

Discipleship

Cvn't Grp	Named Reality	First Step towards a Newly Living Practice	God is calling the future Church through this newly living practice to...
1C	The local church is currently not interculturally competent or in a place to receive differences. Therefore, we are not able to be in full relationship with all people, sustain one another, or mitigate harm.	Creating a discipleship theology framework that allows cultural exchange and exchange of ideas.	A more inclusive and effective UMC requires a shift to decentralize US voices.
1C	We claim to be connected and united, and we still are not. We need to learn from each other in an equitable way and not compete.	Creating a discipleship framework for mutual human dignity and respect. Figuring out how to flatten the hierarchy. In order to build bridges to mine the wisdom outside of our own context, language, and culture.	We are able to gather wisdom equally from one another. We will not compete for dominance but understand everyone's stories.
1C	There are resources that do not express the needs of the local congregations. We are not taking enough time to listen to the community to understand their gifts and equip them with a good theology of teaching and care for their communities. Especially in rural areas.	Creating a system that has one on one mentors that bring out the stories of that person. Once we hear the stories we act and organize. Naming our realities. Affirming our theology and resources of doing discipleship and our stories Reclaiming what we already have	Create expectations for church leaders on all levels to understand the one on one mentorships, and to organize the community to enact change. This could be through faith based community organizing. There has to be community immersion.
1B	(Original) A crisis in spiritual formation & disciplines, especially when it comes to practices. (Restated) The need to confess what we have abandoned and have the spirit guide us in our spiritual disciplines.	Confessed what we have abandoned and have the spirit guide us in our spiritual disciplines (praying, fasting, tithing) - Sub-point 1: Have guidance on developing a rule of life - Sub-point 2: Open opportunities for young people to experience their faith in contextual ways - Sub-point 3: Publish resources that inform, guide, and lead us. And embody our disciplines - Sub-point 4: Build relationship capital to be able to go deeper in the faith	- Incorporate this into all the church's work, every meeting begins with prayer and testimony - Live into a liturgical renewal of the church - Examine the intrusions of respectability and cultural judgement that quenches the spirit - Call for deepening of discipleship individual and communal - Reclaim personal piety and social holiness
1B	(Original) The need for	- Create space, opportunities and	- The church exists for that which

	intentionally creating spaces of belonging for youth and young-adults outside of the church and within the church. (Restated) Create space, opportunities and young-adults to express themselves.	young-adults to express themselves. - Reclaim tools that have worked in the past. - Deconstruct, going forth without fear.	is yet to come. - We are called to go out into the community. - Calling the church to dismantle that which disorients - Dismantle barriers to vocation and call. - Prepared to be uncomfortable and leave behind certain things like metrics and presuppositions about people.
1B	(Original) The need to reconcile distrust of the institution among younger generations. (Restated) The older generation does not know how to partner with younger generations meaningfully, when it comes to various level of church and outside of the church, which has sown levels of distrust.	Our newly lived practice is "Cultivating a culture of relationship before request!" The aspects of relationships are the following: - Friendship - Mutuality. - Safety - Constructively Critical - Shared Resources (Space) - Empowering & encouraging Initial Steps - Understanding who the young people are in our lives and contexts. - Engaging in conversations with these young-adults	- To be accessible, adaptable, and open. - We have to ask questions, - A posture of humility - Giving younger generations spaces and a voice. - Empowering, strengthening without the bureaucracy - A discussion of being ready to let things die but leaning to what is beautiful/life-giving
1A	Our established institutional systems no longer prove sufficient to help local churches move from survival mode to transformative disciple making.	To clarify what transformative discipleship means and how it is practiced, access current ministries and systems in light of that understanding, and discern the holy spirit's call to action at every level of the church.	God is calling the future of the church to redefine and refocus discipleship. Beyond institutional survival to spirit-led transformative discipleship that changes lives and communities. Making disciples who make disciples.
1A	The lack of clarity surrounding the essential elements of discipleship acts as a barrier to the development of mature Christians and faithful stewardship.	Reclaiming our Wesleyan core of deep relationship and connection to the broader church, evangelism, and service. Reclaiming our means of grace.	Creating a unified, relationship grounded resource for clarifying discipleship with the Bishops reclaiming their teaching office to help it ripple outward. Offering an element of measurement of relationship building as an expression of

