

## Index to the Ralph Carter Papers

A Part of the Pam Byers Memorial Collection of the Presbyterian Historical Society, Philadelphia, Pennsylvania, USA

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### Please note:

Apologies for random and uneven line breaks.

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## Overview of the Ralph Carter Papers

**Introduction:** The Ralph Carter Papers are about the More Light Movement in the Presbyterian Church [United Presbyterian Church in the United States of America (UPC-USA) and the Presbyterian Church USA (PCUSA)]. This is a movement for full membership and full participation in these two Presbyterian Church denominations for persons who are lesbian, gay, bisexual, transgendered, queer/questioning, intersex and asexual (LGBTQIA+) including the rights of ordination as deacon, elder and minister, as well as the right to same gender marriage. Not only has the movement encompassed advocacy for justice in the church, it also has provided resources and support for LGBTQIA+ people struggling with issues of sexual orientation, gender identity and discrimination within and beyond the institutional church. The movement began when Presbyterian minister David Bailey Sindt held up a sign at the 1974 General Assembly that said, "Is Anyone Else Out There Gay?" From this action and David's previous grassroots organizing efforts in the months prior to the 1974 General Assembly, a group came into existence at that time known as the Presbyterian Gay Caucus (PGC). The original, proposed name was Gay United Presbyterians (GUP), but since the organizing efforts had always planned to welcome people of all sexual orientations, including heterosexual allies, PGC was chosen instead. Subsequent name changes during the first seven years were as follows: Presbyterians for Gay Concerns (also PGC, 1977), and Presbyterians for Lesbian/Gay Concerns (PLGC, 1980). PLGC remained the name through 1998.

After the UPC-USA General Assembly in 1978 voted to adopt the "definitive guidance that unrepentant homosexual practice does not accord with the requirements for ordination" for minister, elder and deacon, the West-Park Presbyterian Church in New York City, in September 1978, became the first congregation in which the Session voted to specifically welcome LGBTQIA+ persons to full membership and leadership as a rebuttal to the actions of the 1978 GA. In 1979, PGC adopted the concept of More Light Churches based on the example of West-Park Session's statement. West-Park is often referred to as the first More Light Church, although that phrase was not used in that church's statement. Subsequently, additional church Sessions adopted More Light Statements. In 1985, the first More Light Churches Conference was held in Los Angeles at the then West Hollywood Presbyterian Church (now West Hollywood United Church of Christ). Such conferences continued in subsequent years, being planned by members of those churches and PLGC. In 1992, a separate, allied organization was spun off from PLGC called the More Light Churches Network (MLCN). In 1998, PLGC and MLCN voted to merge effective on January 1, 1999, and a new name was adopted: More Light Presbyterians (MLP). MLP is still at work and will celebrate its 50th Anniversary in 2024.

There were also other Presbyterian organizations that worked within the More Light movement, either locally or nationally, for various lengths of time as the needs arose. These included (with starting year shown): Lazarus Project (West Hollywood, CA; started 1977); CREATE\*Justice (Genesee Valley, NY; 1981); Ministry of Light/Spectrum/Spahr Center (1982); Church and Lesbian Gay Concerns (GLCG) at Princeton Theological Seminary (1982) – the name evolved to Church and Lesbian/Gay/Bisexual Concerns (CLGBC, c. mid-1990s) and then to Bisexual, Gay, Lesbian, and Straight Seminarians (BGLASS, c.2000) and then to Gender and Sexuality Association for Seminarians (GSAS); Presbyterian Act-Up (1987); Presbyterian AIDS Network (1988); Presbyterian Coalition for Loving Justice (1992); That All May Freely Serve (TAMFS, 1993); Unity Through Diversity (1993); Presbyterian Parents of Gays and Lesbians (1994); Shower of Stoles Project (SOSP, 1995); Semper Reformanda (1995; merged with the Witherspoon Society in 2001); Stonecatchers (1996); Café Pride (Chicago; 1996); Presbyterian Welcome (New York City, 1997 – became ecumenical in scope and was renamed Parity in 2014); Covenant Network of Presbyterians (1997); Hesed Forum (1997); Presbyterian Partnership of Conscience (1997); Presbyterian Promise (Southern New England, 2000); Presbyterian Progressive Partners (PPP, c.2001); Presbyterian LGBT Seminarians, Alums and Allies Network (2003); Presbyterian Rainbow (Albany Presbytery; 2005); Acts 10:15 at McCormick Seminary (date unknown); Queer Alliance at Austin Theological Seminary (date unknown), Imago Dei at Columbia Theological Seminary (date unknown); Rainbow Covenant at Pittsburgh Theological Seminary (date unknown); Jane Spahr Reconciliation Initiative in the Applied Wisdom Institute of University of Redlands (2016). In addition, several other progressive organizations within the Presbyterian Church served as valuable partners through the years: Witherspoon Society (1973); Voices of Sophia (1995); Presbyterian Voices for Justice (resulting from the merger of Witherspoon Society and Voices of Sophia in 2008); Presbyterian Peace Fellowship (1940s); various minority and women's caucuses; and the Presbyterian Health, Education and Welfare Association (PHEWA, 1956). Notably, the Witherspoon Society allowed PGC to share its booths at General Assemblies (1975-1979) until PGC became an official affiliate organization by vote of the General Assembly in 1979 and thus had its own booth at General Assembly in 1980. Also, please note: many of these organizations were disbanded after serving their purposes; for example, That All May Freely Serve brought its operations to a close in December 2020, having successfully completed its main mission.

In 2018, the Presbyterian Historical Society (PHS) created the Pam Byers Memorial Collection, which was a joint effort by PHS and colleagues of the late Pam Byers, the first executive director of the Covenant Network of Presbyterians (CovNet). The purpose of the Pam Byers Memorial Collection is to collect and preserve records of the More Light Movement, as well as materials from those individuals and groups that were in opposition to the More Light Movement. Barry Smith and Ralph Carter acknowledge and thank the various archivists working at PHS for their guidance and assistance in facilitating the transfer of the Ralph Carter Papers into the Pam Byers Memorial Collection.

**Origin and Contents of the Ralph Carter Papers:** After 2016, when Ralph Carter completed his sixth term on the board of More Light Presbyterians (MLP), he donated all his More Light related materials, dating back to the 1980s, to MLP. These were then held by MLP's then Executive Director Alex McNeill. In 2020, Alex asked Lincoln Park Presbyterian Church's historian, Barry Smith, if Barry would mind taking possession of these materials to determine if they had any historical value and would be a candidate for donation to the Presbyterian Historical Society (PHS). Alex was aware that Barry had previously organized and indexed the David Sindt Papers located in the Lincoln Park Presbyterian Church archives prior to their donation to PHS in 2019. Barry agreed to review the Ralph Carter Papers and Alex delivered four large bins to Barry in 2021. Barry reviewed all the materials, and over several years, organized and indexed them. He delivered the Ralph Carter Papers to PHS on September 14, 2023.

The Ralph Carter Papers cover a total time period from 1980 to 2022. There are five main groups of materials within this collection. The first four groups are contained within two banker boxes:

**1) Folders #4-52:** The main group, accounting for about three-fifths of the entire collection, is the organizational and programmatic records for PLGC, MLCN and MLP from 1990 to 2022, although the bulk of the documents are from 1992 to 2006, accounting for about one-half of the entire collection. There are also a few general materials from the 1980s as well, and more in-depth records of MLP's (and allied organizations) witness at General Assemblies in 2001, 2002, 2003 and 2004. A few materials in the later time span of this group were supplied by Barry Smith, and former MLP Executive Director and National Field Organizer, Michael Adee, and from the MLP website blog (started in 2012) to flesh out key events and activities during various years.

**2) Folders #53-62:** These folders represent documents from Ralph's involvement locally and regionally in the area centered around Rochester, NY. This includes his long time involvement with the Third Presbyterian Church, Rochester, NY and that congregation's More Light efforts from 1980 to 2003, offering insight into the process by which Third Church became a More Light Church in January 1987 and continued its witness into the next century. Another group of documents details the organization and activities of CREATE\*Justice, a unique community-based, ecumenical organization funded as a mission project by the Genesee Valley Presbytery from 1981 to 1988. This group also includes materials related to the Welcoming Presbyterians of Genesee Valley in 2004-5.

**3) Folders #63-67:** These folders contain documents from TAMFS, and although far from comprehensive, they do showcase many of the key activities of TAMFS from 1993 to 2020. Ralph did not serve in any leadership roles with TAMFS, but because TAMFS was headquartered at the Downtown United Presbyterian Church, Rochester, NY, Ralph was a regular attendee at almost every major TAMFS conference or event in Rochester, and often represented Third Church when attending joint planning meetings and events for many aspects of the More Light movement that involved TAMFS. The Ralph Carter Papers have a collection of TAMFS Annual Reports covering the years: March 1993-October 2005 and from November 2007 to November 2008, many of which were supplied by Mary Rees, long-time national board member of TAMFS and a member of the Downtown United Presbyterian Church (Rochester, NY).

**4) Folders 1-3, 68-70:** These are a group of miscellaneous folders as follows: Folder #1 includes this Index and a list of deceased More Light Saints to date shown; Folder #2 include: Ralph's full biography, a list of recorded oral interviews with Ralph, and some photographs of Ralph; Folder #3 includes general reference materials about the More Light Movement starting in the 1970s including key denominational actions affecting the More Light Movement, and also a listing of More Light Churches current to date shown; Folder #68 includes miscellaneous photographs of the More Light Movement; Folder #69 includes a miscellany of Ralph's personal meeting notes; and Folder #70 includes a handful of More Light Updates from 2007 and 2010.

The fifth group of materials is contained in one plastic container:

**5) Box 3:** This box includes CDs/DVDs, audio cassettes and VHS videos as well as minor ephemera.

It should be noted that the Ralph Carter Papers had a number of newsletters from the More Light Churches Network (MLCN) as well as from Presbyterians for Lesbian/Gay Concerns (PLGC) and More Light Presbyterians (MLP). Since the David Sindt Papers have a larger and much more comprehensive newsletter collection, nine newsletters from the Ralph Carter Papers were used to fill in gaps in the David Sindt Papers, and that is so acknowledged in the latest updated Index to the David Sindt Papers. Since PHS does not need duplicate copies, the rest of newsletters from Ralph Carter Papers are not included in what was donated to PHS (except for what is in Folder #70.)

The Ralph Carter Papers provide an excellent supplement and continuation to the David Sindt Papers, which became part of the PHS Pam Byers Memorial Collection in 2019. The David Sindt Papers heavily cover the beginning decades of the More Light Movement starting in 1974 (and events prior that helped prompt the formation of the movement). The Ralph Carter Papers continue the story of the More Light Movement filling many gaps in the 1990s and beyond that the David Sindt Papers only initially and/or briefly cover.

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## Ralph Carter Biography:

Ralph Campbell Carter, Jr. can trace his heritage to a long line of Florida and Alabama southern Presbyterians. Ralph Carter grew up on a farm in the town of Chipley located in the panhandle of Florida. His family was active in the First Presbyterian Church of Chipley. He served as a Youth Advisory Delegate from the Florida Presbytery to the 116th General Assembly of the Presbyterian Church in the United States (PCUS) in Tuscaloosa in 1976. At that time, he wondered if he was the only gay Presbyterian in his denomination. He received a Bachelor of Science degree in Industrial Engineering in 1979 from Georgia Institute of Technology in Atlanta, GA, where he also sang in the Georgia Tech Chorale, chaired the Student Arts Committee, and was a member of Tau Beta Pi Honorary Society.

He began to work at integrating his sexuality and his spirituality, often stumbling against the traditional church teachings about homosexuality, yet also discovering other understandings and pathways to wholeness. During his sophomore year, Ralph attended Druid Hills Presbyterian Church on Sunday mornings, and discovered the newly formed First Metropolitan Community Church, just around the corner, that met Sunday evenings. Sundays were full of spiritual sustenance: progressive preaching with glorious music in the mornings, then evening worship and Bible study with gay people, where Ralph was offered the opportunity to explore the seven known anti-gay “clobber” passages with gay-affirming challenges to traditional interpretations.

Ralph helped pay for undergraduate school with employment as a Co-op Industrial Engineer with Armco (now a part of AK Steel Holdings Corporation) in Ashland, KY from 1976 to 1979. In 1979, Ralph moved to Rochester, NY and began working for the Xerox Corporation where he would spend the rest of his working career. He started as an Associate Industrial Engineer for two years and steadily progressed upwards to hold various positions: Manufacturing Engineer (seven years), Manager of Industrial Engineering Projects (three years), Manager of Fuser Roll Operations (three years), Senior Engineer of Materials Improvement Process Team (five years), and finishing as a Senior Quality Analyst until his retirement in September 2018. Along the way in 1991, he received a Master of Science degree in Manufacturing Systems from Clarkson University in Potsdam, NY.

Ralph had a full vocational career but he was also involved in an amazing amount of avocational interests to which he devoted much time and energy. After moving to Rochester, he started attending a joint Dignity (Roman Catholic) and Integrity (Episcopal) weekly gathering for LGBTQIA+ people. It was at a Dignity-Integrity meeting that he met his soon-to-be partner, Van Van Zanten, a member of Calvary St. Andrews Parish (Episcopal-Presbyterian). Interestingly, their first date was a racquetball game at the Jewish Community Center.

However, Ralph did not stray too far from his Presbyterian roots, because he also attended a monthly potluck supper sponsored by the Genesee Valley chapter of Presbyterians for Gay Concerns (PGC). He has described these meetings as an oasis and a safe harbor since he was not yet publicly identifying himself as a gay man outside of these religious organizations.

Ralph soon discovered Rochester's Third Presbyterian Church, a tall-tower church with a large congregation, multiple pastors and an excellent music program. He liked what he found and became a member in the Fall of 1979.

At the PGC gatherings, he learned that several group members were upset that the 1978 UPC-USA General Assembly completely overturned the recommendation from the two-year undertaking of its Task Force to Study Homosexuality, focused on whether to ordain practicing homosexuals, chaired by Elder Virginia West Davidson, a member of Rochester's Downtown United Presbyterian Church. At the Assembly, the majority report's recommendation to reaffirm the historic power of sessions and presbyteries to decide who to ordain was rejected. Instead, the Assembly voted to approve the minority statement, supported by only five of the nineteen Task Force members, offering “Definitive Guidance” that homosexuals may not be ordained to any of the offices of the church. Later that year, the UPC-USA's Stated Clerk ruled that the “Definitive Guidance” was binding on church judicatories.

In response to the actions of the 1978 General Assembly, the West-Park Presbyterian Church in New York City adopted a statement opposing the actions of the 1978 GA and specifically welcomed LGBTQIA+ people to full membership. Other churches followed suit. Thus, the movement of congregations declaring themselves committed to fully welcoming lesbian and gay members began nationally, and in Rochester. In 1979, PGC decided to call these congregations More Light Churches. By the end of 1980, there were 13 More Light Churches nationally, and four of them were in Rochester.

Ralph learned that prior to his move to Rochester in 1979, the PGC chapter had identified and visited several congregations to speak with their Sessions, including Downtown United, John Calvin, Third Presbyterian, Calvary St. Andrews, Twelve Corners, Westminster, and a few others. Each congregation was invited to formally welcome lesbian and gay members and to join other like-minded congregations around the country as More Light Churches. Third Presbyterian had committed to respond to the PGC request by Spring 1980. [Nationally, in 1980, Presbyterians for Gay Concerns (PGC) was renamed Presbyterians for Lesbian/Gay Concerns (PLGC).]

Meanwhile, the Associate for Mission for the Genesee Valley Presbytery, attended the PLGC chapter meeting in early 1980 to encourage the group to apply for mission project funding for the lesbian/gay community. Reviewing the devastating decisions at the 1978 General Assembly, the chapter determined the only gay-positive statement was in the appendix of the adopted Task Force Report, which recommended the denomination continue its commitment to civil rights for lesbian and gay people: “[The General Assembly] calls upon United Presbyterians to work for the passage of laws that prohibit discrimination in the areas of employment, housing, and public accommodations based on the sexual orientation of a person.”

From this evolved a Presbytery-funded project from 1981 to 1988: CREATE\*:Justice for Lesbian/Gay Persons, an ecumenical LGBT civil rights advocacy network in Upstate New York. (The asterisk explained the acronym: Church Responsibility to Educate and Advocate Toward Equality and...) The proposal required the group to report to the Presbytery every six months. As the time approached for the first such report, one of the ministers in the group indicated he would gladly lead a discussion regarding Scripture if another person would share a personal story. Everyone looked at Ralph as the one to share his story of moving to Rochester from Florida in order to “find himself” and integrate his sexuality and spirituality. In order to ethically share his coming out story to Presbytery, Ralph felt obliged to first come out to the four pastors of his Third Presbyterian congregation. Surprisingly, all four lovingly embraced him, even though several admitted they knew very little about homosexuality.

In order to address Third Church’s 1979 commitment to PLGC to make the congregation more welcoming to lesbians and gays, the Session secretly authorized an undisclosed study group to consider issues of human sexuality in 1981-1982 (homosexuality, teenage sexuality, older adult sexuality, abortion and divorce). The person who agreed to chair the study group did so with the condition that a gay person be included in the group to assure some modicum of authentic consideration. Since Ralph had come out to the pastoral staff by this time, he was invited to join the study group.

Ralph gradually came out formally to the Third Church study group. The group was very excited about their learnings of the beauty and mystery of human sexuality, and surmised their rewarding experience was worthy of church-side reflection, and thus convinced the Session to offer a Theologian-in-Residence weekend on the topic of human sexuality for the congregation. Rev. Dr. Peggy Way of Vanderbilt Theological Seminary led the congregation in a weekend conversation about issues of human sexuality, from which two primary issues emerged: homosexuality and divorce. The Sunday following Peggy Way’s visit, during the debrief meeting with interested congregants, two task groups formed: one related to support for families experiencing divorce, and the other on homosexuality.

The Task Group on Homosexuality determined that in order for the congregation to fully discuss homosexuality, which could take a long time, a Gay and Lesbian Support Group should be formed for gay/lesbian members of the congregation and their families. The Session authorized the Support Group in 1983 with the understanding that the facilitator would report back to the Session periodically. The Support Group flourished for several decades.

For the next several years, the congregation engaged in multiple study series, utilizing materials from PLGC and the increasing number of More Light Churches. In 1986, the Third Church Session authorized a group within the Session to lead internal discussion. The Session scheduled a vote in early 1987 on whether it should declare Third Presbyterian a More Light Church.

The week prior to Session’s vote, the Sunday Forum held a gathering with standing room only. Members were asked for their final thoughts prior to the upcoming Session meeting. Some people expressed whether making a bold statement of welcome might split the congregation. Betsy Hudnut, the widow of long-time former pastor Bill Hudnut was present. Betsy was beloved in the congregation and although she almost never spoke in public forums, she rose to speak! She shared that the current conversation reminded her of similar discussions in the 1950’s regarding whether the congregation would support the proposal by Elder Lilian Alexander to sponsor an overture to Presbytery and the General Assembly advocating for women’s ordination to ministry. With fear and boldness, the Session initiated overtures in 1953 and 1955, driving formal consideration and action nationally. The ordination of women ministers was approved in the UPC-USA in 1956.

With the benefit of looking back, Betsy continued, “We are very proud that our congregation provided necessary leadership to the denomination in order to move forward welcoming the theological and leadership gifts of women. The feelings expressed in this room this morning about the question before us of accepting leadership gifts of our time remind me of those uncertain moments and decisions from many years ago about which we are now so proud and grateful.” Then Betsy sat down. The entire room was silent for a long moment. Betsy had spoken and deeply touched those in the room. The next week, on January 13, 1987, the Session voted to adopt a More Light statement and authorized the formation of a More Light Committee of Session to oversee implementation of its commitment.

Ralph has served faithfully at Third Church, first as an unordained “Deacon Assistant” and then as a Trustee. In 1990, Ralph was included in the slate of Elder nominees to be voted on during the congregational meeting following worship. Several members were concerned that Ralph wasn’t present at the beginning of the meeting, but quickly determined he was upstairs counting the plate offering in his then role as Trustee! Relieved, the congregational vote proceeded! Ralph was elected and ordained as an Elder in 1990

In 2001, Ralph received the Gay Alliance Community Leadership Award for advancing LGBTQIA+ equality in the Greater Rochester area. In August 2012, after 32 years together, Ralph Carter and Van Van Zanten were legally married at Third Presbyterian Church, the third same-gender couple to do so.

Ralph has served at the Presbytery of Genesee Valley as a Council member and as the chair of the Committee on Nominations from 1999-2005 and 2012 to 2018. In addition, he served as chair of the Committee on Nominations for the Synod of the Northeast from 2008 to 2010.

Ralph was involved in many aspects of the More Light Movement within the PCUSA separate from Third Church. Besides his involvement with the Rochester chapter of PLGC starting in 1979, Ralph was the first liaison from PLGC National to Presbynet in 1986. He served on the Steering Committee of the More Light Churches Network (MLCN) from its inception in 1992 to mid 1996, and then continued on as Resource Coordinator through 1998 at which point MLCN merged with PLGC to form More Light Presbyterians (MLP). Ralph served on the board of MLP for two single terms, 1999 and 2000, and then for four additional three-year terms: Class of 2003, Class of 2008, Class of 2011 and Class of 2016, totaling 14 years of service, believed to be a record for any one person in MLP as of 2023. Even during the years when Ralph was not an official board member of MLCN or MLP, he sometimes participated on committees and attended board meetings. For both MLCN and MLP, Ralph managed the mailing of information packets from the early 1990s to 2004. He also researched and maintained the MLP lending library of books, videos and study resources from 1999 to 2004. Ralph was presented with MLP's David Sindt Award at the Welcoming Presbyterians Celebration Dinner on June 26, 2004 at the 216th General Assembly meeting in Richmond, VA. In 2013, Ralph served on the MLP Movement Study Task Force.

In 2016, Ralph donated his More Light materials to MLP. In 2020, MLP asked Barry Smith, who had previously overseen the donation of other More Light materials to the Presbyterian Historical Society (PHS), if he would organize and index the Ralph Carter Papers for their eventual donation to PHS as well. Barry agreed, and that effort was completed and the Papers arrived at PHS in September 2023.

In other faith-related activities, Ralph joined the Interfaith Advocates for LGBT People in Rochester and served as chairperson for several years. He also helped organize the first Pride in the Pulpit education event in New York, a state-wide initiative of the Empire State Pride Agenda. The event was hosted by Colgate Rochester Crozer Divinity School with over 70 clergy attending from the Rochester region.

At Xerox, Ralph had remained quiet about his personal life for some time, but after ten years of employment, he joined GALAXe – Pride at Work! which is the Xerox independent LGBTQIA+ and allies Employee Resource Group. He assisted in the organization of roundtable discussions between LGBTQIA+ employees and company executives, served as the GALAXe Chairperson for Membership and Education, and eventually served as Co-President.

