

1 **Subject:** Fossil Fuel Divestment and A Just Transition for Creation Care

2 **Budget Implications:** In our view, this action would have no financial impact on the BWC or
3 the Conference’s operating budget. Conference investments will simply be realigned within
4 existing assets and authorities as divestment and reinvestment actions are carried out, thereby
5 reducing exposure to a product that causes significant harm and can now be replaced with clean
6 energy alternatives.

7 **Rationale:** The Baltimore-Washington Conference will more faithfully align its financial
8 practices with the Social Principles and the Book of Discipline, join a growing body of faith
9 communities divesting from fossil fuels, and bear public witness to climate justice and care for
10 God’s creation.

11 **Submitted by:** Baltimore-Washington Creation Care Team

12 **RESOLUTION**

13 **Whereas** “all creation is the Lord’s, and we are responsible for how we use and abuse it,” and
14 “water, air, soil, minerals, energy resources, plants, animal life, and space are to be valued and
15 conserved because they are God’s creation and not solely because they are useful to human
16 beings,” as affirmed in the Social Principles¹;

17 **Whereas** the Social Principles declare that God has entrusted humanity with stewardship of
18 creation, calling the Church to protect the integrity, balance, and health of the natural world²;

19 **Whereas** the Social Principles further state that rampant industrialization and the corresponding
20 increase in the use of fossil fuels have led to a buildup of pollutants in the atmosphere, that
21 greenhouse gas emissions threaten to alter dramatically the earth’s climate for generations to
22 come, and that the adverse impacts of global climate change fall disproportionately on
23 individuals and nations least responsible for the emissions³;

24 **Whereas** for decades, The United Methodist Church has acknowledged the risks of fossil fuel
25 dependence in its Energy Policy Statement and in resolutions urging conservation, efficiency,
26 and a rapid transition to sustainable energy⁵;

27 **Whereas** scientific assessments indicate that any effective strategy to address climate change
28 requires keeping a significant portion of remaining fossil-fuel reserves in the ground rather than
29 burning them, and that roughly 80 percent of known fossil fuel reserves must remain unburned to
30 avoid catastrophic warming⁶;

31 **Whereas** the extraction, processing, and burning of coal, oil, and natural gas accelerate climate
32 disruption, intensify extreme weather events, degrade air and water quality, and cause direct
33 harm to workers and communities, especially those living on or near extraction and industrial
34 sites⁷;

35 **Whereas** United Methodists live and serve on the front lines of climate-related disasters—
36 hurricanes, typhoons, floods, droughts, wildfires, and sea-level rise—that exacerbate hunger,
37 disease, displacement, and poverty, undermining the Church’s ministries with the most
38 vulnerable, including children and youth⁸;

39 **Whereas** the Book of Discipline instructs the Church to make a conscious effort to invest in
40 institutions, companies, corporations, or funds whose practices are consistent with the goals
41 outlined in the Social Principles and to avoid investments that undermine those goals, including
42 those that contribute to environmental degradation and injustice⁹;

43 **Whereas** the Book of Resolutions on Socially Responsible Investing Strategies calls United
44 Methodists to use portfolio screening so that Church investments do not derive significant
45 revenue from products and practices contrary to long-standing United Methodist values¹⁰;

46 **Whereas** United Methodist-related entities manage substantial assets on behalf of clergy, laity,
47 agencies, and institutions, and current portfolios include significant holdings in fossil fuel
48 companies whose core business model depends on continued large-scale extraction and
49 combustion of coal, oil, and natural gas¹¹;

50 **Whereas** while shareholder advocacy has a role, it cannot, by itself, alter the core business
51 model of fossil fuel companies, whose economic success depends upon producing and selling the
52 very fuels that must remain unburned to prevent catastrophic climate change¹²;

53 **Whereas** the Social Principles call United Methodists to stand with those most harmed by
54 climate injustice and environmental racism, including low-income communities, communities of
55 color, Indigenous peoples, and small island and coastal nations⁴;

56 **Whereas** the Baltimore-Washington Conference Creation Care Team has articulated objectives
57 to reduce greenhouse gas emissions, promote renewable energy and efficiency, advocate for just
58 climate policy, and align Conference practices—including investment practices—with a faithful
59 response to the climate emergency¹³; and

