

**–Section 3–  
Conference Leadership, Parliamentary Guidelines  
& Proposed Resolutions**

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## 2021-2022 Conference Leadership Members

### Conference Officers

Chairman: Vim Horn  
Secretary: David Joyce  
Treasurer: Ray Lane  
Historian: Danny Hight

### Corporate Officers

President: Vim Horn  
Secretary: David Joyce  
Treasurer: Ray Lane

## Conference Councils

### Coordinating Council

1 Jack Hagensen 1yr  
2 Jay Havener 1yr  
3 Richard Neill 1yr  
4 Tom Mitchell 1yr  
5 Eric Odida  
6 Larry Cottrill  
7 Sean Telljohann  
8 Marciano (Jun) Pomangcales Jr  
9 Steve Kropp

### Publications Council

1 Jackie Frinsthal 1yr  
2 Rebecca Griffin 1yr  
3 Jacob Roberts 1yr  
4 Christy Schrunk  
5 Jason Hamilton  
6 Janet Dixon  
7 \_\_\_\_\_

### Domestic Missionary and Outreach

1 Gerry Bird  
2 Jeff Rew  
3 Brian Mundy  
4 Bob Immer  
5 Gary Wilson  
6 Frank Dippel  
7 John Eichorn  
8 \_\_\_\_\_

### Women's Council

1 Kristen Barrett 1yr  
2 Barb Capps 1yr  
3 Karen Parker 1yr  
4 Michelle Turner  
5 Angela Goff  
6 Nicole Capps  
7 Bethany Eggenberger  
8 Monica Rush

### Aaronic Council

1 Stephen Henson 1yr  
2 Ivan Telljohann 1yr  
3 John Ely 1yr  
4 Wilbur Wilson 1yr  
5 Jake Gaughran 1yr  
6 Henry Trickett 1yr  
7 Mark McCormick 1yr  
8 Kevin McMilian 1yr

### Youth Council

1 Heather Joyce 1yr  
2 Andrew Smith 1yr  
3 Ivan Telljohann 1yr  
4 Taylor Morrison  
5 Aaron Geno  
6 \_\_\_\_\_  
7 \_\_\_\_\_  
8 \_\_\_\_\_

### Education Council

1 Rebecca Griffin 1yr  
2 Jacob Roberts 1yr  
3 \_\_\_\_\_ 1yr  
4 \_\_\_\_\_ 1yr  
5 \_\_\_\_\_ 1yr  
6 \_\_\_\_\_ 1yr  
7 \_\_\_\_\_ 1yr

### Stewardship Council

1 Dale Carrick 1yr  
2 Bob Dickson 1yr  
3 Terry Griffin 1yr  
4 Kevin Humphry 1yr  
5 Joe Burkart  
6 Vaugh Cornish  
7 Bill Barrett

## 2022-23 Conference of Restoration Elders Leadership Nomination Form

### Conference Officers

Chairman: \_\_\_\_\_  
 Secretary: \_\_\_\_\_  
 Treasurer: \_\_\_\_\_  
 Historian: \_\_\_\_\_

### Corporate Officers

President: \_\_\_\_\_  
 Secretary: \_\_\_\_\_  
 Treasurer: \_\_\_\_\_

### Conference Councils

#### Coordinating Council

1 Larry Cottrill 1yr  
 2 Steve Kropp 1yr  
 3 Eric Odida 1yr  
 4 Marciano (Jun) Pormangcales Jr 1yr  
 5 Sean Telljohann 1yr  
 6 \_\_\_\_\_  
 7 \_\_\_\_\_  
 8 \_\_\_\_\_  
 9 \_\_\_\_\_

#### Women's Council

1 Nichole Capps 1yr  
 2 Bethany Eggenberger 1yr  
 3 Angie Goff 1yr  
 4 Monica Rusch 1yr  
 5 Michelle Turner 1yr  
 6 \_\_\_\_\_  
 7 \_\_\_\_\_  
 8 \_\_\_\_\_