Regarding his other activities in the secular world, Ralph served from 2006 to 2011 on the board of the Gay Alliance of the Genesee Valley (now the Rochester Rainbow Union) and was chairperson of the Technology Committee. Ralph was the co-founder in 2008 of the New York Finger Lakes regional affiliate of Out and Equal Workplace Advocates, a then national, now global organization dedicated to workplace equality for LGBTQIA+ people. He served as a Council Member until 2015, and as the Outreach Committee chairperson where he created a networking forum that attracted attendees from a wide spectrum of businesses. This affiliate won the Out and Equal Regional Affiliate of the Year Award in 2012, much of which was credited to Ralph's leadership.

Ralph was also the co-founder of the national LGBT Self-ID Community of Practice which is an effort to allow LGBTQIA+ employees the ability to voluntarily and confidentially report their sexual orientation and gender identity to their employers in order to assist their companies in gathering and improving diversity, equity and inclusion metrics.

In 2013, Ralph Carter won the Empire State Pride Agenda's Community Service Award for his long-time activism in working with communities of faith and in workplaces to advance LGBTQIA+ equality.

In 2017, Ralph Carter donated archival materials for multiple Rochester organizations with which he was involved to the Central Library of Rochester and Monroe County, where the materials are named the Ralph Carter Collection.

In 2019, following a racial incident which sparked major introspection among white LGBTQIA+ members of the community, Ralph deliberately expanded his focus to anti-racism efforts, assisting Third Presbyterian Church to commit itself as a Matthew 25 congregation which works to dismantle structural racism, and eradicate systemic poverty, and build congregational vitality engaging with the community and world. As such, Ralph works with Generational Engagement Matters, which encourages youth of color to interview community elders in order to pass on stories important for community vitality. The group also sponsors an annual anti-gun violence essay contest for city Rochester's 4th to 12th graders, encourages verbalization of traumatic experiences and offers solutions in an educational environment. Ralph also co-chairs the Justice System Task Force of Rochester ACTS, a local federation of the national network, Faith In Action, which works to dismantle systems of injustice fueled by hatred and racism.

Ralph's motto, throughout his life of faith and service, is "Better Together."

*This Biography was prepared by Barry Smith and Ralph Carter, September 2023. This same biography but with enhanced details can be found in Folder #2.*

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**Permissions Needed:** All materials are available for research. Publication or sharing of any specific material, in any form of media, is permitted under the following guidelines: • 1) the material has already been publicly published (for example: any of the newsletters or magazine articles or official church documents); • 2) if the material is unpublished, any named individuals must either be deceased (in which case those individual names can be made public), or must be contacted in order for them to give written permission for use of the material containing their names. To be clear, if any document names a person who is living and has not given written permission for her/his/their name to be used, that specific material may not be published unless the name and any related identifying verbiage is redacted. One exception would be church leaders whose names appear in the context of the duties that are part of their job descriptions. To avoid searching for people that might already be deceased, a deceased list of leaders, members and friends of the More Light movement, as of September 2023, is included in this document, although Barry does not claim that the list is complete.

In publishing or sharing any material from the Ralph Carter Papers, please give credit to the Presbyterian Historical Society's Pam Byers Memorial Collection and/or to any copyright holders of the material being used. Questions concerning the appropriateness of any potentially published material should be directed to the archivist of the Pam Byers Memorial Collection or other appropriate persons at the PHS, or as necessary and/or appropriate, to the Chair(s) of the Board of Directors or the Executive Leadership of More Light Presbyterians, or to the Clerk of Session at Third Presbyterian Church, Rochester, NY.

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**Guide to Frequently Used Abbreviations:** • **CJ:** CREATE\*:Justice for Lesbian and Gay Persons; • **CovNet:** Covenant Network of Presbyterians; • **GA:** General Assembly; • **LGBTQIA+:** Lesbian/Gay/Bisexual/Transgender/Queer or Questioning/Intersex/Asexual [note: this term was not in use during the early decades of the More Light movement, but is used throughout this document to describe the community of people of varying sexual orientations and gender identities]; • **MLP:** More Light Presbyterians; • **PCUS:** Presbyterian Church in the United States (merged with the UPC-USA in 1983 to form the PCUSA); • **PCUSA:** Presbyterian Church USA (formed 1983); • **PGC:** Presbyterian Gay Caucus, and later, Presbyterians for Gay Concerns; • **PLGC:** Presbyterians for Lesbian/Gay Concerns; • **PHS:** Presbyterian Historical Society; • **PJC:** Permanent Judicial Commission (exists at three levels: Presbytery, Synod, General Assembly); • **TAMFS:** That All May Freely Serve; • **UCC:** United Church of Christ (a denomination formed in 1957 encompassing the former Congregational Churches and other similar church bodies); • **UMC:** United Methodist Church; • **UPC-USA:** United Presbyterian Church in the United States of America (merged with the PCUS in 1983 to form the PCUSA).

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**Miscellaneous:** • 1) All folders are archival safe. • 2) For the most part, materials in each folder are organized **chronologically** from earliest date until latest date. • 3) Original paper fasteners (staples and paper clips) have been removed due to rusting, and per the advice of PHS, the papers remain mostly unattached. There are instances where binder clips are used to group certain related materials together as necessary for organizational purposes; the placement of these clips is staggered throughout each folder so as to reduce the thickness of the folder. **It is imperative to keep materials in order** or else it might be difficult to reassemble a folder's contents accurately and to match up with the index. All documents have been dated in pencil on the first page of the document in the upper right corner and the folder number is written in pencil in the upper left corner on all pages. All multi-page documents have been numbered in pencil in the bottom right corner in different styles to aid in keeping materials in order. • 4) Some materials had to be recopied because of water damage. • 5) There are other people named Ralph Carter, so be cautious when Googling to make sure the right person is found. • 6) The terminology for different groups represented within the LGBTQIA+ acronym is constantly evolving, and what terms will be used in the future cannot be predicted; apologies to future researchers if this is no longer an appropriate acronym; the plus sign attempts to indicate that the category is to be as expansive as necessary. • 7) Comments by Barry Smith in the overview and index are written in the third person so as to avoid any confusion about identities when Barry is referring to himself. • 8) Actions and events covered in these papers span two Presbyterian denominations (UPC-USA and PCUSA) and many revisions of the Book of Order and the Book of Confessions; thus, names of denominational offices, divisions and committees, rules and directives, judicial procedures, etc. have continued to evolve and change throughout the history of the denomination(s). For example: The Ministerial Relations Committee is now the Committee on Ministry. Chapter 28 organizations became Chapter 9 organizations and then were eliminated from the Book of Order in 1991. For clarity on certain points, the Book of Order and the Book of Confessions for the relevant year may have to be consulted. • 9) The comments by Barry in column #5, and in pencil on some documents, are based on his research, memory, experience and viewpoint of the events and actions revealed or described in the Ralph Carter Papers, and thus contain a degree of subjectivity. Barry's comments are his own and do not necessarily reflect the views and beliefs of Ralph Carter. • 10) When LGBTQIA+ people come out of the tomb that is the closet, and are empowered to begin living fully into their true selves, created in the image of God, *that is a resurrection that cannot be stopped*. Resurrection cannot be stopped...

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Box #	File Folder #	Folder Title	Description of Folder Contents [most folders have contents organized chronologically]	Comments by LPPC Historian Barry Smith
1	1	Index to the Ralph Carter Papers List of Deceased More Light Saints	Includes: • a hard copy of this index; • a list of known, deceased More Light Saints to help in determining the ability to publicly publish any content in this collection — see "Permissions Needed" section in the Introduction.	This index attempts to list all the documents, brochures/pamphlets, booklets, photographs, audio and video recordings in this collection.

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Box #	File Folder #	Folder Title	Description of Folder Contents [most folders have contents organized chronologically]	Comments by LPPC Historian Barry Smith
1	2	Ralph Carter Biography List of Oral Interviews Photographs of Ralph Carter	Includes: • Ralph Carter Biography prepared by Barry Smith and Ralph Carter, August 2023; • list of one audio and three video oral histories with Ralph Carter, either as a solo interviewee or with several others, some with transcripts provided, April 1, 2012 / October 20, 2012 / April 2015 / 2019; • miscellaneous photographs of Ralph Carter each labeled with what information is available.	This folder provides more detailed information on Ralph Carter. The biography in this folder is more detailed than what is presented in the Overview.  See Folder #55 for a candid testimony that Ralph Carter made at a Genessee Valley Presbytery meeting in March 1982 about his early life.
1	3	General Reference Materials (PCUSA, More Light Movement, LGBTQIA+)	Includes: • a collection of early PGC/PLGC brochures, 1974-1979; • "The Church and Homosexuality: A Preliminary Summary," from the PCUS GA, 1974; • "The Church and Homosexuality," from the UPC-USA GA, 1978; • "David Sindt Biography" by Barry Smith, originally prepared December 1986, updated 2023; • "David Sindt Photo Collage" by Barry Smith, digital version prepared 2015; • " 'Definitive Guidance' Revisited or An Alternative View: The Law of the Church," pamphlet by David Sindt challenging the GA Stated Clerk's interpretation of GA action known as the "Definitive Guidance," November 1979; • "Actions of the GA Relating to Homosexuality – 1970-2012," including both predecessor denominations, Constitutional Musings Note 8, Office of the GA, updated 2012; • document: "Markers Along the Road to Where We Are Now (2000) – Timeline and Lexicon)," which summarizes all the main GA actions from 1978 to 2000, including some of the significant GA PJC rulings, unattributed, 2000; • info sheet: "List of Conservative Organizations in the PCUSA Arrayed Against the More Light Movement, 2000," compiled by Barry Smith based on a list of organizations published by an alliance of conservative groups in their effort to pass the 2000-2001 Amendment O, and also listing organizations that came into existence after 2000, August 2023; • document: "More Light Movement – National/Regional Conferences and Board Meetings for Various Organizations," compiled by Barry Smith for MLP (and predecessors) and TAMFS (and just conferences for CovNet) for 1974 to 2023, September 5, 2023; • document: "More Light Churches by Date of Declaration or Affiliation with More Light Presbyterians or its Predecessors in the UPC-USA (1978-1983) and the PCUSA (1983-Present)," by Barry Smith, a work in progress, last updated September 5, 2023.	A collection of general reference materials about the More Light Movement to aid future researchers.  Putting together a list of all the More Light organizations' conferences and board meetings may seem an exercise in 'is this really necessary?'. But Barry would find documents with the title of an event but no date or the location of a conference but no other information and this list has proven helpful in identifying when and where for many events. This list gets "thinner" after 2007 and is in many ways a work in progress.  The list of More Light Churches in order of each Session's decision to become a More Light Church was a project undertaken by Barry Smith in March 2020 at the request of Alex McNeill, then Executive Director of MLP, and Ralph Carter. It is still a work in progress as of 2023.

Box #	File Folder #	Folder Title	Description of Folder Contents [most folders have contents organized chronologically]	Comments by LPPC Historian Barry Smith
1	4	Presbyterians for Lesbian/Gay Concerns (PLGC) 1980s (Miscellaneous)	Includes: <b>1982-3:</b> • document: "A brief history of PLGC," More Light Update, July 1982; • inserts included within More Light Update in 1982/3 and 1983 which include history, directory, and early lists of More Light Churches; <b>1985-6:</b> • booklet: "More Light Ministry and Outreach, which contains list of More Light Churches and some of their More Light Statements, 4th Edition, 1985; • pamphlet containing a list of More Light Churches, c.1986; • sermon: "Homosexuality, the Bible and the Church," by Eugene Bay, given at Third Presbyterian Church (Rochester, NY), October 19, 1986; <b>1987-8:</b> • article: "Eulogies" by Chris Glaser, reflecting on the last days and death of founder David Sindt, More Light Update, April 1987; • letter from Summerville Presbyterian Church (Rochester, NY) confirming Ralph Carter's participation in a forum on "Homosexuality and the Church," with [presumably] Ralph's notes on Biblical content for his portion, February 1988; • letter from [then] West Hollywood Presbyterian Church with information on two pro-More Light overtures being submitted to Presbyteries in advance of the 1989 GA, August 1, 1988; • materials from PLGC's Eastern Midwinter Conference, February 1988; • attendance list of 29 attendees from the 4th Annual More Light Churches Conference in Baltimore, April 18-19, 1988; <b>1989:</b> • list of 98 attendees from the 5th Annual More Light Churches Conference in Palo Alto, CA, April 1989; • letter from Mitzi Henderson with planning ideas for those planning More Light Church conferences, September 26, 1989; • article: "Gay and Lesbian Christians: Issues of Concern," by Daniel Smith, which provides a clear and comprehensive early-in-the-movement summary of all the issues and challenges confronting the More Light Movement in terms of the work needed for full LGBTQIA+ affirmation and equality in the PCUSA, Church & Society Magazine – Issue on Body and Soul: Human Sexuality and the Church, Vol. 53, #2, November-December, 1989.	This folder includes random and miscellaneous items. For a much more comprehensive record of PLGC during this era, see the <a href="#">David Sindt Papers, Folders # 21-26, 29-30, 33, 35-37</a> .  The 1989 Mitzi Henderson letter shows that there was a loose organization of PLGCers and members of More Light Churches who planned the More Light Churches Conferences; these efforts would eventually culminate in the formal creation of the More Light Churches Network in 1992 as a separate entity from PLGC. See Folder #8.  In the Nov-Dec 1989 article, Dan Smith wrote: [The Stonewall Rebellion (June 1969, NYC)] "brought about a sense of identification for gay and lesbian people...The sense of isolation...was replaced with a profound realization that 'I am not the only one!'. A sense of self-labeling, with positive and affirming words describing gay and lesbian people as healthy, whole human beings, began to emerge...Ultimately, a sense of empowerment developed, a call to seek justice and human rights, dignity and pride..."
1	5	PLGC – 1990	Includes: • report by Mitzi Henderson for the upcoming More Light Churches Conference in Louisville in April 1990, which includes her activities investigating other denominations LGBTQIA+ efforts and making recommendations for future work, April 25, 1990.	The report by Mitzi Henderson presents her ideas for the future plans of the informal coalition of More Light Churches, including cooperation with Reconciling Methodists in publishing "Open Hands" (more in Folder # 48), possibly hiring a staff person, drafting a mission statement; also included is the financial report for the 1989 conference in Palo Alto. This report shows that the More Light Churches had begun to develop some of their organizational structure separate from PLGC, although the ties were still close. It would be another two years before the More Light Churches Network would be formed as a separate organization.



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1	6	PLGC – 1991	Includes: • article: "Presbyterians Desperately Need a Sexual Reformation..." by the Rev. Daniel Smith, a member of the PCUSA Special Committee to Study Human Sexuality, writing about the debate at GA that ultimately did not accept the committee's report, Los Angeles Times, June 9, 1991; • report and recommendations from the 1991 GA Committee on Human Sexuality, and a pastoral letter from the commissioners and advisory delegates, June 1991; • silent demonstration at the June 1991 GA by hundreds of LGBTQIA+ people and allies after the debate on sexuality was over, and no positive action taken at that GA, More Light Update, June 1991, August 1991 and May 1992; • PLGC GA worship bulletin, June 7, 1991; • an open letter to the Worship and Theology Ministry Unit from about 70 progressive leaders, September 9, 1991; • article: "Stated Clerk's Court Brief is Criticized," by Gene Williams about an attempt by some Kentucky Presbyterians to remove then GA Stated Clerk James Andrews from office over his friend-of-the-court brief challenging the constitutionality of Kentucky's sodomy law, Presbyterian Outlook, September 30, 1991; • paper: "Patriarchy and Marriage in Biblical Perspective," by H. Darrell Lance, probably from a lecture or presentation given at Third Presbyterian Church (Rochester, NY), October 6, 1991; • letter from former GA stated clerk William P. Thompson to the Executive Presbyter of the Presbytery of New Brunswick offering his thoughts on why he supports an overture coming to that presbytery that would remove any impediment to ordination, October 15, 1991; • four pieces of correspondence between Rochester (NY) attorney Peter Oddleifson and then GA Stated Clerk James Andrews over the inconsistency of the PCUSA protesting unfair treatment of LGBTQIA+ people in secular society and allowing discrimination within the PCUSA against LGBTQIA+ people, October-November 1991.	<p>The 1991 GA did not adopt the Report of the Special Committee on Human Sexuality, and did not adopt the Minority Report. Instead, one of the actions adopted was to request the Theology and Worship Ministry Unit to assist the church in studying human sexuality and report proposals and plans to the 1992 GA.</p> <p>The silent protest at the 1991 GA was the largest GA demonstration at that point in support of LGBTQIA+ rights. PHS has a video clip of this event which is found in its Pearl Digital Collection under the title "1991 General Assembly silent protest."</p> <p>The October 15 letter from former GA Stated Clerk William P. Thompson indicates a remarkable change of mind since it was Thompson who ruled in 1978 that the 1978 GA "Definitive Guidance" was binding on Sessions and Presbyteries.</p> <p>See Folder #48 for the report of a panel discussion at the MLP Luncheon at the 2016 GA involving two of the main authors of the Human Sexuality Report, Marvin Ellison and Sylvia Thorsen-Smith, 25 years after the report's debut and rejection.</p>
1	7	PLGC – 1992	Includes: a sermon: "Homosexuality Is Not A Sin" by Rev. Dr. Harold Porter, c.1992; • worship bulletin from [then] West Hollywood Presbyterian Church, with Janie Spahr and Virginia Davidson as guest speakers, January 26, 1992; • a flyer announcing and seeking donations for a video being made about open lesbian Janie Spahr as Pastor-Elect for the Downtown United Presbyterian Church in Rochester amidst the judicial charges filed against her pending appointment, January 1992; • correspondence from Mark Smith and Fred Jenkins regarding a pending judicial action (possibly the Janie Spahr/Presbytery of Genesee Valley case), January 16-17, 1992; • pamphlet listing More Light Churches, April 1992; • announcement of the formation of the More Light Churches Network (MLCN) at the May 1992 More Light Churches Conference (Chicago), More Light Update, October 1992; • article: "A More Light Church Reaches Out to Presbytery" which is a report by the leadership of Mt. Auburn Presbyterian Church (Cincinnati) to its members about their presentation to the Cincinnati Presbytery on May 12 about their More Light stance, which had been questioned by the Presbytery, More Light Update, October	<p>A sentence under the title of the Hal Porter sermon states: "The essential problem before the church is not reconciling homosexuality with the Bible, but to reconcile the continuous abuse and condemnation of gay and lesbian persons with the love of Christ."</p> <p>More details on the formation of the More Light Churches Network can be found in Folder #8.</p> <p>The San Rafael Conference, sponsored by PLGC and several More Light Churches, explored new strategies to bring about the full participation of LGBTQIA+ members in the PCUSA.</p>

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		<p>1992; • miscellaneous Presbynet correspondence, June 1992; • published material from the "Biblical Self-Defense Course on Lesbian, Gay and Bisexual Concerns" by the Lindsay Biddle, 1992, and a background article on this course material, More Light Update, September 1992 [note: the published material is copyrighted 1992 but also includes updates from 1993]; • information packet for registrants to a polity conference held October 9-10 in San Rafael, CA entitled: "How to Change the World, Decently and in Order," sponsored by PLGC, various More Light Churches and Spectrum, October 1992; • miscellaneous Presbynet correspondence about the Definitive Guidance and the 1992 GA, October 18 and November 1, 1992; • Presbynet correspondence from Merrill Cook containing the pastoral letter sent by the Stated Clerk, Moderator and other GA officials and containing the decision of the GA PJC decision against the call to Janie Spahr, November 4, 1992; • Presbynet correspondence from George Lynch forwarding a letter from Chris Glaser expressing his rage against the GA PJC decisions against Janie Spahr and Lisa Larges, and the spiritual violence this does to the LGBTQIA+ community, November 5, 1992; • article: "Highest Presbyterian Panel Bars Homosexual Minister," by Ari Goldman, about the Spahr decision, New York Times, November 5, 1992; • letter from Rochester Attorney Peter Oddleifson to 1992 GA Moderator, the Rev. John Fife, about troubling aspects of the GA PJC decision about Janie Spahr, November 5, 1992; • Presbynet note from Mary Malcolm about her work in the John Knox and East Iowa Presbyteries, November 6, 1992; • miscellaneous Presbynet correspondence concerning the Spahr decision and related constitutional questions, November 9-10, 1992; • Presbynet note from Bill Capel reporting on a meeting of the Cincinnati Presbytery voting that the Mt. Auburn Church had committed an irregularity and must correct it, November 11, 1992; • Presbynet note from Shannon Webster responding to the constitutional questions raised in the Spahr decision, November 12, 1992; • letter from attorney and Rev. Stewart Pollock to attorney Peter Oddleifson regarding possible overtures for overturning the Definitive Guidance, November 15, 1992; • protest statement by 87 leaders and two churches (Lincoln Park and First United) in the Chicago Presbytery against the GA PJC case involving Janie Spahr, November 1992; • article: "A Declaration of Conscience" which contains an introduction and a statement about the Spahr and Larges decisions, that arose out of a recent conference in San Francisco, and authored by Howard Rice, Bear Scott and Lorna Shoemaker in November 1992, with an invitation for people to sign the Declaration, More Light Update, February 1993.</p>	<p>The report by the leaders of the Mt. Auburn Church about their struggle to witness to God's grace in Christ amidst anti-gay GA policies is remarkable. This was the beginning of a long period of difficult relations with the Cincinnati Presbytery. See Bill Capel's November 11 Presbynet report of another Cincinnati Presbytery meeting where the Presbytery voted that Mt. Auburn's More Light statement was an irregularity and must be corrected. Bill described the meeting as "having a root canal done without an anesthetic."</p> <p>PLGC had joined Presbynet in summer 1986 and Ralph Carter then became the liaison to Presbynet.</p> <p>Regarding the pastoral letter sent out to the PCUSA concerning the Janie Spahr judicial decision on November 4, per the minutes of the MLCN Steering Committee from November 19, 1992 (see Folder #8), GA Moderator John Fife apparently said the letter was written before the PJC decision was known.</p> <p>Quoting from Chris Glaser's November 5 letter: "I am ashamed to a part of a spiritually-bankrupt institution for which I must constantly apologize and make excuses before a beleaguered and distrustful gay community. The Presbyterian Church is not worthy of its gay, lesbian and bisexual members, let alone worthy of claiming that it follows Jesus Christ."</p>

