



SOMOS... WE ARE MARCHA

LET'S CELEBRATE OUR IDENTIDAD IN THE MIDST OF OUR DIVERSIDAD



2023

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MARCHA

Metodistas Asociados Representando
la Causa Hispano Americana

QUIENES SOMOS

MARCHA es el Caucus Nacional Hispano / Latino dentro de la Iglesia Metodista Unida y la Iglesia Metodista de Puerto Rico. La misión de MARCHA es ser un instrumento de abogacía y apoyo para garantizar que las contribuciones y los valores culturales de la comunidad Hispana / Latina sean apreciados en la iglesia y la sociedad.

NUESTRO ESENCIALES

Nuestra visión para el futuro del metodismo esta enraizada en los siguientes esenciales;

- ❖ Santidad personal y social Cristo-céntrica
- ❖ Dignidad y valor sagrado de toda la creación
- ❖ Diversidad como un regalo de Dios
- ❖ Racismo es incompatible con las enseñanzas cristianas
- ❖ Nuestra voz tiene que estar en la mesa como iguales
- ❖ Trabajamos por la equidad, no igualdad
- ❖ Apoyamos estructuras que intencionalmente encarnan nuestros valores

NUESTRAS APORTACIONES ÚNICAS AL FUTURO DEL METODISMO

Nuestras aportaciones únicas al futuro del metodismo incluyen;



NUESTROS VALORES CENTRALES

Nuestra gestión de abogacía en la iglesia y sociedad es guiada por los siguientes valores comunes;

- ❖ **La Misión:** Celebramos la riqueza de nuestra tradición Wesleyana y su énfasis en la asombrosa gracia de Dios. Estamos comprometidos con la misión de la Iglesia Metodista Unida de hacer discípulos de Jesucristo para la transformación del mundo al compartir las buenas nuevas del evangelio a través de palabras y hechos que traen sanación e integridad.
- ❖ **Paz con Justicia:** Afirmamos la dignidad y el valor sagrado de todas las personas, creadas a imagen de Dios. Nos solidarizamos con los pobres, los oprimidos y los marginados. Y buscamos construir una comunidad que personifique la paz, la justicia y la equidad para todas las personas.
- ❖ **Unidad en la Diversidad:** Honramos y respetamos nuestra rica diversidad como un regalo de Dios. Celebramos las contribuciones y los valores culturales de todas las personas que enriquecen nuestra experiencia humana común. Y procuramos, como miembros del Cuerpo de Cristo, vivir en unidad en medio de nuestra diversidad.

NUESTRO MINISTERIO

MARCHA trabaja dentro de la Iglesia Metodista Unida y la Iglesia Metodista de Puerto Rico para;

- ❖ **Abogar** por la comunidad hispana / latina dentro y fuera de la iglesia para que puedan alcanzar su pleno potencial dado por Dios
- ❖ **Afirmar** la dignidad y el respeto de las personas hispanas / latinas
- ❖ **Acompañar** a las personas mientras se organizan para el ministerio de la abogacía
- ❖ **Crear** espacios para la reflexión teológica sobre temas que impactan a la comunidad hispana
- ❖ **Promover** el respeto de los derechos humanos, el compromiso con la paz y la justicia, y la libertad y la equidad en la iglesia y la sociedad
- ❖ **Solidarizarse** con las iglesias y pueblos de América Latina y el Caribe
- ❖ **Colaborar** con otros grupos étnicos-raciales y ecuménicos en nuestra búsqueda común de la paz con justicia para todo el pueblo de Dios.



MARCHA

Metodistas Asociados Representando
la Causa Hispano Americana

WHO WE ARE

MARCHA is the National Hispanic/Latino Caucus within the United Methodist Church and the Methodist Church of Puerto Rico. MARCHA's mission is to be an instrument of advocacy and support to ensure that the contributions and cultural values of the Hispanic / Latino community are appreciated in the church and society.

OUR ESSENTIALS

Our vision for the future of Methodism is rooted in the following essentials;

- ❖ Christ-centered personal and social holiness
- ❖ Dignity and sacred value of all creation
- ❖ Diversity as a gift from God
- ❖ Racism is incompatible with Christian teachings
- ❖ Our voice must be on the table as equals
- ❖ We work for equity, not equality
- ❖ We support structures that intentionally embody our values

OUR UNIQUE CONTRIBUTIONS TO THE FUTURE OF METHODISM

Our unique contributions to the future of Methodism include;



OUR CORE VALUES

As we engage the church and larger society to advocate on behalf of the Hispanic/Latino community, we are guided by the following common values;

- ❖ **The Mission:** We celebrate the richness of our Wesleyan tradition and its emphasis on God's amazing grace. We are committed to the mission of the United Methodist Church of *making disciples of Jesus Christ for the transformation of the world* by sharing the good news of the gospel through words and deeds that bring about healing and wholeness.
- ❖ **Peace with Justice:** We affirm the dignity and sacred worth of all persons, as created in the image of God. We stand in solidarity with the poor, the oppressed and the marginalized. And, we seek to build a community that embodies peace, justice and equity for all people.
- ❖ **Unity in Diversity:** We honor and respect our rich diversity as a gift from God. We celebrate the contributions and cultural values of all persons that enrich our common human experience. And, we seek, as members of the Body of Christ, to live in unity amid our diversity.

OUR MINISTRY

MARCHA works within the United Methodist Church and The Methodist Church of Puerto Rico to;

- ❖ **Advocate** for the Hispanic/ Latino community in and outside the church so they can reach their full God-given potential
- ❖ **Affirm** the dignity and respect of the Hispanic/Latino people
- ❖ **Accompany** the people as they organize for advocacy
- ❖ **Create** spaces for theological reflection on issues that impact the Hispanic/Latino community
- ❖ **Promote** the respect for human rights, the commitment to peace and justice, and freedom and equity in the church and society
- ❖ **Solidarize** with the churches and peoples of Latin America and the Caribbean
- ❖ **Collaborate** with other ethnic-racial and ecumenical groups in our common pursue of peace with justice for all of God's people



MARCHA 51st Annual Meeting / Reunion Anual MARCHA

10-12 August/agosto, 2023

La Trinidad UMC, 300 San Fernando St, San Antonio, TX 78207

#SOMOS MARCHA #SOMOS METODISTAS #SOMOS

Let's Celebrate Our Identidad in the Midst of Our Diversidad

AGENDA

	Wednesday August 9	Miércoles 9 de agosto
10:00 am	Meeting of the logistic team	<i>Reunión del equipo de logística</i>
6:00 pm	Executive Council Meeting	<i>Reunión del Consejo Directivo</i>
	Thursday August 10th	Jueves 10 de agosto
7:00 am	Breakfast on your own	<i>Desayuno por su cuenta</i>
8:00 am	Executive Council Meeting	<i>Reunión del Consejo Directivo</i>
9:00 am	MARCHA Registrations Opens	<i>Comienza el registro al evento de MARCHA</i>
8:00 am	MARCHA WEST Meeting	<i>Reunion MARCHA WEST</i>
11:00 am	South Central Jurisdiction Meeting Displays set up	<i>Reunión de la Jurisdicción Sur Central Instalación de mesas de despliegue</i>
12:00 pm	Lunch on your own	<i>Almuerzo por su cuenta</i>
1:00 pm	MARCHA Registration continues	<i>Continúa el registro al evento de MARCHA</i>
2:00 pm	Opening Plenary (Fellowship Hall) <ul style="list-style-type: none"> Welcome and greetings Introduction of theme: Somos MARCHA, Somos Metodistas, Somos: Let's celebrate our Identidad in the Midst of our Diversidad Call to Order Approval of the Minutes STATE OF MARCHA Celebration of MARCHA's 51th Birthday 150 Years of Mexican & Mexican-American Methodism HYLA's 20th Birthday Overview General Conference 2024 Immigration Restructure proposal for 2024 	Sesión plenaria de apertura (salón social) <ul style="list-style-type: none"> Bienvenida y saludos Introducción del tema: Let's Celebrate our Identidad in the Midst of or Diversidad Llamado al orden Aprobación del acta de la reunión ESTADO DE MARCHA Celebración de los 51 años de MARCHA 150 años del Metodismo Mexicano y México Americano Cumpleaños # 20 de HYLA Reseña sobre la Conferencia General 2024 Inmigracion Propuesta de reestructuración para el 2024
3:30 pm	Plenary Session II: What is the role of MARCHA? What is the role of MARCHA in shaping the new expression of the United Methodist Church after 2024? Rev. Dr. Giovanni Arroyo (GCORR) Rev. Dr. Lydia Munoz (NPH/LM)	Sesión plenaria II <i>¿Cuál es el rol de MARCHA? ¿Cuál es el rol de MARCHA en darle forma a la nueva expresión de la Iglesia Metodista Unida después del 2024?</i> Rev. Dr. Giovanni Arroyo (GCORR) Rev. Dr. Lydia Munoz (NPH/LM)



