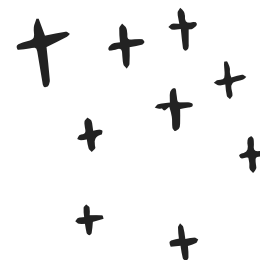


THE ANNUAL CHARGE

Conference



16430 Old Glenn Hwy. Chugiak, AK

NOV

5th

2023

2:30 PM

Superintendent Christina DowlingSoka presiding



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ALASKA CONFERENCE
CHARGE CONFERENCE AGENDA 2023

LAND ACKNOWLEDGMENT Superintendent or Pastoral Leader

WELCOME AND PRAYER Pastoral Leader

FIRST THINGS FIRST – WINDOW WORK – THE M.I.L.E. Conference Superintendent

SCRIPTURE: Luke 30: 37 “Go and Do Likewise” Lay Leader

³⁰In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead.³¹A priest happened to be going down the same road, and when he saw the man, he passed by on the other side.³²So too, a Levite, when he came to the place and saw him, passed by on the other side.³³But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him.³⁴He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him.³⁵The next day he took out two denarii and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’

³⁶ “Which of these three do you think was a neighbor to the man who fell into the hands of robbers?”

³⁷The expert in the law replied, “The one who had mercy on him.”

Jesus told him, “Go and do likewise.”

Bishop Cedrick’s M.I.L.E. Video

Church M.I.L.E. Assessment Presentation and Celebrations of the Past Year Pastor and Congregation

Church Commitments and Emerging Visions for Coming Year Pastor and Congregation

CHARGE CONFERENCE BUSINESS

Items that must be voted upon by the Annual Charge Conference (Having already been approved locally) Supt.

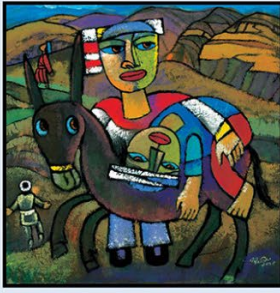
1. Pastor or Pastors’ Salary Package for 2024
2. Nominations Report and Election of Leaders for 2024.
3. Any Candidates for Ministry?
4. Any Lay Servant Ministers and/or Certified Lay Ministers?
5. Membership Report
 - Membership Removal of Inactive Members (*not generally done every year*)
6. Other Business Requiring Votes (if any)
7. If applicable for our Mission Aid and Equitable Salary Churches - Salary Subsidy Request approval.

Accountability Questions

1. Have the church’s financial activities been audited for 2022?
2. Are your corporate status and property tax exemptions current?
3. Is your insurance current and paid? Does it cover all of your buildings including new additions and are coverage amounts still adequate to rebuild in the wake of a tragedy.
4. Does your church have a current and enforced “Safe Churches” policy? Have you updated these to bring them in line with those the conference adopted this year to keep us in compliance with the requirements of the General Board of Global ministries?
5. Are you doing the required national background checks on volunteers and staff and annual training?
6. Is your church current on its apportionments?
7. Has your church completed the M.I.L.E. Assessment?

Q and A and anything else the congregation wishes to ask or to share?

Closing Thoughts, Adjournment & Sending Forth



Go and Do
LIKEWISE



**Alaska
Conference**
2023 Annual
Conference Sessions

M.I.L.L.E. Resource – Links and Sermons

M: Ministry that Matters. Preached at Alaska Annual Conference opening session on June 3.

Ministry that Matters is about how churches and ministry settings can go outside of themselves to turn from the mirror and look out the window to be part of their communities. Specifically, Bridgeforth preached about the need to be engaged in the work of houselessness and health in our communities. He is asking each congregation to adopt some new piece of the work in the coming year.

Watch [on Vimeo](https://vimeo.com/835031568), <https://vimeo.com/835031568> or [click here to download](https://vimeo.com/greaternw/download/835031568/ed1713eaac). <https://vimeo.com/greaternw/download/835031568/ed1713eaac>

I: Itineration and location. Preached at the OR-ID Conference opening session on June 8.

Bishop Cedrick encouraged churches to be window people, not mirror people, and spoke about Itineration [and Location] as it relates to clergy who are called to lead and the ministry settings in which they serve. In his sermon he asked people to think about how we might address inequities in the itineration system within The United Methodist Church to best suit the pastor, church and community in which they are all serving.

Watch [on Vimeo](https://vimeo.com/836238919), <https://vimeo.com/836238919> or [click here to download](https://vimeo.com/greaternw/download/836238919/4afad619e1). <https://vimeo.com/greaternw/download/836238919/4afad619e1>

L: Lay Ministry Enhancement. Preached at the PNW Conference opening session June 13.

At the opening of the PNW Conference, Bishop Bridgeforth preached about the importance of lay ministry enhancement as the church changes shape. Laity are already a critical resource in our congregations and ministry settings, but there is a need to equip and empower laity to be a more active voice in our churches and communities we serve. Bishop Cedrick would like each church to identify one or two laity that they will encourage and pray with over next steps ministry – whether those be progress in lay servant/speaker/certified lay ministry courses, progress in discerning a call to ministry, or another emerging calling.

Watch [on Vimeo](https://vimeo.com/835990643), <https://vimeo.com/835990643> or [click here to download](https://vimeo.com/greaternw/download/835990643/fc2efed436). <https://vimeo.com/greaternw/download/835990643/fc2efed436>

E: Eliminating Racism. Preached at the GNW Area closing session on June 15.

As people of faith, we need to renew our efforts to eliminate the racism that is pervasive not only in society, but within our congregations, ministry settings and the institution of the church in general. During this sermon at the close of Annual Conference season, Bishop Bridgeforth laid out plans for resources to be developed to engage churches and ministry settings in meaningful discussions and evaluate practices that lead to institutional racism and societal harm. What are the action steps we might take?

Watch [on Vimeo](https://vimeo.com/836811948), <https://vimeo.com/836811948> or [click here to download](https://vimeo.com/greaternw/download/836811948/a42aeda986). <https://vimeo.com/greaternw/download/836811948/a42aeda986>

James Doepken

Thank you for saving your Church M.I.L.E. Assessment Form.

Date created: 9/5/2023 Last updated: 10/30/2023

Alaska Church M.I.L.E. Assessment

This form is designed to open up a wider dialogue with key leaders in your church as you consider Bishop Cedrick's M.I.L.E. Vision for our Conference and Area. We would ask you to invite into this assessment a small but diverse group of leaders who represent the full expression of your ministry today and into the future.

If you have any questions, please reach out to your Superintendent.

Please note that all questions marked with an asterisk (*) are required fields. If a required question does not pertain to you, please input "N/A" in the blank field.

Name of Charge

Chugiak

District

Alaska

Name of Pastor or Lay Lead for your Church

First Name

Last Name

James

Doepken

Date

2023-11-05

Please list the participants in this assessment process and conversation.

Jim Doepken, Karen Weckhorst, Jackie Holmquist, Betty Burke, Mary Vaught, Don Weckhorst, Dave Flagg, Kay Abrams, John Abrams

I. Ministry that Matters Questions:

1. Describe who you believe your neighbors are and tell us what God is currently doing with and through them (your neighbors) that is transforming your community.

In our suburbs we have some challenges determining who our neighbors are. Our church doesn't really have a defined "neighborhood" and our parishioners are spread out over a great area. We have been blessing local nonprofit service organizations for years and have been providing recycled goods to the community and space for education and community. Over the last year we've been intimately engaged in homelessness and the trailer park across the street from the church, trying to make sure they have houses. We have expanded our understanding of neighbors through building use: We have welcomed a homeschool group into our space along with Pickleball players.

We can't understate the importance of Recycle For a Reason to the community:

Jackie Holmquist writes -- We provide a place for those in our community to volunteer and provide a service to their neighbors. The collection and sale brings in many people from the immediate area as well as Anchorage and Palmer/ Wasilla. We provide an economical place for our community to shop for needed items as well as saving our landfill from overuse by recycling, reusing and repurposing literally tons of materials. Also the money received from this endeavor is handed out to local community to assist and help as many people as possible. There are many in the area that the R4R collection and sale is a prime social contact. We have people tell us they look forward every month to coming to the sale and a couple caretakers that use the sale as a place of learning and social interaction for their neurodivergent clients. (Due to the low key noise and activity level. As well as many receptive "neighbors" who interact with them).

2. As a congregation, where do you believe you have already been invited, or are now being invited, to be a partner with God in making an impact in this transformative work in your neighborhood/community?

Trailer park is a big one. The needs are huge. The stakes are high. And there are many stakeholders.

Schools are a "growing edge" for us as we have proximity to several area schools but are rebooting our involvement in them.

3. In Bishop Cedrick's M.I.L.E. challenge as he presents "Ministry that Matters" he particularly casts a vision of each ministry leader and each ministry setting becoming more deeply involved in responding to the health and/or housing needs in our communities. As we pray collectively about this challenge, what new dreams does this begin to stir in you? What might be possible in your setting? Who might the partners be?

Dreams -- Getting our "Parish Nurse Program" rebooted, greater relationship with trailer park, partnering with ministries at other churches, also we could do ministry with our Senior Center.

4. What key partnerships (outside of your local church) do you currently have or would like to have? Describe the partnerships.

We support many non-profits, but not sure they would be classified as "partnerships." Where we have partnered is with area mainline churches, particularly the ELCA church in Eagle River, and in ministries with other UM Churches (youth activities). Another "built in" partnership is with Birchwood Camp where our pastor sits on their board and we have laypeople who have been involved for many years.

5. What role has your pastoral leader played in enabling the congregation to see and speak into this invitation and your community partnerships? Role of Laity?

Has led the charge with the trailer park and is rethinking how we do mission and outreach. Pastor is often the "head cheerleader" for our community involvement. Laity are often the first connecting point with the church as they are involved in many areas of the community.

6. What gifts do your pastoral leader and your laity possess that will help you make this impact?

We have quite a few "worker bees" who can step in to help but some key lay leaders who take on (one could argue) an outsized role. Our pastor is a good cheerleader but is still learning the community and relies upon the laity for connections. He has a knowledge of using media to get out our message, he has optimism, a willingness to listen and learn and think outside the box, and came to us with quite a bit of experience.

7. What other resources or support do you need to make this impact?

We really need a larger pool of congregants to assist with the work. We are still trying to rebound from Covid.

II. Itineracy and Location Questions:

1. Describe your pastoral leader's current ministry with your congregation.

Preaching, teaching, and vision-casting. Fiscal realities (Building loan, Earthquake loan, deferred maintenance, smaller congregation than 10 years ago) will undoubtedly shape ministry at our church in the coming years.

2. What are the gifts in your pastoral leader that best serves the mission of the congregation? The needs of the community? Why? How?

See I.6 above. Also, he is gregarious and tends to make people comfortable. This makes him approachable. He is non-judgmental.

3. Who might respond to the invitation to explore a calling to ordained or lay ministry? Who might begin the candidacy process? Who might become a Lay Servant or Lay Speaker or Certified Lay Minister?

We already have Daniel Santos, Jackie Holmquist, and Betty Burke.

III. Lay Ministry Enhancement Questions:

1. Describe the ministries of the church that are lay-initiated and/or lay-led.

Our Recycle for a Reason is REALLY lay led. That's our big one. Others are our seasonal collections for the Annual "Thanksgiving Blessing" in the community, back-to-school drives, and Christmas giving.

2. Tell us how your church is inviting and raising disciples who can either begin new or lead existing ministries of the church.

We have trouble with this. We don't have as many newer families as we used to and so many of our leaders seem to be in their positions "for life."

3. How has your pastoral leader helped you in this work or raising disciples? Who might respond to the invitation to explore a calling to ordained or lay ministry? Who might begin the candidacy process? Who might become a Lay Servant or Lay Speaker or Certified Lay Minister?

Listed above in II.3. Our pastor has been supportive in providing leadership possibilities.

4. Can you identify at least 1 to 2 laity that you want to invite to lead or participate in a particular ministry opportunity in the next year? Why them? Which ministry opportunity? How?

?????

5. What resources or support do you need to have this impact?

?????