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1	8 More Light Churches Network (MLCN) – 1992	<p>Includes: • More Light Churches Planning Committee Report to be presented at the 8th More Light Churches Conference (Lincoln Park Presbyterian Church, Chicago) in May, proposing the creation of a formal More Light Churches Network (MLCN), c. April 1992; • materials from the More Light Churches Conference (Chicago) including a list of conference attendees, May 1-3, 1992; • minutes of organizational meeting to form the MLCN, May 2, 1992; • minutes of the first Steering Committee meeting of the MLCN and a draft of letter and questionnaire to be sent to all More Light Churches, composed by the Steering Committee, announcing the formation of the MLCN, May 3, 1992; • letter from the Rev. Charles Sweitzer to the MLCN Steering Committee expressing dissatisfaction with the process used in creating the MLCN and a response by Virginia Davidson, June 1 and July 2, 1992; • agenda and minutes of MLCN Steering Committee Meeting, June 4, 1992; • minutes and attachments of MLCN Steering Committee Meeting, July 6, 1992; • Presbynet correspondence from Ralph Carter to MLCN Private, July 8, 1992; • first page of letter from Ralph Carter to Steering Committee, July 22, 1992; • letter with enclosure from Dick Hasbany to Steering Committee, August 15, 1992; • letter from Ralph Carter to Sanford Goin, Lesbian &amp; Gay Concerns Unit of the New York City Presbytery, August 19, 1992; • miscellaneous Presbynet correspondence, July 11-September 23, 1992; • letter from Mark Bowman of the Reconciling Congregation Program (for United Methodist congregations) and publisher of Open Hands Magazine about an agreement being negotiated with MLCN to be an ecumenical partner in publishing this quarterly periodical, September 23, 1992; • miscellaneous Presbynet correspondence, September 27-29, 1992; • letter from Open Hands Magazine to its subscribers announcing, among other things, the interdenominational sponsorship, October 1992; • article: "Changes in Open Hands" about the ecumenical changes occurring for the magazine, Fall 1992; • minutes of Steering Committee meeting including draft of Bylaws and Mission Statement to be presented at the 1993 More Light Churches Conference, October 9, 1992; • drafts of three fundraising letters to be sent to individuals, More Light Churches, and foundations, October 1992; • memo from Robert Hettrick with additional documents accompanying the October 9 minutes, including a draft of the revised bylaws, October 30, 1992; • Presbynet note from Douglas Clapp to Ralph Carter about organizing More Light Churches and individuals in New York City, November 5, 1992; • minutes of Steering Committee Meeting (via conference call) to discuss responses to GA PJC decision against the Janie Spahr call, November 9, 1992; • letter from Mark Palermo on behalf of the MLCN Steering Committee to its members and inquiring congregations expressing its "outrage, distress and sadness" about the GA PJC decisions concerning Janie Spahr and Lisa Larges, November 12, 1992; • minutes of Steering Committee meeting (via conference call) with more plans on to protest the GA PJC decisions, November 19, 1992; • sample statements from six More Light Churches, c. November 1992; • letter from Ralph Carter to Revs. Susan DeGeorge and Peg Beissert with 126 addresses of More Light Churches and inquiring churches with names of staff, clerks, membership counts, and the MLCN contact person, November 21, 1992; • action taken by the Presbytery of Genesee Valley in protest of GA PJC ruling regarding Janie Spahr's call, November 24, 1992, and on reverse side, letter from the Session of the Downtown</p>	<p>The proposal for the More Light Churches Network was prepared by a committee chosen at the 1991 More Light Churches Conference (Rochester). It was adopted at the 1992 Conference (Chicago) with each More Light congregation having one vote. A steering committee of seven officers was elected and a mission statement was approved.</p> <p>The relationship between PLGC and MLCN was a close one, as MLCN was essentially spun off from PLGC as a separate organization because it had the clearly defined task of hosting annual More Light Churches Conferences and its annual conferences were being planned by members of local churches that may not have been affiliated with PLGC, although many people were members of both organizations as well. As will be seen, by 1998 both organizations would realize that they could accomplish more as one entity than two.</p> <p>More information on Open Hands Magazine can be found in Folders #5, #10 (Winter entry) and #49. For 1992, it appears that PLGC would contribute \$3,500 to Open Hands and MLCN would contribute \$1,750.</p> <p>The list of churches from Ralph Carter on November 21 has dates written in blue ink which are the dates when that church made a More Light statement. See the list of More Light Churches in Folder #3 for a more up to date listing.</p> <p>It is not clear what the November 14 "Janie Spahr" meeting was about that was referenced in Tom Henderson's December 4 letter, but it was very possibly a strategy gathering in reaction to the GA PJC decision. See MLCN letter of December 12, third paragraph, first sentence which refers to three strategy meetings that have already occurred in three presbyteries: Chicago, New York City and <u>Redwoods</u>.</p>

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		<p>United Presbyterian Church to the congregation regarding the call to Janie Spahr, December 1, 1992; • joint letter from PLGC and MLCN co-moderators to their mailing lists with regards to calling a special joint meeting in Chicago on January 9-10, 1993 to create a multi-faceted response to the GA PJC's ruling on the calls to Janie Spahr and Lisa Larges, November 25, 1992; • letter from Tom Henderson to MLCN Co-Moderator Virginia Davidson which summarized the recommendations for More Light Churches that arose from a November 14 "Janie Spahr" meeting in Marin County, CA, December 4, 1992; • cover letter for the Steering Committee minutes of November 9 and 19 from Robert Hettrick, December 12, 1992; • letter and attachments from the MLCN Steering Committee to its membership including the "Declaration of Conscience" expressing protest against the GA PJC decisions with a form to add individual names to the Declaration [and included here is the note from Bear Scott to Ralph Carter with the request to distribute the Declaration], December 12, 1992.</p>	<p>Per the PLGC/MLCN joint letter of November 25 regarding the planned PLGC/MLCN polity conference in January 1993, see Folder #9, for a report from Georgeann Wilcoxon on January 30, 1993</p>
1	9 PLGC – 1993	<p>Includes: • description of the so-called "New Brunswick Overture" submitted to the 1993 GA for consideration, 1993; • article about actions of the Downtown United Presbyterian Church (Rochester) on January 10, 1993 deciding to call Janie Spahr as a traveling evangelist since the GA PJC decision barred the congregation from calling her as a pastor, More Light Update, March 1993; • articles on three More Light related resolutions passed by the Synod of the Northeast on January 22-23, 1993, More Light Update, March 1993; • confidential memo to members of the Coalition for Loving Justice given descriptions and plans for the Coalition Action Teams, January 25, 1993; • invitation and application to join the Presbyterian Coalition for Loving Justice, updated c. January 25, 1993; • Presbynet notice of the organization of Presbyterian Coalition for Loving Justice, January 29, 1993; • memo: "Update Since Chicago," from Georgeann Wilcoxon to "friends from Chicago PLGC about the joint PLGC/MLCN polity conference held in Chicago on January 9-10 and other plans developing for the 1993 GA, January 30, 1993; • memo from Georgeann Wilcoxon to PLGC Co-Moderators Lisa Bove and Bob Patenaude about the chance to work on a Habitat for Humanity project prior to the 1993 GA, as well as the mission, strategy, goals, plans and recruitment methods of the Presbyterian Coalition for Loving Justice, January 31, 1993; • article: "Presbyterian Apartheid: A Chronicle of Ignorance, Fear and Hate," based on a sermon given on November 8, 1992 by former 193rd GA Moderator, the Rev. Robert Davidson, on the Janie Spahr GA PJC decision with an overview of PCUSA More Light history, and also an article entitled "Witchhunts" reporting on a chilling interview with GA Stated Clerk James Andrews who speculated that the Spahr</p>	<p>The actions of the Downtown Church and allies to call Janie Spahr as a lesbian evangelist resulted in the formation of That All May Freely Serve (TAMFS). See Folder #63 for more about the founding of TAMFS.</p> <p>The January 10 article about Janie Spahr's call to be a traveling evangelist mentions that March 6, 1993, was when she was originally planned to be installed as co-pastor at the Downtown Church. Instead, at that church and at various churches around the country, there were services to commission Janie Spahr to serve as a TAMFS evangelist throughout the PCUSA. It's ironic that the anti-More Light folks thought they had quashed Janie's call to serve in a pastor position, when in fact, her call was enhanced and broadened to include the whole denomination! A tape of the March 6 service at the Downtown Church can be found in Box 3.</p>

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		<p>decision could affect any LGBTQIA+ person in an ordained position, even if they were ordained prior to 1978, excerpts from More Light Update, February 1993; • Presbynet note from Richard Sprott on friendly and unfriendly overtures coming to GA, February 3, 1993; • letter from PLGC Co-Moderators, Lisa Bove and Bob Patenaude, to the membership informing them of the formation of the Coalition for Loving Justice in 1992 and urging people to join the Coalition, February 8, 1993; • miscellaneous Presbynet correspondence on overtures and proposed overtures coming to the 1993 GA, and the Presbyterian Health, Education and Welfare Association (PHEWA) Statement of Inclusion, February 6, 1993; • article: "PHEWA Joins Front Lines in Struggle for Gay &amp; Lesbian Ordination" about various actions taken at the February 6, 1993 PHEWA meeting, More Light Update, April 1993; • PHEWA Statement of Inclusion, adopted February 6, 1993, as published by PCUSA News, February 9, 1993; • article: "Biblical Family Values: An Alternate View," by the Rev. Erwin Barron, Open Hands, Spring 1993; • memo: "Dear Open Heart Visitor," and a variety of thoughtful essays prepared by members of the Presbyterian Coalition for Loving Justice for delegates attending the 1993 GA, including a brief essay: "Personal Thoughts on Impediments to Ordination," by attorney Peter Oddleifson, summarizing the effects the Definitive Guidance has had on the PCUSA, Spring 1993; • index to overtures to be considered by the 1993 GA, May 1993; • cartoon from the Christian Century, July 1993; • report on the 1993 205th PCUSA GA and its controversies and disappointments, Open Hands, Summer 1993; • letter: "A Pastoral Letter to the PCUSA" from a number of conservative leaders under the banner of The Presbyterian Coalition celebrating the anti-More Light actions of the 1993 GA, June 8, 1993; • article: "Hospitable Interpretations of Sodom and Gomorrah" by the Lindsay Louise Biddle, with a brief inset commentary by Peg Beissert, Open Hands, Summer 1993; • letter with three appendices from the Office of the GA to Presbytery and Synod Executives and Clerks with a summary of the 1993 GA, some legal interpretation of GA actions, and resources for the three-year study period called for by the GA, September 27, 1993; • a series of articles about the further study of human sexuality throughout the church called for by the 1993 GA, with both pro, con and neutral positions represented, Presbyterian Outlook, September 27 and October 4, 1993; • article: "Caring for Our Own/Responding to the Right" by the Susan Thornton, Open Hands, Fall 1993; • document: "Unity Through Diversity – A National Strategy for Inclusion of [LGBT] Persons in the Life of the PCUSA," about the creation of a new organization, Unity Through Diversity, formed in September 1993 to "promote the full acceptance, welcome and honoring of all persons in the PCUSA regardless of sexual orientation, c. Fall/Winter 1993.</p>	<p>Note: do not confuse The Presbyterian Coalition (of conservative anti-LGBTQIA+ groups) with the Presbyterian Coalition for Loving Justice. There is a stark contrast in terms of love and justice for LGBTQIA+ people.</p> <p>From Peter Oddleifson's Spring 1993: "In the midst of all the poverty and terror and injustice in this world, our church has become pre-occupied with the issue of homosexuality. We are consuming huge amounts of energy battling over a policy which excludes people who wish to serve our denomination. Meanwhile, men and women are leaving our church. These are good people and we are depriving ourselves of their skills and their experience. As a denomination our sense of identity and mission has been replaced by confusion and disappointment."</p> <p>The new Unity Through Diversity strategy team formed in September 1993, consisted of: Scott Anderson (moderator), Tricia Dykers Koenig, Martha Juillerat, Timothy Rodden, and Kay Wallace.</p>

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1	10 MLCN – 1993	<p>Includes: • minutes of the Steering Committee meeting, including revised Bylaws, January 16, 1993 as part of an overall mailing done on January 23, 1993; • letter from C. Michael Barber to Ralph Carter seeking information on becoming a More Light Church for an ecumenical yoking of three parishes, representing four denominations, one of which is Presbyterian, February 12, 1993; • miscellaneous correspondence, including from Presbynet, concerning MLCN resource packets and new More Light Churches, March 25 and May 25, 1993; • draft schedule, participant list, mission statement and goals from the 9th More Light Churches Conference (Seventh Avenue Presbyterian Church, San Francisco), May 7-9, 1993; • report on the More Light Churches Conference, Open Hands, Summer 1993; • letter from Tara Button (Co-Moderator of Presbyterian Women of Geneva Presbytery) and Loma Ehrich (member of Downtown United Presbyterian Church) to Gladys Strachan, Associate for Presbyterian Women at PCUSA National, about the 1994 Churchwide Gathering of Presbyterian Women, urging Ms. Strachan to include opportunities for lesbians to be heard at the gathering and in particular, to invite Janie Spahr to speak, August 19, 1993; • minutes of the Steering Committee meeting, including treasurer's reports and MLCN objectives, August 21, 1993; • document: "How Churches Engage in More Light Ministry" which offers ideas in education, communication and ministry, September 6, 1993; • resource document: "So Someone in Your Congregation Wants to Talk about Developing More Light Ministry," with examples from four churches, September 22, 1993; • several news blurbs about MLCN Resource Packets, the upcoming 10th Annual More Light Churches Conference, and the anti-More-Light St. Andrews Presbyterian Church (Newport Beach, CA) which withheld \$300,000 of funding from the Synod of Southern California and Hawaii because the Synod would not stop funding the Lazarus Project at West Hollywood Presbyterian Church, Open Hands, Fall 1993; • letter from Harold Brockus to Lindsay Biddle announcing that his congregation, Good Samaritan Church (Pinellas Park, FL), as of October 26, 1993, had become a More Light Church, January 11, 1994; • letter from Mitzi Henderson to Lindsay Biddle telling of Mitzi's travels for P-FLAG and her encounters with several Presbyterian churches that ordained LGBTQIA+ elders and deacons, but don't want to be identified as More Light Churches, October 25, 1993; • letter from Rick Spaulding (co-pastor of Boston's Church of the Covenant) to Ralph Carter requesting several MLCN resource packets for a meeting with another church in his presbytery which had expressed interest in learning about the More Light movement, November 11, 1993; • Presbynet report from Jack Sharp about debate and action at the Presbytery of Baltimore concerning Brown Avenue Memorial Church's Inclusivity Statement which offered full membership regardless of sexual orientation, November 18, 1993; • note and accompanying newsletter article from Jim Wilson of St. John United Church (Columbia, MD) telling about the congregation's studies on More Light issues, December 18, 1993; • letter from Sally Witherell to Ralph Carter, informing MLCN that her congregation, Clarendon Hill</p>	<p>Ralph Carter became involved with sourcing, assembling and sending out numerous resource packets for MLCN and later MLP over the years, as is noted several times in this index.</p> <p>The MLCN treasurer's report for the year ending June 30, 1993 showed receipts of \$8,670 (including 4,730 from More Light Churches) and expenses of \$6,913. Per the August minutes: "finances were critical."</p> <p>The attack at the November 18 presbytery meeting on the Brown Avenue Memorial Church's Inclusivity Statement, which said that church would offer full membership regardless of sexual orientation, was cleverly sidestepped by a substitute motion that stated that since the church did not say "practicing homosexuals" in its statement, there was no violation of the Definitive Guidance.</p>

Box #	File Folder # Folder Title	Description of Folder Contents [most folders have contents organized chronologically]	Comments by LPPC Historian Barry Smith
		<p>Presbyterian Church (Sommerville, MA) initiated a study to become a More Light Church, December 30, 1993; • excerpts from Open Hands Magazine (published by the UMC equivalent of MLCN) announcing the first ecumenical issue with MLCN and similar groups in the UCC and ELCA, as well as an article about St. Mark Presbyterian Church (Portland, OR) and a poem entitled "Welcoming Pilgrims Home" by Chris Glaser, Open Hands, Winter 1993; • articles summarizing activities of the MLCN from August to plans for 1995, reprinted from the MLCN newsletter, October 1993, in More Light Update, December 1993.</p>	<p>For the initiation of MLCN's involvement with Open Hands Magazine in Winter 1993, see Folder #5 and the September and October entries in Folder #8. Also, find more information on Open Hands in Folder #49.</p>
1	11 PLGC – 1994	<p>Includes: • PLGC brochure with title "Building a Foundation for Dialogue," c. 1994; • document: "Good News for Gay and Lesbians: A Look at Some Positive Passages of Scripture" by Shelley E. Cochrane, Ph.D. which presents concepts in the scriptures which offer some positive perspectives in comparison to the "clobber" passages typically used against LGBTQIA+ people, c. 1994; • mailer: "Because God Cares – Presbyterian HIV/AIDS Awareness," by PAN, the Presbyterian AIDS Network, part of the Presbyterian Health Education &amp; Welfare Association (PHEWA), giving a list of ten AIDS resources, c. Summer 1994; • article: "More Light in the Synod of the Northeast" by Jack Hartwein, detailing how and why the Synod commissioners decided in June 21-23, 1994 to repeal their More Light Status (declared in January 1993) and their great efforts to insure their solutions would not hurt anyone, and the Synod's passage of a related resolution and overture to the 1995 GA, More Light Update, October 1994; • Presbynet note by Jack Sharp sharing the resolution to be presented to the Presbytery of Baltimore at their November 17, 1994 meeting, recommending taking no action on the overture passed at the 1994 GA prohibiting pastors from conducting same-sex union ceremonies, October 12, 1994; • article: "Janie Spahr Barred from Preaching in Louisville" by Jerry Van Marter about James D. Brown, the executive director of the General Assembly Council, who said her leading the daily prayer service on November 4 would be against GA policy which calls for balanced dialog, originally in the Presbyterian News Service News Briefs (9442) and reprinted in More Light Update, December 1994; • letter from Rev. David McGown, president of the Witherspoon Society, to other progressive Presbyterian organizations (including PLGC and MLCN), suggesting the creation of a new organization, tentatively named: "Presbyterian Mission Coalition Toward the Realm of God," November 4, 1994.</p>	<p>The c. 1994 PLGC brochure notes an endowment account (#90-623) exists with the PCUSA Foundation and the interest income contributes to the work of PLGC.</p> <p>The "Positive Passages of Scripture" document presents three passages of same-sex affection, three passages that refute the traditional interpretation of the Sodom and Gomorrah story, and three passages that exemplify radical inclusiveness.</p> <p>The PCUSA was very slow in providing any resources during the AIDS epidemic. As a result, PLGC-Chicago published a brochure ("AIDS Fact Sheet including a Brief Guide for Pastoral Care") in May 1987, in both local and national editions to fill this lapse. After the formation of the Presbyterian AIDS Network, the PCUSA AIDS resources deficit began to change. See <a href="#">David Sindt Papers</a> Folder #31.</p> <p>The actions of the executive director of the GA Council preventing Janie Spahr from leading a prayer service at the Presbyterian Center demonstrated the fear of denominational staff of provoking any conservative objections. The chair of the Worship Committee said, in reply, "that this was the first time [he was aware that] anyone had been told they could not participate in morning worship."</p>

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1	12 MLCN – 1994	<p>Includes: • letter from Hugh Graham (United Kingdom) to Ralph Carter looking for information on MLCN in order to establish a similar group for the United Reformed Church in the U.K., February 28, 1994; • document: "More Light Discussions – Chronology of Process – Noble Road Presbyterian Church" (Cleveland Heights, OH) which details the history of this congregation's multi-year process of becoming a More Light Church, February 23, 1994; • letter from St. Mark Presbyterian Church (Portland OR) to the churches of the Presbytery of the Cascades, making a powerful statement about how this congregation is "angered, frustrated and embarrassed by the way our denomination is treating gay and lesbian Presbyterians...", April 14, 1994; • list of 143 registered participants and opening worship bulletin for the May 6-8, 1994 More Light Churches Conference at St. Luke Presbyterian Church (Minneapolis), May 4-6, 1994; • letter from Ann Marie Wagstaff to Ralph Carter seeking assistance in the process of becoming a More Light Church, June 17, 1994; • miscellaneous Presbynet correspondence, June-July, 1994; • letter to MLCN members from the Co-Moderators (V. Davidson/B. Capel) about MLCN plans, July 25, 1994; • Presbynet note from Diane Bagüés about her congregation, Southminster Presbyterian Church (Beaverton, OR) adopting an initial inclusive statement on August 19, 1993, but stopped short of declaring More Light status, August 17, 1994; • Steering Committee minutes from a three-day meeting in Cincinnati reveal a profit of \$3,400 from the 1994 More Light Churches Conference, the hopes of hiring a part-time staff person, that 36 information packets have been sent out to inquiring churches in the last quarter, and including budget and treasurer's reports, August 27-29, 1994 (cover letter dated September 15, 1994); • sermon: "The Bible, Proposition 13, and Disagreement," by Dr. James C. Peterson, given at Southminster Presbyterian Church (Beaverton, OR), probably as part of the two-year congregational study which resulted in the August 1998 declaration of More Light status, October 16, 1994; • memo from Co-Moderator Bill Capel to the MLCN Steering Committee about an October meeting in Cincinnati among all sides of the More Light debate (possibly titled "Cooperation without Compromise") that was attended by Bill, Laurene Lafontaine, Scott Anderson and attorney Peter Oddleifson and includes a list of attendees, October 27, 1994; • More Light Churches Network brochure which contains a list of 60 More Light Churches, updated October 27, 1994; • memo from Virginia Davidson to the MLCN Steering Committee enclosing a letter she wrote on November 15, 1994 to James Brown, Executive Director of the General Assembly about proposing a different type of dialog with the GA Council, November 18, 1994; • completed proposal, referenced in Virginia Davidson's November 18 letter, entitled: "An Invitation of Welcome to Members of the General Assembly Council from the More Light Churches Network," in which each member of the GA Council would be invited to visit a More Light Church near that member's home for a weekend, November 22, 1994; • document: "List of All Group IDs by Group ID", probably pertaining to how a mailing list is coded, November 30, 1994; • fundraising letter to MLCN churches and friends from the Rev. Harold Porter, MLCN Development Coordinator, which lists some of the goals for 1995, shares the 1995 budget (reverse side) and which also shows the newly adopted MLCN logo, December 4, 1994; • letter from Bobbi Hargleroad, Minister of Mission at First United Church of Oak Park (IL) to several</p>	<p>In the letter about the October 1994 Cincinnati meeting between progressives and conservatives was reported as mostly discouraging by Bill Capel. The conversation was civil and those opposed to the More Light movement were in the minority at this gathering. However, Bill thought the denomination was heading for a "monumental collision" and that neither side had much motivation for dialog.</p> <p>The reference to Proposition 13 in the October 16, 1994 sermon at Southminster Church, is about a anti-gay ballot measure in the State of Oregon which would have amended that state's constitution to prohibit any rights being granted on the basis of sexual orientation. The measure was defeated in the November 8, 1994 election</p> <p>Per the November 18 and 22 proposal for a GA visitation project, see comment on the MLP 1996 Annual Report in Folder #16 which has a mention of this effort.</p>