60 **Whereas** we can invest in alternatives—companies and funds that support renewable energy,
61 energy efficiency, sustainable infrastructure, and community resilience—thus contributing to a
62 just transition toward a truly sustainable global economy and bearing hopeful, practical witness
63 to the Gospel¹⁴; now

64 Therefore, be it

65 **Resolved**, that the Baltimore-Washington Conference of The United Methodist Church affirms
66 the theological and ethical imperative, grounded in the Book of Discipline and the Social
67 Principles, to end our complicity in the fossil fuel economy and to pursue investment practices
68 that advance climate justice, creation care, and the flourishing of all God’s people¹⁵; and

69 **Be it Further Resolved**, that the Baltimore-Washington Conference, through its Council on
70 Finance and Administration, Board of Trustees, Conference Board of Pensions (or equivalent),
71 and any related foundations or agencies under its authority, shall:

72 Identify all investments in their portfolios whose core business involves the ownership of
73 reserves and or production of coal, petroleum or natural gas and immediately cease any new
74 direct investment in companies or commingled funds whose core business activity involves the
75 production of coal, oil, or natural gas, with “core business activity” defined as deriving 10
76 percent or more of revenue from the extraction, production, or refining of fossil fuels¹⁶; and

77 Reinvest funds divested from fossil fuel companies into investments that support climate
78 solutions and a just transition, including but not limited to renewable energy, energy efficiency,
79 sustainable and affordable housing, community development finance, and other vehicles that
80 foster resilient, low-carbon communities¹⁷; and

81 Within three years of the close of the 2026 Annual Conference, ensure that none of the
82 Conference’s directly held or commingled assets include holdings in public equities or corporate
83 bonds of fossil fuel companies as determined by widely recognized fossil fuel industry lists and
84 screens¹⁸; and

85 Provide at least annual public progress reports to the Baltimore-Washington Conference,
86 detailing steps taken toward fossil fuel divestment, remaining exposure, and reinvestment in
87 climate solutions, with the first report due no later than one year after the close of the 2026
88 Annual Conference¹⁹; and

89 **Be it Further Resoled**, that the Baltimore-Washington Conference, inspired by the hope of the
90 Gospel and the call to love God, neighbor, and creation, commits itself—spiritually, financially,
91 and publicly—to walk in covenant with God’s creation, to reject profiting from practices that
92 threaten the habitability of the earth, and to bear courageous witness for a fossil-free, just, and
93 life-giving future for all God’s children²⁰.

94 **Effective Date:** May 27, 2026

95 **Co-Sponsors:** Rev. Stacy Cole Wilson, CLM Kim Marie Walker, Cynthia Taylor

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- 97 1. The United Methodist Church, *Social Principles, 2020/2024*, section “The Natural
98 World,” affirming that “all creation is the Lord’s” and that natural resources are to be
99 valued and conserved as God’s creation.
- 100 2. *Social Principles, 2020/2024*, “The Natural World,” paragraphs describing humanity’s
101 responsibility for stewardship of creation and the call to protect the integrity, balance, and
102 health of the natural world.

- 103 3. *Social Principles, 2020/2024*, “The Natural World,” climate-related paragraphs
104 addressing industrialization, increased fossil fuel use, greenhouse gas emissions, and their
105 disproportionate impact on those least responsible.
- 106 4. *Social Principles, 2020/2024*, sections on environmental justice and racial justice, calling
107 United Methodists to stand with communities most harmed by environmental racism and
108 climate injustice, including low-income communities, communities of color, Indigenous
109 peoples, and small island and coastal nations.
- 110 5. *Book of Resolutions of The United Methodist Church, 2020/2024*, Energy Policy
111 Statement and related climate and energy resolutions urging conservation, efficiency, and
112 a rapid transition away from fossil fuels toward sustainable energy.
- 113 6. Intergovernmental Panel on Climate Change (IPCC) reports and related peer-reviewed
114 climate science indicating that a large portion of known fossil fuel reserves must remain
115 unburned to limit catastrophic global warming.
- 116 7. Major scientific and public health assessments documenting how the extraction,
117 processing, and combustion of coal, oil, and natural gas degrade air and water quality and
118 cause direct harm to workers and nearby communities.
- 119 8. *Social Principles, 2020/2024*, “The Natural World” and sections on global justice and
120 disaster response, alongside United Methodist experience responding to hurricanes,
121 floods, droughts, wildfires, and other climate-related disasters impacting vulnerable
122 populations.
- 123 9. *The Book of Discipline of The United Methodist Church, 2020/2024*, paragraph on
124 socially responsible investing in the “Stewardship of Our Resources” section, instructing
125 the Church to invest in ways consistent with the Social Principles and to avoid
126 investments that contribute to environmental degradation and injustice.
- 127 10. *Book of Resolutions, 2020/2024*, “Socially Responsible Investing Strategies,” calling for
128 portfolio screening so that United Methodist investments do not derive significant
129 revenue from products and practices contrary to long-standing United Methodist values.
- 130 11. Reports and statements from United Methodist-related boards, pension funds, and
131 foundations describing the scope and composition of assets managed on behalf of clergy,
132 laity, agencies, and institutions, including exposure to fossil fuel companies.
- 133 12. Analyses by faith-based and values-aligned investment organizations highlighting the
134 limits of shareholder advocacy in changing fossil fuel companies’ core business models,
135 which depend on continued large-scale extraction and combustion of coal, oil, and gas.
- 136 13. Baltimore-Washington Conference Creation Care Team ministry statements outlining
137 objectives to reduce greenhouse gas emissions, promote renewable energy and efficiency,