IV. Elimination of Racism Questions:

1. Describe the efforts you have already made in the elimination of racism in your Congregation as well as areas you still need to work on.

We have made few efforts. First, we are not very diverse as a congregation which seems to reflect our community. Secondly, we have been trying to recover from the pain of the last five years and the division we see in our world.

2. What specific next steps might you as a congregation take this year?

Taking time within the congregation to share our own stories, to understand who it is that WE are, so we can begin to understand others. Perhaps this is where our "DINNERS FOR 8" could come into play -- dinners with some guided conversations to learn who it is that we are.

3. What partners (outside your local church) do you already have for this work?

Just the Annual Conference and the Greater Northwest Area

4. What resources or support do you need to further this impact?

????

5. How are you advocating for change in your community?

It's not specifically racism, but our work with Forest Park Trailer Park is one place.

Alaska 2024 Pastoral Support Worksheet

For all appointments 1/2 time & above

(Complete this form using computer)

Local Church _____ Pastor _____

Date: _____ MM/DD/YY

Full or Part-Time (Select one)*:

Status (Select one)*:

* - impacts retirement benefit and UMLife Options calculations on second page.

Total Cash Salary

Cash Salary

Cash paid to clergy person by church. Cash salary consists of base pay, cash bonuses, equitable compensation, cash to clergy person for benefit programs, before-tax, after-tax and Roth deferrals to United Methodist Personal Investment Plan (UMPIP), and other 403(b) programs. Beginning in 2018, unless pastor opts out or not eligible/waived, minimum UMPIP contribution will be 2% of plan compensation. In 2019 auto escalation provisions began increasing previous % by 1% up to maximum of 10% if pastor still in same appointment.

\$

Box 1

Housing Exclusion

(Internal Revenue Code Section 107-Utilities and Furnishing exclusion)

\$

Box 2

Total Cash Salary (box 1 + box 2)

\$

Box 3

(For reference 2024 minimum compensation for full-time appointment is \$50,400 plus cost of living adjustment and experience factor.)

Housing

Is a parsonage provided (Yes or No)?

\$

Box 4

or

Housing Allowance (when no parsonage is provided)

\$

Box 5

Plan Compensation

Plan Compensation – Total Cash Salary (box 3) + Housing (Box 4 or Box 5)

(Use the amount on this line on next page to determine the UMPIP retirement contribution, UMPIP Match (if applicable) and UMLife Options annual payments)

\$

Box 6

Professional Expenses – not part of plan compensation

Accountable Reimbursement Plan budget amount

\$

Parsonage Utilities paid directly by Church (budget)

\$

Return this page to your District Superintendent and keep a copy at Local Church

7/61

Local Church _____ Pastor _____

Local Church Contribution to Pension and Benefits

Clergy Retirement Security Plan – 2024

A. Defined Contribution component

Plan Compensation (Box 6)

Times 3% - church will be responsible for paying 3% even if pastor does not contribute 1% to UMPIP

2024 Annual CRSP Defined Contribution

X
\$

Box 7

B. Defined Benefit component

Exempt as a missionary Conference.

Actual cost is \$5,500 per FTE

\$	-0-
----	-----

Comprehensive Protection Plan - Full-Time; 2024

Lesser of Plan Compensation (box) or 2 times DAC
(2 X \$78,292 = \$156,584 Times 3% or \$4,697.52)

\$

Box 8

1/2 & 3/4 time UMLife Options fully insured through UNUM

2024

For 1/2 & 3/4 time appointed Elders, Provisional, Associate Members and Deacons Not part-time local pastors or other denomination.

The cost is 2.2% of plan compensation.

\$

Box 9

2024 Health Insurance Direct Bill for Full-Time Appointments

The health insurance program is through HealthFlex Exchange where pastors have choice between six medical/pharmacy, three dental and three visions plans or waive participation. The pastors will be given a specified amount of money to select the plans of their choice unless waive the benefit. In 2024 single pastor receives premium credit of \$11,724, two party \$20,496 and family \$28,884. The 2024 health premiums are up 3%. The conference board of pensions budget provides \$50,000 towards the health cost of the conference.

\$

Box 10

Return this page to your District Superintendent and keep a copy at Local Church

UMC of Chugiak Leadership — 2024— For Charge Conference 5 November 2023

Administrative Council

- Chair: Jackie Holmquist
- Lay Leader: Karen Weckhorst
- Lay Member to Conference: Jackie Holmquist
- Recording Secretary: Kay Abrams
- Membership Secretary: Pastor Jim Doepken
- Treasurer: Mary Vaught
- Financial Secretary: Jackie DeCou
- Finance Committee Chair: Don Weckhorst
- Trustee Chair: Bonnie Bailey
- SPR Committee Chair: John Abrams
- Worship Team Leader: Betty Burke
- Missions Team Leader: Dave Flagg
- Youth/Young Adult: Presley Wright
- Outreach Team Leader: Pastor Jim Doepken
- Pastor: Jim Doepken

Administrative Support Committees

(Members to be voted on at Charge Conference)

Trustee Committee

(2016 BOD Para. 2530.2)

- Class of 2024
 - Dave Glines (Vice-Chair), Ryan Boothe
- Class of 2025
 - Bonnie Bailey (Chair), Steve Lambert
- Class of 2026
 - Kay Abrams (Secretary), Susan Day

Staff-Parish Relations Committee

(2016 BOD Para. 258.2)

- Class of 2024
 - John Abrams (Chair), _____
- Class of 2025
 - Denise Runge,
- Class of 2026
 - Elizabeth Smith, _____
- Karen Weckhorst (Lay Leader)
- Amy Wright (Safe Sanctuaries Coordinator)

Lay Leadership Committee (Nominations)

- Jim Doepken (Chair)
- _____
- _____
- _____

Finance Committee:

- Chair (Don Weckhorst),
- Treasurer (Mary Vaught)
- Financial Secretary (Jackie DeCou)
- Trustee Representative (Bonnie Bailey)
- SPR Representative (TBD)
- Lay Leader (Karen Weckhorst)
- Pastor (Jim Doepken)
- At-Large Member — Kristen Brush
- At-Large Member _____

Mission & Ministry Committees/Teams

(Only Chair/Leader to be approved at Charge Conference)

Missions Committee

- Chair: Dave Flagg
- Members: Sandra Anderson, John Mitchell, Stacy Flagg, Sharolyn Baldwin, Monica Gaupp, Julie Doepken (R4R liaison), Jim Doepken.

Worship Team

- Team Leader: Betty Burke
- Team Members: Terri Schimmack, Tommy Davis, Jackie Holmquist, Meg Finkbeiner, Shane Denny, Mary Denny.

Christian Education/Youth Team

- Team Leader: Pastor Jim Doepken
- Team Members: Karen Weckhorst, Amy Wright, Holly Boothe, Mark Burch, Kim Ulrich
- _____

Nurture Team

- Team Leader: Betty Burke

Outreach Team

- Team Leader: Pastor Jim Doepken

Recycle for A Reason Board

(does not need to be approved at Church Conference)

Jackie Holmquist, Jim Doepken, Nancy Bernard, Meg Finkbeiner, Kay Abrams, Bonnie Bailey, Julie Doepken, Lynn Elliot, Dee Davis, Rhea Johnson

Staff/Pastor Parish Relations Committee Discernment Tool For Those Considering Vocational Ministry

(To be submitted to the District Superintendent and Professional Ministries Unit)

Name of Ministry Candidate: Daniel Santos
Name of Church: UMC Chugiak
Date of SPRC discussion: 25 October 2023

The Staff-Parish Relations Committee plays an important early step in the discernment process for those considering professional ministry in The United Methodist Church. It is to help the individual understand their sense of calling into ministry and whether that is to a general ministry of the church, licensed ministry, or ordained ministry. It also gives a space for individuals to experience and refine ministry in a local setting, giving evidence of their giftedness for this calling. And the SPRC has the authority to recommend (or not) the person for ministry—essentially saying to the Annual Conference if they would welcome the individual as their own pastor at some future time.

We recognize that all Christians are called by God to be in transformational ministry in the world as they are gifted. Ordination and licensing are particular callings by God recognized by the Church's conferring of authority in vocational ministry. When a member of a congregation is seeking validation of a perceived calling, the SPRC is to spend time in prayer, refer to The 2016 Book of Discipline, Chapter Two, ¶¶ 301-305, 10d, and meet with the individual.

The call of the SPRC is based on John Wesley's historic questions and found in the *Book of Discipline of the United Methodist Church* ¶ 310.1.d:

1. Do you know God as a pardoning God? Have you the love of God abiding in you? Do you desire nothing but God? Are you holy in all manner of conversation?
2. Have you gifts, as well as evidence of God's grace, for the work? Have you a clear, sound understanding; a right judgment in the things of God; a just conception of salvation by faith? Do you speak justly, readily, clearly?
3. Have you fruit? Have any been truly convinced of sin and converted to God, and are believers edified by your service?

These questions can be a little challenging to interpret. The following questions might help clarify for the SPRC and individual:

1. Has the person shown evidence of God's grace in their life? What transformation(s) have occurred in this person's life due to God's grace? How does this person extend God's love and grace to others? Is this person patient and do they respond to others with grace and respect?
2. Does the person possess the gifts required for effective ministry? How does this person communicate God's message with clarity and effectiveness to groups through preaching or teaching? Describe this candidate's desire to share the love of God with the community (beyond

the church walls). How will this person do with basic pastoral responsibilities like administration, worship planning/leading /preaching, visitation, and congregational care, sharing God's vision, and leading the congregation to follow it?

3. Has the person demonstrated the ability to lead others in a fruitful ministry in your congregation? Have this person describe an experience of leading or organizing ministry. What are the visible fruits from those ministries? In what ministry settings will this person most likely be fruitful?

While we won't be asking these questions, specifically, it is hoped that the SPRC and person considering ministry in The UMC recognize the historical connection in this process. If approved at a local church SPRC meeting and affirmed at Charge Conference, a church claims that they believe "one of their own" to be called by God for ministry in the larger church. It is an affirmation of a call and it is a request that the Annual Conference consider this person for ministry as well...and the process continues.

These questions are to be completed during a called or regular meeting of the SPRC as you share in a time of holy conferencing with the individual.

If the SPRC affirms the call of the individual and recommends them for ministry, that recommendation is made to the Charge Conference of the local church where it could then be affirmed.

Upon Charge Conference approval, a copy signed by the pastor and SPRC Chair is sent to the conference office before the individual proceeds to the next steps of the process.

Questions for the Staff-Parish Relations Meeting

CALLING

A calling into representative ministry is understood as the initiative of God's grace to choose certain persons to lead the church. Those in representative ministry may serve as ordained elders or deacons, licensed local pastors, or certified lay ministers. Ministry settings may include the local church, chaplaincy, higher education, or other settings.

Your responsibility as the SPRC is to help the individual understand and articulate his/her internal sense of calling, specifying how his/her ministry is to be expressed. At the same time, there is to be an external calling—a confirmation by the Church that clarifies whether they are being called to representative ministry, or not.

ASK THE CANDIDATE:

Please tell us a little about yourself (3-5 minutes)

How do you understand your call to ministry? And how do you see your call lived out specifically within the United Methodist Church?

Do you see your calling to one or more of these "Official" categories of ministry in The UMC?

Ordained ministry as an elder--¶302

Elders lead God's people to grow in faith and love, with most serving as pastors in charge of local congregations through Word (preaching and teaching), sacrament, order, and service. They can also serve as chaplains, teachers, or pastoral counselors.

Ordained ministry as a deacon--¶302

Deacons lead God's people into ministry to the world through Word (teaching and may include preaching), service, compassion, and justice, often in specialized ministry. Some deacons serve in churches in roles such as ministers of Christian education or music. Many serve beyond the local church in settings such as social service, education, health, or public advocacy organizations.

Licensed local pastor--¶315

Local pastors, either part time or full time, are licensed to serve as a congregation's pastor, with responsibilities for preaching, administering the sacraments, providing pastoral care, and administrative leadership. They do this while pursuing theological education through an approved seminary or in the Course of Study.