#### Domestic Missionary/Outreach

1 John Eichorn 1yr  
 2 Brian Mundy 1yr  
 3 Jeff Rew 1yr  
 4 Gary Wilson 1yr  
 5 \_\_\_\_\_  
 6 \_\_\_\_\_  
 7 \_\_\_\_\_

#### International Missionary/Outreach

ARM 1 Chris Capps  
 2 Vacant  
 GEM 3 Stephen Hensen  
 4 John Mundy  
 LAMB 5 Manuel Castillo  
 6 Mark Farnham  
 SEAAM 7 Dayn Cederstrom  
 8 Kevin Humphry

#### Publications Council

1 Janet Dixon 1yr  
 2 Christy Schrunk 1yr  
 3 Jason Hamilton 1yr  
 4 \_\_\_\_\_  
 5 \_\_\_\_\_  
 6 \_\_\_\_\_  
 7 \_\_\_\_\_

#### Education Council

1 \_\_\_\_\_ 1yr  
 2 \_\_\_\_\_ 1yr  
 3 \_\_\_\_\_ 1yr  
 4 \_\_\_\_\_ 1yr  
 5 \_\_\_\_\_ 1yr  
 6 \_\_\_\_\_ 1yr  
 7 \_\_\_\_\_ 1yr

#### Stewardship Council

1 Joe Burkart 1yr  
 2 Vaughn Cornish 1yr  
 3 Bill Barrett 1yr  
 4 \_\_\_\_\_  
 5 \_\_\_\_\_  
 6 \_\_\_\_\_  
 7 \_\_\_\_\_

#### Youth Council

1 Julie Betler 1yr  
 2 Paul Edwards 1yr  
 3 Taylor Morrison 1yr  
 4 \_\_\_\_\_  
 5 \_\_\_\_\_  
 6 \_\_\_\_\_  
 7 \_\_\_\_\_

#### Aaronic Council

|             |             |
|-------------|-------------|
| 1 _____ 1yr | 5 _____ 1yr |
| 2 _____ 1yr | 6 _____ 1yr |
| 3 _____ 1yr | 7 _____ 1yr |
| 4 _____ 1yr | 8 _____ 1yr |

# PARLIAMENTARY GUIDELINES

## BASIC PRINCIPLES

Only one matter shall be considered at a time (keep it clear)

No one can speak until recognized by the presiding officer.

No one can speak a second time, on the same issue, as long as another wants to speak for the first time.

The presiding officer should try to alternately recognize speakers with opposing points view.

Each group should have a Constitution and bylaws that specifies the quorum and any modifications of basic parliamentary procedure.

## TRADITIONAL ORDER OF BUSINESS

Call to order and quorum check

Minutes of previous meeting

Committee reports (standing & special)

Unfinished business

New business

Announcements

Adjournment

## MOTION vs RESOLUTIONS

A main motion is an actionable matter, which specifies what the group will do in the future.

A resolution is a formal statement of opinion about a matter outside the jurisdiction of the group.

## AMENDMENTS

Amendments should be "relevant" but can also contradict the "intent" of the main motion or resolution. 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.

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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## SIMPLE CHART OF MOTION

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.

|  |                         |                          |            |           |          |
|--|-------------------------|--------------------------|------------|-----------|----------|
|  | ADJOURN                 | Requires 2 <sup>nd</sup> |            |           | Majority |
|  | RECESS                  | Requires 2 <sup>nd</sup> |            | May Amend | Majority |
|  | TABLE                   | Requires 2 <sup>nd</sup> |            |           | Majority |
|  | PREVIOUS QUESTION       | Requires 2 <sup>nd</sup> |            |           | 2/3 Vote |
|  | LIMIT DEBATE            | Requires 2 <sup>nd</sup> |            | May Amend | Majority |
|  | POSTPONE DEFINITELY     | Requires 2 <sup>nd</sup> | May Debate | May Amend | Majority |
|  | REFER                   | Requires 2 <sup>nd</sup> | May Debate | May Amend | Majority |
|  | AMEND THE AMENDMENT     | Requires 2 <sup>nd</sup> | May Debate |           | Majority |
|  | AMEND THE MOTION        | Requires 2 <sup>nd</sup> | May Debate | May Amend | Majority |
|  | POSTPONE INDEFINITELY   | Requires 2 <sup>nd</sup> | May Debate | May Amend | Majority |
|  | OBJECT TO CONSIDERATION | Before<br>debate begins  | No Debate  |           | 2/3 Vote |
|  | MAIN MOTION             | Requires 2 <sup>nd</sup> | 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.**



