small loans for justifiable emergency expenses and to develop training for these individuals to help them effectively manage their financial affairs; and be it further

Resolved, That members and friends of Community of Christ be encouraged to use their time, talents, and treasures to develop and support resources for small loans with affordable interest rates and terms and to recognize this as work that pursues the mission of Jesus Christ; and be it further

Resolved, That the First Presidency be requested to collect success stories from the worldwide church to be reported periodically in the *Herald* and other church media to create moral economy models for others to follow and to help members and friends recognize the blessings of ministry to those who are most vulnerable financially; and be it further

Resolved, That Community of Christ’s leadership be requested to look for ways to assimilate these success stories into a model that can be replicated by congregations and communities throughout the world as appropriate.

Closed Captioning

Adopted June 10, 2016

1313. Whereas, There are members, friends, and seekers of Community of Christ who are deaf or have difficulty hearing; and whose capacity of receiving and sharing ministry, as well as their sense of being a member of this community is diminished by the lack of captioning of video resources;

Whereas, There are many products and services available to allow quick and accurate captioning; some are inexpensive and easy to use by those with limited technical skills. Therefore, in the spirit of our Enduring Principles of Worth of All Persons and Unity in Diversity; be it

Resolved, That the First Presidency investigate the use of closed or open captioning and the use of an inset picture of a sign language interpreter on all church-produced videos in English, French, and Spanish with the goal of all official church videos to be captioned and request the First Presidency to investigate the cost and implement as soon as deemed feasible; and be it further

Resolved, That a call be made for volunteers with the talent, skills, and experience to help in the ministerial process of transcribing and captioning church videos.

Mission and Tithing

Adopted June 11, 2016

1314. Whereas, Community of Christ has agreed that “tithing is a spiritual practice that demonstrates willingness to offer every dimension of one’s life to God” (Doctrine and Covenants 165:2d); therefore, be it

Resolved, As these words find expression in the church, the following affirmations guide us:

Stewardship is whole-life response to God’s grace and the ministry of Jesus Christ;

One way stewardship is expressed is through the spiritual practice of tithing; Although tithing literally means a tenth, giving generously to one’s true capacity is the spirit of tithing;

Tithing of time, talent, treasure, and testimony supports local and worldwide church ministries in pursuit of Jesus Christ’s mission;

All disciples are called to live as faithful stewards who tithe; and be it further

Resolved, That the First Presidency and Presiding Bishopric provide resources to support priesthood and leaders in developing disciples who understand faithful tithing as part of the six principles of A Disciple’s Generous Response.