Certified Lay Minister--¶271

The certified lay minister serves as the leader of a small congregation, preaching the Word, providing a care ministry to the congregation, assisting in program leadership, and being a witness in the community for the growth of the missional nature of the church and the promotion of the United Methodist connection.

Lay Servant--¶266

A lay servant is committed to the local congregation, becoming well-informed of the scriptures and the doctrine, heritage, organization, and life of the United Methodist Church. He/she receives special training to develop skills in witnessing to the Christian faith through spoken communication, church and community leadership, and care-giving ministries. This individual gives leadership, assistance, and support to the mission and ministry of the church.

Are you prepared to represent the United Methodist Church? Are there any beliefs or practices of the United Methodist Church with which you are currently struggling?

SPIRITUAL MATURITY & GIFTEDNESS

Spiritual maturity refers to more than what an individual knows or does; spiritual maturity is the imitation of Christ evidenced in the character, mindset, and actions of the individual. Leaders in the Church are expected to have grown and continue to grow in the love and knowledge of Christ.

Take time to reflect on how experiences evidence potential for ministry as well as equip him/her for ministry.

ASK THE CANDIDATE

How do you live out your faith?

What is your favorite/most compelling characteristic of God? Why?

Tell us about an important personal relationship that shapes how you live out faith.

What gifts do you bring to a life of ministry?

FRUITFULNESS AND MINISTRY

Every person is shaped by past experiences. Take time to reflect on how experiences evidence potential for ministry as well as equip him/her for ministry.

Also because of the spiritual, emotional, and time stresses, ordained ministry can put a strain on family dynamics, more than most imagine, until they have entered full-time ministry. For Elders, add to this the demands of itinerant ministry at the direction of the Bishop according to the needs of the mission field.

ASK THE CANDIDATE

What experiences in your life will help you most in ministering to others?

Tell us about ministries you have led or have had significant involvement in.

How are you and those you love (family, etc.) prepared for the lifestyles which are inevitable for clergy life?

How are you prepared to meet the financial demands of seminary (if applicable)?

Note: At Annual Conference, the Bishop asks those about to be ordained a series of historic questions (BOD ¶1336), including "Are you in debt so as to embarrass yourself in your work?" This question takes on significance in the realization that a seminary education can cost upward of \$75,000. Local pastor and certified lay minister are options with much less weighty financial requirements.

The Decision and Vote

Before a formal vote is taken, please give the following questions diligent consideration.

Have you prayed for this person's call?

Do you believe this person is called by God to representative ministry (either as ordained or licensed)?

Can you envision this person serving as a pastor in the United Methodist Church (preaching, teaching, visiting hospitals, comforting a mourning family, leading a church or ministry)? Why or why not?
Can you envision this person as pastor to your family? Why or Why not?

Is this the proper time for this person to move forward in the candidacy process, or should he/she do further preparation and reflection?

VOTE OF THE COMMITTEE TO AFFIRM THIS INDIVIDUAL'S CALL TO MINISTRY:

Affirmed: 5

Abstained: 0

Against: 0

SPRC CHAIR

John Abrams

Printed

John Abrams
Signed

PASTOR

James Doepken

Printed

[Signature]
Signed



The United Methodist Church of
CHUGIAK

**SUPPORT FOR DANIEL SANTOS AS A CANDIDATE FOR MINISTRY
IN THE UNITED METHODIST CHURCH**

NOVEMBER 5, 2023

From John Abrams, Staff-Parish Relations Chair

All of the members of the UMC Chugiak SPR were very impressed both with the breadth and number of years of training and varied exposure which Daniel Santos has had with religious activities, He has family backing from his wife as well. Considering all of this plus his sermon delivery at UMC Chugiak we endorse his nomination into United Methodist ministry.

From James Doepken, Pastor of UMC Chugiak

I have known Daniel and Jamie from their time in the Seward community and have been delighted to get to know them and walk with them as they explore what a life of professional ministry might look like. I, too, am impressed with the vast experience Daniel brings and I think it will translate well in many ministry settings and situations. While I have already heard Daniel preach I do believe this is going to be a strength of his going forward. He has the heart of a teacher and I think congregations will be blessed by his sermons.

I think it needs to be acknowledged that Daniel and Jamie have been engaged in an important ministry during their time in Wasilla/Palmer. They have been serving as “house parents” at a residential group home for youth, helping with character development, academic discipline, and an individual work ethic. Their work in this environment will be great experience for pastoral care needs in congregations.

A calling from God is a very personal thing. Everyone experiences God’s call differently. Without it, ministry is just a job. But it’s also a very communal thing. Without the support and affirmation of a community there’s no one to lead, no one to pastor or teach. Along these lines, it is said that there needs to be an “inward” call and an “outward” call. I have met with Daniel and mentored him enough to believe that his inward call is a true calling from God. I think he would be an effective pastor in whatever setting he finds himself in. The affirmation he gets from myself, the SPR Committee, UMC Chugiak, and the larger United Methodist Church is affirmation of his outward call.

I, too, wholeheartedly endorse his candidacy in The United Methodist Church and hope that we would continue praying for Daniel, Jamie, Laiken, and Shiloh going forward.

15/61

Thank you for submitting your Lay Speaker/Certified Lay Servant/Certified Lay Minister Annual Report. You may print or save a copy of this report for your records.

Please note that the signature of your pastor and church council chair or superintendent is required - after the charge conference meeting. Ask your church administrator or pastor for a copy of the signed form for your records. If you have any questions, please contact the district office.

Date created: 9/24/2023 Last updated: 11/1/2023

Alaska Lay Speaker/Certified Lay Servant/Certified Lay Minister Annual Report to the Charge Conference for 2023

Initial Application or Request for Renewal

This is the Alaska United Methodist Conference application or renewal for Lay Speaker, Certified Lay Servant, and Certified Lay Minister status.

The United Methodist Lay Ministries program of lay leadership development is composed of 3 parts: Lay Speaker, Certified Lay Servant, and Certified Lay Minister.

- A Lay Speaker is a specialized lay servant ministry for the purpose of providing pulpit supply and serves by preaching the Word when requested by the pastor, superintendent, or committee on Lay Servant Ministries.
- A Certified Lay Servant is a person who has received specific training to witness to the Christian faith through spoken communication, to lead within a church and community, and to provide caring ministry.
- A Certified Lay Minister (CLM) is a specialized ministry of laity that, in the Alaska United Methodist Conference, is overseen by the Professional Ministries Unit. CLMs may be assigned by the superintendent to serve solo or as part of a team to provide pastoral ministry in the local church.

When this form is submitted with the church charge conference reports, copies will be shared with the conference office and the conference lay ministries chair. After the form is signed by the pastor and the church council chair, the person at the local church who is submitting the reports is asked to print or email a copy of the signed report to the lay speaker/servant/minister.

Please note that all questions marked with an asterisk (*) are required fields. If a required question does not pertain to you, please input "N/A" in the blank field.

You can save your work and come back later by scrolling to the bottom of this document and clicking "save your work." An email will be sent to you which includes a link to access the report, or you can login anytime to the Church Dashboard.

Report for Year Ending

2023

Section I: Data on the Lay Person

Contact information for the Lay person

First Name	Last Name	Preferred Name	Address 1	Address 2	City	State	Zip	Phone	Email
Jacquelyn	Holmquist	Jackie	PO box 772383		Eagle River	AK	99577	9077483593	nursejackieak@gmail.com

Church Name

Select your church name from the drop down list.

Chugiak

Section II: Status of the Lay Person

Status of the Lay Speaker, Certified Lay Servant or Certified Lay Minister

For renewal as a Certified Lay Servant

What year did you complete your last Advanced Course?

2023

What was the title of your last Advanced Course?

Called to preach

Section III: Ministries by the Lay Speaker/Certified Lay Servant/Certified Lay Minister

Section III is to be completed by those requesting renewal as a Lay Speaker/Certified Lay Servant/Certified Lay Minister.

During the past year I have participated in CARING MINISTRIES as follows:

provided one-on-one caring

served in caring/outreach projects (food pantry, prison ministry, etc.)

Other caring activities (Please list)

During the past year I have participated in LEADING MINISTRIES as follows:

served as a member of a committee, board, commission, council, task force, etc.

at my local church

Other leading activities (Please list)

President of Recycle for a Reason Board

During the past year I have participated in COMMUNICATING MINISTRIES as follows:

For the following, copy and paste the following headers into the blank field and input your information:

Brought message in _____ worship services

served as worship leader in _____ services

delivered _____ devotional messages

taught _____ classes

shared my faith story _____

other speaking activities (Please list):

Brought message in ___1___ worship services

served as worship leader in ___7___ services

During the past year I have participated in additional opportunities for ministry as follows:

Monthly meeting of Faith community Nurses for networking and continuing education

Section IV: Personal and Spiritual Growth by the Lay Speaker/Certified Lay Servant/Certified Lay Minister

Please share

In what activities have you engaged and/or what books have you read or used during the past year to help you develop your devotional life; improve your understanding of the Bible; improve your understanding of The United Methodist Church; and to improve your skills in caring, leading, communicating, and speaking?

Weekly bible study/class, devotional books for my daily prayer/meditation, Attendance at Sunday adult book study.

Section V: Feedback by the Lay Speaker/Certified Lay Servant/Certified Lay Minister

Do you feel called to be in service in any area of ministry, either in the church or outside the church, in which you feel you are not currently involved?

No

What additional training or support do you need or would you suggest to further your ministry?

Advanced Preaching classes

Please give any recommendations you have for improving Lay Servant Ministries in your District or Conference:

Are you willing to provide occasional pulpit supply (guest preaching)? If so, how far are you willing to travel?

Not ready for moving beyond my own church this time

Section VI: Request of the Lay Speaker/Certified Lay Servant/Certified Lay Minister

Yes I request recommendation of my pastor and church council/charge conference to begin/renew my status as a Lay Speaker/Certified Lay Servant/Certified Lay Minister for the ensuing year.

By checking this box and typing my name below, I am electronically signing this request to begin/be renewed as a Lay Speaker/Certified Lay Servant/Certified Lay Minister.

Type in your name

Enter your first name and last name.

Jacquelyn Holmquist

Enter today's date

2023-09-24

Section VII: Recommendation of the Pastor

Yes I recommend concurrence with the request of this person to begin/renew their status as a Lay Speaker/Certified Lay Servant/Certified Lay Minister for the ensuing year.

By checking this box and typing my name below, I am electronically signing this recommendation.

Type in your name

Enter your first name and last name

Jim Doepken

Enter today's date

2023-10-30

Section VIII: Recommendation of the Church Council/Charge Conference

The church council/charge conference of the below named church/charge recommends the above person to begin/renew their status as a Lay Speaker/Certified Lay Servant/Certified Lay Minister for the ensuing year.

Enter the name of the church

United Methodist Church of Chugiak

Type in name of Church Council Chair or District Superintendent

By entering my name here, I certify that the church council or charge conference listed above makes this recommendation as of the date below.

Enter today's date

Click the button below to save your work and leave this form. You can come back again to revise or add information.

If the form is complete, please inform your church office or pastor.

Thank you for submitting your Lay Speaker/Certified Lay Servant/Certified Lay Minister Annual Report. You may print or save a copy of this report for your records.

Please note that the signature of your pastor and church council chair or superintendent is required - after the charge conference meeting. Ask your church administrator or pastor for a copy of the signed form for your records. If you have any questions, please contact the district office.

Date created: 11/1/2023 Last updated: 11/1/2023

Alaska Lay Speaker/Certified Lay Servant/Certified Lay Minister Annual Report to the Charge Conference for 2023

Initial Application or Request for Renewal

This is the Alaska United Methodist Conference application or renewal for Lay Speaker, Certified Lay Servant, and Certified Lay Minister status.

The United Methodist Lay Ministries program of lay leadership development is composed of 3 parts: Lay Speaker, Certified Lay Servant, and Certified Lay Minister.