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		<p>MLCN officers announcing that the church had given MLCN a grant of \$2,000 toward funding a part-time staff person, December 8, 1994; • Presbynet note from Jack Sharp of Govans Presbyterian Church in Baltimore which had been progressive on gay issues but was not yet More Light, sharing his discouragement and asking for advice about losing a family who thinks the church is too pro-gay while a lesbian member is leaving because she does not feel fully welcome, December 14, 1994; • document: "Thoughts on Helping Develop a More Light Church," written by an unnamed author after a December 2-4, 1994 meeting between four Rochester, NY More Light Churches and a group of inquiring churches, about "how to change hearts and minds of reluctant members," December 1994; • press release from Silver Spring Presbyterian Church (MD) reporting that on December 14, 1994, the Session adopted More Light Status, January 2, 1995 [but placed in 1994 folder due to action having occurred December 14, 1994]; • draft resolution: "An Appeal to the PCUSA from the More Light Churches Network" by the Rev. Madeline Jervis (National Capital Presbytery), c. 1994; • letter from Lisa Larges to Ralph Carter thanking him for the MLCN information packet and telling of reader's theater activities at Montclair Presbyterian Church (Oakland, CA), c. December 1994.</p>	
1	13 PLGC – 1995	<p>Includes: • letter from MLCN Co-Moderator Virginia Davidson to Sue Jones (of PLGC) about the PLGC Midwestern Regional Conference on March 10-12, 1995 in Oregon, IL and urging PLGC to include a chance for an MLCN representative to be at the Conference and present information, January 4, 1995; • Presbynet note from Alice Houghtaling to Chuck Collins, Janie Spahr and Ralph Carter about their participation in a workshop in Albany Presbytery on May 20, 1995 entitled: "Understanding Homosexuality and the Church – Continuing the Journey," January 12, 1995; • article: "PHEWA Award Winner Castigates Church, Government" by Jerry Van Mater about Rev. Matt English receiving the 1995 John Park Lee Award at PHEWA's biennial conference, and calling conservative organizations and church officials to account for their misuse of Biblical passages and the ill treatment he claimed to have received, World Wide Faith News, reprinting from PCUSA News, January 14, 1995; • article: "On Specks, Logs, and Baseball Bats – Violence Against Lesbians and Gay Men," by Chris Glaser, in which he discusses the "correlation between strongly held religious views and the likelihood of engaging in violence against gay people," Church &amp; Society Magazine – Issue on Violence: Roots, Realities, Redemption, Vol. 85, #3, January-February 1995; • letter from Doug Calderwood writing to PLGC/MLCN/United Through Diversity folks for a series of individual and group meetings, February 17-19 in Albuquerque, NM, February 15, 1995; • PLGC agenda for the Executive Board meeting in Albuquerque, NM, February 18-19, 1995; • statement: "Love Matters – I Corinthians 13" by Michael D. Smith, written on a plane while traveling to a PLGC meeting in 1995, possibly on Friday, February 17, 1995; • news brief appearing in the June 1995 More Light Update reporting the good news that the overture currently circulating</p>	<p>In her letter to Sue Jones, Virginia Davidson says "Both the leadership of PLGC and MLCN see our working relationships as interdependent; we complement one another in our individual focus. PLGC is an organization of individual members drawn from throughout the denomination. The MLCN is the only organization within the denomination springing from a Session/congregational base."</p> <p>The 1995 GA was termed a "quiet" one by More Light Update in September 1995. The Presbyterian News Service article by Julian Shipp tells of how testifying and lobbying by several members of PLGC got overtures deferred, and one overture easily passed that advocated for more resources for the third year of discussions around sexuality that would conclude at the 1996 GA.</p> <p>The February statement by Michael Smith also appeared in the April 1995 More Light Update, and the book: "Called Out With: Stories of Solidarity in Support of Lesbian, Gay, Bisexual and Transgendered Persons," 25th Chapter, 1997.</p>

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		<p>among the presbyteries, which would ban pastors from participating in any same-sex union services, will go down in defeat, PCUSA News Briefs, #9516, April 21, 1995; • report from the Session to the congregation of New York Avenue Presbyterian Church (Washington, DC) about the two-year study and recommendations to the Session in March 1995 of the congregation's Task Force on Sexuality, April 26, 1995; • news article: "Demonstrations at Opening Communion Service Canceled," reporting that Presbyterian Act-Up's plans for boycotting communion at the opening c. May 30, 1995 GA worship service were canceled as an "act of reconciliation" after a conversation with the GA Moderator, More Light Update, September 1995; • article: "PLGCers Testify [at 1995 GA on July 15]" by Julian Shipp, reprinted from the Presbyterian News Service, More Light Update, September 1995; • article: "Setting Aside Ordination for the Sake of Dignity and Justice," featuring a September 16, 1995 speech delivered to Heartland Presbytery by the Martha Juillerat, co-founder of the Shower of Stoiles Project, in which she demitted her ordination, and also the Heartland Presbytery's Committee on Ministry response which noted "the offensive, sometimes brutal treatment she has received as she voluntarily participated [as an open lesbian] in the GA-recommended dialog on the status and role of gays and lesbians in the church," More Light Update, February 1996; • article: "The General Assembly Council Tries to Lead" by Merrill Proudfoot, long-time PLGC member, reflecting on his attendance at the GA Council's September meeting, More Light Update, December 1995; • two papers using the title: "Why Do We Keep Talking about These Things?" by Sylvia Thorsen-Smith (Grinnell College, IA) and Marvin Ellison (Bangor Theological Seminary, ME), written about the More Light Movement and in response to the 1993 GA mandate for study and dialogue, October 1, 1995; • copy of booklet cover entitled: "1995 Chicago Gay and Lesbian Hall of Fame" and a corrected page 15 which highlights PLGC founder David Sindt's posthumous induction into this Hall of Fame, October 25, 1995.</p>	<p>The Merrill Proudfoot article is a candid assessment of the GA Council in action (or inaction). He remarks that the Council was "a group of good people who feel honored to be asked to sit for three days in a row several times a year listening to dull reports, because they are persuaded it has something to do with Christ's work." The article highlights the inertia of PCUSA leadership on any progressive change or creative initiatives around LGBTQIA+ issues. Also, the then Stated Clerk, James Andrews, is quoted as saying that it will be another 20 years before GA makes a clear statement accepting same sex relationships; Andrews was not far off: marriage equality starting happening at the 2014 GA.</p> <p>David Sindt's induction into the now named "Chicago LGBT Hall of Fame" was reported in the February 1996 More Light Update, but that article has the original text which contained several errors. Corrected copy was printed in the April 1996 More Light Update.</p>

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1	14 MLCN – 1995	<p>Includes: • letter from Virginia Davidson to MLCN Board transmitting General Assembly Council member Jill Heine's letter to her regarding MLCN's proposal to the GA Council (members' list also included) wherein members of More Light Churches would invite GA Council members to their congregations for a weekend of sharing and learning, January 3, 1995; • a series of news items including an overture passed by the Session of the Corona Presbyterian Church on January 5, 1995 to be considered by the Presbytery of Denver for forwarding to the 1995 GA whereby the More Light Churches would be invited to leave the PCUSA with their property by June 1998, and the response on February 28, 1995 by the Session of the Capitol Heights Presbyterian Church, the Denver Presbytery's only More Light Church, reprinted in More Light Update, May 1995; • letter from Dick Lundy presumably to the MLCN Board regarding the April 1995 More Light Churches Conference including information on the keynote, Rev. Nancy Wilson, and looking ahead to the 1996 Conference, January 17, 1995; • More Light statement of the Macalester Plymouth United Church (St. Paul, MN), January 22, 1995; • letter from Nancy Crow of Religious Leaders for Fairness (Louisville, KY) and affiliated with Louisville Seminary to Ralph Carter requesting an MLCN information packet and floating the idea of a More Light Seminary, January 26, 1995; • flyer advertising the 1995 More Light Churches Conference to be held in late April, c. February 1, 1995; • letter from Judith Foster (presumably on the MLCN Nominating Committee) to Co-Moderators Bill Capel and Virginia Davidson about activating the Committee prior to the annual meeting and expressing concerns over the gender makeup of the MLCN Board (six men and two women), February 9, 1995; • letter from Doug Calderwood writing to PLGC/MLCN/United Through Diversity folks for a series of individual and group meetings, February 17-19 in Albuquerque, NM, February 15, 1995; • agenda, treasurer's report and pledge effort report for the MLCN Board Meeting in Albuquerque, February 17, 1995; • letter from Virginia Davidson to the editors of the Presbyterian Outlook noting that the denomination had done very little in inviting LGBTQIA+ Presbyterians to any discussions around sexuality during the three-year study period mandated by the 1993 GA, and also noting how risky it was for LGBTQIA+ to speak publicly without repercussions, February 28, 1995, as reprinted in More Light Update, May 1995; • materials from the 11th Annual More Light Churches Conference at First &amp; Franklin Presbyterian Church (Baltimore), including the schedule and minutes of the Annual Meeting, April 28-30 1995; • 1994-95 MLCN Annual Report entitled: "Standing at the Watchpost," reporting six new More Light Churches giving a total of 64, April 29, 1995; • news article: "GA Moderator Visits More Light Conference" referencing a report on April 30 by MLCN Co-Moderator Bill Moss, More Light Update, August 1995; • news article: "More Light Conference Seeks a Balance Between Hope and Pain," by Alexa Smith, Presbyterian News Service News Briefs (#9521), May 26, 1995, as reprinted in More Light Update, August 1995; • MLCN treasurer's report for July 1, 1994 through June 30, 1995, September 18, 1995; • document: "More Light Vote Scheduled," from Cottage Grove Avenue Presbyterian Church (Des Moines, IA) about their study process and the recommendation coming to an future congregational meeting to become a More Light Church, early November, 1995.</p>	<p>The Presbytery of Denver soundly defeated the proposed overture from the Corona Church; it received only 12 yes votes.</p> <p>Regarding the Nancy Crowe letter, a More Light Chapter was formed at Louisville Seminary in 1996.</p> <p>The MLCN Board Meeting in Albuquerque in February 1995 gives a list of donations from More Light Churches. Over the years, some churches give regularly, others give generously, but many give only sporadically.</p> <p>The minutes of the MLCN Annual Meeting on April 29, 1995 are included in Folder #16 in the 1995-96 Annual Report.</p> <p>The 1995 More Light Churches Conference was the first such conference addressed by a standing GA Moderator (Rev. Dr. Robert Bohl). He mentioned that he had received 90 complaints about speaking at this conference.</p> <p>The 1994-95 Annual Report states that since the inception of the MLCN, 195 information packets have been sent to inquiring individuals and churches. Ralph Carter was in charge of researching, compiling and sending out these invaluable resource packets for many years.</p> <p>The 1994-95 Annual Report gives summaries of the August 27-29, 1994 and February 17-19, 1995 Steering Committee meetings. One highlight from the February meeting was to strengthen relationships and coordination with PLGC, Unity Through Diversity and TAMFS.</p>

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1	15	PLGC – 1996	Includes: • reports on the "208th GA [1996]", by James Anderson, More Light Update, September-October, 1995; • commentary from Unity Through Diversity on the (anti-gay) Fidelity and Chastity amendment (aka Amendment B), July 3, 1996; • reflections on the 1996 GA during summer 1996 by Laurence Reh and Cindy Herron, More Light Update, November-December, 1996; • a note from Betsey Hall to Johanna (probably Bos) with a humorous hymn entitled "Like a Mighty Turtle" (Tune: St. Gertrude) composed at the Wise Woman III Conference in Skaneateles, NY, directed at the PCUSA's "sex police" and all those keeping the denomination stagnant and irrelevant, November 1996.	<p>The Fidelity and Chastity Amendment, known widely as Amendment B at the time, was still being referred to as Amendment B for the next several decades.</p> <p>First stanza of November 1996 hymn:  Like a mighty turtle moves the church of God,  Brothers, we are treading where we've always trod.  We are still divided, not united we;  Not in hope and not in doctrine, not in charity.  Plod on, mighty turtle, hiding in your shell,  Safe in mediocrity, pretending all is well.</p>
1	16	MLCN – 1996	Includes: • letter accompanied by set of internal and external documents, dating from June 1992 to March 1996, detailing how Southminster Presbyterian Church (Beaverton, OR) became a More Light Church by writing in August 1995: "A Statement of Concern and Conscience," January 17, 1996; • keynote address: "Dance the Dream of Freedom," by Rev. Daniel Smith (West Hollywood Presbyterian Church, CA) at the More Light Churches Conference (Rochester, NY), May 3, 1996; • annual report for MLCN: "God's Gifts for Our Journey: Dance the Dream of Freedom," presented at the 1996 More Light Churches Conference covering years 1995-1996 and including the April 29, 1995 annual meeting minutes, and treasurer's reports, May 4, 1996; • More Light Statement adopted by the Session of Riviera Presbyterian Church, May 28, 1996; • flyer: "Where Do the More Light Churches Stand with Respect to Mission?" which showed that 17,145 More Light Church members from 71 congregations had a higher percentage of giving vs. the average PCUSA member to all types of local mission (\$64.33/ML member vs. \$37.96/PCUSA Ave.) and validated, denominational mission (\$62.08/ML member vs. \$45.78/PCUSA Ave.), 1996; • letter from Cynthia Warner of North Decatur Presbyterian Church (Decatur, GA) to Ralph Carter enclosing a June 10 statement by the Session clarifying its policies concerning sexual orientation and membership [note: this is not a More Light statement], June 22, 1996; • Presbynet correspondence from Richard Sprott to the MLCN Steering Committee listing proposed goals and objectives for 1997, September 26, 1996; • memo from Robert Hettrick to Steering Committee with minutes of the September 21-13, 1996 Steering Committee Meeting including treasurer's report as well as reports presented by TAMFS representative Janie Spahr about TAMFS	<p>In Dan Smith's keynote address at the 1996 More Light Churches Conference, he quotes theologian Thomas Merton to describe the state of the PCUSA in terms of its harsh resistance to drawing the circle wider to fully include LGBTQIA+ people: "A spirituality that preaches resignation under official brutalities, servile acquiescence in frustration and sterility, and total submission to organized injustice is one which has lost interest in holiness and remains concerned only with the spurious notion of order."</p> <p>The 1996 Annual Report has a report from Joann Sizoo stating that some GA Council members did visit some More Light Churches, but there are no actual statistics to show how widespread this effort was. Some visits were worthwhile. See original idea in Folder #12 (November 22, 1994).</p> <p>The TAMFS Partnership Project as presented at the September meeting evolved into the TAMFS regional partnerships (see Folders #63 and 64) without much involvement of or alliance with MLCN, PLGC, or later, MLP. The Operation Midwife</p>

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		<p>upcoming Partnership Plan and a more radical Operation Midwife idea all with possible participation by MLCN and PLGC, October 21, 1996; • letter from Steering Committee member Chuck McLain to MLCN members about efforts to increase the number of More Light Churches, December 31, 1996.</p>	<p>concept, where More Light Churches in more progressive presbyteries would call, ordain, install, defend LGBTQIA+ pastors, even if presbyteries refused official involvement, does not seem to have advanced beyond the concept stage.</p> <p>Ralph Carter's term on the MLCN Steering Committee ended in May 1996, but he continued his work resourcing and sending out information packets. Per the 1995-96 MLCN Annual Report, 282 packets had mailed out to interested individuals/congregations since the program began.</p>
1	17 PLGC – 1997	<p>Includes: • document: "The 1997 Declaration of Reformed Faith" prepared by the Presbyterian Partnership of Conscience, in response to the Fidelity and Chastity Amendment (aka Amendment B) proceeding through the presbytery voting process, January 12, 1997; • confidential memo to the Presbyterian Partnership of Conscience summarizing a recent strategy meeting, January 1997; • document: "Updated Information about PLGC Chapters," February 1997; • letter from Ralph Carter and Kay Wroblewski to Genesee Valley (NY ) PLGC members and friends about plans to reactivate the Genesee Valley PLGC chapter, February 1997; • report from TAMFS to the combined board meetings of PLGC/MLCN/SOSP explaining the TAMFS Phase II Partnership Plan, February 16, 1997; • letter from the Rev. Bear Scott, coordinator of the newly formed Presbyterian Partnership of Conscience, on the day that the Fidelity and Chastity Amendment was ratified by a majority of the presbyteries, explaining to a wide audience of progressive organizations the purpose of this new, temporary organization, March 18, 1997; • Presbynet press release from PLGC denouncing the passage of the Fidelity and Chastity Amendment, March 19, 1997; • a sermon entitled: "Destroying the Temple... Directed to the PCUSA and its Rejection of Members Who Are Homosexually Constituted" by the Rev. Harold Porter (Mt. Auburn Presbyterian Church, Cincinnati) about the ratification by the presbyteries of the Fidelity and Chastity Amendment, March 23, 1997; • Presbynet notice from the Advocacy Committee of the Presbytery of Milwaukee that it approved a resolution recommending that the full Presbytery declare itself a More Light Presbytery, March 23, 1997; • email from Gene Huff with the text of a Covenant of Dissent against Amendment B's passage, March 24, 1997; • another Covenant of Dissent created in Washington, DC by the Stonecatchers, March 25, 1997; • op-ed" "Where Protestants</p>	<p>The 1997 Declaration of Reformed Faith" was formatted following the style of the Barmen Declaration of 1934.</p> <p>The Presbyterian Partnership of Conscience was initially funded by a \$2,000 grant each from PLGC, MLCN and TAMFS. The Witherspoon Society and Semper Reformanda also joined the partnership.</p> <p>See Folder #63 for more details about TAMFS during this era.</p>

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		<p>Part Company" by Bruce Bower, written in the wake of Amendment B's passage by the PCUSA, suggesting that this is indicative of a major divide in Protestantism over the whole approach to Christianity, New York Times, April 5, 1997; • document entitled: "A Preliminary Analysis of the Vote on Amendment B" by John Rhodes, prepared after Amendment B passed (but with 12 more presbyteries yet to vote) reveals that the final vote will be close to 51% "yes" and 49% "no," April 6, 1997; • letter from Lynne Reade to the Session of her unidentified church (probably in CA), withdrawing her membership due to this congregation "which supports prejudice and discrimination against [homosexuals]," April 14, 1997; • document entitled "Analysis of the Amendment B Vote" by Janet Simmons (Takoma Park Presbyterian Church, MD), prepared after Amendment B had passed (but with eight more presbyteries yet to vote or turn in their votes), shows that if 10 or fewer people in 31 particular presbyteries had voted "no" instead of "yes" on Amendment B, the amendment would have been defeated, April 17, 1997; • document with a motion that was passed by Presbytery of Genesee Valley expressing being highly aggrieved by the passage of Amendment B and directing one of its committees to draft an overture to GA to strike this amendment from the PCUSA Constitution, May 27, 1997; • notice of complaint filed by National Capital Presbytery against the Office of the GA which had published a polity reflection on April 4 that Amendment B cannot be declared unconstitutional or out of order, May 27, 1997; • flyer announcing the publication of "Called Out With: Stories of Solidarity" which include writings about the struggle for sexual justice by heterosexual allies, Summer 1997; • article: "Amendment A Better States 'Abiding Authorities'," by the Rev. Laird Stewart (Calvary Presbyterian Church, San Francisco) arguing for Amendment A which had been passed by the 1997 GA to counter the effects of the recently</p>	<p>The New York Times op-ed says that the two factions of Protestantism: "the Church of Law, based in the South, and the Church of Love, based in the North, differ on almost every theological point: Christian Identity... , Satan... , the Bible...."</p> <p>Regarding the Amendment B vote analysis by Janet Simmons, there were 31 presbyteries where it passed by 10 or votes. The analysis also states that a total of 62 commissioners' votes in 15 particular presbyteries would have defeated the amendment.</p> <p>For the final ruling on the complaint filed by National Capital Presbytery, see below: September 21, 1997.</p> <p>Amendment A, known as the "Fidelity and Integrity Amendment," was passed by the 1997 GA to counter Amendment B by a vote of 328-217. One of the differences in the language of Amendment A was: "Among these standards is the requirement to demonstrate fidelity and integrity in marriage or singleness and in all relationships of life."</p>

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		<p>ratified Amendment B, Presbyterian Outlook, September 8, 1997; • article: "Book of Order Committee Was Not Manipulated" by the Rev. Laird Stewart stating that the committee that had brought the proposed Amendment A to the GA (which passed it), had not been influenced by outside forces, Presbyterian Outlook, September 8, 1997; press release: "Covenant Network Gains Supporters, Plans Launch," about a new organization of "church leaders of national stature" forming to support passage of Amendment A with a convening meeting at Fourth Presbyterian Church (Chicago) on September 19, and announcing that Elder Pam Byers will be named as Executive Director, September 10, 1997; • article: "Fidelity and Integrity Amendment Backers Gather," which was about gathering moderates from the PCUSA for a meeting on September 19, 1997 to support Amendment A (which had been passed by the 1997 GA), and to form a new organization: the Covenant Network, More Light Update, January-February 1998; • decision by the GA PJC on the complaint filed by National Capital Presbytery against the Office of the GA in May, with the PJC dismissing the case for the Presbytery's failure to state a claim upon which relief could be granted, September 21, 1997; • a collection of statements and resolutions of dissent against the passage of Amendment B from about 24 Sessions and Presbyteries, 1997; • document entitled: "What Do the Confessions Call Sin?" lists all the "sins" in each of the confessions comprising the Book of Confessions, undated, 1997; • brochure for an international organization, "Other Sheep," which works ecumenically from within a religious framework to promote the affirmation and inclusion of LGBTQIA+ people, c.1997.</p>	<p>Regarding the formation of CovNet on September 19, the cofounders, Robert Bohl and John Buchanan, stated: " We're particularly encourage that some people are signing up who were supporters of last year's Amendment B. They see the [Amendment A] as the moderate alternative they wish they had had before."</p> <p>The September 21 GA PJC ruling on the National Capital Presbytery case did not address the content of the "advice" set forth the Office of the GA (see above: May 27).</p> <p>The original numbering of the various Covenants of Dissent indicates that there were many more not included in this set.</p> <p>The Other Sheep organization, founded in 1992, included PLGC representation on the Board, the U.S. Advisory Board, and the Scientific Advisory Board.</p>
1	18 MLCN – 1997	<p>Includes: • draft of letter to progressive, non-More Light congregations and attached document: "More Light...What Difference Does It Make," urging these congregations, in light of the passage of Amendment B, to make More Light declarations, c. early 1997; • materials used in MLCN's outreach to inquiring or prospective More Light Churches (3 pages), c. early 1997; • list of inquiring congregations being contacted by members of two More Light Churches: St. Luke Presbyterian Church (Wayzata, MN) and Third Presbyterian Church (Rochester, NY), c. early 1997; • More Light statement of the Westminster Hills Presbyterian Church (Hayward, CA), March 23, 1997; • two forms used to order materials from the MLCN resources library, April 4, 1997; • statement from the Family of Christ Presbyterian Church (Greeley, CO) adopting a More Light statement, April 6, 1997; • materials from the 1997 More Light Churches Conference in Portland, OR, May 23-25, 1997; • MLCN 1996-97 Annual Report released at the More Light Churches Conference annual meeting, May 24, 1997; • article: "Wound with a View...Our Gift to the Church" by Chris Glaser, Open Hands Magazine, Fall 1997; • article: "Sharing God's Grace-Filled Gifts" by Howard Warren, Open Hands Magazine, Fall 1997;</p> <p>• letter from Steering Committee member Cathy Blaser to MLCN members and</p>	<p>The outreach materials for inquiring churches show the six categories of inquiring status used as this time.</p> <p>See page 5 of the 1996-97 Annual Report which states that three More Light churches had agreed to reach out to inquiring More Light churches; the list from early 1997 only identifies two churches.</p> <p>The More Light statement from the Family of Christ Church says that the policy was adopted by the congregation. Usually More Light statements are adopted by Sessions.</p> <p>The year-end letter from MLCN indicated that a new category of membership had been created: Inclusive Church, for those congregations which</p>