5:00 pm	Dinner on your own	<i>Cena por su cuenta</i>
7:30 pm	Opening worship with Communion (Memorial) Sermon: Voices of how the Hispanic Latino Methodist testimony has impacted the church Pueblo's response: Somos Marcha, Somos Metodistas, Somos.	Servicio apertura con comunión (memorial) <i>Sermón: El testimonio Hispano Latino y su impacto a la iglesia</i> Respuesta del pueblo: Somos Marcha, Somos Metodistas, Somos.
9:00 pm	Reception and Fellowship	Recepción y Compañerismo
	Friday August 11th	Viernes 11 de agosto
7:00 am	Breakfast on your own	<i>Desayuno por su cuenta</i>
8:00 am	Registration	<i>Registro</i>
8:45 am	Opening prayer	<i>Oración de apertura</i>
9:00 to 11:00 am	2024 General Conference Legislations to be considered by MARCHA: <ul style="list-style-type: none"> ● MARCHA Legislation ● NPH/LM Legislation ● Regionalization & Christmas Covenant ● Revision of the Social Principles ● Removal of harmful language in BOD 	Legislaciones a la Conferencia General 2024 a ser consideradas por MARCHA: <ul style="list-style-type: none"> ● Legislación de MARCHA ● Legislación de NPH/LM ● Regionalización & Christmas Covenant ● Revisión de los Principios Sociales ● Remover lenguaje dañino de la Disciplina
11:00 am	Q&A	<i>Preguntas</i>
12:00pm	Break and Visit Display Tables	Receso y visita a mesas de despliegue
12:00 pm	Lunch break on your own	<i>Almuerzo por su cuenta</i>
1:30pm - 2:30pm 1 st Workshop Session / 1 ^{ra} Sesión de Talleres (15 min.) Transition/ Transición 2:45pm - 3:45pm 2 nd Workshop Session / 2 ^{da} Sesión de Talleres	WORKSHOPS The workshops will be offered twice, one at 1:30pm and the other at 2:45pm. Each person can choose the workshop of their preference for each time slot. 1. What is the General Conference of the United Methodist Church? - Raquel Feagins & Luis Felipe Reyes: This workshop will offer a general orientation about the General Conference and its function. 2. Legislation proposed by MARCHA - Joel Hortiales & Eliezer Valentín Castañón: The participants in this workshop will work on perfecting the petitions that MARCHA will submit to General Conference 2024. 3. Bicultural Public Theology Leadership Development - Lydia Muñoz and young adults. Led by The National Plan for Hispanic / Latino Ministry, this workshop will focus on how to reach the 66% of Latinx community in the US who identify as bicultural or multicultural persons.	TALLERES <i>Los talleres se van a ofrecer dos veces, uno a la 1:30pm y otro a las 2:45pm. Cada persona puede escoger el taller de su preferencia para cada uno de los intervalos de tiempo.</i> 1. Que es la Conferencia General de la Iglesia Metodista Unida - Raquel Feagins & Luis Felipe Reyes: Este taller ofrecerá una orientación general sobre la Conferencia General y su función 2. Legislación de MARCHA - Joel Hortiales & Eliezer Valentín Castañón. Los participantes de este taller trabajarán para perfeccionar las peticiones de MARCHA a la Conferencia General 2024. 3. Desarrollo de teología pública bicultural de liderazgo - Lydia Muñoz y jóvenes adultos. Dirigido por El Plan Nacional para Ministerio Hispano Latino, este taller se enfocará en cómo alcanzar al 66% de la comunidad Latina en los Estados Unidos, quienes se identifican como personas biculturales o multiculturales.



	<p>4. Scholarships and Grants - David Martinez & Aileen Delgado. The UMC has financial resources to help your ministry transform the world. Whether that is at an individual level or through a community program, this workshop will introduce grant and scholarship opportunities offered through the general agencies.</p> <p>5. Revised Global Social Principles - Neal Christie & Dorlimar Lebrón- Malavé. This workshop will provide an overview of the revised Social Principles which will be presented to the 2024 General Conference.</p> <p>6. Regionalización & Christmas Covenant - Israel “Izzy” Alvaran & Lloyd Nyarota. This workshop will provide an overview of these two proposals for the 2024 General Conference and the impact these could have on ethnic-racial ministries.</p>	<p>4. Becas y fondos de subsidio - David Martinez & Aileen Delgado. La Iglesia Metodista Unida tiene recursos financieros para ayudar a su ministerio a transformar el mundo. Ya sea a nivel individual o a través de un programa comunitario, este taller presentará las oportunidades de subvenciones y becas que se ofrecen a través de las agencias generales.</p> <p>5. Principios sociales globales revisados - Neal Christie & Dorlimar Lebrón-Malavé. Este taller dará una visión general de los Principios Sociales revisados propuestos para la Conferencia General 2024.</p> <p>6. Regionalización & Christmas Covenant - Israel “Izzy” Alvaran & Lloyd Nyarota. Este taller proveerá un resumen de estas dos propuestas para la Conferencia General 2024 y el impacto que podrían tener en los ministerios étnicos raciales.</p>
3:45: pm	Break del Cafecito	Receso
4:00 pm	Meeting by Jurisdictions & Methodist Church of Puerto Rico	Reunión de jurisdicciones & Iglesia Metodista de Puerto Rico
5:30 pm	Break	Receso
7:00 pm	Banquet <ul style="list-style-type: none"> Keynote Speaker: Rep. Delia Ramirez MARCHA Awards: Alma Perez, Rev. Dr. Joel Hortiales & UMNews Special Recognitions Cultural program 	Banquete <ul style="list-style-type: none"> Oradora principal: Rep. Delia Ramirez Premios MARCHA: Alma Pérez, Rev. Dr. Joel Hortiales & UMNews Reconocimientos especiales Programa cultural
	Saturday August 12th	Sábado 12 de agosto
7:00 am	Breakfast on your own	Desayuno por su cuenta
8:30 am	Business, Budget & Elections	Negocios, presupuesto y elecciones
11:30 am	Closing Service	Servicio Clausura
12:00 pm	Lunch on your own	Almuerzo por su cuenta
END	Saturday at 12pm	Sábado a la 12 pm
12 noon	Resources for a Church in Transition: Rev. Dr. Lydia Muñoz & Manuel Padilla Lunch & Conversations: Resources for the development of leaders - Faith communities with the Plan for Hispanic Latino Ministry. Location: Impacto Comunitario (Impacto Comunitario will provide a meal and transportation)	Recursos para una iglesia en transición. Rev. Lydia Muñoz y Manuel Padilla. Almuerzo y conversaciones: Recursos para el desarrollo de líderes - Comunidades de fe con el Plan para Ministerio Hispano/Latino Lugar: Impacto Comunitario (Impacto Comunitario proveerá la comida y el transporte)



10 de agosto 2023

Miembros y Amig@s de MARCHA,

Querid@s amig@s,

¡Que la paz de Dios esté contigo y tu ministerio! En nombre de MARCHA (Metodistas Asociad@s Representando la Causa Hispana/Latina Americana), te damos la bienvenida a nuestro encuentro No. 51 en San Antonio, TX. El grupo local y MARCHA han estado trabajado arduamente para recibirles.