			discipleship throughout our connection. Maybe narrative communication amidst the conference leadership.
1A	We are lacking a culture of call that inspires conferences and local church to collaborate in the ongoing work of discipleship within the church and in response to the socioeconomic realities of the communities we serve.	This group discerned that there is a need to ask relevant questions of call and wellness on an ongoing basis in a faith-community (small groups?) context, adopted and aligned at the conference level. The first step to this is developing the questions.	-Manifestation of the priesthood of all believers. -A church engaged in the work of transforming communities by way of individuals following their call. -A future in which the conference can identify and resource issues of wellness and the emergence of call on the local level.
Virtual	We are experiencing a decline in Sunday worship attendance in some contexts, challenging us to rethink how we make disciples, nurture faith, and remain connected with people beyond the traditional church service.	The first step is to listen intentionally to our members and communities, especially young people, children, and those who have become disconnected from the church. Each congregation should examine why people are no longer attending, identify their spiritual and practical needs, and develop a context-specific discipleship plan. This can begin with house fellowships, regular visitations, youth-led activities, small groups, and opportunities for lay members to lead ministry throughout the week. We should also equip pastors, deaconesses, home missionaries, and lay leaders with the skills and resources needed to nurture disciples beyond Sunday worship.	God is calling the United Methodist Church to become a more relational, inclusive, and missional community, where discipleship is a way of life rather than an activity limited to the church building. We are being called to create space for young people to lead, empower the laity to serve, strengthen relationships across generations, and reach people where they are. Our future growth should not be measured by Sunday attendance alone, but also by the depth of our discipleship, the strength of our relationships, and our impact on the communities we serve.
Virtual	Economic hardship among church members limits their ability to participate fully in church life and reduces the resources available for pastoral care, discipleship, and community outreach. In many contexts, people are struggling to meet basic needs, while churches are also facing financial limitations.	The first step is to listen to members and communities to identify their actual needs, existing abilities, and available local resources. Each annual conference and local church should assess the economic challenges affecting its members and identify practical opportunities for sustainable ministry. This could include:	God is calling the United Methodist Church to embody a faith that transforms both hearts and communities. Our Wesleyan understanding of grace, social holiness, and practical Christian service challenges us to care for people spiritually, socially, and economically. The church should become a community where

	This reality challenges us to connect spiritual formation with practical support, recognizing that the church is called to care for the whole person.	Establishing vocational training and skills-development programs. Supporting youth entrepreneurship and employment initiatives. Developing agriculture and other community-based income-generating projects. Providing scholarships and educational support for children and young people. Building partnerships among churches, Methodist agencies, community organizations, and local professionals. Training pastors and lay leaders to integrate economic empowerment with spiritual formation. We should begin with the resources already available in our communities, identify partners who can help, and develop accountable plans that can be sustained over time.	people encounter Christ, discover their gifts, develop their potential, and find support in times of difficulty. The future church is called to move from charity alone toward empowerment, partnership, and sustainable community transformation. We should not only ask how people can support the church, but also how the church can equip people to live with dignity and participate fully in God's mission.
	Many United Methodist congregations are concentrated in rural communities, while the church has a limited presence in some major cities and urban communities. As people move from rural areas to towns and cities for education, employment, and other opportunities, the church risks losing contact with them if its ministry does not move with them. This reality calls us to develop a clear, intentional, and sustainable strategy for church planting, urban discipleship, and outreach to people from different generations, cultures, and social backgrounds.	The first step is to develop a clear, context-specific urban mission and church-planting strategy based on listening, mapping, and collaboration. Each annual conference should identify underserved urban areas, migration patterns, universities, workplaces, and communities that could benefit from a stronger Methodist presence. The proposed goal of planting churches in each district can help generate momentum, but it should be supported by a realistic assessment of leadership, funding, local needs, and long-term sustainability.	God is calling the United Methodist Church to become a church that moves with people, crosses geographical and cultural boundaries, and reaches communities that have not been adequately served. We are called to strengthen our rural foundations while embracing the opportunities and challenges of urban ministry. We must become more visible, accessible, inclusive, and intentional in sharing the gospel. The future church should be a place where a young person moving to a city for university can find a spiritual home, where a graduate can use professional skills in ministry, where a Deaf/Disable person can participate fully and exercise leadership, and where people

			from different backgrounds can encounter God's grace. Our mission is not simply to establish more congregations. It is to form communities of disciples who worship, serve, grow, and transform the places where God has called them.
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Leadership