- 138 advocate for just climate policy, and align Conference practices—including
139 investments—with faithful creation care.
- 140 14. Examples from faith-based and socially responsible investors who have shifted from
141 fossil fuel holdings to investments in renewable energy, energy efficiency, sustainable
142 infrastructure, and community resilience as part of a just transition strategy.
- 143 15. *The Book of Discipline, 2020/2024*, doctrinal standards and the theological task, together
144 with the *Social Principles, 2020/2024*, “The Natural World,” and scriptural foundations
145 such as Genesis 1–2; Psalms 24 and 104; and Matthew 22:37–40, which undergird the
146 Church’s theological and ethical imperative to care for creation and pursue climate
147 justice.
- 148 16. Denominational guidance on socially responsible investment screens used by United
149 Methodist and other church-related boards and foundations, which commonly define
150 “core business” in fossil fuels by minimum revenue thresholds (for example, 10 percent
151 or more of revenue from extraction, production, or refining).
- 152 17. United Methodist and ecumenical investment guidelines encouraging positive or
153 “impact” investing that advances climate solutions and a just transition, including
154 renewable energy, energy efficiency, affordable and sustainable housing, community
155 development finance, and other investments that foster resilient, low-carbon
156 communities.
- 157 18. Fossil fuel industry lists and screens widely used by values-based investors (for example,
158 indices or exclusion lists that identify companies whose primary business is the
159 extraction, production, or refining of coal, oil, or natural gas), which can be employed to
160 ensure that Conference portfolios are free of such holdings.
- 161 19. Baltimore-Washington Conference practices and wider denominational expectations for
162 transparent reporting on financial and justice-related commitments, including annual
163 updates on implementation, remaining exposure, and progress toward stated goals.
- 164 20. *The Book of Discipline, 2020/2024*, doctrinal and ethical teachings on creation, neighbor
165 love, and economic justice, together with biblical texts such as Genesis 1–2; Psalms 24
166 and 104; and Matthew 22:37–40, which call the Church to walk in covenant with God’s
167 creation, reject profiting from harm to the earth and neighbors, and bear courageous
168 public witness for a just, life-giving future.

169 *As per Baltimore-Washington Conference Rule Para. 3006.2.d., this resolution was reviewed by*
170 *the Conference Secretary and found consistent with the current Book of Discipline.*

171 *The Connectional Table voted for concurrence with this resolution.*

172 **Title:** Faith in Action

173 **Budget Implications:** No Financial Implications

174 **Rationale:** All of us are affected by tensions in the world in which we find ourselves, living in a
175 country that came into being alongside the denomination of which we are a part, built on an ideal
176 that, although not perfected over its 250 year history, we continue to support as a **beacon** of
177 democracy in a troubled world, **welcoming** “your tired, your poor, your huddled masses yearning
178 to breathe free” (“The New Colossus”, Emma Lazarus, 1883) and a nation that **embraced**
179 **diversity** as President Jimmy Carter put it, “We have become not a melting pot but a beautiful
180 mosaic. Different people, different beliefs, different yearnings, different hopes, and different
181 dreams.” We seek to live faithfully, but not ignorant of the challenges to our national ideals, and
182 to respond as we are able to the circumstances we encounter, whether as individuals, as local
183 churches, or as an Annual Conference.