El tema de nuestra reunión este año es “Somos MARCHA, Somos Metodistas, Somos: Celebrando nuestra Identidad en Medio de la Diversidad”. La primera plenaria comenzará el jueves 10 de agosto a las 2:00 p.m. seguido del servicio de apertura a las 7:00 p.m. La reunión concluirá el 12 de agosto a las 12:00 p.m. El hotel donde nos hospedaremos es el Fairfield San Antonio Downtown Market Square ubicado en 620 S. Santa Rosa Ave. San Antonio, TX 78204.

Dada la incertidumbre de los tiempos que vivimos y los problemas críticos que enfrentan las comunidades hispanas/latinas en nuestra denominación, esperamos celebrar quiénes somos y dialogar con líderes claves de nuestra iglesia, mientras nos preparamos para nuestra Conferencia General de 2024. Su presencia y participación agregarían una perspectiva única a nuestro diálogo.

MARCHA no puede dejar de celebrar quiénes somos y la alegría de encontrarnos para fraternizar y compartir. En nuestro banquete anual, vamos a otorgar los Premios MARCHA a Alma Pérez, Rev. Dr. Joel Hortiales y UMNews. Además celebraremos los 150 años del metodismo mexicano/mexico-americano y los 20 años de aniversario de HYL (Hispanic Youth Leadership Academy)

Les invito a que oremos por nuestra reunión. Oremos por nuestra iglesia y nuestro pueblo en estos tiempos de incertidumbre. Oremos y siempre recordemos, que en dondequiera que estemos sirviendo, siempre abogaremos por nuestro pueblo y seremos MARCHA.

TOD@S SOMOS MARCHA,

Rev. Lyssette Pérez
President of MARCHA



August 10, 2023

Members and Friends of MARCHA,

Dear friends,

May the peace of God be with you and your ministry! On behalf of MARCHA (Methodists Associated Representing the Cause of Hispanic/Latino American), we welcome you to our 51st gathering in San Antonio, TX. The local group and MARCHA have been working hard to welcome you.

The theme of our meeting this year is “Somos MARCHA, Somos Metodistas, Somos: Let’s Celebrate our

Identidad in the Midst of Diversidad.” The first plenary will begin on Thursday, August 10th at 2:00 p.m.

followed by the opening service at 7:00 p.m. The meeting will conclude on August 12th at 12:00 p.m. The hotel where we will stay is the Fairfield San Antonio Downtown Market Square located at 620 S. Santa Rosa Ave. San Antonio, TX 78204.

Given the uncertain times we live in and the critical issues facing Hispanic/Latino communities in our denomination, we look forward to celebrating who we are and engaging with key leaders in our church as we prepare for our 2024 General Conference. Your presence and participation would add a unique perspective to our dialogue.

MARCHA cannot stop celebrating who we are and the joy of meeting to fraternize and share. At our annual banquet, we will present the MARCHA Awards to Alma Pérez, Rev. Dr. Joel Hortiales and UMNews. We will also celebrate the 150th anniversary of Mexican/Mexican-American Methodism and the 20th anniversary of HYL A (Hispanic Youth Leadership Academy).

I invite you to pray for our meeting. Also, let’s pray for our church and our people in these uncertain times. Let us pray and always remember, that wherever we are serving, we will always advocate for our people and we will be MARCHA.

TOD@S SOMOS MARCHA,

Rev. Lyssette Pérez
President of MARCHA

MARCHA AWARDS RECIPIENTS



ALMA PÉREZ



REV. DR. JOEL HORTIALES



UM News
FAIR. FAITHFUL. TRUSTED.

UM NEWS



20th

HYLA ANNIVERSARY

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our Present & Co Creating
our Future

*Our mission has always been rooted in our
commitment to facilitate the discerning of call to
ministry and justice making through social
awareness, spiritual growth, higher education,
and leadership development.*



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Saludos y Bendiciones Saudações e bênçãos

MARCHA

From New England Conference of The United Methodist Church



New England Conference
The United Methodist Church

“Petition 20595. Petition Number: 20595-GM-NonDis-G; Pérez, Lyssette - Egg Harbor Township, NJ, USA for MARCHA.

Holistic Strategy on Latin America and Caribbean Special Program

2024-2028

Holistic Strategy on Latin America and the Caribbean Special Program 2024-2028.

MARCHA (Methodist Associated Representing the Cause of Hispanic Americans) petitions the 2020 General Conference to continue the Holistic Strategy on Latin American and the Caribbean Special Program into the quadrennium 2024-2028 as outlined in the 2016 Book of Discipline, ¶ 703.10.

The Holistic Strategy on Latin American and the Caribbean Special Program will be coordinated by Global Ministries, in collaboration with several agencies, with funding provided through the participating agencies through their budgets. Its coordinating group will meet annually face-to-face or via phone/web and be staffed by Global Ministries. The coordinating group will require participation of all general

agencies, the National Plan Hispanic/Latino Ministries, the Council of Bishops, MARCHA, and representatives from Latin America and the Caribbean, selected by the Council of Evangelical Methodist Churches of Latin America and the Caribbean (CIEMAL).

General agencies and the Council of Bishops representatives will be covered by the council and respective agencies.

Missional Opportunities

Countries in Latin America and the Caribbean continue to experience drastic sociological, political, environmental, and economic changes. These changes affect the ministry of the autonomous Methodist churches and the way they relate in mission with general agencies and congregations of The UMC that developed a strong partnership with them in a variety of ministries. The constant migration of persons both into the U.S. and back to Latin America and the Caribbean calls for a closer connection to serve the needs of people who are forced to leave their places of origin and move both North and South through the Americas. A significant number of clergy and lay leaders of The UMC came from Methodist churches in Latin American and the Caribbean and maintain mission contacts with them.

These relationships created opportunities to share resources and expertise from the churches in the region with the ministry of The UMC among the Hispanic/Latino community and vice versa.

In this context, Methodist churches in twenty countries, the Methodist Church in the Caribbean and the Americas (MCCA), and the United Methodist Mission in Honduras, knit together in mission through CIEMAL, continue to reach out through new initiatives in evangelization. Many communities experience significant church growth with renewed commitment to their Wesleyan heritage of witness with and on behalf of the poor and the oppressed. Furthermore, the different crises in Latin America and the Caribbean require the prophetic presence of the church helping the people to keep the faith and to seek fair solutions for all. The churches in the region, within their limited resources, are responding to the more immediate needs and continue to advocate for justice and preservation of

human rights. The deep and complex relationships between the United States and countries in Latin America and the Caribbean demand a closer working relationship between our churches to amplify our prophetic witness.

There is a long list of official indicators provided by international and governmental organizations of the need for attention and assistance. The increase of chronic poverty across the region, the persistence of child labor, the political and economic instability, the discrimination and violence against Afro-Latin, Afro-Caribbean, and indigenous populations, the pervasiveness of sexual and gender-based violence against women, children, and gender diverse individuals, the devastating effects of climate change are sufficient to show that the Caribbean and Latin America needs urgent attention. The changing economic and political contexts increase the demand for social assistance from the churches in the region. Sadly, many churches are facing financial crises themselves due to the impoverishment of their membership.