Cvn't Grp	Named Reality	First Step towards a Newly Living Practice	God is calling the future Church through this newly living practice to...
2C	Global voices are not amplified and we are not intentional about them being shared. We are not open to listening and learning.	Include the Leadership Gathering representatives in a "small" group that continues the discussion and implementation of newly living practices to address the 3 named realities. - Global voices are not amplified and we are not intentional about them being shared. We are not open to listening and learning. - We do not have ample opportunities for children, youth and young adults to learn and participate in the life of the church - to integrate children, youth, and young adults into all aspects of the life of the church, especially leadership. (everything, including participating in services, mission work, leadership, annual conferences, etc.) - The connection that is focused on saving itself and is not serving a hurting world.	God is calling the future church to address the following 3 named realities worldwide in this Newly Living Practice: - Global voices are not amplified and we are not intentional about them being shared. We are not open to listening and learning. - We do not have ample opportunities for children, youth and young adults to learn and participate in the life of the church - to integrate children, youth, and young adults into all aspects of the life of the church, especially leadership. (everything, including participating in services, mission work, leadership, annual conferences, etc.) - The connection that is focused on saving itself and is not serving a hurting world.
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2B	Everybody doesn't listen, learn, and engage in the same way; context and culture matter.	The United Methodist Church acknowledges that when the church has said "unity," it has too often meant "sameness." We now seek unity in faith, love, and mission that honors different	Local churches will listen to young people around the question: "What do you need to feel fully a part of the church?" Their responses will shape opportunities for belonging and

		ways of listening, learning, engaging, and leading. Culture matters deeply.	meaningful leadership alongside mentors, with support and trust. Conferences will equip local churches with resources responsive to their needs and trust them to shape ministry with young people in ways that truly reflect their communities.
2B	The United Methodist Church is not adaptive enough to welcome diverse and young people.	As the United Methodist Church, empowered by the Holy Spirit and grounded in the theology of grace, we are called to expand the adaptive language in the book of discipline to respond to the contextual needs of younger generations and offer opportunities for belonging.	To equip our policy to respond to context. In other words, encourage shifting structures to allow local-level, community-centered experimentation
2B	Young people are underrepresented in leadership roles in the United Methodist Church. Having a seat at the table is different from leadership, and co-creation is necessary for success.	Authentically hand over power to young people and establish support systems for mentorship that allow them to transform the church and the world.	God is calling us to relinquish control of the church.
2A	Within a technologically infused culture of competing in time and focus, our current discipleship model, which was created with a bias toward US-centric, upper middle class people with leisure time, is not relevant and is designed for a world that no longer exists.	Prioritize discovering new and relevant discipleship models for children and youth by listening to and learning from places around the connection and the world who are currently doing it well.	To invest in the next generation, and those who know and love them. Through this, we're also exercising our muscle of reaching across difference, impacting discipleship for all on the margins.
2A	A lack of financially sustainable models makes us fearful, so instead we focus on institutional preservation rather than innovative forms of leadership that right-sizes ministry to congregational capacity and pushes the United Methodist movement forward.	Review and structure our staffing models across the connection to support ministry leaders, clergy and laity, so that innovative forms of ministry can flourish in a sustainable way.	Review and structure our staffing models across the connection to support ministry leaders, clergy and laity, so that innovative forms of ministry can flourish in a sustainable way.
2A	We do not have a culture of experimentation, causing us to grow complacent and rigid in our	Ask each church, conference, and agency to imagine a creative experiment in partnership with	We have to learn to fail, because that is a part of creating art.

	current rules and discipleship models, lacking imagination and stifling the creativity that dwells in our congregations and communities.	others, beyond the boundaries of what has already been done, and express what they're learning from it.	
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Impact

