

2009-2010 Conference Leadership

Conference Officers:

Chairman: Richard Neill
Secretary: Vacant
Treasurer: Mike Stephenson
Historian: Jim Daugherty

Corporate Officers:

President: Richard Neill
Secretary: Aaron Smith
Treasurer: Mike Stephenson

Coordinating Council:

Dan Brotherton
Dayn Cederstrom
Bob Immer
Vim Horn
Don Norman
Gary Piatt
Skip Robinson

Education Council:

Helen Brotherton
Wray Moreland
Connie Smith
Glenn Vaughn

Evangelism Council:

John Mundy
Lyle Smith
Ray Wheeler
ARM – Dale Stafford
LAMB – Joe Hale
SEAAM – Roger Graybill

Stewardship Council:

Tom Carnahan
Robert Thompson

Youth Council:

Patrick Akello
Ron & Julie Gage

Publication Council:

Pat Bagette
Rebecca (Bowen) Griffin
Hugh Caldwell
Jim Daugherty
Paul Gage
Russ Reid
Barbara Ruggles

Aaronic Council:

Matt Dudley
Larry Ellis
Stuart Gage
Lonnie Griffin
Paul Marsh
Justin Park
Joshua Whenham

Women's Council:

Marsha Bird
Darcy Brotherton
Peggy Feagins
Gayle Fleming
Sylvia Powell
Mary Prater
Kay Williams

2010-2011 CONFERENCE LEADERSHIP ELECTION FORM
Conference Officers

Chairman: _____ 1 yr
 Secretary/Recorder _____ 1 yr
 Treasurer _____ 1 yr
 Historian _____ 1 yr

Conference Councils

Coordinating Council

- 1. Bob Immer 1 yr
- 2. Vim Horn 1 yr
- 3. Gary Piatt 1 yr
- 4. _____ 2 yr
- 5. _____ 2 yr
- 6. _____ 2 yr
- 7. _____ 2 yr

Education Council

- 1. Helen Brotherton 1 yr
- 2. Wray Moreland 1 yr
- 3. Connie Smith 1 yr
- 4. Glenn Vaughn 1 yr
- 5. _____ 2 yr
- 6. _____ 2 yr
- 7. _____ 2 yr
- 8. _____ 2 yr
- 9. _____ 3 yr
- 10. _____ 3 yr
- 11. _____ 3 yr
- 12. _____ 3 yr

Evangelism Council

- 1. Lyle Smith 1 yr
- 2. John Mundy 1 yr
- 3. _____ 2 yr
- 4. _____ 2 yr
- 5. ARM _____
- 6. LAMB _____
- 7. SEAAM _____

Publications Council

- 1. Pat Baggette 1 yr
- 2. Hugh Caldwell 1 yr
- 3. Jim Daugherty 2 yr
- 4. Rebecca Griffen 2 yr
- 5. Russ Reid 2 yr
- 6. _____ 3 yr
- 7. _____ 3 yr

Conference Corporate Officers

President: _____ 1 yr
 Secretary: _____ 1 yr
 Treasurer: _____ 1 yr

Stewardship Council

- 1. Tom Carnahan 1 yr
- 2. Robert Thompson 1 yr
- 3. _____ 2 yr
- 4. _____ 2 yr
- 5. _____ 2 yr
- 6. _____ 2 yr
- 7. _____ 2 yr

Women's Council

- 1. Darcy Brotherton 1 yr
- 2. Gayle Fleming 1 yr
- 3. Kay Williams 1 yr
- 4. _____ 2 yr
- 5. _____ 2 yr
- 6. _____ 2 yr
- 7. _____ 2 yr

Youth Council

- 1. Patrick Akello 1 yr
- 2. Ron & Julie Gage 1 yr
- 3. _____ 1 yr
- 4. _____ 2 yr
- 5. _____ 2 yr
- 6. _____ 2 yr
- 7. _____ 2 yr

Aaronic Council

- 1. _____ 1 yr
- 2. _____ 1 yr
- 3. _____ 1 yr
- 4. _____ 1 yr
- 5. _____ 1 yr
- 6. _____ 1 yr
- 7. _____ 1 yr

Elder's Council

- 1. _____ 1 yr
- 2. _____ 1 yr
- 3. _____ 1 yr
- 4. _____ 1 yr
- 5. _____ 1 yr
- 6. _____ 1 yr
- 7. _____ 1 yr
- 8. _____ 1 yr
- 9. _____ 1 yr
- 10. _____ 1 yr

SIMPLE CHART OF MOTIONS

Motions are ranked from bottom to top. When any motion is immediately pending, the motions above it are in order; those below it are out of order.