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		<p>friends along with a list of More Light Churches and Inclusive Churches (as of November 26) and a questionnaire to help expand the Network and raise funds, December 2, 1997; • document: "Faith Journeys and Opening the Circle," by an ad hoc committee representing four congregations in the Albany Presbytery, which presents a program for a weekend worship at a congregation wishing to learn more about the More Light movement, c.1997; • booklet: "Claiming the Promise...An Ecumenical Welcoming Bible Study Resource on Homosexuality," by Mary Jo Osterman, published by the Reconciling Congregation Program (UMC) in cooperation with ten other denominational LGBTQIA+ organizations, including MLCN, 1997.</p>	<p>are not comfortable being identified as a More Light Church.</p> <p>The study program from Albany Presbytery for congregations exploring More Light status has a number of good ideas on how to construct a weekend workshop.</p> <p>The "Claiming the Promise Resource," delves into the vital, but sometimes difficult, subjects of Biblical authority and interpretation, and living into the promise of the Bible's overall liberating message of justice and love.</p>
1	19 PLGC – 1998	<p>Includes: • email from Communications Secretary Jim Anderson to the PLGC list about the upcoming 1998 GA in Charlotte, February 15, 1998; • article: "PLGC and MLCN Leaders Disappointed, But Not Surprised at Defeat of Amendment A," More Light Update, May-June, 1998; • article: "Reflections from a Spectrum of PLGCers on the Loss of Amendment A," contains comments from eleven people, including Ralph Carter, on the state of the More Light Movement in the wake of Amendment A's defeat, More Light Update, May-June, 1998; • two articles from June 21, 1998 under the umbrella title: "210th (1998) General Assembly...No Sabbatical," including a letter from the PLGC Co-Moderators Scott Anderson and Laurene Lafontaine, and a GA Journal by Jim Anderson on the 1998 GA and its actions, as well as PLGC witness and celebration, More Light Update, July-August, 1998; • newspaper article: "Finding Unity in Diversity," about the opening days of the 1998 GA which included a photo of More Light Movement supporters singing hymns on the steps of the convention center, The Charlotte Observer, June 15, 1998; • front page of the MLCN newsletter announcing the merger of the PLGC and MLCN effective January 1, 1999, Volume 4, Issue 2, Summer 1998; • article entitled: "Lesbian...NOT! A Christian for Gender Independence" by Donna Riley, Open Hands Magazine, Summer 1998; • PCUSA Polity Reflection on various aspects of the meaning and implementation of Amendment B (G-6.0106b) by Associate Stated Clerk Fred Jenkins, which is an update/replacement of several previous</p>	<p>Amendment A (the Fidelity and Integrity amendment), passed by the 1997 GA, was defeated by the presbyteries on or about February 20, 1998.</p> <p>Among the PLGCer's reflections on Amendment A, Ralph Carter's was titled: "I'm in this for the Long Haul." He stated: "I'm Presbyterian, always will be. While I do my part to speak the truth that has been given me by my Creator, I will also work to assure that there is a community of Christians who serve as my "church."...We have work to do, and with the right perspective it can be joyous work with a light yoke...We are much further along the justice arc than some other denominations...We need to stay the course, be wise when need be, as well as foolish when need be, for Christ. For this is our place on the long arc of history which inevitably bends toward justice."</p>



Box #	File Folder # Folder Title	Description of Folder Contents [most folders have contents organized chronologically]	Comments by LPPC Historian Barry Smith
		<p>Polity Reflections in order to improve clarity, Polity Reflection #19, July 22, 1998;</p> <ul style="list-style-type: none"> <li>• meeting materials (agenda, position description for future field organizer, treasurer's reports, 1999 budget) for the meeting of the joint boards of PLGC and MLCN on Oklahoma City, September 25-27, 1998;</li> <li>• memo from Bill Moss to PLGC and MLCN leadership about an MLP Membership Insert for Jan/Feb More Light Update, October 2, 1998;</li> <li>• draft (#3) of bylaws for the proposed, new More Light Presbyterians organization, October 6, 1998;</li> <li>• booklet: "Calculated Compassion – How the Ex-Gay Movement Serves the Right's Attack on Democracy," by Surina Khan, published by Political Research Associates, the Policy Institute of the National Gay and Lesbian Task Force, and Equal Partners in Faith, in which the fake compassion exemplified by anti-gay reparative ministries is used by right-wing politicians to advance their own anti-LGBTQIA+ and authoritarian agenda, October 1998;</li> <li>• article: "An Analysis of the Presbyterian Coalition's 'Declaration and Strategy' Paper" [for the Renewal of the PCUSA, by Dan Little (of CovNet), which is a review of this anti-gay organization's recent paper spelling out its vision for the PCUSA which "raises a number of troubling issues," a summary prepared in November of an October CovNet presentation appearing in the Witherspoon Society's Network News, Fall 1998];</li> <li>• memo from Ralph Carter to [presumably] Genesee Valley Presbytery churches and individuals about a proposed overture for the 1999 GA on Anti-Gay Violence and So-Called "Reparative Therapy," November 8, 1998;</li> <li>• essay collection: "Religion and Homosexuality – A Series of Essays Supplement 'Claiming the Promise' Curriculum," by Rev. Dr. Jim Wolfe, a Presbyterian minister and member of PLGC, presents eight essays and several appendices complementing the ecumenically-developed "Claiming the Promise" study curriculum and covering all the issues that come up in any education discussion of this topic [cover and inside cover of "Claiming the Promise" booklet included], 1998.</li> </ul>	<p>The joint meeting of the PLGC and MLCN boards in September was to solidify the two organization's merger in 1999. The agenda was titled "More Light Presbyterians" but that name would not become official until January 1, 1999. Item #18 in the agenda about churches and individuals now "joining" MLP reflected a major shift in how churches would join the new More Light Presbyterians. In the past, to become a More Light Church, the Session would write a statement and be willing to ordain LGBTQIA+ persons. Under the new system, Sessions would have to affirm the MLP Mission Statement and then "join" MLP. Starting in 1999: Membership in MLP would not involve disobedience to Amendment B, though churches could still choose that.</p> <p>The themes of the October "Calculated Compassion" booklet are depressingly familiar and sadly fit into the 2023 political landscape as much as they did in 1998. This booklet relates to the November 8 proposed presbytery overtures against reparative therapies.</p> <p>The actual effect of the beliefs and plans of conservative organizations as revealed in the October "Calculated Compassion" booklet and the Fall article on the Presbyterian Coalition's "Declaration" can be seen in a November 1999 briefing paper: "The Trials of 1999: The Cutting Edge of Right Wing Power in the PCUSA," in Folder #21.</p>

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1	20	MLCN– 1998	<p>Includes: • letter and policy on "special" worship services (including same-sex unions) from Rev. Terry Davis (First Presbyterian Church, Hartford, CT) to Ralph Carter, in response to Ralph's request for same-sex commitment services, January 7, 1998; • mail from Ralph Carter to a "More Light Statements" email group with a listing of "Communities Supporting the More Light Movement" and some dates of when such communities made a commitment to be so listed, January 1, 1998; • email from Cathy Blaser to Ralph Carter about mailing an MLCN Resource Packet to Warren Wilson Presbyterian Church, Swannanoa, NC, February 8, 1998; • MLCN brochure including a listing of More Light and Inclusive Churches, March 16, 1998; • email from Chuck McLain to Ralph Carter about mailing an MLCN Resource Packet to Indianola Presbyterian Church (Columbus, OH), April 20, 1998; • an MLCN database of contacts with prospective individuals and churches (from four sources as listed on the cover) and an analysis of likely outcomes, c. Spring 1998; • materials from the 1998 More Light Churches Conference (McKinley Presbyterian Church, Champaign, IL), including a sermon: "The Wildly, Wonderful, Extravagant, Inclusive Love of God Seems To Be on Call Waiting – By Whom This Time?," by Howard Warren, and financial reports and list of donors, May 22-24, 1998; • 1997-98 MLCN Annual Report released at the More Light Churches Conference annual meeting, May 23, 1998; • email from Barry Smith (Lincoln Park Presbyterian, Chicago) to various More Light leaders about a letter dated June 11 sent to MLCN at the old Lincoln Park Church address in which the pastor of College Hill Presbyterian Church (Tulsa) stated that their Session had voted to enter into the inquiry phase of joining MLCN and requested resources, June 23, 1998; • updated MLCN brochure with a list of More Light and Inclusive Churches, June 30, 1998; • front page of the MLCN newsletter announcing the merger of the PLGC and MLCN effective January 1, 1999, Volume 4, Issue 2, Summer 1998; • article: "Call for Sabbatical," about a statement issued in May by six heterosexual leaders including the GA Stated Clerk, the Co-Moderator of CovNet, the Moderator of the anti-gay Presbyterian Coalition and others, urging the PCUSA have a period of sabbatical from any legislative and judicial actions over ordination standards, and that instant reply from PLGC and MLCN that "this movement is not going on sabbatical, MLCN Newsletter, Summer 1998; • news blurb: "MLCN and PLGC Approve Merger, Spahr and Glaser Honored," which covers the merger and the PLGC luncheon at the 1998 GA which honored long-time activists Janie Spahr and Chris Glaser with the Inclusive Church Award, Open Hands Magazine, Summer 1998; • report from the Session of Christ Church, Presbyterian (Burlington, VT) to the Presbytery of Northern New England, in an ongoing struggle over the congregation's authentic refusal to be in compliance with the Fidelity and Chastity amendment, June 18, 1998; • email from Dick Lundy to the MLCN Steering Committee about thinking of More Light Church and individual memberships after the merger as this will be a big discussion item when the MLCN Steering Committee meets with the PLGC Board in September, July 21, 1998; • email from Kelly Williams (Nacoochee Presbyterian Church, Sautee, GA) to Ralph Carter seeking clarity on the 1998 GA action and current judicial cases, July 27, 1998; • letter from Radford Rader (College Hill Presbyterian Church (Tulsa, OK) to</p>	<p>The January list of welcoming churches, includes More Light Churches and also those, indicated by an asterisk, of being inclusive Churches. This type of listing begins to reflect an official change of what a More Light Church was, which formally happened with the formation of More Light Presbyterians in 1999. See the work-in-progress More Light Churches List, prepared separately by Barry Smith in Folder #3.</p> <p>The 1998 More Light Churches Conference featured a new stained glass window at the McKinley Presbyterian Church on the theme of LGBTQIA+ inclusion. This is believed to be the first stained glass church window on such a theme.</p> <p>The materials from the More Light Churches Conference contain a handout from the Inquiring Church Workshop, and in that handout are reflections by Carl Dudley on how to transform the PCUSA. He was not hopeful about the legislative process through GA but rather conversations between More Light folks and those on other side will be what makes a difference. Transformation through relationships.</p> <p>Regarding the Call to Sabbatical, PLGC Co-Moderator, Scott Anderderson, replied: "It feels very patronizing to us that heterosexual leaders are meeting to decide what's best for gay and lesbian Presbyterians." PLGC Co-Moderator, Laurene Lafontaine, said: "There is simply too much at stake in the lives of LGBT Presbyterians and their families for to us even <u>think</u> about backing off from this long-term struggle for justice."</p> <p>The Open Hands news blurb about the merger between MLCN and PLGC reports that funds have been raised to match a challenge grant which will enable the new merged group in 1999 to hire a full-time staff person.</p>

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		<p>Ralph Carter revealing that the College Hill congregation is well along on the journey toward becoming a More Light Church, September 3, 1998; • article re-titled here: "Report on the Joint PLGC/MLCN Board Meeting in Oklahoma City," October 27, 1998, which gives many details of firming up the merger between the two organizations and what will emerge in 1999, More Light Update, November-December, 1998; • report from Mitzi Henderson on her phone interviews (done in Fall 1998) with 15 select More Light Churches in the western part of the U.S., December 3, 1998; • select pages from Open Hands Magazine, highlighting Chris Glaser becoming the interim editor, along with an article: "Bridges Over Troubled Water," by Chris Glaser, and an article: "Only Say The Word..." by Bobbi Wells Hargleroad (First United Church, Oak Park, IL), on the importance of saying the actual LGBTQIA+ words in worship to signify clear welcome, Open Hands Magazine, Winter 1998; • note that was distributed warning of a phone scam where callers impersonate More Light leaders, December 1998; • a litany: "Some Luminations from the First Six Chapters of the Book of Order..." unsigned and undated, but c.1998.</p>	<p>The letter from Christ Church's Session to the Presbytery is a deeply heartfelt response "to the heavy burden the Presbytery...laid on us on March 7, 1998."</p> <p>Materials from the September joint MLCN and PLGC Board meetings can be found in Folder #19.</p>
1	21 More Light Presbyterians (MLP) – 1999	<p><i>The merger of PLGC and MLCN to form More Light Presbyterians (MLP) was effective January 1, 1999.</i></p> <p>Includes: • membership materials produced by MLP, early 1999; • MLP brochure: "Building a Church for All God's People," 1999; • document: "Tips for Organizing a Chapter of More Light Presbyterians, November 1998 (but filed under 1999); • speech/paper: "An Auburn Affirmation: Reflections for a Seventy-Fifth Anniversary," by Barbara Wheeler, President of Auburn Theological Seminary, in which she reviews the history of the Auburn Affirmation, published in 1924, and how it helped defeat the doctrinal fundamentalists in the Presbytery Church at that time, and what lessons this struggle 75 years ago has for us in the More Light Movement within the PCUSA in the aftermath of the "theologically false" Amendment B, January 12, 1999; • document: "More Light Presbyterians, That All May Freely Serve, Shower of Stoles: Objectives and Relationships," prepared by the MLP Board with the concurrence of the boards of TAMFS and SOSOP, in which each separate organization is defined and clarifies their relationships in working together, February 27, 1999; • letter from Robin Chandlee on behalf of her congregation (church not specified, but possibly Govans Presbyterian, Baltimore) to Dick Lundy, requesting to see the new MLP Bylaws, March 9, 1999; • letter from John Thompson (Church of Reconciliation, Chapel Hill, NC) to Dick Lundy concerning the congregation joining MLP and sending in the requested contribution, April 7, 1999; • news blurb: Presbyterian Official Tries to Block Award to Janie Spahr," Open Hands Magazine, Summer 1999; • promotional flyer and planning materials for the 1999 More Light Churches Conference (Oklahoma City, OK), including proposed</p>	<p>After the announcement in Summer 1998 that PLGC and MLCN would merge in 1999, a number of documents produced by both organizations in the fall of 1998, nonetheless began using MLP as a name, although the formal merger did not happen until January 1, 1999.</p> <p>The January 12 guidance from Dr. Wheeler in her Auburn Affirmation speech/paper is summarized as follows: 1) take the offensive, 2) be prepared, 3) there is safety and power in numbers, 4) convince the moderates, and 5) the Gospel has real power. Her paper is still worth reading for activists, in any struggle, facing an uphill battle.</p>

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		<p>schedule, workshops and budget, May 21-23, 1999; • document drafts entitled: "Liaisons of MLP: What is Expected?" and "Chapters of MLP: What Is Expected?" both by Gene Huff, and "MLP Chapter – Sustainable Development" by MLP Field Organizer Michael Adee, all describe organizational possibilities as MLP began its first year of operation, May 1999; • correspondence between Nancy Krody (Collenbrook United Church, Drexel Hill, PA) and Dick Lundy about MLP not having updated resource packets to send out and also Dick explaining the new (and easier) requirements for congregations to become affiliated with More Light Presbyterians, May 24 and 31, 1999; • article: "MLP and the Covenant Network: They Need Each Other," by Gene Huff, making a case for close collaboration and mutual understanding after some negative comments on the MLP internet list about the Covenant Network being "too lukewarm" in the More Light struggle, More Light Update, June 1999; • email from Gene Huff to Dick Lundy about getting all the existing More Light Churches to re-join MLP, June 15, 1999; • web article entitled: "More Light Presbyterians Begin Plans for Unity and Diversity Conferences," published by the [anti-More Light] Layman Online, July 26, 1999; • article entitled: "An Interview with Michael [Adee]," introducing the new MLP Field Organizer, More Light Update, July-August 1999; • denominational booklet entitled: "Unity in the Midst of Diversity," to encourage the presbyteries, synods and other Presbyterian groups to enter a "dialogue in the bond of peace," September 1999; • joint letter from Janie Spahr (of TAMFS) and Michael Adee (of MLP) to Pastor Nominating Committees at three More Light Churches, urging them to</p>	<p>The More Light movement probably would not have had its eventual victories in ordination and marriage rights as quickly as it did without the work of the Covenant Network which worked mostly within the broad, moderate "middle" of the PCUSA. There was much cooperation over the years among MLP and TAMFS, but tensions surfaced from time to time over strategy and timing, as indicated by the Gene Huff article in More Light Update.</p>
		<p>consider hiring LGBTQIA+ candidates if those candidates are the most qualified, September 21, 1999; • report from Michael Adee to the MLP Board about Michael's multiple field organizing activities, since his hire on May 15, September 24, 1999; • email/fax from Jeanne Meyer to Ralph Carter with list of contributions to MLP from More Light Churches in 1999 to date, October 12, 1999; • email from Lawrence Reh to many More Light folks, suggesting responses to the negative decisions of the Synod of the Northeast PJC against Christ Presbyterian Church (Burlington, VT) and First Presbyterian Church (Stamford, CT), October 18, 1999; • resolution: "Stereotyping and Hate Crimes" which was one of five resolutions passed by the Synod of the Northeast meeting at Stony Point, NY, October 21-23, 1999; • joint letter from Bear Ride of MLP and Janie Spahr of TAMFS requesting submissions for a new "Partner's Project" to produce a new book tentatively titled: "Called Out Together," which would celebrate the faithful, committed relations of LGBTQIA+ Presbyterians, Fall 1999; • briefing paper: "The Trials of 1999: The Cutting Edge of Right Wing Power in the PCUSA," by the Institute for Democracy Studies, November 1999; • email from Mitzi Henderson to [presumably] MLP Board regarding her observations of churches that could be More Light Churches, c. 1999; • list of 66 churches that signed the Stonecatchers Covenant of Dissent against Amendment B plus a few other congregations, possibly used as an MLP mailing list to reach out to the non-More Light Churches on that list, undated, c. 1999; • book chapter: Mount Auburn Presbyterian Church (Cincinnati) by the Rev. Harold Porter (then pastor), which is about the first eight years of the congregation's history as a More Light Church and the subsequent joys of an inclusive ministry, and also its unending struggles with the Cincinnati Presbytery, published as part of Chapter 6 of "Urban Churches, Vital Signs: Beyond Charity</p>	<p>The hiring of Michael Adee (May 1999), and later of Katie Morrison (September 2001), was an important step in bringing the message and goals of MLP to a much wider audience, including: congregations, presbyteries, colleges, conferences. It may not have seemed like much was accomplished in the first decade of the 21st century but the eventual victories in ordination rights (2011) and marriage rights (2014-15) proved the wisdom of such hires.</p>
			<p>According to Bear Ride and Janie Spahr in 2022, the "Called Out Together" book project did not come to fruition.</p>
			<p>The "Trials of 1999" document is a chilling account of how the conservative wing of the PCUSA, coordinated by the Presbyterian Coalition, was using the power of the church judiciary to enforce Amendment B, attack and eliminate the More Light Movement in particular and social witness efforts in general, and ultimately gain power within the denomination. This well-footnoted paper describes the four trials against LGBTQIA+ persons, their supportive presbyteries and More Light Churches in the Synod of the Northeast, as a warning of how conservative orthodoxy was moving to undermine modernism in the PCUSA. See Folder #19 for the October 1998 "Calculated Compassion" and the November 1998 "Declaration and Strategy" about some of the groundwork being laid for what was behind the Trials of 1999.</p>
			<p>In Harold Porter's history of the Mt. Auburn Church, he mentions that in 1999, about eight</p>

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			Toward Justice," by Nile Harper and Associates, 1999;• brochure entitled: "Presbyterian Parents of Gays and Lesbians, Inc.," undated, but based on content, probably c.1999.	years after becoming a More Light Church in 1991, 223 new members had joined the congregation. The book "Urban Churches, Vital Signs," also profiles two other More Light Churches: Jan Hus and Lafayette Avenue, both in New York City.
1	22	Forms from Churches Approving MLP Bylaws and Joining MLP 1998-1999	Includes: • letter from MLCN Co-Moderators Mitzi Henderson and Dick Lundy to the Network, asking churches to approve the new bylaws for the newly forming MLP (in 1999) and to join MLP, c. fall/winter 1998; • two forms used for churches approving the new bylaws, 1998-99; • 64 returned forms as follows: 33 forms from churches approving the new bylaws and also joining MLP, 29 forms from churches joining MLP, note from First United Church (Oak Park, IL) enclosing a \$500 contribution, one form from We Are Family, a non-Presbyterian Associate membership, and one from Synod of the Covenant for two More Light Update subscriptions, 1998-99.	Once the concept of More Light Churches was devised in 1979, PLGC, MLCN and now MLP had difficulty maintaining accurate lists of such churches, keeping track of contributions from these churches, and maintaining reliable communications. Please note: almost every number published for the number of More Light Churches at ANY time since 1979, is inaccurate. See Folder #3 for list of More Light Churches as of 2023.
1	23	MLP – 2000-A (January-May)	Includes: • email from Dick Lundy to Michael Adee and Ralph Carter, about sorting out More Light Church memberships and contributions, January 11, 2000 [also see next entry]; • two database printouts with accompanying letters from Dick Lundy to Ralph Carter documenting (or attempting to document) the contributions that More Light Churches have made to MLP in 1999, c. late Fall 1999; • document: "Progressive Strategy Coordination," which reflects the summary of strategy discussions for the 2000 GA by representatives of MLP, Covenant Network, Semper Reformanda, Voices of Sophia and the Witherspoon Society at a meeting held in Chicago at Lincoln Park Presbyterian Church, January 13, 2000; • letter (along with a copy of the 1999 MLP Bylaws) from the Internal Revenue Service to MLP stating that the recent merger creating MLP did not affect it's tax status, presumably carried over from MLCN, January 18, 2000; • email from Michael Adee to the MLP Board detailing his field work in Los Angeles, Chicago and Ghost Ranch, January 26, 2000; • email from John Gregg to the MLP List forwarding an attachment from the Presbytery of Milwaukee which on January 25 had passed four overtures favorable to the More Light Movement, January 26, 2000; • sermon: "Seeking a Welcome in Inhospitable Times," by Johannes van Wijk-Bos, Downtown United Presbyterian Church, January 30, 2000; • email from Dick Lundy to the MLP Board with questions for the Membership and Development Committees at the February Board Meeting, and trying to clarify membership dues from contributions and how best to acknowledge them, February 10, 2000; • letter from Michael Adee to MLP liaisons and chapter leaders, sending news and suggestions for ministry, February 11, 2000; • email from Tricia Dykers Koenig to the MLP Board reporting on strategizing efforts for GA and submitting	It is interesting to note in the summary notes from the Chicago meeting on January 13 that the Covenant Network "will collaborate privately [with the other groups] but not in public events at this point." Also, "one fairly unknown person" was being sought to attend meetings being held by organizations within the anti-gay Presbyterian Coalition!  The MLP Bylaws created two types of membership: individual and governing bodies (churches, etc.). Terms for officers began and ended at the annual membership meeting.  There is a tape of the January 30 sermon by Johanna Bos in Folder #70.  The Tricia Dykers-Koenig email of February 14 reveals that she and Michael Adee met with Pam Byers (CovNet) and "divided primary responsibility for organizing in 'swing' presbyteries with CovNet."