The Call

There is an urgent need for a continued coordinated strategy within The UMC in collaboration with CIEMAL, the MCCA, and Methodist churches and ecumenical organizations in Latin America and the Caribbean. The beginning implementation of the Holistic Strategy on Latin America and the Caribbean in 2008 provided a fruitful dialogue that addressed the increased needs of the region in significant ways.

We call upon Global Ministries to continue the implementation of the Holistic Strategy on Latin America and the Caribbean in partnership with CIEMAL, and to continue empowering the churches in the region to engage missionally with marginalized populations. We call upon UMCOR to continue providing support for disaster response, sustainable development, and migration ministries in the region.

We call upon Global Ministries, Discipleship Ministries and the General Board of Higher Education and Ministries to undergird the ministries of the relatively new Methodist churches in Colombia, El Salvador, Honduras, Nicaragua, and Venezuela. We ask these agencies in collaboration with the Council of Bishops to organize opportunities for annual conferences and local churches doing work in the region to share experiences and coordinate strategies for increased effectiveness and level of support.

We call upon the General Board of Church and Society to advocate in the U.S. Congress for fair policies toward the Latin American and Caribbean countries in financial or political crisis without compromising their sovereignty or undermining their responsibility to provide for the needy in their midst. We call upon United Methodist Communications (UMCom) to continue providing coverage to the news coming out of church sources in the Caribbean and in Latin America and to help in the mission education of United Methodists by informing them of the mission realities in the region.

We call upon United Women in Faith to continue its vital ministries in support of women and children in Latin America and the Caribbean, and its mission education programs for the whole church. We call upon the Connectional Table to request that the Holistic Strategy for Latin America and the Caribbean Coordinating Group present a quadrennial report for submission to General Conference.

We call upon annual conferences and individual United Methodists to pray for and support the development of church programs in Latin America and the Caribbean region by contributing to the permanent fund Encounter with Christ in Latin America and the Caribbean (GBGM Fund 025100), to the Advance, and joining Volunteers in Mission teams or other mission teams in the region. These forms of collaboration need to be increased and new ones established in response to the needs of the region.

Rationale: Renewing this Holistic Strategy is essential for a continued and enhanced partnership between The UMC and the churches in Latin America and the Caribbean, the strengthening of the collaboration, coordination, and the mutual sharing of resources among the churches involved. The primary general program-related agency (see BOD, p.

Encuentro con Cristo en América Latina y el Caribe saluda cariñosamente a MARCHA

Funding Mission in South & Central America, Mexico and the Caribbean

***Visit our website at umc-encounter.org to access our video, read mission stories and to get involved
And visit our display at the annual meeting in San Antonio***



Douglas Ruffle, Mission Interpreter: missioninterpreter@umc-encounter.org

Lift the US Embargo of Cuba

2016 Book of Resolutions, #6060

Whereas, The United Methodist Church and the Methodist Church of Cuba share a long history of joint ministry and service and a common mission; and

Whereas, we, United Methodists, joined the international community in celebrating the dialogue and negotiation process between Cuba and the United States that led to a momentary reestablishment of diplomatic relations between the two countries and the reopening of the Cuban Embassy in Washington, DC in July, 2015, and the reopening of the US Embassy in La Habana in August, 2015; and,

Whereas, The United Methodist Church has spoken through Resolutions approved by the 2004, 2008, 2012 and 2016 General Conferences stating that “from its Christian and humanitarian perspective, inspired by the love of God and historic Methodist commitment to peace and social justice, ... hereby petitions the President and the Congress of the United States to lift its economic embargo against Cuba and any other regulations, practices or measures enforcing the embargo law” (p. 770, Resolution #6059, 2012 Book of Resolutions); and,

Whereas, the economic embargo has for over six decades created unnecessary suffering and many hardships on the people of Cuba while preventing US citizens from traveling freely to Cuba in the exercise of their constitutional rights and curtailing the ability of churches to provide missional support freely to its sisters and brothers on the island; and

Whereas, the listing of Cuba as a state sponsor of terrorism since 2017, amplified with an additional 245 sanctions, initiated by President Trump and enforced under President Biden, amidst a global pandemic, has intensified the economic strain and hardships suffered by our siblings on the island; and

Whereas, the long-standing embargo has provided the Cuban government with a ready-made argument of external aggression to justify its lack of respect for the human and civil rights of dissidents at home; and

Whereas, In 2016, President Barack Obama called the prison at Guantánamo Bay “a stain on our broader record” and argued it should be closed. Furthermore, in 2023 United Nation experts on the promotion and protection of human rights continue to report on the catastrophic violations of human rights that continue recounting that they witnessed prisoners facing “ongoing cruel, inhuman, and degrading treatment”.

Whereas, the General Assembly of the United Nations has voted almost unanimously for over 30 years to condemn the US Economic Embargo of Cuba; and

Whereas, many religious organizations and churches, like the World Council of Churches, the Council of Evangelical Methodist Churches of Latin America and the Caribbean (CIEMAL), the Caribbean Council of Churches, the United Church of Christ, the Presbyterian Church, the American Baptist churches, and most recently by Pope Francis himself, among others, have made declarations and have spoken asking for the end of the embargo against Cuba;

Whereas, the 11th Assembly of the World Council of Churches held September 2022 in Karlsruhe, Germany, passed a resolution in which it “Urges support for the churches and peoples of Syria, Cuba, Venezuela and Zimbabwe in the midst of oppression due to international sanctions that affect these populations’ human rights and dignity. Churches have been crucial agents working for better relationships despite the limitations and barriers caused by sanctions. We call for the removal of Cuba from the list of countries that sponsor terrorism and to accompany the churches as prophetic voices of peace, hope, cooperation and mutual respect.”; and[1]

Whereas, the conditions created by the Embargo have generated the conditions that have inspired thousands of Cubans to leave the island in search of a better future thus exposing themselves to being victims of gangs and unfriendly governments in the region, and in some cases, being killed for the little possessions they have; US foreign policy is encouraging migration and is a critical contributing factor in the current increase in migration to the United States; and

Whereas, the United Methodist Church, as part of a global faith community, is committed to standing with the oppressed, advocating for justice, and promoting peace and self-determination;

Therefore, be it resolved, that The United Methodist Church in obedience to the world of God to: “Speak out for those who cannot speak, for the rights of all the destitute.” [To] “ speak out, judge righteously, defend the rights of the poor and needy.” (Proverbs 31:8-10); thus we call on the President of the United to remove Cuba from the list of State Sponsors of Terrorism; remove the 245 additional sanctions and return Guantanamo to our Cuban siblings and reestablish diplomatic relations between the two countries and the partial easing of travel restrictions; and,

Be it further resolved, that the United Methodist Church re-affirms its commitment to engage in active solidarity with our Cuban siblings and through the General Board of Church and Society (GBCS), will continue to advocate for justice, peace, and self-determination for all people, and particularly for the people of Cuba.

Be it further resolved, that The United Methodist Church requests the US Congress, through written correspondence by the President of the Council of Bishops and the General Secretary of the General Board of Church and Society to officially lift the economic embargo against Cuba, which as noted above, has been asked for many years by a great number of religious organizations and the United Nations.,

Be it further resolved, that the General Board of Church and Society partner with the General Board of Global Ministries, the Methodist Associated to Represent the Cause of Hispanic Americans (MARCHA), IFCO-Pastors for Peace, and other affinity organizations in order to more effectively advocate for an end to the embargo, and for Cuba’s self-determination.