Cvn't Grp	Named Reality	First Step towards a Newly Living Practice	God is calling the future Church through this newly living practice to...
3A	Our next generation and cross-cultural leaders are not being empowered	Community engaged goal making to drive discipleship that co-creates measurable ministry in the community.	Develop relationships, inside and outside of the local church, to engage community voices, identify gifts for ministry, and drive impact.
3A	Deconstructing traumatizing, systemic injustices and moving towards reconciliation	Create liturgical resources that show an imagination for embodied, decolonizing healing. For example, researching evidence-based practices for trauma healing and pairing them with parts of the traditional UMC liturgy. Culturally informed, contextually specific.	God is calling the future church... To liturgical practices that "metabolize trauma." That means, when something traumatizing happens, the practices shift people from "something scary happened and I'm alone and vulnerable" to "something bad happened but the church helped me feel stronger and more resilient." These are practices, not words!
3A	Church (physical) infrastructure and economics are mismatched with current needs and capabilities	-Annual conferences identify 3 targeted areas for Building Redevelopment and FUND it	-Shifting from congregational development to para 212 and para 213 models. Church as community space (third space) that advances the gospel of Jesus Christ Other notes: Rethinking metrics around property use, look at global models of wholistic planting (church, clinic, school, and farm)
3C	An impactful church holds evangelism, discipleship, and justice together	Cross-training between continents Putting evangelism on the agenda more explicitly at the general level Training at conference and local level	Get creative about how we focus on justice, evangelism, and discipleship theologically with the Trinity in mind To be a church that integrates these things, to be a both/and church, that we hold personal

		Stop rhetorically pitting those against each other Recover these as historically Methodist	piety and social holiness together as a defining feature of the United Methodist Church We need to go back to the basics, and the way we do mission. That's how it reached Africa - we need to go back to the drawing table. What is it that we were doing that made United Methodism grow so fast around the world? The United Methodists are getting quite different than what we are seeing. Another affirmation of: back to the basics - making disciples.
3C	The UMC needs to embrace a more truly worldwide vision that listen to, values, and prioritizes the needs and voices of every region of the connection.	Honoring our worldwide connection	Intentionality about education of our worldwide connection Intentionality of placement of agencies and boards worldwide Intentionality of partnerships of conferences / episcopal leaders Inclusion of races, generations, cultural identities, and really meaning it. We stay at the table. Celebrate things about each region
3C	Local United Methodist churches do not experience an ethos of connectional belonging despite our longstanding worldwide presence.	Explore a more contextual ideology of "belonging" Share stories of existing United Methodist connections Story banks / places to make videos or write stories, where all can contribute, does not rely on agencies or Bishops for people to connect Share videos of local churches worldwide on Sundays at worship People / groups with share experiences accompanying each other across international lines - liberation theology framework Connecting kids with other kids around the world A model or framework could be drafted to do a faithful power	A deeper sense of belonging to each other A United Methodist church where people around the world know each other's names

		analysis of covenant relationships between conferences, and we're not using old patterns to frame how we move forward. Possible support from GCORR?	
3B	In many regions of the church, instead of empowering younger generations to create new ministries that utilize their gifts and meet their needs, they have been given the responsibility of sustaining the work of older generations' vision for the church, often without agency, resources, or support. Throughout the connection, greater intergenerational support, mentoring, and financial resources are needed to fully empower young people. **we have made some amendments to each of the realities we name since yesterday	How might we together move in a better direction for the future of our church? How can we focus on impact (not about how many but what difference)? How can we clarify responsibilities between the conference vs. local church? How can we learn from African churches, where young people already have advisors and a youth director at the conference level supporting them as they progress through church leadership? Inspiring, Developing, and equipping leaders to provide care and support for young people. Creating and growing intentional spaces (in local churches and other ministries) led by younger generations, supported by older generations, which can nurture networks of mutual relationships, learning, and resource sharing, so that we are all growing together Idea to create youth-led ministry laboratories, starting and sustaining spaces, that are networked with each other *Need to create resources and support *Need to consider redeploying resources: Finding ways to invest by deprioritizing some areas to prioritize others *Need to consider churches with limited numbers of young people	Starting and sustaining intentional spaces for and by young people and inspiring and equipping people to care for and support young people, so that they can discover and utilize their gifts