12	ADJOURN	Requires 2 nd			Majority
11	RECESS	Requires 2 nd		May Amend	Majority
10	TABLE	Requires 2 nd			Majority
9	PREVIOUS QUESTION	Requires 2 nd			2/3 Vote
8	LIMIT DEBATE	Requires 2 nd		May Amend	Majority
7	POSTPONE DEFINITELY	Requires 2 nd	May Debate	May Amend	Majority
6	REFER	Requires 2 nd	May Debate	May Amend	Majority
5	AMEND THE AMENDMENT	Requires 2 nd	May Debate		Majority
4	AMEND THE MOTION	Requires 2 nd	May Debate	May Amend	Majority
3	POSTPONE INDEFINITELY	Requires 2 nd	May Debate	May Amend	Majority
2	OBJECT TO CONSIDERATION	Before debate begins	No Debate		2/3 Vote
1	MAIN MOTION	Requires 2 nd	May Debate	May Amend	Majority

HOW TO MAKE MOTIONS

- 1) "I move that _____."
- 2) "I object to the consideration of this motion." (Must be BEFORE ANY DEBATE. YOU DO NOT NEED TO BE RECOGNIZED BY THE CHAIR.)
- 3) "I move that we postpone this matter indefinitely." (A motion to kill.)
- 4) "I move that we amend the motion by _____." OR "I move that we strike out _____ and insert _____." OR "I move a substitute for paragraph _____."
- 5) "I move that we amend the amendment by _____."
- 6) "I move that this matter be referred to a committee made up of _____."
- 7) "I move that we postpone action on this matter until _____."
- 8) "I move that we limit debate on the entire question to _____ more minutes." OR "I move that each speaker be limited to _____ minutes," ETC.
- 9) "I move the previous question." OR "I call for the question on the entire matter before us."
- 10) "I move that we lay the matter on the table." (This action tables ALL pending business.)
- 11) "I move that we have a _____ minutes recess."
- 12) "I move that we adjourn."

*In formal parliamentary procedure, motions to limit debate and recess are not debatable and only amendments of motions to adjourn and fix time of next meeting are debatable.

BASIC PRINCIPLES

1. Only one matter shall be considered at a time (keep it clear)
2. No one can speak until recognized by the presiding officer.
3. No one can speak a second time, on the same issue, as long as another wants to speak for the first time.
4. The presiding officer should try to alternately recognize speakers with opposing points view.
5. Each group should have a Constitution and bylaws that specifies the quorum and any modifications of basic parliamentary procedure.

TRADITIONAL ORDER OF BUSINESS

1. Call to order and quorum check
2. Minutes of previous meeting
3. Committee reports (standing & special)
4. Unfinished business
5. New business
6. Announcements
7. Adjournment

MOTION vs RESOLUTIONS

1. A main motion is an actionable matter, which specifies what the group will do in the future.
2. A resolution is a formal statement of opinion about a matter outside the jurisdiction of the group

AMENDMENTS

1. Amendments should be "relevant" but can also contradict the "intent" of the main motion or resolution.
2. Only two amendments can be on the floor at the same time: one to amend the main motion or resolution and one to amend the amendment. Additional amendments must wait until at least one of the two is disposed of.
3. Amendments should be voted on before the main motion or resolution is voted on. If an amendment is tabled or postponed, the applicable main motion or resolution should be tabled or postponed.

VOTING PROCEDURES

Methods of voting: vocal (aye or nay), showing hands, standing, roll call or secret ballot.

The method of voting may be specified in the bylaws, or chosen by the presiding officer. A group may overturn the bylaws method by a 2/3 vote on a main motion that specifies a different method, or it may overturn the choice of the presiding officer by a majority vote on such a motion.

Abstentions are group members present at a meeting but not voting, and abstentions do not affect voting. E.g., In a group of 1,000 members: 2 in favor, 1 opposed and 997 abstentions would be both a majority and 2/3 vote for the matter voted on. The presiding officer, if a member of the group, can vote at any time if the bylaws don't specify otherwise. The presiding officer can vote to break ties, or to create ties (and thus defeat a motion). If not a member of the group, the presiding officer should not vote at any time.