- A Lay Speaker is a specialized lay servant ministry for the purpose of providing pulpit supply and serves by preaching the Word when requested by the pastor, superintendent, or committee on Lay Servant Ministries.
- A Certified Lay Servant is a person who has received specific training to witness to the Christian faith through spoken communication, to lead within a church and community, and to provide caring ministry.
- A Certified Lay Minister (CLM) is a specialized ministry of laity that, in the Alaska United Methodist Conference, is overseen by the Professional Ministries Unit. CLMs may be assigned by the superintendent to serve solo or as part of a team to provide pastoral ministry in the local church.

When this form is submitted with the church charge conference reports, copies will be shared with the conference office and the conference lay ministries chair. After the form is signed by the pastor and the church council chair, the person at the local church who is submitting the reports is asked to print or email a copy of the signed report to the lay speaker/servant/minister.

Please note that all questions marked with an asterisk (*) are required fields. If a required question does not pertain to you, please input "N/A" in the blank field.

You can save your work and come back later by scrolling to the bottom of this document and clicking "save your work." An email will be sent to you which includes a link to access the report, or you can login anytime to the Church Dashboard.

Report for Year Ending

2023

Section I: Data on the Lay Person

Contact information for the Lay person

First Name	Last Name	Preferred Name	Address 1	Address 2	City	State	Zip	Phone	Email
Elizabeth	Burke		5403 E 24TH AVE		ANCHORAGE	AK	99508-3810		bahb61097@gmail.com

Church Name

Select your church name from the drop down list.

Chugiak

Section II: Status of the Lay Person

Status of the Lay Speaker, Certified Lay Servant or Certified Lay Minister

For renewal as a Certified Lay Servant

What year did you complete your last Advanced Course?

2023

What was the title of your last Advanced Course?

Leading Public Prayer

Section III: Ministries by the Lay Speaker/Certified Lay Servant/Certified Lay Minister

Section III is to be completed by those requesting renewal as a Lay Speaker/Certified Lay Servant/Certified Lay Minister.

During the past year I have participated in CARING MINISTRIES as follows:

served as a volunteer in a care-giving institution

provided one-on-one caring

at a hospital, nursing home, or to a shut-in

served in caring/outreach projects (food pantry, prison ministry, etc.)

Other caring activities (Please list)

outreach with R4R ministry x4, hospitality to congregation

During the past year I have participated in LEADING MINISTRIES as follows:

served as a member of a committee, board, commission, council, task force, etc.

as a volunteer at a community agency

at my local church

beyond my local church

on the Conference level

Other leading activities (Please list)

music leader at UWF event

During the past year I have participated in COMMUNICATING MINISTRIES as follows:
For the following, copy and paste the following headers into the blank field and input your information:

Brought message in _____ worship services

served as worship leader in _____ services

delivered _____ devotional messages

taught _____ classes

shared my faith story _____

other speaking activities (Please list):

Brought message in ____3__ worship services

served as worship leader in ____10__ services

delivered ____1__ devotional messages

taught _____ classes

shared my faith story __1__

During the past year I have participated in additional opportunities for ministry as follows:

Section IV: Personal and Spiritual Growth by the Lay Speaker/Certified Lay Servant/Certified Lay Minister

Please share

In what activities have you engaged and/or what books have you read or used during the past year to help you develop your devotional life; improve your understanding of the Bible; improve your understanding of The United Methodist Church; and to improve your skills in caring, leading, communicating, and speaking?

quarterly "ruminations" from Zoe Life Ministries, Monday night zoom study series, daily prayer practice, Upper Room devotional, required texts for beadisciple courses

Section V: Feedback by the Lay Speaker/Certified Lay Servant/Certified Lay Minister

Do you feel called to be in service in any area of ministry, either in the church or outside the church, in which you feel you are not currently involved?

No answer

What additional training or support do you need or would you suggest to further your ministry?

more practice in developing effective messages

Please give any recommendations you have for improving Lay Servant Ministries in your District or Conference:

continue offering advanced courses

Are you willing to provide occasional pulpit supply (guest preaching)? If so, how far are you willing to travel?

limited as not yet confident in pulpit; certainly at home church with advance notice can

Section VI: Request of the Lay Speaker/Certified Lay Servant/Certified Lay Minister

Yes I request recommendation of my pastor and church council/charge conference to begin/renew my status as a Lay Speaker/Certified Lay Servant/Certified Lay Minister for the ensuing year.

22/61

By checking this box and typing my name below, I am electronically signing this request to begin/be renewed as a Lay Speaker/Certified Lay Servant/Certified Lay Minister.

Type in your name

Enter your first name and last name.

Elizabeth Burke

Enter today's date

2023-11-01

Section VII: Recommendation of the Pastor

Yes I recommend concurrence with the request of this person to begin/renew their status as a Lay Speaker/Certified Lay Servant/Certified Lay Minister for the ensuing year.

By checking this box and typing my name below, I am electronically signing this recommendation.

Type in your name

Enter your first name and last name

James M. Doepken

Enter today's date

2023-11-01

Section VIII: Recommendation of the Church Council/Charge Conference

The church council/charge conference of the below named church/charge recommends the above person to begin/renew their status as a Lay Speaker/Certified Lay Servant/Certified Lay Minister for the ensuing year.

Enter the name of the church**Type in name of Church Council Chair or District Superintendent**

By entering my name here, I certify that the church council or charge conference listed above makes this recommendation as of the date below.

Enter today's date

Click the button below to save your work and leave this form. You can come back again to revise or add information.

If the form is complete, please inform your church office or pastor.

Thank you for working on the Report of the Finance Committee. This is part of your charge conference required materials. You can return to this form and continue to work on it. When you have completed all edits to this form, it is ready to be submitted. Please let the person coordinating the Charge Conference Reports for your church know when this form is complete.

Date created: 9/6/2023 Last updated: 10/26/2023

Alaska Report of the Finance Committee 2023

The report of the Finance Committee shall be made on this form, or one revised and adapted by the Annual Conference.

Numbers in parentheses refer to paragraphs of the 2016 *Book of Discipline*.

Copies of this report should be filed with the recording secretary, pastor, district superintendent and chairperson of the committee on finance.

Name of person completing this worksheet

First Name	Last Name
Jim	Doepken

Name of Church

Chugiak

For the period beginning _____ and ending _____.

(Date of prior charge conference to date of current charge conference.)

12/12/2022 to 11/5/2023

I. Organization

1.a. Has the committee been organized according to the 2016 Book of Discipline (§258.4)?

Yes

1.b. Names of officers? Chairperson

Donald Weckhorst

1.b. Name of officers? Vice Chairperson

Rundy Galles

1.b. Name of officers? Treasurer(s)

Mary Vaught

1.b. Name of officers? Financial Secretary

Jackie DeCou

II. Budget and Commitment Plan

2.a. Has the committee submitted to the Church Council, or its equivalent, a complete budget for the ensuing year?

No

If not, why not?

Still engaged in Stewardship Campaign.

2.b. Did the committee give the Church Council an opportunity to request financial support for recommended ministries (¶258.4)?

Yes

3. How frequently does the Financial Secretary/Treasurer send members and contributors regular reports of their giving?

Semi-annually

4. Is giving by individual participants in the local church regularly viewed?

Yes

5. What are the plans for raising sufficient income to meet the budget adopted by the Church Council (¶258.4)?

Stewardship Campaign/Expanding User Groups

6. Does the Financial Secretary/Treasurer report regularly to the Church Council on the giving trends in the church/charge?

Yes

III. The Handling of Church Funds

7. Does the Treasurer regularly make reports to the Committee on Finance and the Church Council on the financial position of the church (¶258.4b)?

Yes

8. Are all the benevolences and other connectional funds remitted monthly to the conference treasurer (¶258.4b)?

Yes

9.a. What bank(s) have been designated by the Church Council as a depository (¶258.4d)?

First National Bank of Alaska

9.b. Are all accounts FDIC insured and in amounts at or below the current FDIC insurable limit?

Yes

9.c. Are all accounts in the name of the church?

Yes

10.a. Has the committee established written financial policies to document the internal controls of the local church (¶258.4d)?

Yes

Attach as a supplement.

financecommitteepolicy-purchasingguideline.doc (<https://gnw-reg.brtapp.com/files/tables/registrations/1558029/questions/443859/04898200787149769e256ffb92e4ce9c/financecommitteepolicy-purchasingguideline.doc>)
financecommittee.doc (<https://gnw-reg.brtapp.com/files/tables/registrations/1558029/questions/443859/0c5b27aee0be4b76a370fe463bf8a366/financecommittee.doc>)
financecommitteepolicy-efts-retyped.doc (<https://gnw-reg.brtapp.com/files/tables/registrations/1558029/questions/443859/4051e0ce7e6e43c5b4776a6b887f5972/financecommitteepolicy-efts-retyped.doc>)
financecommitteepolicy-bigticketitems.doc (<https://gnw-reg.brtapp.com/files/tables/registrations/1558029/questions/443859/9523a484e3094a14957c903d5797aab1/financecommitteepolicy-bigticketitems.doc>)
financecommitteepolicy-efts.doc (<https://gnw-reg.brtapp.com/files/tables/registrations/1558029/questions/443859/fc8f296235d54c3ebec76d8565baada5/financecommitteepolicy-efts.doc>)

10.b. Have these policies been reviewed by the committee and found to be adequate and effective (¶258.4d)?

No

11. Are the church offerings counted by a counting committee in accordance with the mandates of the Discipline (¶258.4a)?

Yes

12. Are all funds deposited promptly in accordance with procedures developed by the Committee on Finance (¶258.4a, d)?

Yes

13. Are financial officers of the church bonded (¶258.4b)?

Yes

14.a. Have the financial records of the church and all its organizations been audited for the prior fiscal year (¶258.4c)?

Yes

14.b. If not, why not?

14.c. Were there any recommendations or exceptions?

No

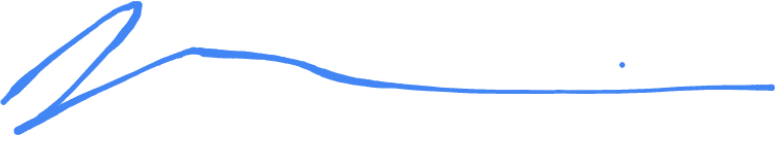
14.d. If there were recommendations or exceptions, how has the church addressed them?

Signature of person filling out this form

By typing your name and signing in the area below you are verifying your name and date of this signature

Signed by James M. Doepken on Oct-23-2023

Image captured at time of signature: [view](#)

A handwritten signature in blue ink, consisting of a stylized initial 'J' followed by a long horizontal line that ends in a small dot.

Thank you for saving your Trustees Report. This is part of your charge conference required materials. You can return to this form and continue to work on it. When you have completed all edits to this form, notify your pastor or church administrative assistant.

If you have questions, contact the conference office:

alaskaumc@gmail.com (mailto:alaskaumc@gmail.com?subject=Help%20with%20Trustees%20form%20for%20Charge%20Conference), 907-333-5050

Date created: 9/6/2023 Last updated: 10/26/2023

Alaska Report of the Trustees 2023

The trustees are accountable to the Charge Conference and as such are required to make an annual report

2016 Book of Discipline ¶ 2550. The board of trustees shall annually make a written report to the charge conference.

Copies of this report should be filed with the recording secretary, pastor, district superintendent and board of trustees. Submitting this report meets the requirement of filing with the district superintendent.

This worksheet (https://www.gcfa.org/_files/ugd/5524b1_d9c5d092dfe8481b888b128c5e36bcff.pdf) can be helpful in gathering the information needed for this report - feel free to print a copy for your own use.

Please note that all questions marked with an asterisk (*) are required fields. If a required question does not pertain to you, please input "N/A" in the blank field.

To save and continue working on this form later, scroll to the bottom and click "save your work." It can be accessed later through the Church Dashboard or the link sent to you by your pastor or church administrative assistant.

Name and email of person submitting this form.

First Name	Last Name	Email
Bonnie	Bailey	bbailey@mtaonline.net

Church Name

Select your church name from the drop down list.