	Because of current crises, including climate change, social injustice, disasters, and wars, younger generations are experiencing collapse awareness and widespread hopelessness. The local church has not historically engaged young adults or addressed these issues with urgency so many young people are currently coping with these crises, in positive and negative ways, outside of the local church. (**we have made some amendments to each of the realities we name since yesterday.)	We need to walk with young people where they are to address issues they care about and to respond to their felt needs. Questions that came from this discussion: How can we connect theology to current issues, in spaces that center and serve young people? How do we scale up by reaching wider? How do we get good at identifying the real felt needs of generations? How do we hold things together, but not tightly. If we used our connection across broader issues, we can each hold a piece of the big problem. We need to reach wider and not build as much structure around our networking efforts. Could we develop home churches that were focused on love and figuring out these crises? How do we help young people see that the answer to their hopelessness is Jesus Christ? What is the role of creative defiance? We ask the creative defiance question, particularly with regard to the deepest question that ties many of these crises together: How do we respond to capitalism, which has resulted in these crises? The fate of the world is in the hands of few, but we are many, and God is on the side of those who are marginalized and victimized by the few. If we were to address capitalism,	Because this is an urgent reality we face, one way we could more faithfully live into it is creating, investing, and expanding connected circles of grief, courage, action, and repair, grounded in communal spiritual practices.
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		where would our models of church be challenges and changed by that same creative disruption?	
	Although there is much work being done to address current crises, such as climate change, social injustice, disasters, and wars, at the institutional level in the UMC, there is a disconnect between how these are prioritized and embodied in local contexts. Similarly, the centering of the US results in a disconnect in priorities for/from and resources to other regions of the church. (**we have made some amendments to each of the realities we name since yesterday.)	Our question in this time was: How can we provide more opportunities and resources for gathering young people both in-person and virtually?	Create and provide ongoing support for a global, distributed network of young people that can identify and address real needs in real time through communication, the creation of resources, and gathering together.

Stewardship

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4C	We have not been good stewards of our story which includes our identity, mission and vision, both congregationally and globally (lack of identity	Task people from around the world to articulate how they live out shared values in their context. Those values are social holiness, grace, being perfected in love in this life, open table, justice, care for whole person, connection defined by relationship, scripture, belonging, accountability, lay & clergy shared authority, and social principles.	Renewed sense of hope, joy, unity, and play around our common values.
4C	We have been good stewards of a structure that, in its current form, does not reflect our theological, connectional, covenantal, and global convictions. It answers inequity with more structure; it centralizes responsibility to elders and bishops at the expense of	With God's help, we must again tell the story of The United Methodist Church and the stories of who United Methodists are in every generation and from every part of the world to ourselves and to the world; only then will we be able to honestly and gracefully examine our structures.	Restructuring the agencies to align with contextual realities- Do our structures tell our story

	deacons and lay persons; it flows resources to protect what it already understands; and, in all, does not tell the story of who God has called us to be as United Methodists in the Church and the world. For local churches, ask: 1. How do our structures tell the story of who we are as United Methodists? What needs to change? 2. How do our structures do no harm, do good, and attend to the ordinances of God? What needs to change?		
4C	There is a disparity in our economic realities among different contexts, along with under-recognized and unutilized global resources including spiritual, human, cultural and economic.	establishing a regional office for receiving and dispersing funds, while evaluating the regional economic potential, (possibly done by GCFA.) 2. Provide resource analysis to identify property and assets (including Human Resources) that are available for development in each region, (possibly done by Wespeth and GBGM).	Focus on mission and economic equity.
4A	Lack of relevancy and clear identity of who we are and our why	Enumerate and define your characteristics for your context. As you practice the definition, it becomes more clear. Start by naming what a “credible, sent disciple” looks like in your specific community, distinguishing what is fixed from what is contextual. 1. An Embodied Practice of Learning and Living as Transformed Followers of Christ in Community	Toward a movement of whole-life stewardship rooted in credible discipleship that gains clarity through lived practice, not prior to it.
4A	We are funding maintenance more than mission, in isolation for the means of survival	Identify redundancy and name what must be sacrificed. You can’t collaborate toward mission while protecting every existing structure we must “identify	Toward a collaborative ecosystem where churches partner with church-based organizations, celebrate shared models, and adopt rather than