To stop debate and proceed to the voting, a group can pass the "previous question" (2/3 vote), or a member of the group can "call the question" (unanimous consent of the group), or the presiding officer can ask for a vote (also unanimous consent of the group).

APPEALS

Decisions of the presiding officer are limited by the will of the group. Any "Chair" decision may be overturned by "appealing the decision of the chair." The majority vote determines the decision, even if some members of the group disagree.

INFORMALITY

Formal procedures require a motion or resolution, properly made and seconded, before debate begins on the issue. Some informal groups discuss the topic first, and the motion or resolution is formulated during discussion. The presiding officer should allow debate, amendments, etc., in both procedures.

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Writing a Motion or Resolution

A resolution or motion usually consists of two parts:

1. A preamble, or "Whereas", section that gives background information about the matter being considered.
2. An explanatory, or "Resolved", section that offers the specific proposal, recommendation or suggestion for consideration and/or decision, and a call to action.

The following is an example of a resolution and the format that should be used:

Whereas: Democratic participation by owner-members of the co-operative in the annual general meeting of the Association is an important benefit of ownership and membership.

Whereas: It is desirable to encourage owner-members to attend the annual general meeting.

Whereas: It is also desirable to communicate with owner-members on a regular basis about the annual general meeting and other governance activities in order to stimulate interest in participating in these activities.

Resolved: That a formal communication plan to communicate with owner-members about the annual general meeting be developed and implemented.

This example provides clearly written background information, the reasons for the proposal, and a call to action, which is to write and implement a formal communication plan for owner-members. In this example, there is no by-law or statute for this process; therefore, it was not necessary to include a reference. If there were a by-law or statute, then the resolution should include a reference to the existing by-law. These references would be in both the "Whereas" and "Resolved" sections with specific wording and a call to action. For example: Be it Resolved: "That By-Law 1.2(d) be amended by changing the wording to read..." and then write out the proposed by-law wording."

To recap, referencing the background of the matter to be considered, making specific references to by-laws or statutes, and asking for a "call to action" provides members considering the proposal with the information they need to make an informed decision.

Resolutions Presented by Conference Councils

RESOLUTION 1 - To accept a communication dated November 1, 2009 from the Coordinating Council to the Evangelism Council, ARM, LAMB and SEAAM, as policy and guidance for the Conference of Restoration Elders.

The 2009–2010 Coordinating Council of Elders moves that the contents of the following Communication be accepted as policy and guidance for the Conference of Restoration Elders.

COMMUNICATION

November 1, 2009

From: The Coordinating Council

To: The Evangelism Council, ARM, LAMB and SEAAM

Statement on CRE Councils and Missionary Boards support for CRE actions and positions:

The CRE councils and missionary boards associated with the Conference are the operational arms of the Conference during the interim conference period. As such, they are charged to carry out the actions and support the positions taken by the Elders in Conference.

If a member, or members of a council or missionary board choose to act not in accordance with the positions and actions approved by the CRE, then in appearance or fact they no longer represent the position of the conference and thus adversely affect the conference. Such actions lead to confusion within and without the organization at best, and could jeopardize the integrity of the organization and challenge the accomplishing of its intended outcomes.

It is important for each council and missionary board to be aware of whether or not their members are supporting the positions and directions of the CRE. If a member is found to not be supportive, the member should be asked if they are willing to reconsider their position. If the member is not willing to reconsider their position, they place themselves in a position of being ineligible to continue as a member of the CRE council or missionary board of which they are a member.

If for some reason the majority of one of the missionary boards associated with the CRE determines that they cannot support the positions or directions of the CRE, they place themselves in a position of being in conflict with the rest of the organization, and thus in a position of not being able to continue to function as part of the CRE.

The following resolution concerning recent actions taken by the JCRB was passed by the 2009 Conference of Restoration Elders and represents its position towards the JCRB:

At the 2009 CRE, because of actions taken by the JCRB during and following their 2008 spring conference, the elders passed the following resolution:

“Whereas, the JCRB has supported the setting apart of Presidents of Seventy and the ordaining of other Seventy, and;

“Whereas, the JCRB has declared themselves to be the General Conference representing the whole church, and;

“Whereas, the JCRB represents a small faction of the church of Jesus Christ scattered abroad, and;

“Whereas, the last CRE conference passed an olive leaf resolution declaring our desire not to “disassociate” from our brethren – pending the decisions made at their last conference, and;

“Whereas, the CRE has not communicated clearly to the saints abroad, nor to the JCRB concerning their actions, and;