Chugiak

Beginning Period - Ending Period:

Beginning Period = Date of prior charge conference **Ending Period** = Date of current charge conference

Example: September 30, 2021- September 30, 2022

December 5, 2023 - November 5, 2024

OFFICERS

Enter the Date

That organization for the present conference year was effective by electing the following officers (no less than three, and up to nine persons):

2023-10-26

For the positions below, enter information in the following format:

First name, Last name, term expiration. Example: Jon Doe, 2020.

President or Chair

Bonnie Bailey, 2025

Vice President or Vice Chair

David Glines, 2024

Secretary

Kay Abrams, 2026

Treasurer**Member(s):***Please list each name on a single line and include the year in which their term expires.*Ryan Booth, 2024
Steve Lambert, 2025
Susan Day, 2026**Is the local church incorporated (§2529.1a)?**

Yes

Name(s) in which title to each piece of property is recorded, as shown by civil land records (§§2536, 2538)**Church Building****Name**

e.g. Church, Main Street Campus, etc.

Mission Board

Office in which title is recorded

e.g. Polk County Clerk's Office

Anchorage

Book and Page

e.g. Book 1642, Page 1569

Patent, 1212083

Do you have another church building?

Not parsonage (record that below) or other property not used for worship or Christian education (record that below)

No

Parsonage**Does your church own a parsonage?**

Whether or not your pastor lives in it.

Yes

Name

e.g. Parsonage, or - if you have more than one - *First Street Parsonage*

Parsonage

Office in which title is recorded

e.g. Polk County Clerk's Office

Anchorage

Book and Page

e.g. Book 1642, Page 1569

Patent 50-99-0058

Do you have another parsonage?

No

Other Property**Does your church own additional property?**

Not church or parsonage. Examples: education building, Wesley house, etc.

No

Who is the custodian of deeds and other legal papers?

Bonnie Bailey

Where are they kept?

Records Room or Recorders Office, DNR, State of AK

Does each deed contain trust clause (§2503)?

No

Do you have a long-term plan for the replacement of facilities and equipment as they deteriorate?

No

INSURANCE (§2533.2, 2550.7)**Does the church own parsonage(s)?**

Whether or not your pastor lives in it.

Yes

Does the church own vehicle(s)?

No

Insurance on Church Buildings**Replacement Value**

5 Million

Amount of Coverage

9 Million

Type of Coverage

Group

Company

Philadelphia/Marsh

Restricted by Coinsurance?

No

Expiration Date

Dec. 31. 2023

Insurance on Parsonages**Replacement Value**

900,000

Amount of Coverage

1 Million

Type of Coverage

Group

Company

Philadelphia/Marsh

Restricted by Coinsurance?

No

Expiration Date

Dec. 31, 2023

Insurance on Church Furnishings and Equipment**Replacement Value**

\$500,000

Amount of Coverage

\$500,000

Type of Coverage

Group

Company

Philadelphia/Marsh

Restricted by Coinsurance?

No

Expiration Date

Dec. 31. 2023

Insurance on Parsonage Furnishings and Equipment

Replacement Value

\$50,000

Amount of Coverage

None

Type of Coverage

None

Company

Philadelphia/Marsh

Restricted by Coinsurance?

No

Expiration Date

Dec. 31, 2023

General Liability Insurance

Amount of Coverage

\$6 Million

Type of Coverage

Group

Company

Philadelphia/Marsh

Restricted by Coinsurance?

No

Expiration Date

Dec. 31, 2023

Worker's Compensation Insurance

Company

Church Mutual

Restricted by Coinsurance?

No

Expiration Date

Feb. 01, 2023

Directors and Officers / Errors and Omissions / Crime Insurance

Amount of Coverage

\$1 Million

Type of Coverage

Group

Company

Philadelphia/Marsh

Restricted by Coinsurance?

No

Expiration Date

Dec. 31, 2023

Professional Liability Coverage (including Sexual Misconduct)**Amount of Coverage**

\$6 Million

Type of Coverage

Group

Company

Philadelphia/Marsh

Restricted by Coinsurance?

No

Expiration Date

Dec. 31, 2023

Have the buildings been inspected for fire and other safety hazards within the past year?

Yes

Have you assessed the replacement value within the last 5 years?

No

Is the amount of insurance adequate?*(to determine adequacy of coverage, please use the GCFA Insurance Worksheet found at <http://www.gcfa.org/united-methodist-church-minimum-insurance-requirements> (<http://www.gcfa.org/united-methodist-church-minimum-insurance-requirements>))*

Yes

Does the church have a Safe Sanctuary Policy?

Yes

Has an annual accessibility audit for church properties been conducted (§ 2533.6)?*(attach as a report; an example accessibility audit form may be found at <http://www.gcfa.org/forms-and-resources> (<http://www.gcfa.org/forms-and-resources>))*

No

If yes to previous question, attach report here:**If needed, have you developed an accessibility plan?**

No

If yes to previous question, attach plan here:

Income-Producing and Permanent Funds

For three or less, please input the information in the fields below. If you have more than three funds, please attach a list with the same information requested below, using the link immediately below.

Attach a list of income-producing and permanent funds here:

Fund #1

Fund Name

Date Received

Amount

Where Invested

Income

How Income is Used for Ministry

Do you have another fund?

No

(Attach as a supplement a statement "clarifying the manner in which these investments made a positive contribution toward the realization of the goals outlined in the Social Principles of the church and showing the investments are socially responsible..." ¶ 2533.5 and ¶ 2550.9)

Attach supplemental statement here:

AUTHORIZATION

Enter today's date

President of the Trustees

President (Chair) of the Trustees

By typing your name and signing in the area below you are verifying your name and date of this signature

Signed by Bonnie Bailey on Oct-26-2023

Image captured at time of signature: [view](#)

A handwritten signature in blue ink, appearing to be 'Bonnie Bailey', written in a cursive style.

Click the button below to save your work and leave this form. You can come back again to revise or add information.

If the form is complete, please inform your church office or pastor.

Thank you for working on your Church Parsonage Annual Report. You can return to this form and continue to work on it. When you have completed all edits to this form, it is ready to be submitted. Please let the person coordinating the Charge Conference Reports for your church know when this form is complete.

Date created: 9/6/2023 Last updated: 11/1/2023

Alaska Local Church Parsonage Annual Report 2023-2024

For the benefit of the church, the present parsonage family, and future parsonage families, an annual on-site evaluation of the living quarters, garage, and premises shall be made. Those participating should include at least the Chairperson of the Trustees, Chairperson of the Staff/Pastor-Parish Relations Committee and the Pastor. (See 2016 *Book of Discipline*, paragraph 2533.4) Please consult the AUMC Journal, Rule 7.48 for the Guidelines for Parsonage Standards.

Name of person completing this report

First Name	Last Name	Email
James	Doepken	pastorjim@gmail.com

Church Name

Select from the drop down list the name of the church.

Chugiak

Does your church own a parsonage?

Yes

Parsonage street address

16410 Old Glenn Highway, Chugiak, AK 99567

Date of Inspection

0023-11-01

Is the Parsonage currently rented?

If the parsonage is rented, it is still suggested that a yearly inspection be completed.

No

1. What equipment in the parsonage is owned by the church?

Stove

Please note its condition (excellent, good, fair, poor) and date of purchase

Excellent 6/2000

Refrigerator

Please note its condition (excellent, good, fair, poor) and date of purchase

Good

Dishwasher

Please note its condition (excellent, good, fair, poor) and date of purchase

Excellent

Washer

Please note its condition (excellent, good, fair, poor) and date of purchase

Good

Dryer

Please note its condition (excellent, good, fair, poor) and date of purchase

Excellent

Freezer

Please note its condition (excellent, good, fair, poor) and date of purchase

Fair

Water Softener

Please note its condition (excellent, good, fair, poor) and date of purchase

N/A

Disposal

Please note its condition (excellent, good, fair, poor) and date of purchase

N/A

Lawnmower

Please note its condition (excellent, good, fair, poor) and date of purchase

N/A -- Use church mower.

Furnace

Please note its condition (excellent, good, fair, poor) and date of purchase

Good

Water Heater

Please note its condition and date of purchase

Good

Air Conditioner

Please note its condition (excellent, good, fair, poor) and date of purchase

N/A

Other

Please list all other church-owned equipment in the parsonage here. Indicate type of equipment. Please note the condition and date of purchase of each.

2. When was the parsonage last decorated/painted? Provide a date for all that apply.

Living Room

All house Painted in 2021

Dining Room**Entrance Hall****Family Room****Study****Kitchen****Utility Room****Bedroom #1****Bedroom #2****Bedroom #3****Bedroom #4****Bath #1****Bath #2**

Other

Please list other rooms here with description of the room and date last decorated/painted.

3. Work done in the past year

List repairs, upgrades and/or decorating of the parsonage done in the last twelve months.

Evaluating roof for repair/replacement. Master Bath toilet reset. Guest bath fan replaced.

4. Work Needed

What repairs/upgrades/etc. are needed for the parsonage? List them in order of urgency.

Roof is primary. Repair needed for master bath floor after leaky toilet. Electrical repair family room light switch. Deck should be repainted. Logs should be chinked. Some windows need screens or hardware replaced. Carpet will need to be replaced.

5. Decision Makers

Who determines parsonage repairs/improvements/upgrades to be made each year?

Pastor/Trustees/Finance

6. Finances

What financial provision is made for the upkeep of the parsonage and its appliances and other equipment?

As needed

7. Maintenance Plan

What is the plan for the replacing or upgrading of the parsonage and its equipment?

As needed

8. Shared Parsonage Plan, if applicable

If the parsonage houses a pastor serving a two-point or larger circuit, how are expenses shared?

N/A

9. Overall Condition of the Parsonage

What is your assessment of the condition of the parsonage?

Good Condition. It's not new but it's a nice log cabin.

Signatures of those making the inspection:

Type in name of chairperson or representative of Trustees

By entering my name here, I certify that the information listed above is correct as of the date below.

Bonnie Bailey

Enter today's date

2023-11-01

Type in name of chairperson or representative of SPRC Parsonage Committee

By entering my name here, I certify that the information listed above is correct as of the date below.

John Abrams

Enter today's date

2023-11-01

Type in name of Pastor

By entering my name here, I certify that the information listed above is correct as of the date below.

James M. Doepken

Enter today's date

2023-11-01

Thank you for working on Report of the Pastor. This is part of your charge conference required materials. You can return to this form and continue to work on it. When you have completed all edits to this form, it is ready to be submitted. Please let the person coordinating the Charge Conference Reports for your church know when this form is complete.

Date created: 10/23/2023 Last updated: 10/30/2023

Alaska Report of the Pastor 2023

The report of the pastor shall include the names of all persons involved in the changes in membership and other items as outlined in the 2016 Book of Discipline (PP 234, 340). This report should cover as fully as possible the work of the pastor. Care should be taken not to duplicate the reports of the Church Council, committees, organizations, and officers in charge.

Please note that all questions marked with an asterisk (*) are required fields. If a required question does not pertain to you, please input "N/A" in the blank field.

To save and continue working on this form later, scroll to the bottom and click "save your work." It can be accessed later through the Church Dashboard or the link sent to you by your pastor or church administrative assistant.

Copies of this report should be filed with the recording secretary, pastor, district superintendent and chairperson of witness or evangelism ministries.

Pastors Information

First Name	Last Name	Phone	Email
James	Doepken	907-230-5203	pastorjim@gmail.com

Church Name

Chugiak

For the period beginning _____ and ending _____.

(Date of prior charge conference to date of current charge conference.)

12/12/22 to 11/5/23

1. List by name those who have been received into baptized membership since the last report.

Mackenzie Davis, Bennett Davis, & Chandler James Morgan Crook (7/30/23)

2. Has anyone been recieved into professing membership since the last report? If so, please list them by name.

Yes

2a. On profession of faith or restored.

2b. From other United Methodist churches.

Hannah Davis (4/23/23), Mark Conrad (6/11/23)

2c. From other non-United Methodist churches.

3. Has anyone been removed from the professing membership since the last report? If so, please list them by name.

Yes

3a. By action of the Charge Conference, or trial court, or by withdrawl.

3b. By transfer to other United Methodist churches.

3c. By transfer to other non-United Methodist churches.

3d. By death.