		redundancy” directly with “sacrifice” as the entry point. 2. Creative Collaboration for the Sake of the Mission	compete allowing us to fund mission together instead of surviving alone.
4A	Lack of engagement, education, enthusiasm/joy around stewardship	Share stories that make giving compelling. We must practice storytelling first before programs or systems. People need to hear and see discerning, compelling reasons to be involved in joyful giving. 3. Cultivating a Culture of Joyful Stewardship	Toward intergenerational stewardship formation; working with institutions, children, and youth so that joyful generosity becomes a culture carried forward, not a campaign repeated annually.
4B	The resources of power and leadership have been hoarded by people in dominant positions, preventing young people and people of marginalized identities from stepping into meaningful leadership.	Create a solid onboarding and offboarding process that equips and empowers diverse young leadership.	Leadership in the church is held on trust, not owned. Our task as leaders is to prepare the next generation and then step aside with gladness.
4B	We have misallocated resources by overfunding maintenance and underfunding mission to innovation at the margins.	Create tools that help us use the resources we have or gain according to our vision to form disciples who are able to love boldly, serve joyfully, and lead courageously.	More fully live out our vision by leveraging our resources toward innovative ministry.
4B	We are asking the younger generation to step in with their prayers, gifts, presence, service, and witness without acknowledging the ways we have too often misused those resources.	Through intentional listening and dialogue, acknowledge the misuse of prayers, presence, gifts, services, and witness and create new pathways for young people to share their prayers, presence, gifts, services, and witness.	Leading us to be an intergenerational church of more deeply formed disciples.

Accountability

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5B	In a world where people report being isolated and lonely, authentic relationships could be found in the church in ways that would lead to authentic Christian	The first step is to create genuine and authentic spaces to cultivate relationship building.	God is calling us to recognize how we mutually learn from one another and learn from others through genuine connection.

	formation.		
5B	The children and youth are not getting the right opportunity to lead, create, and shape the church.	The first step is to recognize that leadership is not tied to a title or position, but to recognize and name when leadership is actually happening.	We need to find new ways to actually support relationship building. meet the children and people where they're at. It's about fostering the relationship building.
5B	Discipleship has increasingly become individualized, focused on personal salvation, individual spirituality, and religious identity rather than community.	Disproportionately allocate human, financial, and other resources to attend to the spiritual development of people 18 and under so that they will experience the beauty of Christian community and sanctification so that they will be people focused on Christian compassion and social justice.	God is calling us to deeply influence people 18 and under so that they will learn and experience the integrity of the Christian life and the beauty of Christian community.
5A	The training, development, & sustainability, or the lack thereof, of ministry leadership.	Formation of laity and pastoral leaders for the future church by reclassifying training as ongoing formation, continuous wellbeing and support, and development of cohorts, for the further transformation of the world.	Prioritization of these steps for the formation of the future and emerging church. Naming this now is to already be behind.
5A	Our current structure does not meet the needs of the emerging church.	The US Regional conference learning from other regional conferences and discerning on becoming a place where we focus on equity, identity, naming wounds, repentance, and restoration. This begins a process to change/adapt structure of regional ministries, to better serve regional specific questions.	We have not lived into our baptismal vow to resist evil, injustice, and oppression in whatever forms it presents itself.
5A	We have not lived into our baptismal vow to resist evil, injustice, and oppression in whatever forms it presents itself.	Deepen and reclaim a theological framework that disciples us towards a deeper understanding and a practical and or methodological application of this baptismal vow.	Living into our baptismal commitments, and a commitment towards social and personal holiness.
5C	No shared, relational understanding of accountability or impact beyond numbers	Ask better questions both local and global. How does the community view the church? What is the church doing, from	God is calling the church to become what it was always meant to be: a Spirit-led, listening community that builds connection

		the community's perspective? How are we asking each other about what we are doing? Both local and global.	and lives beyond its walls.
5C	Equity under pressure: authoritarianism, tribalism, far- right movements, economic inequality, racism, discrimination, sexism, etc.	The first step is fearlessly diagnostic: How our current practices at every level of church life, from local congregations to denominational structures, have contributed to the realities of rising authoritarianism, racism, exploitation, and tribalism.	Embody an alternative reality
5C	A US-centric perspective in a global church that leads to inequitable voice, representation, and participation.	Invite global voices to discernment and decision making.	Reimagining a church where there is mutuality, collaboration, and shared stewardship: All means all (outside of ourselves and our church)