“Whereas, the actions of the JCRB have caused division and strife among the saints, and;

“Whereas, the ordinations to the office of Seventy have caused a great deal of confusion among the various missionary boards as to how to deal with these men, and;

“Whereas, the CRE credential guidelines recognize priesthood calls limited to the offices of elder, priest, teacher and deacon, and;

“Whereas, the CRE has given an “uncertain sound” to the saints with regard to the actions taken by the JCRB at their last conference, and;

“Whereas, this has led to further confusion, doubt, and mistrust among the saints who have disapproved of JCRB actions, and;

Therefore, Be It Resolved,

“First, that this conference send forth a “word of consolation” to the scattered saints that clearly communicates that this conference does not approve of JCRB actions – those actions being highly irregular and unlawful.

“Secondly, that it communicates to the faithful saints everywhere concerning the CRE commitment to take every lawful means which will build trust, unity, and a spirit of cooperation among the restoration branches.

“Thirdly, a committee of seven be appointed by the conference chairman to compose a letter and report back to this conference. This letter should be composed in charity, but clearly state the feelings and belief of this body towards the actions taken by the other body. If this letter is agreed upon by the Elders the letter would THEN be sent to the other restoration branches, published in the Tidings of Zion and sent to the officers of the JCRB.”

The letter that the resolution directed to be written and sent out stated the CRE’s position concerning its support for the JCRB as such:

“Due to the following actions of the JCRB, we cannot support it:

- 1. The JCRB has declared itself a "General Conference" of the Church of Jesus Christ.*
- 2. The JCRB has supported the setting apart of Presidents of Seventy and the ordaining of other Seventy.*

These actions have caused division within, and among, various branches.”

Impact of the actions taken by the JCRB and the Seventy on the continued involvement of CRE councils and associated missionary boards with the JCRB, including joint missionary efforts

The recent actions of the Seventy who are associated with the JCRB, such as the setting apart of Presidents of Seventy and the subsequent calling and ordaining of other Seventy, was sanctioned on the expressed authority within the JCRB sponsored “General Conference” of the Church of Jesus Christ. As such, the body that has given voice and approval for the actions the Seventy have taken is the JCRB as they met in conference.

When individuals go out and offer ministry that is sponsored by the JCRB and directed by the Presidents of Seventy, they are in appearance and in fact representing the positions of the JCRB and the Presidents of Seventy. Consequently, their authority to function is derived from the JCRB and the Presidents of Seventy, and their accountability is to the same.

The impact of this outcome is that it establishes a conflicting situation for joint missionary endeavors between those who are sanctioned to engage in the work by the JCRB, and those in Restoration Branches and Missionary Boards who are not in agreement with the actions taken by the JCRB.

It is the CRE’s position that this conflict is a direct consequence of the actions taken by the JCRB and the Seventy associated with them, and not the Restoration Branches in general, or the established missionary boards within the Restoration Movement. As such, the following statement reflects the Coordinating Councils’ perspective on the continued involvement of CRE councils and associated missionary boards with the JCRB.

At the 2009 Conference of Restoration Elders, the Elders passed a resolution and sent out a letter clearly outlining the position of the Conference concerning the actions taken by the JCRB, and the Seventy affiliated with the Conference.

*As such, the CRE Councils and missionary boards associated with the Conference, and by extension their individual members, to be consistent with the actions and positions taken at the 2009 CRE, should agree to not **sponsor** joint activities with the JCRB, or actively **participate** in activities sponsored by the JCRB as a representative of their particular council or missionary board . Such sponsorship or participation would be seen by many as approval or support of the JCRB, which approval and support was strongly disavowed in the action taken by the 2009 Elders Conference.*

RESOLUTION 2 - To change the Melchisedec Credentials Guidelines as Amended April 3, 2007

The 2009–2010 Coordinating Council of Elders moves that the Melchisedec Credentials Guidelines as Amended April 3, 2007 be amended to read as follows:

The following guidelines will serve as the basis for seating all elders in the current assembly and in other CRE activities, and continue in effect unless, or until altered through future conference action.