184 Upon the recent death of Rev. Jesse Jackson, our Bishop, LaTrelle Easterling, a recipient of the
185 Rainbow Push Trombone Award for Faith in Action, shared that, “The world lost a dedicated
186 servant leader who tirelessly fought for justice, equality and civil rights.” This resolution is a call
187 to take up the mantel of those servant leaders we have lost, Susan B. Anthony, John Lewis,
188 Jimmy Carter, Jesse Jackson, Helen Ryde (RMN), Harvey Milk to name a few, so that we may
189 live our faith in action.

190 **Submitted by:**

191 Rev. Ken Hawes, Convenor MFSA, Rev. Debbie Scott, Advocacy Chair BWARM

192 **RESOLUTION:**

193 **Whereas** we find ourselves living in heightened chaos, danger, bigotry, racism and outright hate,
194 which targets especially immigrants and the LGBTQ+ community, but also any vulnerable
195 community;

196 **Whereas** we are watching history literally being erased and “whitewashed” and resources
197 withdrawn from cherished institutions;

198 **Whereas** science is being dismissed (vaccines, climate warming, environmental protections,
199 etc.);

200 **Whereas** our siblings, neighbors, friends and colleagues are being killed, arrested, sent to
201 detention centers and deported without due process;

202 **Whereas** the very ideals of these United States are being challenged;

203 **Whereas** the founder of the Methodist movement , Rev. John Wesley, challenged us **to do no**
204 **harm**, while silence in the face of injustice is tantamount to harm; and

205 **Whereas** the new vision statement of the United Methodist Church charges us to “form disciples
206 of Jesus Christ who, empowered by the Holy Spirit, **love boldly, serve joyfully, and lead**
207 **courageously** in local communities and worldwide connections”; now

208 Therefore, be it

209 **Resolved**, that following our United Methodist Baptismal Vows, **we each actively** resist evil,
210 injustice and oppression in whatever forms they present themselves and that we model, in the
211 face of hateful words and actions, that the only thing more powerful than hate is love;

212 **Be it Further Resolved**, that individually, as faithful churches, communities, and as the
213 Baltimore Washington Annual Conference, **we will use our voices, hearts, and resources to be**
214 **mindful**, that resistance to hatred and injustice must begin with us; and

215 **Be it Further Resolved**, that each leadership group within the BWC Annual Conference and
216 each local church sets aside a portion of each meeting to reflect upon the individual phrases and
217 the overall challenge of our Baptismal Vows and denominational Vision Statement, with a desire
218 to embody those ideals within the life of the Baltimore Washington Annual Conference, its
219 boards, agencies and committees and within each local church.

220 **Effective Date:** June 1, 2026

221 *As per Baltimore-Washington Conference Rule Para. 3006.2.d., this resolution was reviewed by*
222 *the Conference Secretary and found consistent with the current Book of Discipline.*

223 *The Connectional Table voted for concurrence with this resolution.*

224 **Title:** Resolution to Revamp the Pastor’s Evaluation Form

225 **Budget Implications:** None

226 **Rationale:** The current Pastor Evaluation Tool, while well-intended, contains structural and
227 conceptual limitations that hinder its effectiveness as a tool for growth, encouragement, and
228 shared accountability. The following concerns necessitate a revision of the evaluation process:
229

230 **1. Overemphasis on Negativity**

231 The existing evaluation framework disproportionately emphasizes areas of weakness or “needs
232 improvement,” which can unintentionally drive a deficit-focused narrative. This approach:

- 233 • Minimizes recognition of faithful service and progress;
- 234 • Overlooks pastoral labor spent addressing unplanned crises, conflict mediation, and
235 emergencies not pre-listed as goals;
- 236 • Fails to adequately celebrate positive accomplishments, resilience, and adaptive
237 leadership.
- 238 • A healthier evaluation tool should balance growth areas with intentional celebration of
239 accomplishments, both planned and unexpected.