Sarah Eliassen

4. Are there professing members to be read in the process for removal by Chage Conference? (§228.2.b) If so, please list them by name.

No

5. Have the membership records and rolls been audited (§231)?

No

If not, why not?

We're still finding membership "messy" after covid with sporadic involvement from members and friends.

6. The Pastor shall give a report on the state of the church and an account of pastoral ministry as it relates to the M.I.L.E. and (§340): providing support, guidance, and training to the lay membership in the church; ministering within the congregation and to the world; and administering the temporal affairs of the congregation.

Attached

6. a. Please report on your continuing education and spiritual growth efforts for the past year and plans for the year to come (§349).

Attended a continuing education event in Boise, Idaho this spring. Continuing education at a conference level has centered on matters of Eliminating Racism. I will say much of my church work (beyond local church work) will focus on General Conference 2024.

6. b. What was the date of your last Healthy Boundaries/Sexual Ethics training?

18 August 2023

7. Other clergy who relate to the church via charge conference are invited to submit a ministry report.

none

Attach anything as a supplement to what is provided above.

umccsafesanctuarypolicyoctober2022and23.pdf (<https://gnw-reg.brtapp.com/files/tables/registrations/1594399/questions/439552/5f0375e522374db585910b3954675a87/umccsafesanctuarypolicyoctober2022and23.pdf>)
scanoct262023at5.47pm.pdf (<https://gnw-reg.brtapp.com/files/tables/registrations/1594399/questions/439552/61dc5f1b2a4c44758b061a5ca9d7927e/scanoct262023at5.47pm.pdf>)
2024chargeconferncepastoralcompensation.pdf (<https://gnw-reg.brtapp.com/files/tables/registrations/1594399/questions/439552/91e29b5b968240af896917af3ed715fa/2024chargeconferncepastoralcompensation.pdf>)
reportofthepastorchargeconference2023.pdf (<https://gnw-reg.brtapp.com/files/tables/registrations/1594399/questions/439552/ad93b0a543524084938a0b67c3a57d8d/reportofthepastorchargeconference2023.pdf>)

Pastor's signature

By typing your name and signing in the area below you are verifying your name and date of this signature

Signed by James M. Doepken on Oct-23-2023

Image captured at time of signature: view





The United Methodist Church of
CHUGIAK

 Jim Doepken, Pastor

5 November 2023

Members and Friends of The United Methodist Church of Chugiak,

Someone asked me this week when it was that I arrived in Chugiak... was it 2019 or 2020? It was actually 2021. I don't know if it just seems like I've been here longer than I have and have overstayed my welcome or, instead, if we've just accomplished so many things it can't only be two years. I'll try to believe it's the latter.

That said, we really have done a bunch of stuff, and that's to be celebrated. This year we took youth—albeit a small number of them—for an intensive mission trip and educational experience. This year we've started seeing an increase in building use again and, with the anticipated use by club volleyball next year, we might have recouped two-thirds of the income we lost when the Head Start Preschool closed its doors. And, this afternoon, we're seeing new members on each of our administrative committees. That's all awesome. Praise God.

But we do have many challenges. Even though we took in two adult members since last year's Charge Conference, both of them have moved away. (I'm not sure I'll ever get used to the turnover in our community.) We have taken a financial hit from a decrease in building use along with a drop in pledged giving. This has meant that we've needed to hold salaries steady for the coming year and has made it more important for us to pay off our mortgage so we can free up those funds for ministry. And we still struggle, mightily, with children's ministry—particularly Sunday School—where we just can't seem to bring enough kids on a Sunday to make it doable. We have the kids. We just can't seem to shape the ministry.

One challenge we have in front of us is deferred maintenance as our building approaches 30 years since its expansion. We really will need to figure out our heating system in the next few years. And, while it's not the church building, the parsonage is in need of a new roof. We have our best people working on these, and it's hoped that we will see a way forward.

I cannot give a "State of the Church" address without naming a couple of things that have truly shaped my year.

As you know, I spent a good portion of the summer with doctors thinking I had cancer. It was quite a journey. And while I kept it quiet on social media, I felt a need to process it with the congregation since many of you could tell that I was troubled. Thank you for your support and your understanding. While it turned out that it was not cancer, I was not prepared for the emotional roller coaster it brought. While I do not wish this on anyone, I believe it has made me more aware and compassionate and understanding of what others may be going through.

The other thing which must be mentioned is the work with Forest Park Mobile Home Park across the street from the church. We have hosted (maybe 20?) meetings for residents and the Forest Park Task Force as we try to keep the residents from ending up homeless. This is a matter of justice. It is the right thing to do. But, our church is also involved because, for many years, we have shared our water well with the Park. We are yoked together. It is in our best interest that they are able to maintain their homes and have their water system when they have the security of not being evicted. This is a very challenging issue with many players, and every time we get through one layer, like an onion, we find another.

As a whole, this is a lot.

And we have a lot in front of us.

But, you know what? God is good. And God will take care of us going forward.

Peace,

Pastor Jim Doepken

43/61

SAFE SANCTUARIES - UNITED METHODIST CHURCH OF CHUGIAK
Revised October 2022

- 1) SAFE SANCTUARIES PROGRAM: UNITED METHODIST CHURCH**
- 2) UNITED METHODIST CHURCH OF CHUGIAK POLICY AND PROCEDURES ON CARE AND PROTECTION OF CHILDREN, YOUTH AND VULNERABLE PEOPLE**
- 3) UNITED METHODIST CHURCH OF CHUGIAK PROCEDURES FOR REPORTING SUSPECTED INCIDENTS OF CHILD ABUSE AND RESPONDING TO ALLEGATIONS OF CHILD ABUSE**
- 4) COVENANT AND ADOPTION**
- 5) CONCLUSION**

SAFE SANCTUARIES PROGRAM: UNITED METHODIST CHURCH

Safe Sanctuaries is a program used by many churches to protect children, youth and other vulnerable populations from abuse in any church activity and also to protect workers/volunteers and the church from liability. The program is based on the Christian mandate to nurture and protect children and also on our responsibility to protect the church from financial liability and loss of reputation. The program is NOT a response to any problem in our church; it is simply considered a wise preventative.

Pursuant to the Social Principles and Book of Discipline of the United Methodist Church, it is the policy of the United Methodist Church of Chugiak to nurture children, youth and vulnerable people, treat them with kindness and respect and protect them from abuse and exploitation. Child abuse as defined in Alaska Statutes 47.10.290, set forth below, is not condoned or justified by any religious precept of the United Methodist Church. The United Methodist Church of Chugiak does not tolerate any form of child abuse as defined in Alaska Statutes 47.10.290 (Alaska Statutes Chapter 17, Child Protection, Sections 47.10.010-290 is attached hereto in entirety.)

AS 47.10.290 (2) "child abuse or neglect" means the physical injury or neglect, mental injury, sexual abuse, sexual exploitation, or maltreatment of a child under the age of 18 by a person under circumstances that indicate that the child's health or welfare is harmed or threatened thereby; in this paragraph, "mental injury" means an injury to the emotional well-being, or intellectual or psychological capacity of a child, evidenced by observable and substantial impairment in the child's ability to function".

It is the policy of the United Methodist Church of Chugiak to guard and protect our children, youth and vulnerable people from child abuse through a Safe Sanctuaries program by implementing the following procedures.

SAFE SANCTUARIES - UNITED METHODIST CHURCH OF CHUGIAK POLICY AND PROCEDURES ON CARE AND PROTECTION OF CHILDREN, YOUTH AND VULNERABLE PEOPLE

PROCEDURES FOR RECRUITING, SCREENING, AND HIRING STAFF/VOLUNTEERS

Applicability: These procedures are applicable to full time, part time, paid, and unpaid lay workers and volunteers. Local United Methodist churches do not recruit and hire clergy because under the United Methodist system of itinerancy, clergy are appointed to local churches by their Conferences. Screening of clergy will be done by the Alaska Annual Conference.

Position Descriptions: Position descriptions shall be prepared for specific paid positions and for volunteer positions involving childcare and work with children. These position descriptions shall be used in recruiting, hiring, training, and evaluating workers.

All volunteer and paid staff who work with children, youth, and other vulnerable people at UMC of Chugiak will be:

- At least 21 years old for youth group (6th grade-12th grade).
- At least 18 years old for nursery and children's Sunday School (birth -5th grade)
- Between the ages of 14 and 17 for approved youth helpers and workers for the nursery and children's Sunday School.
- At least 5 years older than the oldest child/youth they will be supervising.
- A regular attendee at Chugiak United Methodist Church for at least six months. Rare exceptions may be made in consultation with the pastor in charge for special situations.

All persons wishing to become paid or volunteer workers in positions working with children, youth, and other vulnerable people at Chugiak UMC shall complete:

- 1) Applications: An application form for positions shall be completed and submitted to the SPR Committee.
- 2) Personal References: A personal reference form shall be submitted with applications, providing the names and contact information of three personal references.
- 3) Consent to Criminal Background Check: United Methodist Church of Chugiak requires that all staff members and volunteers working or volunteering in children's or student activities or programming undergo a criminal background check. Depending upon position, differing levels or intensity of background check may be required. Individuals who have committed sexually-oriented or sex-related crimes may not serve in any area providing services to children or minors. In addition, certain other past criminal acts *may* preclude an applicant from serving minors. All people who are subject to this policy will be rescreened every two (2) years. Any person who was screened but, for whatever reason, has been absent from the United Methodist Church of Chugiak community for more than one (1) year and thereafter returns, will be rescreened.
- 4) Interviews: All applicants must be interviewed for suitability for the work they desire to do. Interviews will be conducted by the SPR Committee.

- 5) Sexual Abuse Training: The United Methodist Church of Chugiak requires all staff members and volunteers to complete MinistrySafe's Sexual Abuse Awareness Training with initial training and then every 2 years.
- 6) Covenant: Review UMCC's Safe Sanctuary policies and sign the last page indicating that you have read and understood the material, and agree to comply with our policy requirements.

Maintenance: Unless otherwise stated, procedures, position descriptions and forms shall be prepared and maintained in church files by the Staff Parish Relations Committee (SPRC). Confidential background check information will be stored using a secure, online platform.

PROCEDURES FOR CONGREGATIONAL EDUCATION AND TRAINING

- Initial training: Prior to working in the youth or children's ministry, or any area including other vulnerable people, all persons who work with children, youth or vulnerable people shall be required to attend or watch an annual orientation session provided by the Staff Parish Relations Committee. The orientation will cover the church's Safe Sanctuary procedures, child abuse reporting, and Alaska law regarding child abuse.
- All clergy, paid staff, and volunteers who regularly supervise activities for children, youth and other vulnerable people will complete Sexual Abuse Awareness Training on the Ministry Safe website and pass the quiz. Training and information for other members of the congregation shall be provided by adult Sunday School classes, small group discussions, and/or similar events. The United Methodist Church of Chugiak requires all staff members and volunteers to complete MinistrySafe's Sexual Abuse Awareness Training.
- Continued training: All persons who work with children, youth or vulnerable people shall be required to attend or watch an orientation session provided by the Staff Parish Relations Committee every 2 years. The orientation will cover the church's Safe Sanctuary procedures, child abuse reporting, and Alaska law regarding child abuse. The United Methodist Church of Chugiak requires all staff members and volunteers to complete MinistrySafe's Sexual Abuse Awareness Training every 2 years.
- Orientation for new members: A discussion and written materials on the church's Policy and Procedures for the care and protection of youth, children, and other vulnerable peoples shall be included in the orientation of new members.
- First Aid and CPR Training: The church will provide First Aid and CPR training as needed. This training is mandatory for nursery care providers. All others working with children, youth and vulnerable people are encouraged to complete the training.

MINISTRY SUPERVISION GUIDELINES

The United Methodist Church of Chugiak will follow these guidelines as closely as possible at all times. However, staffing challenges may require modifications.

- "Two-leader rule": No fewer than two adults (5 years older than those supervised) shall be present at all times during any church-sponsored program, event or ministry involving children, youth and vulnerable people, including playground use. Examples include, but are not limited to nursery, Sunday School class, children's church, youth Bible study, and

youth fellowship. The two leaders should not be related. This rule does not prohibit youth under the age of eighteen from assisting with programs for younger children.