Be it finally resolved, that The United Methodist Church calls on all United Methodists around the world and for all people of faith, to join in prayer, reflection, and action calling for justice and peace for our Cuban siblings, and to work together to end of the blockade against Cuba; thus fostering a more equitable world.

See Social Principles, ¶ 165A, D.

Political Status of Puerto Rico (BOR #6057, pag. 572)

The United States Congress, other entities of the United States government, and different groups in Puerto Rico have long been studying the relationship between the United States and Puerto Rico. This topic is a hot and divisive issue in Puerto Rico with many diverse and strong opposing views. The Church enters into this discussion because of its mandate to be a prophetic voice that intends to assist in finding ways that are in accordance with the values of the reign of God. There are certain principles that need to be emphasized:

1. We believe that all human beings are God's creatures and therefore of equal value and dignity.
2. We recognize that the church must take into consideration the following historical facts as it develops its theological thinking regarding the political status of Puerto Rico:
 - a. Puerto Rico officially came to be subject to the United States of America as result of the Treaty of Paris on December 10, 1898, through which Spain surrendered its colonies to the United States. At that point Puerto Rico began to be governed by United States military authorities.
 - b. The Foraker Act approved by the US Congress in 1900 put an end to the US military government of Puerto Rico. The President of the United States appointed a governor of Puerto Rico and the administration of the island came to be under the US Department of the Interior.
 - c. In 1917 the Jones Act was approved by the United States granting United States citizenship to all Puerto Ricans.
 - d. In 1947 the United States Congress approved a law allowing the people of Puerto Rico to elect their own governor.
 - e. The United States authorities have persecuted and acted against the Puerto Rico pro independence movements all along. There was even a period when it was forbidden to raise the Puerto Rican flag or to display the shield of arms that served as an emblem of Puerto Rico or to speak of advocating for the independence of Puerto Rico.
 - f. People of Puerto Rico, as permitted by the appropriate United States authorities, approved in 1952 the constitution of the "Commonwealth of Puerto Rico" known in Spanish as "Estado Libre Asociado de Puerto Rico." The relationship is described as a pact. The people of Puerto Rico continue to be subjugated to the authorities of the United States of America.

The present economic crisis in Puerto Rico has served to highlight how problematic is the territorial or colonial condition of Puerto Rico in subordination to the United States of America. In 2016, Congress passed the Puerto Rico Oversight, Management, and

Economic Stability Act (PROMESA), which created the Puerto Rico Financial Oversight and Management Board to restructure the Commonwealth's burden, another proof of the colonial condition. The Oversight Board is an independent entity within the Puerto Rico Government, not an agency, department, establishment, or instrumentality of the federal government: and either the Governor nor the Legislature, elected authorities, may exercise any control, supervision, oversight, or review over the Oversight Board or its activities.

The present status of Puerto Rico as a non-incorporated territory of the United States, with a clear subordination to the United States, moves us to take the following position from a moral and ethical perspective according to the traditions and teachings of our Church:

1. We firmly believe in self-determination for all peoples. Clearly Puerto Rico is a country with its own idiosyncrasy, cultural expressions, and that treasures its Spanish language which has survived under the remnants of a colonial system.
2. We believe that Puerto Rico's political problem is not just a problem for Puerto Ricans; but also a problem for the people of the United States of America, and therefore, the United States should act to facilitate a real self-determination process that is in agreement with criteria accepted by the international community. The active participation of different social and political entities in the United States is needed to solve the problem.

Therefore, we call upon the churches to be educated about the political situation of Puerto Rico without promoting a particular political partisan perspective. We affirm that truth will set us free. We affirm that God has created us equal and with the same dignity. The subordination of a people by another people is contrary to our Church's teachings. As a Church we confess that for too long we have kept ourselves uninvolved in this and other important issues for the sake of avoiding conflicts and divisions. Now we recognize that this is contrary to the prophetic tradition of our faith.

We call upon the authorities of the United States government to foster a true process of self-determination for the people of Puerto Rico in which the United States Congress participates in working out alternatives and definitions that achieve a non territorial formula. The United States government should clearly define which are the vested rights of Puerto Ricans as United States citizens that will not change regardless of the political formula selected to solve the territorial problem.

We also call upon the United States government to drop pending charges against persons related to their struggle for the independence of Puerto Rico. It is important for the United States to show that the era of persecution has come to an end and that we are at the beginning of a new journey where there will be space for dialogue with all the groups representing different ideologies.

ADOPTED 2008
REVISED AND READOPTED 2012
AMENDED AND READOPTED 2016
RESOLUTION #6057, 2012 BOOK OF RESOLUTIONS
RESOLUTION #6047, 2008 BOOK OF RESOLUTIONS
See Social Principles, ¶ 165A, B, D.



General Conference 2012

Uniendo esfuerzos para una denominación justa, inclusiva y llena de gracia.



Nuestros valores se basan en nuestra teología wesleyana de gracia, dignidad, conexión, justicia y solidaridad.

**JUST
LOVE**

Nos hemos organizado alrededor de la Conferencia General en testimonio y estrategia para llamar a la denominación a terminar con el daño.

LYNC es una asociación de grupos de juntas relacionadas con la Iglesia Metodista Unida que claman por justicia y trabajan en conjunto para asegurar que la UMC esté completamente abierta a la presencia, el amor y la gracia de Dios que se ofrece a todas las personas. Nos comprometemos a amarnos todas, todos y todes, y permanecer en relación con el cuerpo global de Cristo.

LYNCoalition.org



¡Es bueno volver a estar juntos! Gracias MARCHA por abogar por la comunidad Hispana/Latina de la Iglesia Metodista Unida. Wespath busca mejorar los resultados para personas en todo el mundo ofreciendo resultados de inversión sólidos.

Nuestras áreas principales de sostenibilidad:



Salud medioambiental—hacer frente al cambio climático y apoyar un planeta sano



Cohesión social—con igualdad de acceso a alimentos y agua, vivienda accesible, condiciones de una vida de calidad en paz



Prosperidad a largo plazo para todos—ofrecer igualdad de oportunidades



Más información aquí.

3284. Faithfulness in Response to Critical Needs

We express our utmost concern for the passage of anti-immigrant laws, which adversely affect the well-being of citizens and residents of this country as they engage in providing humanitarian aid to undocumented persons in several States.

The United Methodist Church is an open door church, where every person is invited to come in, get closer to God, and become a part of a community of faith. That community is totally committed to attaining the good for all people through social and spiritual transformation. Any policies and laws attempting to limit or restrain the church's work of responding to the needs of others is contrary to its most fundamental beliefs as stated in the Gospel: "For God so loved the world that he gave his only Son, so that everyone who believes in him [regardless of color of skin or legal immigrant status] will have eternal life" (John 3:16). Similarly, the parable of the good Samaritan invites us, as Christians, to do good to all people irrespective of their place of origin. 293 CALLED TO BE NEIGHBORS AND WITNESSES 3291.

We want to issue a call to The United Methodist Church and all other members of the Christian community to renew their commitment and strengthen their resolve to be faithful to respond to the needs of others, particularly as we face laws, whose primary intent is to discourage Christians from fulfilling their mission: to love and help the neighbor. We remember when the apostles were faced by similar circumstances after the authorities wanted to impede the fulfillment of their mission, they firmly declared in Acts 5:29: "We must obey God rather than humans!" hence the Christian mandate to engage in civil disobedience when laws and policies deem to be unjust.

We urge the General Conference of The United Methodist Church to request the US federal government to ensure the protection of the freedom of religion in the United States by stopping the promulgation of laws that penalize church members for helping immigrants in need; actions that aside from being congruent with Christian faith, are vivid examples of God's love for every person.