240

241 **2. Goals Are Treated as Yearly “Clean Slates”**

242 The current tool assumes that each evaluation year begins anew, without sufficient regard for:

- 243 • Ongoing initiatives and multi-year projects, which may still be active, appropriate, and
244 necessary;
- 245 • Structural, financial, or systemic realities that prevent completion within a single year;
- 246 • Ministry goals that require sustained, long-term attention.

247

248

249 **3. Creation of Unrealistic Expectations**

250 The current evaluation process risks promoting unrealistic expectations by assuming unlimited
251 pastoral bandwidth:

- 252 • Adding 2–5 new goals annually without identifying what responsibilities, tasks, or
253 expectations will be reduced or removed to accommodate these new goals;
- 254 • Ignoring workload saturation and the cumulative weight of pastoral duties;
- 255 • Failing to acknowledge that clergy already function under intense emotional, spiritual,
256 administrative, and relational demands.

257

258 **4. Lack of Giftedness Awareness**

259 No pastor possesses all the gifts of ministry. The current evaluation does not adequately
260 recognize:

- 261 • Differing spiritual gifts and leadership strengths;
- 262 • The shared nature of ministry among clergy, laity, and leadership teams.
- 263 • The theological understanding that ministry effectiveness flows from collaboration, not
264 individual perfection.

265 **5. Vague and Confusing Verbiage**

266 Several commonly used phrases in the evaluation tool lack clarity and consistency, leading to
267 confusion among evaluators:

- 268 • “Needs Improvement”: Implies deficiency without defining developmental pathways or
269 contextual constraints. (there is a common saying “The biggest room in the world is room
270 for improvement,” which is meant to be a positive encouragement for perpetual learning,
271 but this language encourages perpetual critique.)
272
- 273 • “Fully Meets Expectations”: Raises concern that growth has ended or that no further
274 attention is needed in that area.
275
- 276 • “Exceeds Expectations”: Lacks a clear definition of what the expectations were to begin
277 with.

278 **6. Evaluation Should Drive Alignment, Not Discouragement**

279 The intent of pastoral evaluation is not perfection, but alignment, clarity, encouragement, and
280 mutual accountability.

281 **Submitted by:** Rev. Alexis F. Brown -Elder

282 **RESOLUTION**

283 **Whereas** The clergy who serve in local churches of the Baltimore-Washington Conference are
284 committed to faithful leadership, spiritual vitality, accountability, and healthy pastoral support;

285 **Whereas** The evaluation of the Pastor is an important spiritual and administrative responsibility
286 of the Staff-Parish Relations Committee (SPRC), intended to encourage growth, clarify
287 expectations, and strengthen the ministry of the church;

288 **Whereas** The current Pastor’s Evaluation Form no longer fully reflects the evolving needs of
289 congregations, the changing context of ministry, nor the scope of pastoral responsibilities in this
290 season of the churches’ lives; and

291 **Whereas** Effective evaluation tools should be clear, fair, transparent, ministry-focused, and
292 aligned with the mission, vision, and strategic goals of the Baltimore-Washington Annual
293 Conference; now

294 Therefore, be it

295 **Resolved**, that the clergy members serving the local churches of the Baltimore-Washington
296 Annual Conference request the revamping of the Pastor’s Evaluation Form to ensure it is
297 relevant, comprehensive, and supportive of effective pastoral leadership;

298 **Be It Further Resolved**, that the revised evaluation form shall:

- 299 • Reflect biblical, spiritual, and leadership competencies appropriate for pastoral ministry;
- 300 • Align with the Book of Discipline of The United Methodist Church and SPRC
301 responsibilities;

- 302 • Include both qualitative and constructive feedback, emphasizing growth and shared
303 accountability;
304 • Consider the full scope of pastoral duties, including worship leadership, pastoral care,
305 administration, community engagement, and visioning;
306 • Be sensitive to the church's current context, resources, and strategic priorities;
307 • account for capacity, sustainability, and prioritization of the pastor's bandwidth
308 • affirm giftedness, encourage delegation, and align expectations with realistic and faithful
309 pastoral roles;

310 **Be It Further Resolved**, that a task force sent out by the Board of Ordained Ministry or District
311 Committee, or designated by the Bishop incorporating both lay and clergy (serving a local
312 church) shall be charged with:

- 313 • Reviewing the current evaluation process;
314 • Developing or adopting a revised Pastor's Evaluation Form;
315 • Seeking input as appropriate from relevant leadership bodies;
316 • Implementing the revised form beginning with the next scheduled evaluation cycle;

317 **Be It Further Resolved**, that this updated evaluation process shall be used as a tool for
318 encouragement, alignment, and mutual ministry effectiveness, not solely as an assessment
319 instrument; and

320 **Be It Further Resolved**, that upon adoption, the revised Pastor's Evaluation Form shall be
321 reviewed periodically to ensure continued relevance and effectiveness.