Box #	File Folder # Folder Title	Description of Folder Contents [most folders have contents organized chronologically]	Comments by LPPC Historian Barry Smith
		<p>agenda items for the February board meeting, February 14, 2000; • document entitled: "How to Make a Difference in the PCUSA – A Manual for More Light Presbyterians," by Jeffrey Doane and Tricia Dykers-Koenig which includes information on writing overtures and shepherding them through presbyteries and GA, and Sylvia Thorson-Smith's "Top Ten Tips for Monitoring Committees with Attention to Power-Sharing and Advancement of Justice Issues," undated, but based on February 14 email from Tricia Dykers-Koenig, probably about February 14, 2000; • document: "Index of Overtures to the 212th GA (2000)," by the Office of the GA, with additional handwritten overtures past the date of the original document, February 21, 2000; • email from Scott Anderson to MLP Board with list of attendees and arrival times in Santa Fe for the Board Meeting, February 21, 2000; • materials from the MLP Board Meeting, including agenda, financial reports, budget, proposed committee structure, plans for the August WOW Conference, February 25-27, 2000; • form for people to nominate a welcoming Presbyterian Church (not necessarily a More Light Church) to be listed on a Welcoming Church Honor Roll and to receive a plaque, March 25, 2000; • bulletin: "A Celebration of the Spirit...of Love, of Compassion, of Justice," an interfaith service sponsored by the National Gay and Lesbian Task Force at National City Christian Church, Washington, DC, with participation from MLP and TAMFS, April 29, 2000.</p>	
1	24 MLP – 2000-B (June-December)	<p>Includes: • email from Michael Adee to MLP Board with ideas for discussion at the July Board Meeting, June 19, 2000; • agenda for the MLP Board Meeting, July 1, 2000; • minutes and handwritten notes from the MLP Board Meeting, July 1, 2000; • letter from the Session of First and Franklin Street Presbyterian Church (Baltimore) to the Session and Co-Pastors of Christ Church (Burlington, VT) offering affirmation and support in their ongoing struggle with the Northern New England Presbytery over their non-compliance with Amendment B, July 16, 2000; • document: "The Process for Concurring with Overture 00-13, referred by the 212th GA (2000) to the 213th GA (2001)," July 28, 2000; • samples of drafts of overtures or passed overtures from various presbyteries in the Synod of the Northeast in support of the Presbytery of Northern New England's Overture 00-13 referred by the 2000 GA to the 2001 GA, c. Summer 2000; • statements from two church Sessions that they will not abide by Amendment B, one adopted by the Session of Takoma Park Presbyterian Church (Maryland), August 3, 2000, and one adopted by the Session of Brown Memorial Park Avenue Presbyterian Church (Baltimore), undated; • minutes from the MLP special board meeting held during the WOW Conference in DeKalb (IL), August 5, 2000; • documents prepared by the Committee on Concurrence (in the Synod of the Northeast) and sent out under the letterhead of New York City's Presbyterian Welcome organization, to encourage all the presbyteries in the synod to support the Presbytery of Northern New England's</p>	<p>Overture 00-13 which was referred by the 2000 GA to the 2001 GA, would strike Amendment B from the Book of Order.</p> <p>The minutes of the August 5 MLP Special Board Meeting reveal that the McKinley Foundation (Champaign, IL) had offered a grant to fund a second field organizer position. The Board also held an "extended discussion" about the relationship between MLP and CovNet. Tricia Dykers-Koenig also announced that she would be employed by CovNet, starting in October as a strategist.</p>

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		<p>overture 00-13 to remove Amendment B from the Book of Order, August 23, 2000; • draft document being prepared in the Presbytery of New York to present another overture to remove Amendment B from the Book of Order and remove related Authoritative Interpretations, August 29, 2000; • MLP treasurer's reports, August 31, 2000; • sermon: "Reclaiming the Church," by David Bos, Interim Co-Pastor at the Downtown United Presbyterian Church (Rochester, NY) in which he called for a convocation to write a new affirmation in the spirit of the Auburn Affirmation of 1924 [a copy of which is appended to the sermon] which took a stand against the threat of fundamentalism in the Presbyterian Church in that era, September 3, 2000; letter from Michael Adee to MLP membership with several resources enclosed, including a document entitled: "Responding to Amendment O...Issues to Consider," and information on becoming a More Light Church, and also resources on issues of sexual orientation, scripture and transgenderism, September 15, 2000; • fax from Tricia Dykers Koenig to Ralph Carter with a document: "Covenant Network Recommended Actions Leading Toward the 213th GA (2000)," with suggestions for various overture options, September 28, 2000; • email from Ralph Carter to himself with a summary of actions for amendments being currently voted on, and overtures to be brought to the 2001 GA, September 28, 2000; • chart: "Presbyterian Welcome Committee on Concurrence Status," showing status of presbyteries within the Synod of Northeast and where they stand on passing a concurrence to the overture to strike eliminate Amendment B, September 28, 2000; • notice from the Office of the GA online of Amendment A passed by the 2000 GA and sent to the presbyteries which would remove the words "race, ethnic origin, worldly condition" from a description of who cannot be denied membership, September 28, 2000; • document: "An Impact Analysis of [Amendment A]" by Otis Turner arguing that this amendment should be defeated, originally prepared August 4, 2000, but distributed September 28, 2000; • notice from OGA online of Amendment O passed by the 2000 GA and sent to the presbyteries which would prevent church officers from participating in and prevent church property for being used for any same-gender ceremony that is presented as the equivalent of marriage, September 28, 2000; • email from Gene Huff to MLP Board about the Membership Committee's recommendations at the February 26 Board Meeting regarding membership, local chapters and contributions, September 30, 2000; • multiple charts: "Organizational Analysis, Long-Range and Strategic Planning Session Notes," from the MLP Board Meeting in Austin (TX), October 8, 2000; • document: "Practical Matters for Congregations: Sexual Orientation Issues which Profoundly Affect Our Life Together in the Church," by Michael Adee, presented at a Unity in the Midst of Diversity Conference in the Presbytery of New Covenant, October 28, 2000; • introductory statement and paper: "The Constitutional Case Against G-6.0106b [Amendment B]," by attorney Peter Oddleifson, [mostly] October 14, 2000; • article: "1000 at WOW [Witness Our Welcome Conference]"</p>	<p>The David Bos sermon on September 3 calling for a new Auburn Affirmation came to fruition. See Folder #25, February entries.</p>
			<p>In "An Impact Analysis of [Amendment A]" distributed September 28, Otis Turner concludes by saying: "It is ironic indeed that just as interest in addressing racism is rising at an unprecedented level...the 212th GA (2000)... proposed to delete the very policy language that [has propelled the church toward its stated goal of racial and cultural inclusiveness]. If the proposed amendment stands, the consequences will be far reaching and dire...Many people of color will probably reach the sad conclusion that a racially and culturally inclusive PCUSA is neither possible nor desirable. If that happens, may God help us."</p>

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		<p>2000," by Chris Glaser, Open Hands Magazine, Fall 2000; • article: "Suffer the Little Children...", by Donald R. Purkey, Open Hands Magazine, Fall 2000; • article: "Pious Injustice: Reflections on the Presbyterian General Assembly," by Donn Crail, Open Hands Magazine, Fall 2000; • article: "Lachrymal of Healing," by Susan Quinn Bryan, Open Hands Magazine, Fall 2000; • CovNet brochure, c. 2000; • booklet: "Telling Our Stories: Voices from the GLBT Community," by the Taskforce on Ministry with Sexual Minorities of the Racial and Social Justice and Reconciliation Ministry Team of the Pittsburgh Presbytery, c. 2000.</p>	
1	25 MLP – 2001-A (January-September)	<p>Includes: • fax from Ralph Carter to Dennis Cobb (PCUSA employee in Louisville) with application for two 10x10 display spaces at the 2001 GA, January 8, 2001; • mailing from Rev. Joseph Gilmore (South Presbyterian Church, Dobbs Ferry, NY) to all the churches in the Hudson River Presbytery, containing the letters of eleven churches to their presbytery in which all the pastors/sessions say they cannot and will not abide by Amendment B (cover letter says twelve statements), February 2, 2001; • article: "Church Leftists May Draft New Auburn Affirmation," by Alexa Smith, about a group of Presbyterians (including MLP, TAMFS and other progressive groups) meeting in Baltimore on the weekend of February 10, Note #6379 from PCUSA News, February 9, 2001; • document: "Affirmation – 2001: To Safeguard the Unity and Liberty of the PCUSA, In the Spirit of the Auburn Affirmation (1924)," written by a group of progressive Presbyterians known as the Auburn Spirit, February 2001; • minutes of the MLP National Board Meeting (Santa Fe, NM) including the field organizer report and a proposal for the David Sindt Grant Fund, February 19, 2001; • flyer for a regional conference jointly sponsored by MLP and TAMFS to be held April 27-28, 2001 at Third Presbyterian Church (Rochester, NY) entitled: "Becoming the Welcoming Church," February 2001; • minutes of planning meeting for a regional conference entitled: "Becoming the Welcoming Church," March 19, 2001; • email from Ralph Carter to the MLP Board with a proposed expense reimbursement policy, May 22, 2001; • attendance roster for the More Light Conference (Austin, TX), May 25-27, 2001; • sermon: "Institutional Self-Preservation and Moral Clarity," by Harold Porter (but delivered by Michael Adeee), given at the More Light Churches Conference, May 26, 2001; • minutes of the MLP annual meeting held at the More Light Conference (Austin, TX), in which it was announced that Kathleen (Katie) Morrison had been hired</p>	<p>The application for GA display space includes seven pages from the MLP website as of January 8, 2001.</p> <p>The eleven congregations submitting statements to the Hudson River Presbytery were: All Souls, Bedford, Good Shepherd, Graham's United-Hopewell, Huguenot, Mt. Kisco, Nauraushaun, Palisades, South, Stony Point, and Yorktown. An excerpt from the Mt. Kisco letter: "... Jesus never mentioned or condemned homosexual relationships, yet he clearly could have done so because of the former religious and cultural codes of the Old Testament. Believing that Jesus is the human face and form of God on earth, are we now to believe that God finds it [i.e., homosexuality] 'incompatible with Scripture,' but Jesus forgot to mention it?"</p> <p>During the May 27, 2001 MLP Board Meeting, it was announced that new field organizer was a ministerial candidate under care of the Presbytery of the Redwoods. From the minutes: "...the subject of securing a formal call from MLP was raised and the strategic value of pursuing</p>



Box #	File Folder # Folder Title	Description of Folder Contents [most folders have contents organized chronologically]	Comments by LPPC Historian Barry Smith
		<p>as the second Field Organizer, May 26, 2001; • minutes of MLP Board Meeting held during the More Light Conference, during which many topics were considered and voted on, May 27, 2001; • email from Ralph Carter to the MLP Board about his research into registering the More Light logo, June 27, 2001; • email from Dick Lundy to Michael Adee and Ralph Carter over the ongoing data issues of tracking More Light Churches, members and supporters, September 2, 2001; • email from MLP Board member Tony DeLa Rosa to the MLP Board forwarding an email from Pam Byers of CovNet with a summary of the Presbyterian Progressive Partners (PPP) meeting on August 4 evaluating the coordinated work of all the progressive organizations at the 2001 GA, and planning how to support the passage of new Amendment 01-A which is going to the presbyteries, September 6, 2001; • fundraising letter sent to the MLP membership, informing them of Katie Morrison being a second Field Organizer and urging supportive action to get Amendment 01-A passed by the presbyteries, September 15, 2001; • letter from MLP under Dick Lundy's signature thanking Ralph Carter and Van Van Zantan for their continuing financial support of MLP, September 18, 2001; • sermon: "For the Living of These Days," by Gene Bay (Bryn Mawr Presbyterian Church, Bryn Mawr, PA) lamenting that their church's gifted associate pastor was resigning because she no longer wanted to keep her sexual orientation a secret, September 23, 2001; • some of the materials collected for a packet entitled: "The Three Sisters Educational Resource Packet for Support of Amendment 01-A" for use by their leaders/members in getting Amendment 01-A passed in the presbyteries which included many handouts and a reprint of a June 2001 booklet entitled: "Overture Advocates' Presentation to the [GA] Committee on Ordination Standards," by CovNet which had been used at GA, entire packet: early Fall 2001.</p>	<p>ordination to this called position was evaluated..." The board voted to extend a formal call to Katie by her September 1 start date.</p> <p>Note: materials directly relating to the 2001 GA are in Folder #27.</p> <p>In the summary of the PPP meeting on August 4, it was decided that in the joint effort to get the presbyteries to pass Amendment 01-A, the Three Sisters (MLP/TAMFS/SOSP) would "have primary responsibility for maximizing turnout and vote in all the [44] 'Get Out the Vote' presbyteries [i.e., where the amendment is more likely to pass] and CovNet has primary responsibility for delivering as many [31] 'Risk' and [46] 'Opportunity' (swing) presbyteries [i.e., where the amendment will be more difficult to pass] as possible."</p> <p>Mention in this era of the "Three Sisters" is referencing these three organizations: MLP, TAMFS and Shower of Stoles, which worked on the same general issues of justice for LGBTQ+ people. This designation was discontinued in 2005.</p>

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1	26	MLP – 2001-B (October-December)	<p>Includes: • email from Michael Adee to MLP Board about his orientation meeting with Katie Morrison and the dividing up field work responsibilities, October 3, 2001; • email from Donna Riley to MLP Board providing the Communication Committee Report, October 4, 2001; • email from the PCUSA News announcing that the GA Moderator and his two immediate predecessors have named a 21-member Theological Task Force, as directed by the action of the 2001 GA, to "lead the PCUSA in spiritual discernment..." and report annually and give a final report to the 2005 GA, October 4, 2001; • agenda for the MLP Board Meeting (Raleigh/Durham, NC), October 5-7, 2001; • minutes, reports from field organizers and committees, treasurer's and budget reports, list of MLP liaisons, and other documents from the MLP Board Meeting, October 5-7, 2001; • list of about 567 PCUSA welcoming churches, including More Light Churches, a handout at the Board Meeting, October 7, 2001; • invitation to the ordination service of Katie Morrison at the First Presbyterian Church (San Anselmo, CA) on October 21, 2001 and Katie's Statement of Faith as presented to the Redwoods Presbytery, October 2001; • letter from Dick Lundy to Ralph Carter with a list of MLP Churches which made a financial contribution in the third quarter and asking who is sending acknowledgements, October 16, 2001; • sermon: "The Church We Are Called To Be," by the Moderator, the Rev. Jack Rogers, preached at the Pasadena (CA) Presbyterian Church, in which he compared the militant fundamentalist terrorism behind the September 11, 2001 attacks and the militant fundamentalism within the PCUSA, October 28, 2001 [see also November 6, 2001 below]; • email from Dick Lundy to Ralph Carter giving a series of statistics on membership, financial gifts and who is receiving More Light Update, October 30, 2001; • list of MLP Staff, Board Members and Advisory Board Members and other important contacts for 2001-2002, c. October 2001; • document: "MLP College Outreach," by Ralph Carter, with a listing of Presbyterian or historically-related Presbyterian colleges with notes on welcoming status or recent contacts, c. Fall 2001; • document: "Facts and Fallacies about Amendment 01-A," produced by CovNet in response to questions and misconceptions that have arisen about 01-A, c. Fall 2001; • email from Tony De La Rosa to Ralph Carter with a listing of presbyteries divided into four categories based on likelihood of passing Amendment 01-A, October 30, 2001; • guest viewpoint: "A Still More Excellent Way," by Rev. John Walton (First Presbyterian Church, NYC) in support of Amendment 01-A, Presbyterian Outlook, November 5, 2001; • email from Dick Lundy to Ralph Carter with suggestions for increasing members and financial gifts, November 6, 2001; • article: "Rogers raps 'militant fundamentalists' in the PCUSA," by Alexa Smith, which is about the 2001 GA Moderator, the Rev. Jack Roger, saying during the November CovNet Conference that the anti-More Light "Presbyterian Lay Committee [is] a 'militant fundamentalist' group that wants to seize control of the denomination," PCUSA News Note #6935, November 6, 2001; • email from Michael Adee to various Three Sister's leaders about</p>	<p>Katie Morrison's Field Organizer's Report from the October 5-7 MLP Board Meeting revealed that the Redwoods Presbytery validated her call to MLP and approved her for ordination, which was set for October 21 at First Presbyterian in San Anselmo, CA. There had been some accusations of violating the constitution prior to her ordination but the ordination was not halted. The judicial challenges, however, did not end here. See Folder #29, December 15, 2002 and Folder #32, March 2003.</p> <p>The October 7 list of welcoming churches, including the approximately 113 More Light Churches, showed that MLP was trying to figure out a way to get more of the welcoming churches (i.e., churches which had indicated through some action that they were welcoming toward the LGBTQIA+ community) to join MLP and thus present a larger front for inclusion to the wider PCUSA. See Folder #31 for more details on this effort.</p> <p>In the Jack Rogers sermon of October 28, he states: "What is most painful to say is that we have a militant fundamentalist group within the Presbyterian Church. The common fundamentalist themes can be found in the attitudes of a group called the Presbyterian Lay Committee. The Lay Committee was founded 36 years ago to try to change the Presbyterian Church into a body that would not deal with social issues and that would interpret the Bible with a surface literalism."</p> <p>The Dick Lundy email of October 30 stated that there were 5,194 records in the MLP database: 4,644 individuals, 442 non-member churches and other organizations, and 110 member churches (i.e., More Light Churches). In 2000, contributions were received from 1,089 entities.</p>

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		<p>booth spaces, hospitality suites, and worship venues during the 2002 GA, November 16, 2001; • email from Donna Riley to Michael Adee proposing an Open House for YADs at the various exhibit spaces during the 2002 GA, November 18, 2001; • year-end letter from Michael Adee to the MLP membership mainly urging people to help pass Amendment 01-A in their presbyteries and offering to assist in any local More Light related programs, December 2001; • MLP Contact List with various notes on the people listed (some notes clearer than others), December 20, 2001; • article: "A Bouquet of Birds: Revisioning Family," by Susan Quinn Bryan, Open Hands Magazine, Winter 2001; • advertisement: "We Urge You to Join Us in Supporting Amendment 01-A," signed by [about] 114 commissioners who had attended the 213th GA (June 2001) urging the PCUSA, particularly those voting on amendments in the presbyteries, to support the approval of Amendment A, Presbyterian Outlook, December 17, 2001; • detailed treasurer's reports for Jan-Dec, December 31, 2001.</p>	
1	27 MLP – 213th General Assembly (Louisville, KY) – 2001	<p><i>For this year, materials directly related to the General Assembly have been separated into their own folder. For 2001, The Three Sisters (MLP/TAMFS/SOSP) worked together on many aspects of the GA presence.</i></p> <p>Includes: signup sheet for MLP members attending the 2001 GA, location or event of signup is unknown, c. Spring 2001; • logistics for Three Sisters for all 2001 GA matters, including exhibit booths, training, hospitality suite, issues briefings, directory, celebration dinner, worship, racial/ethnic connections, networking with allies, monitoring of non-More Light organizations, building relationships, June 5, 2001; • handout for the Three Sisters Celebration Dinner with the schedule and bio of the keynote speaker, the Rev. Jimmy Creech, June 9, 2001; • article: "The 'Three Sisters' – Working for Justice in a More Inclusive Church," by Luca Negro, GA News #GA01018, June 9, 2001; • handout explaining The Three Sisters and giving brief explanations of the three organizations, June 9, 2001; • contents of a three-ring binder jointly prepared by The Three Sisters distributed to organization leaders, available for viewing in the booths, tracking room and hospitality suite, June 5, 2001; • article: "Presbyterians Back Gay Clergy: Ordination Issue Will Now Go To Regional Governing Bodies," by Peter Smith, The Courier-Journal, Louisville, KY, June 16, 2001; • document: "The 2001 General Assembly: A Special Report to the Witherspoon Society and Semper Reformanda Members," by Doug King and Gene TeSelle, offering a progressive analysis of the actions of the 2001 GA, date unknown, probably summer 2001.</p>	<p>The Three Sisters three-ring binder contained much information on: scheduled events, contacts, results of amendments passed by the 2000 GA and voted on by the presbyteries in the previous year, the New York overture submitted for the 2001 GA approval striking the former Amendment B text from the Book of Order, guidelines for volunteers and YADs, More Light resources available, and documents and emails on the issues of inclusion in the Boy Scouts of America. (Please note, the three-ring binder has been discarded.)</p> <p>The logistics schedule released on June 5 notes that the "binders should not be left unattended in the booths."</p>