## PROPOSED RESOLUTIONS

### **Resolution 1 - Establishment of a Church of Jesus Christ Institute for Religious Training**

Sponsored by the *International Missionary Council*

**Whereas**, in countries like Rwanda, there are requirements for ministers to have education in the field of theology; and

**Whereas**, this has been a hindrance in Rwanda and has prevented the church from being formally registered in the country; and

**Whereas**, any certificate to be recognized by the Rwanda Governance Board (RGB) must arise from a formal, government recognized institution, and not just something run through a branch or committee of the church; and

**Whereas**, within the broader restoration branch movement there is no unified, consistent, and central resource where priesthood can be trained to effectively minister for the Lord and be prepared for the missionary field;

**Whereas**, it would be great to have a large and vibrant institute where religious discourse would be encouraged, we expect that the primary individuals that will take advantage of the courses will be those who need a religious certificate to register the church in their countries. Thus, it is recognized there will need to be a balance between what can reasonably be offered to students (i.e., time commitment) and the coursework needed to complete a certificate; and

**Whereas**, it is recognized that the authority to function as a minister requires following the instruction provided in the scriptures of being called of God, being accepted by the body, and being properly set apart by those who have authority. Taking courses or receiving a certificate is not a substitute for being properly authorized to function as priesthood members in Christ's church. In other words, a priesthood educational institution is not a commissioning body, but rather is a body established for the purpose of "magnifying our calling."

**Therefore, be it resolved**, that an *Institute for Religious Training* be established within the CRE to address both the international and domestic need for a unified, consistent, and competency-based priesthood training resource; and

**Be it further resolved**, that a *Board of Trustees* be established within the CRE, initially composed of 3 to 5 priesthood members. While qualifications of these priesthood will vary, proficiency in secondary/higher education and online learning will be an essential component of the Board. Further, those with administrative or other expertise in church governance and/or missionary endeavors will be needed. These qualifications are important for multiple reasons including leveraging expertise in curriculum development/administration and showing qualifications to governing bodies that may look for such things; and

**Be it further resolved**, that the newly formed Board of Trustees undertake, but not be limited to, the following activities:

- Identify what is needed to certify and implement a certificate program that is recognized by governments in various countries.
- Develop a curriculum of religious study, and approve all courses developed, including course learning objectives, content, and implementation.
- Develop courses and a plan of study that will provide a pathway for obtaining a certificate of religion acceptable within various countries.
- Formally define admission requirements and procedures, and establish a process to implement them.
- Identify and secure individuals within the restoration movement qualified to assist with the development and teaching of courses.

**Be it further resolved**, that all material will be available online at no cost. That learning platforms, such as Udemy and Coursera, will be utilized where appropriate to host learning material and provide automated and interactive assessment of learning. This will significantly reduce the need for actively engaged instructors, which in turn will facilitate the implementation of the curriculum. If internet access is not available, the content will be made available for approved instructors. As many of the potential priesthood in other countries do not speak English, alternate means of instruction and assessment will be sought including onsite translation; and

**Be it further resolved**, that at the end of the first year the size, scope, and purpose of the *Institute* be evaluated, including whether the Institute should remain within the CRE, or whether it needs to function as a separate legal organization.