If the two-adult rule can not be observed due to staffing challenges, a screened, designated roamer will regularly check on groups with only one adult, or with parental notification, the second caregiver in the nursery may be a youth volunteer, at least 14 years of age and 5 years older than those supervised.

- For overnight events at the church and church-sponsored off-premise activities, at least two screened adults must be present (5 years older than those supervised) at all times. This arrangement must include at least one male and one female if the group is mixed gender.
- Children, youth and other vulnerable people will be checked into and out of a church-sponsored activity by their parent or legal guardian or people authorized by the parent/legal guardian.
- Participants will have access to a telephone or cell phone when groups are at or away from the church facility, whenever possible.
- Activities with children, youth and other vulnerable populations should be accessible by parents or guardians of those participating. Exceptions to this right may be issued at the discretion of church leadership.
- Windows in Classroom Doors: All rooms used for programs for children, youth and other vulnerable persons shall have windows in entry doors or be visible from the hallway, or doors should remain open while the room is occupied. Half doors may be used in lieu of windows. Windows will be kept free of adornments.
- Open-Door Counseling: During any counseling session with children, youth and vulnerable people, the door to the room used shall remain open for the entire session. Two-leader rule suspended, however the pastor, parent or guardian, or another screened adult should be aware of any such interactions.
- Meetings between confirmands and their mentors shall be treated in the same manner as open-door counseling sessions.
- One-on-one interactions with children, youth and other vulnerable people will be with an open door and visible to all. The pastor, parent or guardian, or another screened adult should be aware of any such interactions.
- Advance Notice to Parents and Written Permission: Parents will be given advance notice and full information regarding any event in which their children or youth will participate and will be required to give written permission.
- Accident Reporting: Any time a child, youth or vulnerable person sustains an injury, the parent(s) must be notified immediately. A written report on the accident must be submitted to the church office on the attached Accident Report Form. This is to be given to the parent or guardian along with a verbal explanation. A copy of the accident report form is to be turned in to the Pastor.

BATHROOM POLICY NURSERY:

Because nursery children may require complete assistance with their bathroom activities, all staff members and volunteers will observe the following policies:

DIAPERING POLICY

- Change diapers on the changing table in the diapering area only.
- Only adults or lead caregivers may change diapers.
- Caregivers must wear provided gloves while changing diapers.
- All children should have their diapers checked and changed as needed.
- Never leave a child unattended on the changing table when changing diapers.
- Always use the safety strap on the changing table.
- Changing of diapers should be done in plain sight of other nursery workers.
- Children should be re-diapered and re-clothed immediately upon the completion of changing their soiled diaper.
- A new disposable changing pad must be used during each diaper change.
- Dirty diapers and changing pads should be disposed of in individual garbage bags.
- Wipe down the changing table surface with a disinfectant wipe after each diaper change and place a new changing pad on the changing table.
- Hands must be washed after diapering.

TOILET TRAINING/TODDLERS:

- No child will be forced to toilet train.
- Only adult caregivers may assist a toddler using the bathroom.
- When children are taken into bathrooms, the door will be left partially open.
- The bathroom door is to remain open while assisting a child in the bathroom.
- Young children will never be left unattended in bathrooms.
- The toilet seat will be wiped down with a disinfecting cloth after each use.
- The caregiver will wash hands and assist the child in washing his or her hands after using the toilet.
- “Accidents” should be handled by reassuring the child and completing the changing of diapers or underwear and clothing. Extra clothing and diapers are available from UMCC in the children’s area, if the parent has not furnished a clothing change.

BATHROOM POLICY GRADES 1-6

- If you must go into the restroom to check on an individual child, seek out another worker to accompany you. If another worker is not available, go to the exterior bathroom door, knock, and ask if the child needs assistance. Do not enter the restroom.
- If a child requires immediate assistance, leave the exterior bathroom door open when entering the bathroom area and try to verbally assist the child in completing his or her toileting activities, while the child remains behind the door of the bathroom stall.
- When a worker is assisting a child, the door must not be locked, and must remain ajar. In general, children should receive the minimum amount of assistance needed based upon their individual capabilities. Encourage children to do all they can for themselves.
- Any assistance with the straightening or fastening of garments should be done in the presence of another staff member or volunteer.
- Only one child in the restroom at a time, in a single toilet facility.
- Be aware if a student repeatedly asks to use the restroom and stays there for unusual periods of time. Report this behavior to a supervisor if it occurs.

BATHROOM POLICY SPECIAL NEEDS

Parents will offer instruction to staff members or volunteers to change the diapers of individuals with special needs. After the age of 4, parents or legal guardians will change the diapers of all individuals with special needs. If someone with special needs requires assistance using the restroom, a special needs volunteer may assist them in the restroom.

BATHROOM POLICY YOUTH

- Be aware if a student repeatedly leaves to use the restroom and stays there for unusual periods of time. Report this behavior to a supervisor.
- In public contexts, send students to use the restroom in groups of more than one, when possible.

DISCIPLINE

It is UMCC's policy that staff members and volunteers are prohibited from using physical discipline in any manner for behavioral management of children. **No form of physical discipline is acceptable.** This prohibition includes spanking, slapping, pinching, hitting, or any other physical force as retaliation or correction for inappropriate behaviors by children. When a child is misbehaving, follow these steps:

1. Go to the child and calmly ask him or her to stop the behavior. (Most children respond immediately and correct the behavior.) Give a warning and remind the child of class expectations, and redirect to a positive behavior. Do this individually when possible, try not to single out a specific child in a large group setting. *When working with younger children, some physical redirection may be necessary: for example, removing a toy from the hands of a child who is hitting another.
2. If the child repeats the action, guide them to a quiet place – separate from the other children – for a short but designated period of time. Stay within sight of others, and avoid being alone (or unseen) with the child. Provide the child with a simple, understandable reason for the separation, and a clear explanation of your expectations. (“Terry, you didn’t stop hitting Kelly when I asked you to, so it was necessary for me to separate you from the group.”)
3. After a 3rd time, refer to a staff member. A staff member may inform a parent or guardian, who may be asked to become involved in redirecting misbehavior.

Uncontrollable or unusual behavior should be reported to the Safe Sanctuary supervisor or pastor.

NEVER...

- Never yell at a child.
- Never grab a child.
- Never threaten a child. Always follow through with your word.

- Never hit a child.
- Never confront a parent in front of others.
- Never openly humiliate a child in front of the class.

BULLYING

Verbal, physical or emotional bullying is not acceptable in UMCC ministry programs. At the first sign of bullying in any form, act decisively, and inform your ministry supervisor. There is no “harmless put-down” where bullying is concerned.

1. *First Offense*: Issue a warning to the child and a general reminder to the group that this kind of interaction is wrong. Try not to embarrass or chastise.
2. *Second Offense*: Pull the offending child(ren) from the group (in a seen or supervised location) and discuss the inappropriate interaction or behavior. Set clear parameters and behavioral goals. Let the child know that the next step is communication with a pastor and the child’s parents. Notify an immediate supervisor of ANY signs of bullying or verbal abuse.

Privately, but with another adult present, confirm that a child who was the target of the bullying behaviors is not in danger of continued harassment and is physically and emotionally stable. DO NOT SINGLE A CHILD OUT IN FRONT OF THE GROUP ... be discreet.

3. *Third Offense*: Send the child to a pastor or ministry supervisor for a phone call (or communication onsite) with his or her parent(s) and possible removal from the activity or event.

TRANSPORTATION

Whenever UMCC transports children, youth or other vulnerable people away from the church campus,

- An adult should never transport a child/youth/other vulnerable person alone.
- Drivers of church vehicles should be approved and covered by the church’s insurance policy.
- Drivers should go through the same screening process as all other paid/volunteer staff.
- Children should be transported directly to their destination. Unauthorized stops to a non-public place should be avoided. Staff members and volunteers should avoid transportation circumstances that leave only one child in transport.
- Staff members and volunteers should avoid physical contact with children while in vehicles.
- No cell phones may be utilized by the driver, unless in an emergency.
- Transport only the number of students for whom you have seatbelts.
- Seatbelts should be worn at all times while in the vehicle.

PHYSICAL CONTACT (CHILDREN):

UMCC is committed to protecting children in its care. To this end, UMCC has implemented a ‘physical contact policy’ which promotes a positive, nurturing environment for our ministries.

The following guidelines are to be carefully followed by anyone working in UMCC's Ministries programs:

- Hugging, pats on the back and other forms of appropriate physical affection between staff members or volunteers and children are important for children's development, and are generally suitable in the church setting.
- Inappropriate touching and inappropriate displays of affection are forbidden. Any inappropriate physical contact, touching or displays of affection should be immediately reported to an immediate supervisor, the Pastor.
- Physical contact should be for the benefit of the child, and never be based upon the emotional needs of a staff member or volunteer.
- Physical contact and affection should be given only in observable places or when in the presence of other children or children's staff members and volunteers. It is much less likely that touch will be inappropriate or misinterpreted when physical contact is open to observation.
- Do not force physical contact, touch or affection on a reluctant child. A child's preference not to be touched must be respected.
- Children's staff members and volunteers are responsible for protecting children under their supervision from inappropriate or unwanted touch by others.
- Any inappropriate behavior or suspected abuse by a staff member or volunteer must be reported immediately to an immediate supervisor or the Pastor.

PHYSICAL CONTACT (YOUTH):

Appropriate touch is needed and encouraged, but it is vital that staff members and volunteer leaders do not blur or cross the lines. In light of this, the following guidelines should be observed:

- Physical contact in any form should be above reproach, for the benefit of the student, and never based upon *your* emotional needs.
- Your personal behavior must foster trust at all times.
- Pat a hand, shoulder or back in an encouraging manner.
- Side hugs: in public view and kept brief. When hugging someone of the opposite gender, hugs should be limited to side-hugs.
- Look for opportunities to give plenty of "high fives" and "fist bumps", unless this makes a student feel uncomfortable.
- Shake hands, or put an arm around the student's shoulder, briefly.

AVOID the following interactions:

- A sexual relationship with a student is never acceptable.

- Never touch a student in sensitive areas (breasts, buttocks, genitals) even if a student has been injured in one of these areas. Never allow casual contact in these areas, under or over clothing.
- No sitting on laps.
- No hand-holding, unless part of a worship/prayer service or a group game.
- Never touch in anger or disgust.
- Never touch in a manner that may be construed as sexually suggestive.
- Avoid touching a student between the navel and the knees.
- Never carry a student piggy-back, or on your shoulders.
- Never kiss a student, or give (or receive) a massage.
- Never place hands beneath a student's clothing to play, rub, or comfort.
- Never tickle, participate in 'horse-play' or wrestle with a student.

INTOXICANTS

Staff members and volunteers are prohibited from the use, possession, or being under the influence of alcohol or any illegal drugs while in any UMCC facility, while traveling with children, or while working with or supervising children.

TOBACCO USE

UMCC requires staff members and volunteers to abstain from the use or possession of tobacco products in church facilities, while in the presence of children or their parents, or during UMCC activities or programs. UMCC is a tobacco-free facility.

SEXUALLY ORIENTED CONVERSATIONS

Children: Staff members and volunteers are prohibited from engaging in any sexually oriented conversations with children, and are not permitted to discuss any inappropriate or explicit information about their own personal relationships, dating or sexual activities with any child in the program.

Youth: Staff members and volunteers are prohibited from engaging in any sexually oriented conversations with students and are not permitted to discuss any inappropriate or explicit information about their own personal relationships, dating or sexual activities with any student in the program.

However, it is expected that from time to time student ministry discussions and lessons may address issues related to purity, dating, sex and human sexuality. These lessons will convey to the students the church's views on these topics.

Students may have questions/struggles in this area and desire to confide in a trusted adult leader for guidance. Proceed with great caution, teach with sensitivity and from a biblical perspective.

- Avoid discussing anything of a sexual nature with students of the opposite gender.
- If a student's questions or comments on a sexual matter become too detailed or explicit in a group setting, the leader should use discretion and set up another time to meet with

this student. For any follow up meeting: inform a student ministry staff member *first*, comply with the Two Adult Rule OR meet in a public, easily observed location.