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1	28 MLP – 2002-A (January-July)	<p>Includes: • email from Dick Lundy to MLP Board suggesting that donors should perhaps be recognized more publicly, such as an end-of-year annual report, January 1, 2002; • email from Dick Lundy to the MLP Board breaking down 2001 contributions by amount categories, January 2, 2002; • email from Dick Lundy to Ralph Carter with a review of the different foci of PLGC, MLCN and MLP and ideas on how to maximize membership and financial contributions, January 2, 2002; • printout of the Board and Staff section of the MLP website, January 3, 2002; • email from Michael Adee to Ralph Carter about the upcoming February board meeting, and some of the items that should be discussed or referred to committees, February 13, 2002; • email from Michael Adee to MLP Board with a schedule and list of participants for the joint and individual boards meetings at a gathering of The Three Sisters in Santa Fe on February 22-24, February 18, 2002; • news blurb: "Presbyteries within one vote of defeating Amendment 01-A," the [anti-LGBTQIA+] Layman Online, February 18, 2002; • email from Michael Adee to the boards of The Three Sisters about priorities for their upcoming joint meeting in light of the expected defeat of Amendment 01-A, February 20, 2002; • schedule and agenda for The Three Sisters joint and individual meetings, February 22, 2002; • minutes, field organizer reports, committee reports, joint worship bulletin for The Three Sisters Meeting in Santa Fe, NM, February 22-24, 2002; • document: "MLP Governing Bodies" but more accurately a "List of MLP Pastors" with church, presbytery and synod affiliation, and with the presbyteries identified with terminology for the likelihood of supporting [the now lost] Amendment 01-A, February 22, 2002; • email from Donna Riley to Ralph Carter and Katie Ricks about their joint discussion concerning their proposal for a joint MLP/TAMFS "Witness Project" which would involve contact with select conservative</p>	<p>In Michael Adee's extensive Field Organizer report on February 21, he mentions that 18 congregations are under care to become More Light Churches and five cities will possibly develop MLP Chapters.</p> <p>The April 2 document by Bruce Hahne ties into "the theoretical framework for progressive social movements outlined by [former Presbyterian and] long-time activist Bill Moyer in his famous 'Movement Action Plan' [MAP] broadsheet recently published in expanded form as 'Doing</p>

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		<p>congregations, February 25, 2002; • email from Katie Morrison to the MLP Board with a copy of the reflections she shared with the board at its February 27, 2002; • document entitled: "G-6.0106b – An Unconstitutional Attempt to Amend the Confessions," by Peter Oddleifson, which also includes a June 2001 statement from over 50% of the PCUSA seminary professors arguing against G-60106, and also a February 26, 2002 essay by Peter on per capita apportionments, March 7, 2002; • document: "Turning Point – The Need to Escalate the Struggle for LGBT Equality within the PCUSA," by Bruce Hahne, which is a 41-page treatise that argues for a mass, militant, strategic, non-violent resistance movement in the PCUSA for LGBTQIA+ equality, April 2, 2002; • a related document: "Movement Action Plan" which uses the Bill Moyer 8-point framework for analyzing social movements to present, in outline form, the events and status of the More Light Movement, as of 2002, and incorporates the "Hahne Recommendations" as well, unattributed, c. April 2002; • document: "G-6.0106b and the Confessions," by Peter Oddleifson, appears to be an updated version of his March document and also without mention of per capita apportionments, April 22, 2002; • letter from MLP Co-Moderators Mitzi Henderson and Bill Moss to the MLP membership and friends noting that in the defeat of Amendment 01-A, there has been "a wave of judicial complaints that have a clear anti-gay bias," and underscoring the importance of the More Light movement even in the midst of difficult times, May 17, 2002; • email from Jim Anderson to Mitzi Henderson giving her the list of people receiving MLP's annual Inclusive Church Awards (1987-2001) and MLP's annual David Sindt Award (1999-2001), May 22, 2002; • minutes and nominating committee report (including an analysis of Board Demographics) of the MLP Annual Meeting at the More Light Conference (Raleigh, NC), May 25, 2002; • minutes and committee assignments from the MLP Board Meeting at the More Light Conference, May 25, 2002; • document: "Interpreting Book of Order and G-6.0106b" by Doug Nave and Peter Oddleifson on what the 1997 Amendment B really means, what precedents should be considered in this interpretation, and many other aspects of this difficult provision in the Book of Order, May 16, 2002; • email from Katie Morrison to the MLP Board with a copy of the reflections she shared with the board at its February meeting, February 27, 2002; • document: "Interpreting Book of Order § G-6.0106b" by Doug Nave and Peter Oddleifson on what the 1997 Amendment B really means, what precedents should be considered in this interpretation, and many other aspects of this difficult provision in the Book of Order, May 16, 2002; • letter from 2002 More Light Conference Chairs John Fricks and Jack Cover to Ralph Carter, thanking him for his participation and contributions to the Conference, May 30, 2002; • article: "Sex and the Bible: To Hell with Gays?" by Walter Wink, which is a review and refutation of a new anti-LGBTQIA+ book: "The Bible and Homosexual Practice" by Robert Gagnon, The Christian Century, June 4, 2002; • email from John Greg Boyer (of TAMFS/Chicago) to Ralph Carter requesting resources for his church, June 4, 2002; • mailer from Jean Holmes of the Dissenting Churches of Hudson River Presbytery, Cliff Frasier of Presbyterian Welcome, and Dick Hasbany of Presbyterian Promise to a presumably national (but undefined) MLP audience, encouraging congregations to mark the upcoming Reformation Sunday (October 27) as a commemoration of reform, past and present, especially in light of the challenges facing inclusive</p>	<p>Democracy: The MAP Model for Organizing Social Movements...'" The undated, supplementary document by Ralph Carter follows which provides a more concise outline of the status of the More Light movement at that time. MLP's Bruce Hahne was an elder at First Presbyterian Church, Palo Alto, CA.</p> <p>MLP's May 17 letter states: "[In] II Corinthians 4:8-9: 'We are hard pressed on every side, but not crushed...perplexed, but not in despair... persecuted, but not abandoned...struck, but not destroyed. We always carry around in our body the death of Jesus, so that the life of Jesus may be revealed in our body.' Kathleen Norris has said, 'The incarnation was a shaky proposition...[but] when people are at home in themselves, then they can offer hospitality.' "</p> <p>The MLP letter also notes that the number of More Light Churches had increased by 60%, and that GA had voted by 60% for 01-A and 42% of the presbyteries voted in favor of 01-A, a positive shift from the 1990s.</p> <p>Peter Oddleifson has written three closely related essays on G-6.0106b: February 26, April 22 and May 16. It is unclear whether these are to be considered a "trilogy," or were written for different purposes, or were working drafts. Note: Doug Nave was a co-author on the third essay.</p> <p>The list of 430 inclusive PCUSA churches in the June 5 mailing is a result of a several-year effort to expand knowledge of welcoming churches beyond the smaller number of More Light Churches in order to make a bigger impact on the PCUSA. The materials sourced for this effort have been placed in a separate folder; see Folder #34.</p>

Box #	File Folder # Folder Title	Description of Folder Contents [most folders have contents organized chronologically]	Comments by LPPC Historian Barry Smith
		<p>congregations, and also including a partial list of approximately 430 inclusive PCUSA churches, along with liturgy suggestions from Letty Russell, June 5, 2002; • report of the MLP Strategy Committee to the MLP Board, with recommendations to continue work with the Presbyterian Progressive Partners and also CovNet, and appoint liaisons to represent MLP at meetings of these other groups, June 20, 2002; • email from Dick Lundy to MLP Membership Committee with data about membership and giving, July 24, 2002; • email from Michael Adee to MLP Board regarding Dick Lundy's July 24 email and how to acknowledge MLP donors, possibly utilizing the website, July 30, 2002.</p>	
1	29 MLP – 2002-B (August-September)	<p>Includes: • document: "Statement of Affirmation and Dissent," issued by CovNet as a sample of what congregations can adopt to express dissent toward continued LGBTQIA+ exclusion from ordained office, c. Summer 2002; • email from Michael Adee to MLP Board reporting on the Three Sisters Staff meeting, August 18-21 (Denver), which discussed many areas of joint strategizing and coordination, August 22, 2002; • email from Ralph Carter to Michael Adee concerning the agenda for an upcoming MLP Membership Committee phone meeting, August 22, 2002; • email from Michael Adee to the MLP Board supplying factoids about MLP history and statistics that could be used in presentations, August 24, 2002; • email from Michael Adee to MLP Board with a summary of the MLP Membership Committee phone Chair," August 28, 2002; • email from Michael Adee to MLP Board announcing that he had mailed a packet to all More Light Churches that included a letter (text appended) and seven enclosures, September 10, 2002; • email from Mitzi Henderson to MLP Board with a list of MLP committees, liaisons and representatives and all the people associated with them, September 11, 2002; • email from the co-chair of the 2002 MLP Conference (Raleigh) to Michael Adee and Ralph Carter with a detailed accounting of the conference finances and an estimated surplus of \$7,809, September 26, 2002; • minutes of the MLP Board Meeting (Chicago) including field organizer reports, committee reports, treasurer's reports, and analysis of the 2001-2 presbytery vote on Amendment 01-A, and the approval of a document: "Shine the Light: MLP Strategic Direction," September 27-29, 2002; • document: "Points for Consideration in Response to Robert Gagnon's 'The Bible and Homosexual Practice'," by Edward Campbell, in which Campbell is critical of Gagnon's work, c. September 2002; • document entitled: "Board Update – Trip to Northern California and Southern California," by Katie Morrison wherein she gives details of her recent move and other MLP visits as well as her meeting with an Investigative Committee of the Redwoods Presbytery after Katie and seven others involved in her ordination were accused of not following the PCUSA Constitution, late October, 2002; • emails exchanged among</p>	<p>The factoids supplied by Michael Adee on August 24 included these statistics: 108 More Light Churches, and over 450 "welcoming PCUSA congregations." [Note: a reminder that almost every statistic given about the number of More Light Churches through the years has almost never been accurate.] The latest More Light Churches data as of 2022 shows that as of summer 2022, there had been 120 More Light Churches that had made declarations, although three had either withdrawn their be seen by Dick Lundy's frequent email comments over the last several years, finding and maintaining accurate numbers for More Light Churches has always been complicated. See Folder #3 for more information in the comprehensive work-in-progress list of More Light Churches as of 2023.</p> <p>The September Board Meeting minutes reveal that in mid-September representatives from MLP and TAMFS met to see if the two organizations might combine their efforts more effectively. The MLP Board voted for further discussions, with John Hobbs (Chicago) chairing the effort. See Folder #34 for more information.</p> <p>Michael's Field Organizer Report at the September Board meeting showed 25 congregations under care to become More Light Churches. As of 2022, nine had become More Light Churches.</p>

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		<p>Ralph Carter, Dick Lundy and Eunice Poethig and the MLP Membership Committee about Eunice's idea of sending out a series of three letters to welcoming church pastors to encourage individual memberships with MLP, and convening the Committee by phone to discuss this proposal, October 19, 26, 29, 2002; • document: "More Light Across South Carolina – November 3-10, 2002," is essentially a communication to South Carolina churches, colleges and organizations about a group of people from MLP/TAMFS/SOSP traveling through South Carolina to share their faith journeys, listen to local concerns, and offer hope and More Light resources, c. Fall 2002; • report entitled: "More Light Across South Carolina Tour – Nineteen Outreach Events in Nine Days," by Katie Morrison, which describes an incredible and successful tour across a state that had no More Light Churches and hardly any welcoming churches of any denomination, November 2-10, 2002;</p> <p>• email from Katie Morrison to the MLP Board about a young man at Central College (Pella, IA) who was kicked out of the campus Intersarsity group when he came out, and thus Katie had reached out to the LGBTQIA+ advisor on campus to see if this man would be interested in coming to the YAYA Conference in January, December 7, 2002;</p> <p>• email from Katie Morrison to the MLP Board about her recent work and future plans, December 7, 2002; • article: "No Charges in Morrison Ordination Complaints – Out Lesbian Retains Status as Minister," which describes eight complaints lodged against parties involved in the ordination of Katie Morrison, and how these complaints were dismissed by the Redwoods Presbytery and separately by the Session of Pasadena Presbyterian Church, MLP Media Release, December 15, 2002, as reprinted in More Light Update, Winter 2003; • email from Katie Morrison to the MLP Board about the YAYA Conference receiving funding of \$3,000 from two NYC congregations, December 19, 2002; • email from Katie Morrison to the MLP Board with an update on her activities and on the upcoming YAYA Conference which has been getting a good response, December 30, 2002; • year-end letter from MLP Co-Moderators Mitzi Henderson and Bill Moss to the MLP membership with the news of accusations being filed against those who support LGBTQIA+ ordination, as well as declaring a "Season of Illumination" to expose the church's injustice, and urge folks to support MLP with financial gifts, December 2002; • document: "Visions and Plans" from Katie Morrison detailing her activities for 2003, December 2002; • draft of bylaws for the More Light Presbyterians of Grace Presbytery (TX), c.2002.</p>	<p>The Treasurer's Report at the September Board meeting conveyed the somewhat good news that expenses to date for 2002 were running \$29,511 under budget, and the bad news that income to date for 2002 was running \$56,631 under budget. MLP had an operating reserves fund at the beginning of 2002 of \$205,280. With an average \$6,000 deficit every month, MLP would have about \$125,450 left at the end of 2002 and would risk depleting the fund entirely by July 2004.</p> <p>The trip through South Carolina in November included Katie Morrison, Brian Cave, Mardee Rightmyer, Carol Seaton and Micky Williams. The cities visited included Charleston, Columbia, Clinton, Spartanburg, Greenville, Clemson and Anderson.</p> <p>Katie Morrison's email referencing the YAYA Retreat/Conference refers to a conference she designed for <u>Youth And Young Adults</u> (LGBTQIA+ people of faith and their allies) to be held in New York City in January 2003.</p> <p>The complaints filed against Katie Morrison originated from Paul Rolf Jensen, an attorney residing in Virginia and a member of the St. Andrew's Presbyterian Church (Newport Beach, CA). The Redwoods Presbytery Moderator and Executive Presbyter were also charged along with others participating in her ordination, <u>including her own father</u>. Her father was a member of the Pasadena Presbyterian Church and the Session of that church voted not to bring charges.</p>

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1	30 MLP – 214th General Assembly (Columbus, OH) – 2002	<p><i>For this year, materials directly related to the General Assembly have been separated into their own folder. For 2002, The Three Sisters (MLP/TAMFS/SOSP) worked together on many aspects of the GA presence.</i></p> <p>Includes: • list of overtures coming before the 2002 GA, with annotations relating to those of interest to The Three Sisters, PCUSA information, March 7, 2002; • probably a design draft of banners for The Three Sisters GA booths, c. spring 2002; • logistics for Three Sisters for all 2002 GA matters, including exhibit booths, training, hospitality suite, issues briefings, directory, celebration dinner, worship, racial/ethnic connections, networking with allies, monitoring of non-More Light organizations, building relationships, May 8, 2002; • email from Jim Anderson to Mitzi Henderson listing the persons honored with the David Sindt Award (starting in 1999) and the Inclusive Church Award (starting in 1987), May 22, 2002; • bookmark handout explaining The Three Sisters organizations, June 15, 2002; • handout advertising "Gay Pizza" for Youth Advisory Delegates (YADs), June 15, 2002; • posted flyer for The Three Sisters hospitality suite, June 15, 2002; • bulletin for The Three Sisters Worship Celebration, June 16, 2002; • texts of the presentation and speeches on Bisexuality and Transgender by Susan Craig and Erin Swenson at The Three Sisters luncheon, June 18, 2002; • a series of handouts/flyers for More Light presentations, sharing of stories, videos at the Three Sisters booths or hospitality suite, June 17-21, 2002; • contents of a three-ring binder jointly prepared by The Three Sisters distributed to organization leaders, available for viewing in the booths, tracking room and hospitality suite, June 15, 2001; • article: "Assembly favors season of prayer over moratorium on ordination standards," by Bill Lancaster, reporting that in response to overtures or concurrences from four presbyteries asking for a moratorium on ordination standard amendments, the GA voted instead to approve a "year with the focus of prayer to be on behalf of and with those with whom we disagree," General Assembly News, June 22, 2002; • letter from MLP Co-Moderators Mitzi Henderson and Bill Moss to the MLP membership, reporting on the 2002 GA and urging continued financial support, June 22, 2002; • unnamed and undated list of individuals, probably those who signed up at the TAMFS GA booth to be put on the TAMFS mailing list, c. June 22, 2002.</p>	<p>The Three Sisters three-ring binder contained much information on: scheduled events, contacts, GA docket and events, confidential information on the makeup and liaisons to each GA committee, the MLP annual report to GA, guidelines for volunteers and YADs, More Light resources available. (Please note, the three-ring binder has been discarded.)</p> <p>The MLP letter of June 22 aptly summarized the 2002 GA: "Legislative achievements included a reaffirmation of [PCUSA] support for LGBT civil rights, the human sexuality curriculum and LGBT pastoral care resources. We held the line and defeated conservative attempts for: a moratorium on LGBT concerns and ordination overtures, support for a federal amendment to restrict marriage to heterosexuals, a narrow definition of chastity, [requiring] a super-majority for amending the Book of Order, and limitations on reproductive choice for women."</p> <p>The GA letter from the MLP Moderators mention that along with signs outside the Columbus (OH) Convention Center welcoming Presbyterians, were also city banners proclaiming Pride Month!</p>



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1	31 MLP – Welcoming Churches Project – 2001-2002	<p>Includes: • email correspondence among Janet Sheridan, Ray Bagnuolo and Donna Riley concerning the More Light direction now after the negative vote by the presbyteries on Amendment 01-A, and discussion around creating and growing a database of welcoming churches to make more of a denominational impact, February 19-20, 2002; • work-in-progress list of 568 PCUSA "Welcoming Churches" (including 104 More Light Churches) including a key to the descriptive codes assigned to the 447 "documented" churches on the list, April 2002; • a national mailing letter from the Hudson River Dissenting Churches, Presbyterian Welcome and Presbyterian Promise, with a list of about 425 inclusive PCUSA churches "that have publicly witnessed for inclusion or have joined on of the national organizations committed to the removal of G-6.0106b, June 5, 2002; • printout of the MLP website showing 495 welcoming churches and their designated degree of welcome (M-mlp, T-tamfs, C-covnet, D-adopted dissent, H-made statement of hospitality, J-faced judicial challenge for welcome, U-does holy unions), July 18, 2002; • email from Ralph Carter to Michael Adee and Dick Lundy with completed information for 37 congregations for the Welcoming Churches List which will receive a prospective letter, September 12, 2002; • email from Ralph Carter to MLP Board seeking assistance in getting updated congregation information for the prospective mailing going to the list of Welcoming Churches, including the list of inclusive churches from the Hudson River Dissenting Churches marked up to show the various batches being prepared for prospective letters, September 22, 2002; • email from Ralph Carter to the MLP Membership Committee with updated data for Batch #2 of the Welcoming Churches prospective mailing, September 22, 2002; • email from Ralph Carter to the MLP Membership Committee with updated data for Batch #4 of the Welcoming Churches prospective mailing, September 22, 2002; • email from Ralph Carter to the MLP Membership Committee with updated data for Batch #5 of the Welcoming Churches prospective mailing, September 22, 2002; • email correspondence among Dick Lundy, Ralph Carter and Donna Riley with one response and one undeliverable letter from the Welcoming Churches prospective mailing, September 26, 2002; • more formal announcement of the welcoming churches list and probably corrected as more information was available, More Light Update, #4, Spring 2003.</p>	<p>In the February email exchange, Donna Riley noted that she and the MLP board have been working on compiling a list of churches that: are affiliated with MLP, TAMFS and/or Covenant Network, passed an inclusion statement, have signed a Covenant of Dissent against Amendment B or a dissent against some other anti-More Light action, have signed the 1997 Rochester Declaration, have a Holy Union policy, have made gestures of welcome, hospitality, and/or offering positive programming to the LGBTQIA+ community. See October 7, 2001 entry and comment in Folder #26.</p> <p>The list of inclusive churches from June 5 accidentally included an anti-More-Light "confessing church."</p> <p>A concurrent effort by MLP was to put a list of confirmed Welcoming Churches on the MLP website designating the degree or type of welcome. The July 18 printout lists such churches but also local MLP chapters/liasons, and other movement groups. The annotations on the printout are probably made later.</p> <p>In September, a prospective letter was mailed to each Welcoming Church (unless they were already More Light Churches); not certain of the total count. The letter was not found in these papers.</p>

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1	32 MLP – 2003	<p>Includes: • document: "Why Do Specific Outreach to Youth and Young Adults?" by Katie Morrison, Brian Cave and Cliff Frasier, which gives the history and reasoning behind the YAYA outreach, c. January 2003; • brochure with registration form for the first YAYA Retreat at West-Park Presbyterian Church, January 17-20, 2003; • email from Katie Morrison to MLP Board with an initial report on a very successful YAYA Retreat with 45 young adults present, January 22, 2003; • document entitled: "The MLP Fundraiser and Event Planning Guide," by Bruce Hahne, v1.06, January 26, 2003; • letter from Katie Morrison to the MLP Board, reacting in shock, to the news given to her on January 31 that her position as the second National Field Organizer would end as of June 30, and requesting more information on the decision process, February 4, 2003; • mailing list of 107 More Light Churches, February 5, 2003; • email from Katie Morrison to the MLP Board informing them of program plans in New Haven, CT, February 8, 2003; • minutes of the MLP Membership Committee Conference Call Meeting, largely concerned with a mailing from Church of the Reconciliation (Chapel Hill, NC) to the More Light Churches asking them to initiate a drive in their congregations to get individuals to join MLP, and also a discussion about the larger Welcoming Churches list, February 9, 2003; • email from John Fricks to members of the MLP Triangle Chapter (Raleigh, Durham, Chapel Hill, NC) who were handling the MLP mailing to More Light Churches with a sample letter including the guidelines for holding a local individual membership drive, and a listing of the churches by region for followup phone calls, February 14, 2003; • statement entitled: "MLP – A Declaration of Faith and A Call to Action," which is mainly about "stand[ing] for those denied full participation in our church: lesbian, gay, bisexual and transgender Presbyterians whom God has called to ministry," adopted by the MLP National Board in Santa Fe, NM, February</p>	<p>There are no MLP Board Meeting minutes in this folder.</p> <p>The Fundraiser and Event Planning Guide, is a bit outdated on the technology front, but is chock full of good suggestions for organizing and running a fundraising event.</p> <p>Per the February 2003 mailing list, there were 107 More Light Churches. As of 2022, the documented list of More Light Churches in chronological order of declaration (1998 or before) or affiliation (from 1999 on) shows 122 congregations by early 2003, of which three had closed, leaving a total of 119. This demonstrates the continual problem documented in these papers of maintaining accurate lists of member churches!</p> <p>In the Membership Committee's discussion of the large Welcoming Church list (see Folder #31) on February 9, Michael Adee mentioned the SOS'P's Martha Juillerat's warning about the many differing "levels of welcome and to not 'set up' those who may visit a church with a particular [expectation] of how they will be welcomed, only to be</p>