At the same time, we ask the various governmental entities in every community to respect, at all times, places of worship as well as all religious activities within and outside our sanctuaries or other church property. We bid the United States government to give due legislative recognition to the legal right of every human being to exercise his or her faith without the fear of persecution, particularly while coming together to give public expression of their faith.

ADOPTED 2012
RESOLUTION #3284, 2012 BOOK OF RESOLUTIONS
See Social Principles, ¶ 162H

Encounter with Christ in Latin America and the Caribbean

Action Desired: Create a new resolution

WHEREAS, The United Methodist Church has a very clear historical and programmatic connection with the establishment and growth of the autonomous Methodist churches in Latin America and a supporting partnership with the MCCA, and

WHEREAS, several annual conferences and many local churches of The UMC have established a special relationship with some Methodist churches in Latin America and the Caribbean and send yearly several Medical Brigades and work teams to support the ministries of Methodist churches in the region, and

WHEREAS, the Encounter with Christ permanent fund (025100) administered by the General Board of Global Ministries is a primary source of nancial support for our mission partnership, with interest monies of over one million dollars having already supported around 126 joint mission projects in Methodist and United Churches in 27 countries and 4 regional entities, and

WHEREAS, a unique dimension of Encounter involves a process of shared decision making regarding the utilization of interest monies on behalf of mission among the leadership of CIEMAL (Council of Evangelical Methodist Churches in Latin America and the Caribbean) and MCCA (Methodist Church in the Caribbean and the Americas) and the General Board of Global Ministries, and,

WHEREAS, the process of globalization and immigration has brought us evermore closer together with Independent Commissions 905 sister and brother Methodists of Latin America and the Caribbean, and,

WHEREAS, MARCHA, along with a host of other United Methodists has supported the development of the Encounter permanent fund 025100 and the Encounter Advance Special 14729A from the beginning of the mission effort; Therefore, be it resolved, that the General Conference celebrate the achievement of reaching the amount of 2.3 million dollars in the Encounter Permanent Fund and call upon annual conferences, local churches, and individuals to renew and increase their commitment to Encounter as a primary means of expressing our solidarity together in mission and ministry with Latin America and the Caribbean.”

Resolution for a Better Church: Strengthening the Work of Cross Racial / Cross Cultural Ministry (New Resolution)

WHEREAS, from its birth, the Christian movement was multiethnic and multilingual and whereas Jesus gave his disciples the great commission to make disciples of all ethnic groups (Matthew 28:19-20);

WHEREAS, according to the 2020 Census, the White alone population in the US decreased by 8.6% and is now 57.8% of the total population (from 63.7% in 2010), and whereas, the White population is declining as Hispanic, Asian and black populations grow;¹

WHEREAS, according to the 2020 Census, the Hispanic or Latino population, which includes people of any race, was 62.1 million making it the second-largest racial or ethnic group, and is now the 18.7% of the total population, which constitutes a growth of 23% since 2010,² and whereas, the presence of the Hispanic or Latino population spanned the entire continental United States, with large numbers of counties in every region;³

WHEREAS, as of the 2020 Census, the Black or African American alone non-Hispanic population was the third-largest group at 12.1% of the population;

WHEREAS, the multiracial non-Hispanic population increased by 276% between the 2010 and the 2020 Census, and is now 33.8 million (compared to 9 million in 2010), and whereas this group was the second-most prevalent group in many counties throughout the northern part of the country as well as Alaska and Hawaii;

WHEREAS, from 2000 to 2018, 109 counties in 22 states went from majority White to majority non-White – that is, counties where non-Hispanic Whites are no longer the majority, and whereas these counties represent 77% of the nation's 3,142 counties and include 99% of the U.S. population);

WHEREAS, in 2018 293 U.S. counties were majority non-white (of 3,142 counties), and whereas, in 21 of the 25 biggest U.S. counties by population, non-White groups make up more than half of residents, and whereas eight of these counties were majority White in 2000 but are no longer;⁴

WHEREAS, In 1998, 6% of congregations of all faiths in the U.S. could be described as multiracial and in 2019 16% of US congregations met that definition, and whereas in that time frame, mainline Protestant multiracial congregations rose from 1% to 11%, their Catholic counterparts rose from 17% to 24%, and evangelical Protestant multiracial congregations rose from 7% to 23%;⁵

WHEREAS, in 2019 70% of multiethnic churches were lead by White pastors (down from 74% in 2012, and down from 87% in 1998), while 4% were led by Asian (up from 3% in 1998), and 7% were lead by Hispanics (up from 3% in 1998), and 18% were lead by Black pastors (up from 4% in 1998);⁶

WHEREAS, the percentage of multiracial congregations in the United States nearly doubled from 1998 to 2012, with about one in five American congregants attending a place of worship that is racially mixed;⁷

WHEREAS, nearly 14% of the U.S. population was born in another country, numbering more than 44 million people in 2017;⁸

WHEREAS, assuming current immigration trends continue, immigrants and their descendants are projected to account for 88% of U.S. population growth through 2065.⁹

WHEREAS, new statistics project that the United States will become “minority White” in 2045,¹⁰ and whereas, on the first day of 2020, Whites under age 18 were already in the minority in the country.¹¹

WHEREAS, leading a congregation that is of a different ethnicity, race or culture than the ethnicity, race or culture of the pastor requires specific skills and best practices, and whereas a local church receiving a pastor of a ethnicity, race or culture different than the majority ethnicity, race or culture of the local church requires the church leaders to have certain skills, and to learn best practices that foster good communication, planning and conflict resolution;

WHEREAS, in the United Methodist Church district superintendents are responsible for making appointments under the leadership of the bishop and the conference board of ordained ministry is responsible for examining, licensing, commissioning and recommending candidates for ordination, and the district committee of ordained ministry is responsible for examining and certifying candidates for licensing, commissioning and ordination;

BE IT THEREFORE RESOLVED that annual conferences across the connection work intentionally with the General Commission on Religion and Race and their local conference CORR to set up the following:

1. Each district DCOM will:
 - a. Participate in yearly trainings on intercultural awareness about the cultures of its members,
 - b. Engage in demographic studies through Mission Insight or other demographic analysis tools that will inform them about the cultures and ethnicities of their neighbors in the district,
 - c. Learn best practices to improve cross cultural communication,
 - d. Increase their awareness of the cultural idiosyncrasies within their districts and local communities.
2. The cabinet in each annual conference will participate yearly in a cultural competency self-awareness test and training, to equip them to improve their cross-cultural communication skills. Conferences will solicit the support of the six ethnic minority plans to help with tools of assessment, analysis and strategic planning to help respond to the growing and changing demographics of their annual conference.
3. The conference office of Connectional Ministries in collaboration with the conference committee on CORR or its equivalent, will work with the General Commission on Religion and Race and the ethnic plans to design materials and a process to:
 - a. Train the local church that is receiving a pastor of other ethnicity, race and culture;
 - b. Train the local church council/board and SPRC on best practices to improve cross

cultural communication and conflict resolution.

c. Resource the local pastor being appointed to a church with a majority culture, race or ethnicity different than their own with curriculum, sermon series, and best practices to help them in their new appointment.