- When in doubt as to whether a conversation could be interpreted as a “sexually oriented conversation,” treat the conversation as such and follow this policy. When possible, clarify the question/topic with a Student Ministry Staff Member.

SEXUALLY ORIENTED MATERIALS

Staff members and volunteers in Ministries at UMCC are prohibited from possessing any sexually oriented materials (magazines, cards, images, videos, films, etc.) on church property or in the presence of children.

NUDITY

Staff members and volunteers in UMCC’s Ministries should never be nude in the presence of children in their care. In the event there is a situation that may call for or contemplate the possibility of nudity (i.e. changing clothes during a pool party, weekend or overnight retreat, etc.), staff member/volunteer will submit a plan to the Pastor concerning arrangements for showering or changing clothes.

GUIDELINES FOR ELECTRONICS OR MEDIA COMMUNICATIONS:

The use of electronics or media communications may be useful tools in supporting ministries with children, youth, and other vulnerable people. However, in such circumstances, the following requirements shall be met:

- The volunteer or staff person shall never initiate a connection (friending, following, etc) on social media.
- If a student initiates a connection, the child, youth or other vulnerable person’s parent or guardian as well as the pastor in charge shall be notified
- In general, texts should occur in ‘group’ form, whenever possible. Though students will often reply individually, make an effort to text in group form and encourage replies to the group. When possible, ministry leaders should send and receive texts using a ministry-provided device/account.
- Prudent judgment must be used in the timing and content of texts. Do not text before 7am or after 10pm unless the texting occurs as part of a programmed ministry activity.
- Do not share photos and/or videos of a sexual or suggestive nature.
- Avoid discussion of ANY sexual topic via texts.
- If an adult leader received a private text or message from a child, youth or vulnerable adult that seems to be questionable, the adult leader should immediately end the conversation in the virtual space and offer opportunities to have the conversation in person and in compliance with the earlier guidelines for one-on-one conversations. The ministry supervisor and/or parent/guardians should be made aware of the incident immediately.

Note: if an in-person meeting is not possible, those involved will determine the most reasonable alternative in compliance with the earlier guidelines for one-on-one conversations.

- Adult leaders should only post photos on social network sites with prior written permission granted by a parent/guardian. When posted, PHOTOS MUST NOT BE TAGGED with names or location indicators. All photos must be appropriate and in keeping with the spirit of ministry events.
- All in-person protection policies apply to online platform meetings like Zoom, Skype, Messenger and so on. For example, two unrelated adults should be present in the virtual room just as they would be in a physical room.
- An official church account should be established and used for online activities, not a personal account. More than one person will have access to the password for all online church accounts relating to child, youth and vulnerable people activities.
- Communication about online meetings should be shared with parents/guardians as well as with children, youth and other vulnerable adults.
- Adult leaders and participants should use their real names as usernames.
- Attendance of online meetings should be documented.
- All electronics communication shall be documented and retained.
- The use of Snapchat (or other similar applications) with students is not permitted.
- Applications that allow anonymous messaging are not permissible.

MEDICATION

Do not administer medication of any kind to any student while serving in ministry programs, including 'over the counter' drugs. For certain trips or activities (i.e., mission trips, beach/ski retreats), UMCC will bring a medical professional that will dispense appropriate medications consistent with other policies and signed parent permission forms.

COMMUNITY USE OF THE CHURCH FACILITIES:

Whenever UMCC hosts an activity involving children, youth or other vulnerable people from another church or community organization,

- Groups using the church facility will follow Chugiak UMC's Child, Youth and Other Vulnerable People Protections Policies and Procedures.

PROCEDURES FOR REPORTING INCIDENTS OF CHILD ABUSE AND RESPONDING TO ALLEGATIONS OF CHILD ABUSE

Definitions of Child Abuse as defined by the National Committee on Prevention of Child Abuse:

Physical Abuse: Non-accidental injury, which may include beatings, violent shaking, human bites, strangulation, suffocation, poisoning, or burns. The results may be bruises, welts, broken bones, scars, permanent disfigurements, long lasting psychological damage, serious internal, brain damage, or death.

Neglect: The failure to provide a child with basic needs, including food, clothing, education, shelter, and medical care, as well as abandonment and inadequate supervision.

Sexual Abuse: The sexual exploitation of a child by an older person, as in rape, incest, fondling of the genitals, exhibitionism or pornography. It may be done for the sexual gratification of the older person, out of a need for power, or economic reasons.

MANDATORY STATE REPORTING PROCEDURES

Mandatory State Reporting Procedures:

Mandatory child abuse reporting procedures contained in the Alaska Statutes, AS 4j.17.10 and AS 47.17.20, with definitions of statutory terms in AS 47.17.290, are attached and quotes in pertinent parts below. References to “the department” means the Alaska Department of Health and Social Services.

Sec. 47.17.10. Purpose. In order to protect children whose health and well-being may be adversely affected through the infliction, by other than accidental means, of harm through physical injury or neglect, mental injury, sexual abuse, sexual exploitation, or maltreatment, the legislature requires the reporting of these cases to the department. It is not the intent...that persons required to report investigate the suspected child abuse before they make the required report to the department. Reports must be made when there is a reasonable cause to suspect child abuse or neglect in order to make state investigative and social services available in a wider range of cases at an easier point in time...

Section 47.17.20. Persons required to report: (a) The following persons who, in the performance of their occupational duties, have reasonable cause to suspect that a child has suffered harm as a result of child abuse or neglect shall immediately report the harm to the nearest office of the department:

Childcare providers:

-This section does not prohibit the named persons from reporting cases that have come to their attention in their non-occupational capacities, nor does it prohibit any other person from reporting a child’s harm that the person has reasonable cause to suspect is a result of child abuse or neglect. These reports shall be made to the nearest office of the department.

-If the person making the report of harm under this section cannot reasonably contact the nearest office of the department and immediate action is necessary for the well-being of the child, the person shall make the report to a peace officer. The peace officer shall immediately take action to protect the child and shall, at the earliest opportunities, notify the nearest office of the department.

“Childcare provider” is defined in ALaska Statutes 47.17.290 (3) as “an adult individual, including a foster parent or an employee of an organization, who provides care and supervision to a child for compensation or reimbursement.”

Alaska Statutes 47.17.050, immunity, provides, in pertinent part, that “a person who, in good faith makes a report...Is immune from civil or criminal liability that might otherwise be imposed for making the report...except that a person who knowingly makes an untimely report is not immune from civil or criminal liability based on delay in making the report.”

It appears that the only persons within the church program who are mandatory reporters as defined in the Alaska Statutes are paid nursery care providers. However, it is the policy of the church that any person working with children or youth in a church activity, who has reasonable cause to suspect that an incident of children abuse has occurred in connection with the church activity, shall comply with the above statutory requirements, reporting suspected child abuse immediately to the Alaska Department of Health and Social Services or, if that is not practical, to a peace officer such as a State Trooper or Anchorage Police Officer.

In the event that staff or volunteers observe any inappropriate behaviors (i.e. policy violations, neglectful supervision, poor role-modeling, etc.) or suspected abuse (physical, emotional, or sexual) it is their responsibility to immediately report their observations to their immediate supervisor or the Pastor.

*NO PERMISSION IS NEEDED from My Church before reporting to law enforcement personnel or the Child Abuse Hotline. **When in doubt, report.***

We report all suspected or alleged abuse or neglect of children to the Alaska Office of Children’s Services Emergency Response Hotline:

1-800-478-4444

Additional Response, Reporting and Notification Procedures: In addition to the above mandatory reporting requirement, any person working with children in a church activity who has reasonable cause to suspect that an incident of child abuse has occurred in connection with the church activity, shall immediately:

- 1) Take any steps necessary to assure the safety of the victim until parents arrive.
- 2) Notify the parents or guardian of the victim immediately. Take any allegations of the victim seriously; do not blame the victim or imply that the victim was responsible for the suspected abuse; and respect the victim’s privacy.

- 3) In connection with mandatory reporting, notify local law enforcement authorities or the Alaska Department of Health and Social Services immediately as required. Cooperate with these authorities.
- 4) Report the incident to the Pastor or the Chairperson of the SPR Committee
- 5) Fill out the church form, "Report of Suspected Incident of Child Abuse."

In addition, the Pastor and the Chairperson of the SPR Committee, shall perform the following actions.

- 1) Notify the Conference District Superintendent immediately, and keep the Conference informed of the matter until it is resolved.
- 2) Notify the church's insurance carrier immediately and cooperate with them as they may request.
- 3) Prepare to respond to any media inquiries by collecting the facts and authorizing a designated spokesperson as the sole person to respond to any questions from the media. Seek legal advice as to how to respond honestly while protecting the victim's confidentiality as appropriate.
- 4) Respond to the suspected abuser with respect but remove him or her from any position involving work with children pending investigation and resolution of the matter. Even if the person is exonerated, consider possible impacts on the congregation before reinstating the person in a position involving work with children.
- 5) Plan and conduct a congregational meeting. The purpose of the meeting will be to inform the congregation of the reported incident of sexual abuse, and to give the congregation an opportunity for discussion and questioning. Provide advanced notice and an appropriate leadership team including a representative of the Conference and a qualified counselor.

CONSEQUENCES OF VIOLATION

Any person accused of committing a prohibited act or any act considered by the church to be harmful to a child will be immediately suspended from participation in United Methodist Church of Chugiak's children, youth and vulnerable adult ministries. This suspension will continue during any investigation by law enforcement or Child Protective agencies.

Any person found to have committed a prohibited act should be prohibited from future participation as a staff member or volunteer in all activities and programming that involves children, students or vulnerable populations at UMCC. If the person is a staff member or employee, such conduct may also result in termination of employment from UMCC.

Failure to report a prohibited act to the designated person is a violation of this policy and grounds for termination (employee) or removal (volunteer). Volunteers who fail to report a prohibited act may be restricted from participation in any activities involving children, students or vulnerable populations at UMCC.

Please sign this form upon your review and turn in to the Staff Parish Relations Committee.

I, _____, acknowledge that I have received and read the policies for the protection of children, youth and vulnerable persons. I agree to abide by these policies.

Signature

Date

UNITED METHODIST CHURCH OF CHUGIAK COVENANT AND ADOPTION

The United Methodist Church of Chugiak's purpose for establishing this Child, Youth and Vulnerable Person Protection Policy and accompanying procedures is to demonstrate our total and unwavering commitment to the physical well-being, emotional safety, and spiritual growth of all our children, youth and vulnerable people.

We adopt this policy in accordance with the statement we as a congregation make at each baptism - that we will "nurture children and youth in the Christian faith and life and include them in our care." With this policy, we renew our baptismal pledge to "live according to the example of Christ" and surround children, youth and other vulnerable people with a "community of love and forgiveness, that they may grow in their trust of God, and be thus confirmed and strengthened in the way that leads to live eternal" (Baptismal Covenant II, *United Methodist Book of Worship*, page 96).

This policy coordinates and supersedes the previous policies used by the United Methodist Church of Chugiak.

As a Christian community of faith and a United Methodist congregation, we are committed to conduct the ministry of the gospel in ways that assure the safety and spiritual growth of all our children, youth, and vulnerable people. By this policy and its accompanying procedures, we implement prudent operational procedures in all programs and events.

CONCLUSION

In all our ministries with children, youth and vulnerable people, United Methodist Church of Chugiak is committed to demonstrating the love of Jesus Christ so that each of God's children here will be "surrounded by steadfast love, established in the faith, and confirmed and strengthened in the way that lead to life eternal" ("Baptismal Covenant 11, *United Methodist Hymnal*, page 44).

This Child, Youth, and Other Vulnerable People Protection Policy is adopted by the action of the

United Methodist Church of Chugiak this _____ day of _____,
_____.

Appointed clergy and/or supply pastor(s): _____

Chair, Staff Parish Relations Committee: _____

Chair, Church Council: _____

Attach:

Abuse Reporting Form
Personal reference form
Photo permission form