Participation in the Elders Conference shall be extended to authoritatively ordained Melchisedec Priesthood—

1. Who, currently function within a “Restoration Branch,” and whose office and ordination have been determined to be in order by the Credentials Committee of said conference, or the Coordinating Council between conferences. (A “Restoration Branch” does not accept such doctrines as the ordination of women to the priesthood, the serving of the sacrament to persons without authoritative baptisms, or participate or accept the calling and ordination of men to priesthood offices other than elder, priest, teacher, or deacon. Any branch previously engaged, or associated with an organization which participated in such actions are required to renounce the same in order to be considered and function as a “Restoration Branch.”)
2. Who, while not joined with a branch, have remained faithful to their calling by supporting the “Restoration Position,” and whose office and ordination have been determined to be in order by the Credentials Committee of said conference, or the Coordinating Council between conferences.
3. Who, for reasons of conscience or physical location have continued to minister within the framework of the Reorganized Church of Jesus Christ of Latter Day Saints, but who have not subscribed to, nor participated in any divergent practices or doctrines, and whose office and ordination have been determined to be in order by the Credentials Committee of said conference, or the Coordinating Council between conferences.
4. Who have since then been affiliated with one or more of the factional movements—who are willing to renounce said affiliation, and repent of any participation in divergent practices or doctrines including, but not limited to the rejection of any subsequent ordinations, whose office and ordination have been determined to be in order by the Credentials Committee of said conference, or the Coordinating Council between conferences.
5. Who, by accepting a call to the priesthood, have accepted the personal responsibility of maintaining the highest standards of Christian conduct. Verified failure to maintain such standards may constitute grounds for denying or revoking one’s right to voice, vote, and participation in CRE activities.

–Upon the written statements of two or more credible witnesses to conduct on the part of a Melchisedec priesthood member that is unbecoming a priesthood member, or conduct that is detrimental to that members’ ministry, or the ministry of others, the Credentials Committee, or Coordinating Council between conferences, will determine whether said priesthood member is eligible to participate in the Conference of Restoration Elders.

Circumstances or questions concerning eligibility of a Melchisedec priesthood member to be seated in the CRE that may arise that are not covered by any of the above guidelines will be reviewed and acted upon by the Credentials Committee on a case by case basis.

Appeals of the decision of the Credentials Committee for seating shall be made in writing and submitted to the CRE Coordinating Council for review, consideration, and action. If the appeal is denied, and one of the parties involved desires to appeal the decision of the Coordinating Council, a committee of seven Elders shall be elected from the seated body of elders in conference to review and consider the appeal. The elected representatives will consider the appeal during the convening conference, and render a decision that shall be final for that conference. In this way, the rights of the individual and the rights of the body to consider matters pertaining to the conference will be preserved and protected.

RESOLUTION 3 - To disband the Elders' Council

The 2009–2010 Coordinating Council of Elders moves the following:

Whereas, the 1999 Conference of Restoration Elders passed a resolution creating an "Elders' Council" to be, “composed of ten elders to meet together as needed for the purpose of acting in concert with the high priests, seventy, and evangelist-patriarchs on Conference matters;” and

Whereas, the high priests, seventy, and evangelist-patriarch groups are no longer actively engaged, or in some cases even meeting on a regular basis; and

Whereas, the Elders' Council has not been active, or even met during the interim conference period for several years; and

Whereas, the need for an Elders' Council to meet as originally intended does not seem to be there any longer;

Therefore be it resolved, that the Conference cause that the Elders' Council no longer be an established Council within the Conference of Restoration Elders.

Brief Overview of the Establishment and Purpose of the “Elders' Council”

April 8, 1999

Proposed Resolution for an Elders' Council from Elders' Quorum #5:

"Resolved, that the Conference cause that an Elders' Council be elected, composed of ten elders who can meet together as needed for the purpose of acting in concert with the high priests, seventy, and evangelist-patriarchs on Conference matters."

April 9, 1999

Proposal 9: Russell Reid moved the establishment of an elders' council to meet with high priests, seventy, and evangelist-patriarchs (page 49); it received a second.

Ray Love called for the previous question; seconded and carried.

The body approved Proposal 9, and the chair noted that Conference leaders would work out the details.

April 9, 1999

Elders' Council: The chair announced a procedure for selecting the 10 elders required for the group that was approved earlier. He instructed the five quorums of elders to meet for 10 minutes and each to select two members. While they met, the group remaining in the sanctuary sang hymns.

The quorums returned and presented the following names: Kenneth Short, James Hobbs, Steve Kropp, Bob Gentry, Jerald Trowbridge, Russell Reid, Doug Smith, Tom Beem, Cecil Soper, and Joseph Bailey.

They were sustained by a vote of the body.

The chair announced that the Coordinating Council and Conference Chairman will arrange for the organization of the Elders' Council.