MARCHA

Metodistas Asociados Representando la Causa de los Hispanos Americanos

Methodists Associated Representing the Cause of Hispanic Americans

¹ <https://www.pewresearch.org/short-reads/2016/03/31/10-demographic-trends-that-are-shaping-the-u-s-and-the-world/>

² <https://www.census.gov/library/stories/2021/08/improved-race-ethnicity-measures-reveal-unit-ed-states-population-much-more-multiracial.html>

³ <https://www.census.gov/library/stories/2021/08/2020-united-states-population-more-ethnically-diverse-than-2010.html>

⁴ <https://www.pewresearch.org/short-reads/2019/08/21/u-s-counties-majority-nonwhite/>

⁵ <https://religionnews.com/2020/01/20/multiracial-churches-growing-but-challenging-for-clergy-of-color/>

⁶ <https://multiethnic.church/released-new-2020-statistics-on-multiracial-churches/>

⁷ <https://news.web.baylor.edu/news/story/2018/multiracial-congregations-have-nearly-doubled-they-still-lag-behind-makeup>

⁸ <https://www.pewresearch.org/short-reads/2019/01/30/immigrant-share-in-u-s-nears-record-high-but-remains-below-that-of-many-other-countries/#:~:text=Nearly%2014%25%20of%20the%20U.S.,Census%20Bureau's%20American%20Community%20Survey.>

⁹ <https://www.pewresearch.org/short-reads/2020/08/20/key-findings-about-u-s-immigrants/>;
<https://www.pewresearch.org/hispanic/2015/09/28/modern-immigration-wave-brings-59-million-to-u-s-driving-population-growth-and-change-through-2065/>

¹⁰ <https://www.brookings.edu/articles/the-us-will-become-minority-white-in-2045-census-projects/>
¹¹ <https://www.pbs.org/newshour/nation/3-ways-that-the-u-s-population-will-change-over-the-next-decade>

6072. United States-Mexico Border

The United States-Mexico border is a 2,000-mile-long area where negative socioeconomic dynamics within two interactive cultures have had an impact on the quality of life of adjoining populations. This adverse situation has been exacerbated by domestic and international policies espoused by the US and Mexican governments.

The border region is characterized by:

- drastic economic disparity between segments of the population;
- constant deterioration of the health conditions, particularly those affecting the poor;
- high incidence of crime, drug trafficking, and human trafficking for the exploitation of children and adults;
- high rates of unemployment and underemployment; and
- increased militarization of the border that further alienates the US and Mexico separating families and leading to the tragic deaths of people.

Confronted by this human suffering along the United StatesMexico border region, we recognize that the vision of “a new heaven and a new earth” (Revelation 21) will be only an illusion as long as “one of the least of these” (Matthew 25) continues to suffer.

We are particularly concerned about the following conditions:

1. Environmental:

- a. the constant indiscriminate use of pesticides in the growing and harvesting of agricultural products, a problem on both sides of the border; and the export of banned or restricted pesticides across the border;
- b. water contamination caused by corporations dumping industrial toxic waste and the flushing of poisonous compounds into the Rio Grande, the Colorado, and other rivers; and
- c. growing air pollution on both sides of the border.

2. Health:

- a. a high rate of birth defects and other health problems among industrial workers, many of whom have neither been given proper equipment nor been informed of the hazards of the toxic materials they have been exposed to;
- b. the high incidence of dysentery, tuberculosis, and hepatitis especially among children in the Colonias (rural unincorporated areas), caused by lack of adequate water treatment facilities and a lack of food and fresh water;
- c. the growing number of unsafe, crowded barracks and shanty towns without sanitation and other basic facilities due to a lack of adequate, affordable housing for workers; and
- d. the lack of access to health, education, and welfare services, already overburdened by the volume of need, perpetuating the cycle of poverty and dehumanization.

3. Economic:

- a. wages kept low by repressing workers' bargaining rights, which keeps the border region below the average of Mexican industrial wage levels, despite the fact that the Maquiladoras are the second

largest producers of export income (after oil), and the largest source of income for the Mexican border region;

b. the lack of long-range economic and industrial development strategies, making both the United States and the Mexican economies more dependent on quick economic fixes such as Maquiladoras, quick cash crops, tourism, and services that can help temporarily and superficially, but ignore the needs of most of the present and future generations;

c. the trade agreements (such as the North American Free Trade Agreement), which worsen existing economic dependencies and foster the exploitation of human and natural resources; and

d. the region's low level of educational attainment, high incidence of illiteracy, the high dropout rate, and the availability and influx of drugs, which have a greater impact on the low-income population along the border.

4. Civil and Human Rights:

a. heightened anxieties of Americans who perceive immigrants as unwelcomed foreigners who threaten US social, political, and economic security;

b. strategies devised by US governmental agencies and groups to harass, intimidate, and repress legal and foreign entrants into the US territory; and

c. the poor administration of justice; the cultural insensitivity of border patrol agents; the high incidence of illegal use of force; and the constant violation of the civil and human rights of those detained or deported. These situations create an atmosphere of tension and distrust that adds to the polarization between Mexicans and US residents and transients.

These detrimental conditions affect the constant influx of thousands of refugees and undocumented persons coming to the United States seeking safe haven or better economic conditions. Also, these situations create pain and suffering among millions of children, women, and men residing on both sides of the border. The impact of these dynamics reaches well into the interiors of both countries. As Christians and United Methodists, we express our sorrow and indignation about this human suffering and accept the responsibility to use our resources toward the elimination of the root causes creating this tragic human problem. We are urged by God through Christ to love our neighbor and to do what we must to bring healing in the midst of pain, and to restore to wholeness those whose lives are shattered by injustice and oppression.

Therefore, we recommend and urge the Mexican and US governments to:

- develop national and international policies that bring more economic parity between the two countries, as an integral part of any trade agreement;
- develop binational and multilateral agreements that improve the quality of life; safeguard water rights; and prevent the contamination of air, water, and land of both sides of the border;
- develop binding and enforceable mechanisms with respect to: labor and human rights; agriculture, including farm workers; environmental standards; and health and safety standards for both nations and in any agreements to which they are a party;
- develop and support national and international policies, such as the UN Convention on the Protection of the Rights of all Migrant Workers and Members of their Families, that facilitate the migration and immigration of peoples across the border while respecting their rights and aspirations; and
- find alternative and creative ways to reduce the foreign debt of Mexico.

We further recommend that the General Board of Church and Society, with churches in Mexico, the United States, and Canada, seek ways to network on fair trade, labor and human rights, agricultural, and environmental concerns.

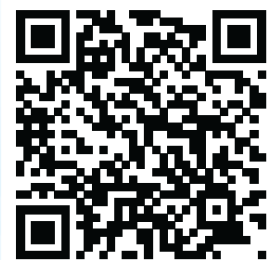
AMENDED AND READOPTED 1996, 2000, 2004
READOPTED 2008, 2012 AMENDED AND READOPTED 2016
RESOLUTION #6072, 2012 BOOK OF RESOLUTIONS
RESOLUTION #6052, 2008 BOOK OF RESOLUTIONS
RESOLUTION #302, 2004 BOOK OF RESOLUTIONS
RESOLUTION #282, 2000 BOOK OF RESOLUTIONS



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DISCIPLESHIP MINISTRIES
The United Methodist Church

MOTION FROM THE MARCHA EXECUTIVE COMMITTEE

Whereas, due to the pandemic, the United Methodist Church and its general agencies have taken the period from 2019 to 2024 as part of the 2016 quadrennium (4-years period).

Whereas, across the general church, general agencies, general commissions and other groups have not replaced the members of their boards during that period and have been requested to make as little changes as possible to their boards and leadership teams during this unusual time.

Whereas, due to the pandemic, MARCHA has not been able to celebrate its assembly and gather its members in person to conduct the business of the caucus.

Whereas, it is expected that the United Methodist Church will be restructuring itself in view of a possible regionalization.

Whereas, the current leadership of MARCHA has been working with the Inter Ethnic Strategy Development Group (IESDG), Love your Neighbor Coalition (LYNC) and other groups and coalitions in preparation for the postponed 2020 General Conference which has been rescheduled for 2024.