**Resolution 2 - Petition to initiate steps to unite the Branches from the Council of Elders, Church of Jesus Christ Restoration Ministries** — forwarded by *the Conference Chairman*

May, 28, 2022

TO:  
THE CHAIRMAN  
CONFERENCE OF RESTORATION ELDERS  
INDEPENDENCE  
MISSOURI

FROM:  
THE COUNCIL OF ELDERS  
CHURCH OF JESUS CHRIST RESTORATION MINISTRIES - KENYA  
P.O. BOX 3996 - 40100  
KISUMU  
KENYA

**PETITION TO INITIATE STEPS TO UNITE THE BRANCHES**

WE THE CHURCH IN KENYA PETITION THE CONFERENCE OF RESTORATION ELDERS (CRE) TO IMMEDIATELY INITIATE TIMELY BASED STEPS TO INVITE THE INDEPENDENT RESTORATION BRANCHES AND THE DIFFERENT GROUPS RIGHTFULLY ASSOCIATED WITH THE CHURCH OF OUR LORD AND SAVIOR JESUS CHRIST IN THE UNITED STATES OF AMERICA TO COME TOGETHER IN UNITY AS A BODY DEVINE TO FULFILL THE TASKS PLACED BEFORE THE CHURCH.

WE BELIEFE THAT IF WE ACCEPT AND ALLOW THE SPIRIT OF WORKING IN ISOLATION TO CONTINUE, AND FAIL TO **URGENTLY** TAKE THE NECESSARY STEPS OF CORRECTION, THE BODY WILL UNDERGO MORE SCATTERING AND WILL SOON BE DEAD.

WE RECOGNIZE THE SERIOUS CHALLENGES THIS KIND OF INITIATIVE WILL BE FACED WITH BUT ARE OF THE FIRM FAITH THAT IF WE **COMMIT** OURSELVES TO THIS COURSE WITH FULL PURPOSE OF HEART, AND TRUSTING IN THE LORD JESUS WHO IS THE AUTHOR OF OUR FAITH, THE UNITY OF THE BODY CAN BE ACHIEVED.

For and on behalf of The Council of Elders -**CHURCH OF JESUS CHRIST RESTORATION MINISTRIES - KENYA:**

ELDER JOSEPH OCHIENG .....  
ELDER ERIC ODIDA.....



**Resolution 3 – Consideration of the current dates and format of the annual Conference of Restoration Elders** — From the *Coordinating Council*

**Whereas**, the Conference of Restoration Elders has been a regularly established body providing ministry and encouragement to the scattered restoration movement through an annual organizational meeting,

**Be it resolved**, that the Conference of Restoration Elders consider the current dates and format of the annual conference and petition the Lord for His guidance in the scheduling and format of future annual meetings.

**Resolution 4 – Approval of funds to purchase Audio Visual equipment to run broadcasts and Zoom events** — From the *Coordinating Council*

**Whereas**, the CRE is in need of Audio Visual (A/V) equipment for the running of broadcasts and Zoom events like: the Spring/Fall Gatherings, the Restoration Branch Family Reunion and Elders Conference and other like events;

**Whereas**, the CRE no longer has the availability to rent broadcast equipment from other groups as was previously done;

**Whereas**, the Coordinating Counsel respectfully suggests that the Elders Quorum(s) consider for purchase, the equipment needed to facilitate previously mentioned events; now, therefore, be it

**Therefore, be it resolved**, that the CRE Quorum(s): consider the following proposal of equipment and expense as an ongoing need to be met;

- Broadcast grade PC
- Mixing software
- Broadcast Control Panel
- 3 Monitors
- Broadcast Grade Network Switch
- 2 Wireless Access Point
- Network Router
- 2 NDI Converters
- 1 Audio Converter
- PTZ Camera and Stand
- Cabling, Cases, Accessories

**To total no more than \$12,000**

## **Resolution 5 – Consideration of letter from the Chairman of the Pastors of Zion**

From the *Domestic Missionary and Outreach Council*

Fellow Elders and guests,

As the Chairman of the Pastors of Zion, a father, and a brother to many of those individuals that feel they have not been advocated for within the Restoration, I have drafted this letter in response to our growing concerns. It is my prayer that you consider the thoughts and concerns to affect meaningful change that will bring new life to the Church guided by our Lord.

The Lord chose you to be vessels of grace and mercy on His behalf. The flesh of our Lord and Savior is not amongst us, but His spirit is and he has placed us on this earth, at this time, to be his hands and feet. It is through the atoning blood of Jesus Christ that we have been transformed into vessels of righteousness on His behalf. It is our responsibility to exercise our agency in righteous pursuits for His will, so that this privilege that has been thrust upon us is magnified. We must not let the beckoning of this world diminish the power within us and allow the natural man to pull us from the path the Lord has set before us.