322 **Conclusion:** For these reasons, the Clergy of the Baltimore-Washington Annual Conference
323 affirm the need to revise the Pastor Evaluation Tool so that it:

- 324 • Reflects the realities of pastoral ministry;
325 • Encourages sustainability and faithfulness over perfection;
326 • Honors both measurable goals and unseen labor;
327 • Supports a culture of trust, growth, and shared ministry.

328 **Finally, this request is not intended to diminish accountability, but rather to strengthen it**
329 **by ensuring that evaluation practices are faithful, fair, theologically sound, and responsive**
330 **to the realities of pastoral ministry. A revised or newly developed evaluation tool will better**
331 **serve both pastors and congregations as we live into our shared call to make disciples of**
332 **Jesus Christ for the transformation of the world.**

333 **Effective date:** Immediately

334 **Co-Sponsor**

335 Rev. Selena Johnson – Elder

336

337 *As per Baltimore-Washington Conference Rule Para. 3006.2.d., this resolution was reviewed by*
338 *the Conference Secretary and found consistent with the current Book of Discipline.*

339

340 *The Connectional Table voted for concurrence with this resolution.*

341 **Title:** Establish Campus Ministry Sunday

342 **Budget Implications:** None

343 **Rationale:** This resolution seeks to establish a dedicated Sunday each year where churches come
344 together to support campus ministries, ensuring that students have the resources they need to
345 grow in their faith while navigating academic and personal challenges. By designating a Sunday
346 for this purpose, the Annual Conference can mobilize congregations to directly invest in the next
347 generation of leaders, shaping the future of the church and society.

348 **Submitted by:** Rev. Rachel Livingston, Rev. Jacob Cogman, and Elijah Ferebee

349 **RESOLUTION**

350 **Whereas** campus ministries play a vital role in nurturing the spiritual lives of students and young
351 adults throughout our conference at Howard University, Frostburg State University, American
352 University, University of Maryland, Morgan State University, and Bowie State University,
353 providing opportunities for worship, fellowship, and service to God and the community;

354 **Whereas** these ministries are often underfunded and face increasing financial challenges,
355 making it difficult to sustain their mission, build sustainable ministries, and reach students
356 seeking a connection with Christ;

357 **Whereas** The United Methodist Church has a long tradition of supporting higher education and
358 the development of young people in faith, fostering spiritual growth that extends beyond college
359 campuses into local communities and beyond;

360 **Whereas** by providing financial support for campus ministries, congregations will be able to
361 participate in and support the critical work of outreach, discipleship, and service among college
362 students in their communities and beyond; and

363 **Whereas** the establishment of a designated day for raising financial support for campus
364 ministries will encourage congregations to be more intentional in their support of this essential
365 ministry, promote awareness of its importance in the life of the Church, invest in the discipleship
366 of our college students, and create sustainable Campus Ministry for years to come; now

367 Therefore, be it

368 **Resolved,** that the Baltimore Washington Conference establishes **Campus Ministry Sunday** as
369 a special Sunday to appear annually on the first Sunday of May each year, when congregations
370 will be encouraged to raise an offering to support the work of campus ministries throughout the
371 conference;

372 **Be it Further Resolved,** that the funds raised through this offering be designated for active
373 campus ministries within the Baltimore-Washington Annual Conference;

374 **Be it Further Resolved,** that the conference leadership, in partnership with campus ministry
375 leaders, be tasked with providing resources to local churches to promote the observance of
376 Campus Ministry Sunday; and

377 **Be it Further Resolved**, that the conference office will report annually on the funds raised
378 through Campus Ministry Sunday.

379 **Effective Date:** July 1, 2026

380 *As per Baltimore-Washington Conference Rule Para. 3006.2.d., this resolution was reviewed by*
381 *the Conference Secretary and found consistent with the current Book of Discipline.*

382 *The Connectional Table voted for concurrence with this resolution.*