Whereas, the current leadership of MARCHA is represented in the Connectional Table (CT) and other groups which are advocating for the work of the racial ethnic caucuses and for the funding of the National Plan for Hispanic/Latino Ministry and general agencies.

Therefore, be it resolved, that:

1. The current MARCHA Directive Council and Executive Committee will remain in the same positions until the next Assembly of MARCHA to be held in August 2024.
2. In this 2023 MARCHA Assembly we elect only the vacant positions of the Directive Council, which are Communications Coordinator, at Large Member and two (2) Young Adult Coordinators.
3. The MARCHA Directive Council finds a consultant to work with a Task Force to create a new structure to improve the work of MARCHA in the new era of the United Methodist Church.

Recognition, Empowerment and Sustainability of the General Commission on Religion and Race (GCORR) and the General Commission on the Status and Role of Women (GCSRW) - New Resolution

WHEREAS, The United Methodist Church is a worldwide denomination that affirms the dignity and worth of all people as created in the image of God, regardless of race, ethnicity, gender, age, ability, or sexual orientation; and

WHEREAS, The United Methodist Church is committed to the mission of making disciples of Jesus Christ for the transformation of the world, which requires the participation and leadership of diverse and gifted people from all backgrounds and perspectives; and

WHEREAS, The United Methodist Church, is committed to the principles of justice, equality, and inclusivity, as embodied in our Social Principles and the Book of Discipline;

WHEREAS, The United Methodist Church recognizes that racism, sexism, and other forms of oppression are contrary to the gospel of Jesus Christ and hinder the fulfillment of God's purposes for the church and the world; and

WHEREAS, The United Methodist Church established the General Commission on Religion and Race (GCORR) in 1968 to hold the newly formed denomination accountable in its commitment to reject the sin of racism in every aspect of the life of the church⁹⁸; and

WHEREAS, The United Methodist Church established the General Commission on the Status and Role of Women (GCSRW) in 1972 to challenge the church to commit to the full participation of women in the life and mission of the church; and

WHEREAS, GCORR and GCSRW have been instrumental in providing resources, training, advocacy, monitoring, and support for churches, leaders, and ministries that seek to promote diversity, equity, inclusion, justice, and peace in The United Methodist Church and beyond; and

WHEREAS, GCORR and GCSRW have faced significant budget cuts in recent years that have limited their capacity to fulfill their mandates and respond to the emerging needs and challenges of a global and diverse church; and despite their critical missions, have not been given the recognition, resources, and authority they need to fully carry out their work, and

WHEREAS, We celebrate the aspirational words shared by the President of the Council of Bishops, Bishop Thomas J. Bickerton, when he expressed that *"as the president of the Council of Bishops, that we, the bishops of The United Methodist Church, pledge to keep the issue of dismantling racism at the forefront of our work, both internally and externally..."* Furthermore, we celebrate Bishop Bickerton's commitment *"..working diligently to continue to provide video and print resources so that the church as a whole might continue to have needed conversation about how we deal with our own racism and how we address the sin of racism in our communities and throughout our culture."*

THEREFORE IT BE RESOLVED, That the next General Conference affirms the vital role and importance of GCORR and GCSRW in The United Methodist Church by providing the resources allocated to these Commissions, ensuring they have the funding, personnel, and tools necessary to effectively advocate for and support marginalized groups; resources that reflect their mandates and responsibilities; and

BE IT FURTHER RESOLVED, that the Council of Bishops supports the work and ministry of GCORR and GCSRW as we continue to dismantle the sin of racism, sexism and all kinds of discrimination.

BE IT FURTHER RESOLVED, that all Annual Conferences, local churches and members of The United Methodist support the advocacy ministry of GCORR and GCSRW in their efforts to challenge and equip the church to become Anti-Racist, interculturally competent, to ensure institutional equity, and to facilitate vital conversations about religion, race, gender, culture and beyond.

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US Policy in Vieques (BOR #6058, pag. 574)

Historical Background

Vieques is a small island about eight miles east of the island nation of Puerto Rico. In 1938 the US Navy began using the island-municipality of Vieques for military practices. In 1941, during the height of WWII, the United States initiated a campaign of expropriation of territory (evicting over 3,000 people), which ended in the Navy's control of over two-thirds of the island's most arable land. Thousands of families were displaced and those remaining were jeopardized in their basic means of subsistence. The net effect of these policies was the clustering of the entire civilian population into a small strip of land right in the middle of the island. Only 25 percent of the island remained under civilian control.

One of the effects of 60 years of bombing has been the degradation, and in some cases destruction, of Vieques' delicate ecosystems. Hundreds of species of plants and animals have been killed as a result of the direct impact of projectiles during military practices. These bombings and military maneuvers have led to serious contamination of the environment due to toxic residues and other contaminants.

Conclusion

The United Methodist Church has been a key supporter of the struggle in Vieques. The voice of our Church joined with the voices of many organizations in Puerto Rico and around the world to halt the Navy's maneuvers on the island. The Navy's military presence finally ended on May 1, 2003, which the 2004 General Conference celebrated. Justice, however, is not complete, and more work needs to be done.

Over ~~twelve~~ twenty years have passed since the end of the bombing and other military practices in Vieques. Nevertheless, the waters surrounding the former target practice area still filled with unexploded bombs and contaminants from the target area continue to be allowed to go into the sea causing great damage to the ecosystem. It is imperative that these issues be addressed as soon as possible not only because of the clear environmental justice concerns but also for bringing about economic justice and full respect for human rights that continue to elude new generations of Puerto Ricans.

The removal of thousands of live bombs in the area is being done by exploding them on site, in the open air. This produces an additional quantity of contaminants that enter different ecosystems and continue to have an adverse impact on the food chain and on the health of the people of Vieques such as cancer rates 25% higher than the rest of the population. The cleanup process is going too slow and many times is not done in ways that protect the residents of Vieques from further contamination.

Therefore be it resolved, that The United Methodist Church, through the General Board of Church and Society:

1. request of the appropriate agencies of the United States government that the cleaning of all the contaminants produced by the US Navy activities or activities

allowed by the US Navy be done using methods that will keep to a minimum the release of toxic agents into the environment. The health of the residents of Vieques must be protected. Diverse sources have published information on the availability of equipment and methodology that make possible the removal of explosive artifacts without detonating them in open air spaces;

2. urge the US Congress to appropriate sufficient funds to decontaminate Vieques such that the land is again suitable for agriculture, environmental tourism, and other social uses;
3. call upon the United States government to assign funds to enable the people of Vieques to have access to new health programs directed to reduce the high incidence of different types of cancer, to provide treatment to all the persons with toxic chemicals in their bodies, and to treat and reduce the high incidence of respiratory diseases;
4. urge Congress and the government of Puerto Rico to establish mechanisms to promote the reconstruction and sustainable economic development of Vieques;
5. call upon the Environmental Protection Agency and all other government agencies responsible for the cleaning to also expedite the cleaning of the island of Culebra, Puerto Rico, that was also contaminated as a result of military maneuvers.

ADOPTED 2004

REVISED AND READOPTED 2008, 2012, 2016

RESOLUTION #6058, 2012 BOOK OF RESOLUTIONS

RESOLUTION #6048, 2008 BOOK OF RESOLUTIONS

RESOLUTION #294, 2004 BOOK OF RESOLUTIONS

RESOLUTION #274, 2000 BOOK OF RESOLUTIONS

See Social Principles, ¶ 165B.

R2

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In the "What Is?" series, GCORR offers a compilation of concise definitions, examples, and Biblical/theological foundations to create common vocabulary for Christians as we engage in anti-racism work. Entries include: gaslighting, ethnicity, internalized oppression, ableism, beloved community, BIPOC, and accent bias. Learn more at r2hub.org/what-is-series.
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