This is a great responsibility that we at times have risen to and hopefully, a limited few, where we have failed to reflect the living God that dwells within us. The times we are living in has caused much uncertainty and fear. Whether it be the state of our economy, the cost of goods or world politics, there is enough turmoil around us on a daily basis to test our faith and our resolve. It is in these times, when the living Church has an opportunity to reach out into the lives of the broken hearted. The Restoration MUST provide a safe port in the middle of this great storm.

Many of the Lord's ships are leaving the port and venturing out into the storm, because the waters outside of the port do not appear to be any less daunting than the ones within it. With any good port there are land formations and breakwaters that protrude out into a body of water with high walls and a small opening for watercraft to enter and exit. These walls shelter docked boats from high waves that are generated from high winds and geographical occurrences. When the walls are rendered useless by gale force winds or hurricanes, it is better for the ships to be taken out to sea where they will not be beaten against the fixed structures.

This is where many of our younger families are finding themselves within the Restoration. They have found sound and fixed structures, like our scriptures, but the perspectives and viewpoints of how we adhere to them is unclear and conflicting. The uncertainty that is stirring within the Church is dashing them against the fixed structures [Scriptures]. When dogma and doctrine are at odds the waves of the world push against the ships and bounce them off those fixed structures and destroy them.

Kevin McMillan and I sat and spoke with three groups to get down to why we are losing our natural increase. This was an open safe space where we encouraged honesty. We were met with both positive and negative comments and some that were very concerning.

Positives:

- The camps, Retreats, and activities are wonderful and there is a lot to choose from.
- Home Ministry
- Service within and outside the Church
- Summer Series
- Classes
- Opportunities to fellowship

Negatives:

- Not engaging the children frequently and/or consistently
  - Junior Church is not available/consistent.
- Young families are not being served or ministered to because they have to parent their children during services instead of hearing the message.

- Encourage more people to take the reins/older need to loosen reins
- Not enough grace/charity for others
- Conforming to traditional ideas or methods without any scriptural reason to do so.
  - Services appear to be static and not dynamic.
- Dated Hymns.
- Overly critical of other faiths.
  - Critical of factional organizations/Churches
- No chances for women to speak/teach adults (Not Related to Ordinances)
- Calling for unity, but only accepting it upon arbitrary terms...not Gospel Terms.
- Lack of humility in seeking more direction on revelations
- Unconvinced of modern revelation.
- Holding ill feelings against the RLDS since 1984 and applying that same righteous indignation to anyone that dares to go against our ideas of doctrine.
  - Same sentiment exists with the splits in '94 and '03

Where do we go from here? I propose that a committee be formed to address the points within this letter. The individuals that make up this committee should be composed of the various groups that are affected by any action taken in response to this letter or made by said committee. Their focus should be concentrated in two areas, the branch and the Church at large. They need to be autonomous to avoid any perceived agenda by any organization and should report their findings to the branches through the Tidings of Zion and/or the Domestic Outreach.

We must be willing as brothers, sisters, mothers, fathers, and grandparents to make a statement to the generations that follow us that we must endure to keep the light burning bright within us, so that the world knows that there is a God that loves them. He has a Church and we need to be that.

What does that look like at the Branch Level?

1. Triage some of the negatives that the groups have proposed and prioritize them as soon as possible. Some may have merit others may not.
2. Have difficult conversations about what we have not done properly and mitigate against those actions and/or traditions.
3. Make a public statement that projects a concern and love for those who were not around in 1984.
  - a. Help them to understand the decisions that were made
  - b. Humbly admit that the Church has not moved on completely from the pain of that “divorce” and has [possibly] been perpetuating it in every conflict since.
  - c. Include those younger adults in addressing these things.
4. Reiterate the need for Charity and grace for others
5. Produce an action plan and implement it.

What does that look like at the “Church” level?

1. Continue to address those issues enumerated at the Branch level.
2. Address the issues of our disorganized state and find common ground in addressing this issue.
  - a. Efforts in many countries have a National Presiding Elder and are having more success in growing the Church. Organization requires a hierarchy to divide labor, it creates efficiency. I am NOT proposing forming a High Counsel or Apostleship, just organizing efforts.
3. Define what Apostasy is.
  - a. Many branches are applying arbitrary standards to what is acceptable and what is not acceptable related to Priesthood.
  - b. Church History v7p284 provides Elbert Smith’s opinion on apostasy which was very well respected. Consider adopting.

Education is always a good place to start. Many of the decisions that were made in 1984 and since have not been taught to the younger generations and they do not understand why we cannot fellowship or worship with the RLDS and other factions. If there is a scriptural reason or resolution guiding those actions help them to understand them. Overall, empathize and empower the younger generations so that they can perpetuate the Gospel in such a way that the Lord will be pleased that they are anxiously engaged in a worthy cause.

The young men and women I spoke to have respect and love for each of you. They empathize with the pain and difficulties that occurred all those years ago, but they do not understand why it has become our identity.

With any good call to action there must needs to be a benchmark, a way to see forward progress. We have seen the fruits of our efforts thus far and find the Church waning. Losing our increase cannot be the barometer used to motivate us to addressing these items. If we wait for that to be our indicator, it is too late. This measurement has to come from our homes and individual branches guided by the Holy Ghost. However, that does not mean that this body cannot provide guidance and counsel to find a way forward for those individual branches and the Church at large.

1 Corinthians 13:2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

Moroni 7: 52 Wherefore, cleave unto charity, which is the greatest of all, for all things must fail; but charity is the pure love of Christ, and it endureth for ever; and whoso is found possessed of it at the last day, it shall be well with them.

Sincerely,  
Your brother in Christ,

Elder Shaun Turner

Kim,

Since I can't speak during the Elder's Conference I would like to hear discussion about sending Elders and priesthood to the Native Americans. That was one of the first commandments given through Joseph Smith. As you know that first mission failed due to failure to get permission from the Indian agent in St. Louis. Nothing really big was taking place until the 1930's - 40's with Oscar and Hubert Case, then later in the 1970's with the RLDS Indian Ministries. That eventually came to an end. With the Restoration we had IMCA but that now is separate from the CRE.

"The Book" as the First People calls the Book of Mormon still needs to go out to the American Native Americans and the First Nations of Canada. We send missionaries to Africa, the Philippines, etc with much success with baptisms, churches being built, and health clinics. So what about the Native Americans on this continent? We must not fail them. When I worked for the RLDS Indian Ministries, the Indians, when they come to the Auditorium for the Powwows we held, believed that they would be the ones to build the Temple. All the tribes (all 500 of them!) believe in a Great Spirit, with many already knowing of Noah and the great flood, such as the Hopi, long before the Spanish padre's came. These people need the Gospel, I believe they are the ones that will fill our churches when they know the fullness of the Gospel.

Rebecca Griffin

## **Resolution to Organize a Conference**

from Bob Dickson to the Quorums

### **Background:**

It was recognized by the Elder's Conference in 2021 that the Church of Jesus Christ is in decline domestically, for many reasons. In many respects that decline has continued to this date. The Coordinating Council has done outstanding work in many areas to move forward the cause of Zion in the domestic field and throughout the world. Notwithstanding these efforts Christ's church continues to be disunified and failing to move forward as our Lord has challenged us to do. Many baptized members of the church have little voice in the needed activities of the church outside the branch level. Our youth participation seems to be dwindling as they appear to recognize that we speak of the two great commandments, yet we divide ourselves and do not always demonstrate the love that is expected of us. The leadership of the CRE is not explicitly authorized by charter to take the steps that seem to be necessary to move the church toward unity and inclusion.

### **Therefore, be it resolved:**

That the Chairman of the CRE and members of the Coordinating Council be explicitly authorized and charged with the goal of organizing and scheduling a conference to take place no later than one year from the current date to discuss and take action on issues facing the Church. The delegates to the conference would come from the various branches that are credentialed as determined by the Coordinating Council. A delegate can include any member in good standing and would serve as authorized representatives of their respective branches. Voting members at the conference would also include all Restoration Elders on an ex-officio basis.