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		<p>• article: "Super Wonderful Katie Morrison – Celebrating Her Ministry and Her Ordination," with the sad news that MLP finances would no longer allow MLP to have a second National Field Organizer Position and that Katie would be on leave starting March 31 and the position would close June 30, More Light Update, Spring 2003; • article: "GA PJC Upholds Synod Ruling that Morrison Ordination Was Not Irregular," Presbyterian Outlook, March 31, 2003; • article: "Highest Court Upholds Katie's Ordination," and followed by several related articles, More Light Update, Spring 2003; • letter from Gary Demarest and Jenny Stoner, Co-Moderators of the PCUSA's Theological Task Force on Peace, Unity and Purity of the Church to MLP Co-Moderators Mitzi Henderson and Bill Moss, telling MLP that the Task Force would to meet with MLP for 60-90 minutes during the upcoming 2003 GA, April 3, 2003; • fax from Mitzi Henderson to Ralph Carter asking Ralph to convey to the MLP Board an attached March 13, 2003 letter from McKinley Presbyterian Church (Champaign, IL) to MLP Co-Moderators Mitzi Henderson and Bill Moss, about McKinley's recent investigation by its Presbytery for McKinley's letter of dissent, and the lack of helpful counsel and support from MLP when McKinley reached out to MLP for assistance, April 12, 2003; • article: "Liberal Pastor Retires After Long Run in City," is about the Rev. John McCall's retirement as pastor of the Sixth Presbyterian Church (Pittsburgh, PA) which had become a More Light Church under his leadership, Pittsburgh Post-Gazette, May 4, 2003; • fundraising letter from MLP Co-Moderators, Mitzi Henderson and Bill Moss, written at the conclusion of the 2003 GA, with a summary of GA issues and events, May 31, 2003; • letter from the Rev. Robert Conover of First Presbyterian Church (San Rafael, CA) to MLB stating that the Session had declared the congregation a More Light Church, June 10, 2003; • memo from MLP Treasurer Dick Lundy to MLP Board about the improving but still challenging financial situation, and including several pages of detailed financial reports for the first six months, June 30, 2003; • statement: "Time for Change" from CovNet about looking forward hopefully to the release of the report from the GA Theological Task Force on Peace, • memo from MLP Treasurer Dick Lundy to MLP Board about the improving but still challenging financial situation, and including several pages of detailed financial reports for the first six months, June 30, 2003; • statement: "Time for Change" from CovNet about looking forward Unity and Purity of the Church in 2005/6, and that CovNet "will pour our energies...and resources into preparing for change," September 29, 2003; • small booklet entitled: "Counting the Cost – the Rev. Alice Anderson Talks to Leaders the PCUSA Has Lost," which is a preview of an upcoming booklet to be published by CovNet which will tell stories of LGBTQIA+ Presbyterians who left the PCUSA over it's anti-gay policies, Fall 2003; • brochure: "Peace Unity Purity," detailing the mandate, goals, mission statement, schedule, members, and covenant of the Theological Task Force on Peace, Unity and Purity of the Church, Fall 2003; • handout with two articles entitled: "Where the Bible Leads Me," by Barbara Brown Taylor, and "Losing A Church, Keeping the Faith," by Andrew Sullivan, with reflections and stories from the Episcopal and Catholic churches around LGBTQIA+ issues, Christian Century, October 18, 2003, and New York Times, October 19, 2003; • reprint: "Marriage Equality" with articles</p>	<p>The March 13 letter from McKinley Church to MLP urged MLP to work more closely with CovNet and TAMFS to make sure that there was adequate resource sharing among the three organizations that could be offered to congregations encountering judicial challenges.</p> <p>The CovNet statement on September 29 states that it will support overtures to remove all authoritative interpretations prior to Amendment B, but does not mention any other types of overtures. In fact, CovNet abstained from supporting the 2003 Des Moines overture which would have removed Amendment B. See Folder #33, May 26, 2003.</p> <p>The preview booklet from CovNet was published in 2004 with a different title: "Far From Home – Tales of Presbyterian Exiles." A lot of these stories are heart-rending.</p> <p>The Rev. Erin Swenson is an ordained PCUSA pastor and marriage/family therapist. Per her bio in the 2003 paper on transgender issues: "She has two grown daughters and continues to maintain rich family relationships following her 1995 gender transition. Erin's ordination as a Presbyterian minister was questioned and finally upheld by the Presbytery of Greater Atlanta, PCUSA on October 22, 1996...Erin founded the Southern Association for Gender Education in 2000."</p> <p>In MLP's year-end summary, it was noted that long-time editor of More Light Update, Jim Anderson, had retired from this position.</p>

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2	33 MLP – 215th General Assembly (Denver, CO) – 2003	<p>by Ralph Jones and Letty Russell about marriage, Presbyterian Promise News Reprints, August and November 2003; • letter from the Rev. John Mann and the Rev. Lindsay Biddle to Ralph Carter, telling him that they are transferring to the Church of Scotland so that John can take a call in Glasgow, and that they are still strong allies of MLP and its mission, December 10, 2003; • paper: "Pastoral Care in Transgender Experience: A Resource for Pastors and Pastoral Counselors," by the Rev. Erin Swenson, The Southern Association for Gender Education, Inc., 2003; • handout: "Having 'T' at Your Table: Suggestions on How to Help Your Faith Community become Welcoming of People Who Are Gender Variant," The Southern Association for Gender Education, Inc., 2003; • handout: "MLP – An Overview of 2003," which gives highlights of the year and on the reverse side gives a list of donors, December 2003.</p> <p><i>For this year, materials directly related to the General Assembly have been separated into their own folder. For 2003, The Three Sisters (MLP/TAMFS/SOSP) worked together on many aspects of the GA presence.</i></p> <p>Includes: • email from a potential GA volunteer to Ralph Carter responding to an email from Ralph with details about getting ready for the 2003 GA, c. April 15, 2003; • two emails from among Lisa Larges, Ralph Carter, Donna Riley and others to various MLP people about the media response team and related efforts at the 2003 GA, April 21, 23, 2003; • email from Ralph Carter to the GA Logistics Team about possible movies to be shown during GA, May 5, 2003; • fax from GA Assembly Services to Michael Adee with a list of 145 early reservations for the MLP Celebration Dinner at GA, May 5/7, 2003; • fax from GA Assembly Services to Michael Adee with a list of 116 early reservations for the MLP Luncheon at GA, May 5/7, 2003; • fax from GA Assembly Services to Michael Adee with a list of 27 early reservations for the MLP Celebration Dinner at GA, May 5/7, 2003; • email from Ralph Carter to the GA Logistics Team with a draft of the GA daily calendar for The Three Sisters events, May 10, 2003; • article: "Presbyterians Meet in Denver – Annual Assembly to Debate Abortion, Gay Ordinations," by Jean Torkelson, Rocky Mountain News, May 24, 2003; • contents of a three-ring binder jointly prepared by The Three Sisters distributed to organization leaders, available for viewing in the booths, tracking room and hospitality suite, May 23, 2001; • various handouts for organizations and events at GA, May 24, 2003; • news brief: "Rev. Susan Andrews Elected Moderator on Second Ballot," by Emily Odom, revealing that Susan is the first woman pastor elected as GA Moderator, and reporting her response to a question about LGBTQIA+ exclusion that she supports gay ordination rights, but tempers that by saying that she does not think</p>	<p>The Three Sisters three-ring binder contained much information on: volunteer assignments and guidelines, scheduled events, contacts, GA docket and events, recommendations from MLP and TAMFS on GA business confidential information on the makeup and liaisons to each GA committee, the MLP annual report to GA, guidelines for volunteers and YADs, More Light resources available. (Please note, the three-ring binder has been discarded.)</p>

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		<p>it is the year to send another overture to the presbyteries that would overturn Amendment B, PCUSA GA News, #03014, May 24, 2003; • news brief: "Texas Pastor is Speaker, Honoree at Gay/Lesbian Dinner," by Midge Mack, about the Rev. Jim Rigby of St. Andrews Presbyterian Church (Austin, TX), who keynoted The Three Sisters Celebration Dinner and received the TAMFS Howard Warren Memorial Award for his long-time activism involving many liberation issues, PCUSA GA News, #03008; • two handouts for MLP's David Sindt Award and the Inclusive Church Award, given at The Three Sisters Celebration Dinner, May 24, 2003; • bulletin for The Three Sisters Celebration Worship Service at Montview Presbyterian Church, May 25, 2003; • bulletin for MLP Night Prayer Service, May 25, 2003; • handouts with a list of free movies being shown throughout GA in The Three Sisters Hospitality Suite, May 25-30, 2003; • news brief: "Ministry Panel Discusses 'Fidelity/Chastity' Provision," by Emily Odom, about the GA Church Orders and Ministry Committee's hearing on the Des Moines Overture (03-07) which would delete Amendment B from the Book of Order, PCUSA GA News, #GA03038, May 26, 2003; • news brief: "Moderator Quits Covenant Network Board," by Bill Lancaster, about Susan Andrews resigning from the CovNet Board in order "to be the moderator of the whole church," PCUSA GA News, #GA03040, May 26, 2003; • news brief: "CovNet Not Ready to 'Call the Question'," by Bill Lancaster, about CovNet's unwillingness to support the Des Moines overture to remove Amendment B, and quoting the Rev. Joanna Adams, Vice Moderator of CovNet: "we do not want to call the question until we have the votes to win," PCUSA GA News, May 26, 2003; • news brief: "Panelists Dismiss Sex[ual Orientation] 'Change' Therapy," by Nancy Rodman, about The Three Sisters Luncheon which hosted a panel discussion of reparative therapies which the panel considered ineffective and harmful, PCUSA GA News, #GA03060, May 27, 2003; • speech: "Critique of Sexual Conversion Therapy," by Cleve Evans, given at the MLP Luncheon, May 27, 2003; • news brief: "A Family Squabble," by Evan Silverstein, about a controversial action within the GA Committee on National Issues which replaced a report by the Advisory Committee on Social Witness Policy on the changing nature of the American family, with a new version that diminished mention of families with single parents and same gender parents, PCUSA GA News, #GA03069, May 27, 2002; • article: "Gay Issue Stirs the Church," by Jean Torkelson, about the decision by a GA committee voting 35-29 to bring an overture to the full GA which would remove Amendment B from the Book of Order, Rocky Mountain News, May 28, 2003; • program entitled: "The Presbyterian LGBT Seminar, Alums and Allies Network – First Annual Luncheon," May 29, 2003; • article: "Assembly Won't Call for Vote on G-6.0106b [Amendment B]," by Emily Odom, about the GA voting 431-92 to refer the Des Moines Amendment to the Theological Task Force on Peace, Unity and Purity, GA Daily Newspaper, May 31, 2003; • printout: "General Assembly Expenses," with costs for The Three Sisters booth and how costs were divided between MLP and TAMFS, c. June 2003.</p>	<p>In the May 27 news brief about Committee on National issues and the revised report on American families, it was noted that the revision was written with the guidance of an elder who was also a leader of a conservative think tank, the Institute on Religion and Democracy (IRD). The IRD works to mute or eliminate social justice witness, advocacy and action in mainline denominations. The IRD also works harshly against LGBTQIA+ people which explains how the revised report purposely ignores families which did not fit the IRD's limited and prejudiced ideal of American family life.</p>

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2	34	MLP and That All May Freely Serve (TAMFS) – Consultation on Collaboration or Merger – 2002-2003	<p>Includes: • probable draft letter presumably from TAMFS/Chicago Co-Moderator John Hobbs to staff of the Three Sisters organizations, urging these groups to form a "nationwide collaborative networking strategy...in advocacy, outreach and education...[which would] strengthen our witness at the grass roots level...and increases the effectiveness of reaching our common goals," March 23, 2002; • letter from TAMFS/Chicago Co-Moderator John Hobbs to Janie Spahr, Lisa Larges, Doug Potter and Mary Reese, all of TAMFS/National, about the possibility of more collaboration among The Three Sisters and that TAMFS/Chicago would be willing to be a "pilot" program in partnership with The Three Sisters, May 12, 2002; • summary of the "Relationship Building Team" formed for an MLP and TAMFS meeting in Chicago to discuss how "to create a new model of cooperation and communication," September 12-13, 2002; • first page of the minutes of the MLP Board which revealed that Mitzi Henderson and Bill Moss from MLP had met with Mary Rees and John Hobbs of TAMFS, under the facilitation of a consultant, Leanne Tigert, "to discuss how the two organizations might combine their efforts more effectively," and that MLP Board passed a motion to create a team comprised of a staff person and board member from each, with the understanding that John Hobbs would chair the meeting, September 28, 2002; • statements and input from TAMFS/National Board concerning future degrees of collaboration with MLP, February 21, 2003; • agenda for the MLP-TAMFS Collaborative Meeting (Chicago), March 1, 2003; • document: "Creating a Process for Exploring Further Collaboration" by the joint MLP-TAMFS "Collaborative Consultation Project Team" meeting at the Eunice Poethig residence (Chicago), which created a proposed structure for further discussions, and included sharing an honest and frank discussion of the "turf" issues between the two organizations (and some mutual frustration with CovNet) as well as the strengths and weaknesses of both groups and the challenges of future collaboration or even merger, March 1, 2003; • cover letter from the Collaborative Consultation Project Team of MLP-TAMFS to the MLP and TAMFS National Boards with the document: "Collaboration Consultation Project Proposal: A Process for Exploring Further Collaboration Between TAMFS and MLP," with a proposed organizational structure of a Hearing Team, Standing Committee and various Task Forces, and a suggested timeline with a planned March 23 conference call with both boards, March 14, 2003; • article: "MLP and TAMFS Decide Not to Merge," by Mary Rees about the MLP Board's recent decision not to pursue merger between the two organizations, TAMFS Newsletter 11:1, February 2004; • excerpt from Janie Spahr's annual report in which she states gratitude for the eight-person design team from MLP and TAMFS for their work in the last year to discern if it was time to merge, and mentions the decision of the MLP Board that "it was not the time merge due to the time that process would take and also their preference not to do structural change but to continue doing the grass roots effort," TAMFS Annual Report, October 2003-October 2004.</p>	<p>See Folder #16 for the September 21-23, 1996 MLCN Steering Committee minutes when PLGC and MLCN considered a Partnership Vision and also a more radical Operation Midwife idea presented by TAMFS.</p> <p>The March 23 letter does not have a closing signature and was possibly a draft for the letter sent by John Hobbs of TAMFS/Chicago on May 12. The March 23 and May 12 letters were printed from John Hobbs computer in 2022 to give more context to the documents from the 2002 and 2003 MLP-TAMFS Collaborative Meeting in Chicago. Please note that the March 23 letter included MLP and SOSp, whereas the March 23 letter was directed to TAMFS/National, probably because it wanted TAMFS/National approval for TAMFS/Chicago's suggestion that Chicago be a test pilot location for more collaboration among The Three Sisters. There are similar documents from this era in the David Sindt Papers, Folders #44 and #45.</p> <p>The February 21, 2003 document from the TAMFS/National Board prior to the March 1-3 Collaborative Meeting would probably have been mirrored by one from the MLP National Board, but if that document exists, it has not been found. The Collaborative Consultation Project Team consisted of John Hobbs (chair, TAMFS/Chicago), Lisa Larges (TAMFS/National Staff), Katie Morrison (MLP Staff), Eunice Poethig (MLP Board), and Mardee Rightmyer (TAMFS/National Board and TAMFS-South Volunteer Staff).</p> <p>The cover letter for Collaboration Consultation Project proposal, uses an icon representing The Three Sisters although the SOSp was not a participant in this project. SOSp had become an interdenominational collection of stoles and a powerful witness to the loss of LGBTQIA+ people and their many gifts, and was becoming less focused on strategic change in the PCUSA.</p>

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2	35 MLP – 2004	<p>Includes: • document: "The MLP Legal FAQ: Frequently Asked Questions About LGBT Issues and the PCUSA Book of Order," which is "an attempt to collect in one place some answers to common questions about legal issues related to LGBT people in the life of the PCUSA, v2 updated January 8, 2004; • document: "Member/Donor Database Cutover and Donor-Related Processes," possibly by Bruce Hahn, which is about how to best structure the jobs of treasurer, donor database maintainer and bookkeeper, and which staff and volunteers should do what tasks, February 5, 2004; • handout from a presentation to MLP Board by consultants Lynn Hailey (V.P. Public Relations, Northlich) and Susan Ingmire (Planned Giving Director, Fine Arts Fund, Cincinnati), February 14, 2004; • document: "Project Hearts and Minds, Volume I – Group Discussion Facilitator's Guide," which "is designed to accompany the four 30-minutes 'Parents, Families, and Friends' TV shows of...[this] VHS and DVD series, produced by the Peninsula/San Jose Chapter of PFLAG and distributed by MLP," March 14, 2004; • document: "Project Hearts and Minds, Volume II – Group Discussion Facilitator's Guide," which "is designed to accompany the four 30-minute 'Parents, Families, and Friends' TV shows of...[this] VHS and DVD series, produced by the Peninsula/San Jose Chapter of PFLAG and distributed by MLP," March 23, 2004;</p> <p>• letter from the MLP Nominating Committee to the MLP membership with the bios of the five nominees for the MLP Board, Class of 2007, May 2004; • flyer advertising the Welcoming Church/Three Sisters Conference (in place of the normal More Light Conference) May 20-23 in Kansas City, c. Spring 2004; • program book from the "Welcoming Presbyterians Church Conference," May 20-23, 2004; • various handouts from the Welcoming Church Conference, including workshop choices, agenda for the workshop on marriage equality, conference Bible study material, transgender definitions, updated documents on "Why and How to Become a More Light Church?" and "How Welcoming Is Your Congregation?", and "Homosexuality and the Bible" by Walter Wink, Spring 2004; • booklet: "The Blue Book – What We Wish We Had Known" by the Presbyterian Church, Mt. Kisco, NY, which presents 56 questions and answers about sexual orientation on many different levels, as well as resources to other welcoming religious and secular groups, and an extensive bibliography and endnotes, copyrighted in 2000, fifth printing, 2004.</p>	<p>The proposal from the Collaborative Consultation Project Team was complex and it is not clear how much of that actually occurred. Per Janie Spahr's report in October 2004, it appears that a much simpler process involving only eight people may have continued conversations in 2003.</p> <p>There are no MLP Board Meeting minutes in this folder.</p> <p>The "Parents, Families and Friends," Volume 1 series features Michael Adee as Show #1.</p> <p>The handout from the February 14 MLP Board meeting presentation covered the following topics: the MLP Brand, utilizing "assets" to build a movement, communications planning, fundraising fundamentals, identifying and confirming objectives, and creating a development and communications plan. Note: this 2004 handout was found as part of the MLP Manual in 2005, and removed and placed in this folder. The remainder of the Manual is in Folder #37.</p> <p>What had always been a "More Light Churches Conference" or a "National MLP Conference" changed in May 2004 to be sponsored by the Three Sisters for the first time and was thus called the "Welcoming Presbyterians National Conference." Although there was cooperation at many levels among the three organizations, this conference returned to being sponsored solely by MLP in 2005.</p>

Box #	File Folder # Folder Title	Description of Folder Contents [most folders have contents organized chronologically]	Comments by LPPC Historian Barry Smith
2	36 MLP - 216th General Assembly (Richmond, VA) – 2004	<p><i>For this year, materials directly related to the General Assembly have been separated into their own folder. For 2004, The Three Sisters (MLP/TAMFS/SOSP) worked together on many aspects of the GA presence.</i></p> <p>Includes: • logistics for The Three Sisters for all 2004 GA matters, including catering info, finances, exhibit booths, film series during GA, volunteers, legislative strategy, hospitality suite, YAD liaisons, documentation, pastoral care, evening worship and briefings, media and publicity, events, May 23, 2002; • contents of a three-ring binder jointly prepared by The Three Sisters distributed to organization leaders, available for viewing in the booths, tracking room and hospitality suite, May 25, 2004; • handouts entitled: "MLP – Why We Support Overture 05-09 (Twin Cities)" and "In Support of 05-09 – The 'Twin Cities' Overture," c. June 25, 2004; • document: "A Joint Statement to the 216th GA: Denial of Civil Rights," by the joint boards of the Witherspoon Society, MLP and TAMFS regarding the recent passage of a harsh anti-LGBTQIA+ law in the State of Virginia (the site of the 216th GA) scheduled to take effect in July, c. June 25, 2004; • program for the "Welcoming Presbyterians Celebration Dinner" sponsored by The Three Sisters," June 26, 2004; • news release: "Gay Rights Advocate To Lead Presbyterian Church," by the Associated Press, about the election of Rick Ufford-Chase as Moderator of the 216th GA, and noting that he supports removal of the 1997 Amendment B from the Book of Order, June 26, 2004; • bulletin entitled: "Freedom is Here! Freedom is Coming! – Welcoming Presbyterians Service of Worship," June 27, 2004; • handouts with a list of free movies being shown throughout GA in The Three Sisters Hospitality Suite, June 27-July 2, 2004; • program for the "Welcoming Presbyterians National Educational Luncheon," co-sponsored by The Three Sisters, and featuring a panel discussion on "Can Marriage Be Gay? Civil Marriage and Sacred Unions," June 29, 2004; • flyer for "Presbybop – at Second Presbyterian Church," a jazz concert by the Presbybop Quartet sponsored by the PCUSA National Conference Center Ministries, June 29; • handout and order form: "Turning Points: Stories of Life and Change in the Church – A Documentary about Presbyterians for Presbyterians," sponsored by CovNet, which is an hour-long, four-part story about the PCUSA's struggle with ordination and its LGBTQIA+ members, and suitable for workshops and educational classes, 2004; • summary of 2004 GA expenses shared by MLP and TAMFS for exhibition space, hospitality suite, celebration dinner, witness and rally, worship service, luncheon, YAD outreach, pastoral care, strategy, promotion, media and publicity, June/July, 2004; • article: "The 216th Assembly Keeps the Peace, while the Church's Deep Divisions Persists," The Presbyterian Outlook, July 12, 2004.</p>	<p>It was noted in the May 23 logistics document that: "MLP and TAMFS are...sharing [GA] expenses equitably, with SOSP as a[n equal] sponsoring organization that generously donates SOSP displays to [GA] events...and does not [need to] share additional expenses."</p> <p>The Three Sisters three-ring binder contained much information on: which overtures to support, exhibit hall information, scheduled events, contacts, volunteer assignments, GA committee liaisons and info, Presbyterian Progressive Partners directory of persons working with legislative matters, GA docket and events, More Light Lending Library resources available. (Please note, the three-ring binder has been discarded.)</p>



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2	37 MLP – 2005	<p>Includes: • document: "MLP National Board Manual," which contains the 1999 MLP Bylaws, the 2000 MLP "Organizational Analysis , Long-Range and Strategic Planning Session Notes" (last revised in February 2001) with goals for 2000-2005, (and also containing a handout from the presentation on communications and development at the February 14, 2004 MLP Board meeting which has been moved to Folder #35), 2005; • agenda with extensive appendices for the MLP Board meeting via conference call, January 15, 2005; • budget overview for 2005, March 3, 2005; • minutes for the MLP Board meeting via conference call, with many plans and events in the works, April 30, 2005; • minutes for the MLP Board meeting via conference call, with an attached report from the Financial Development Committee concerning the need to raise more money and whether a major campaign could be undertaken, June 18, 2005; • notes from the conference call meeting of the PPP in order to coordinate plans and strategy for the 2006 GA, July 18, 2005; • document entitled: "Statement on the Draft Report of the Theological Task Force," in which the MLP Board affirms various aspects of the draft report and yet felt the Task Force ignored other areas, such as the many "organized spurious judicial attacks against LGBTQIA+ people and our allies," July 22, 2005; • extensive financial reports for MLP, July 31, 2005; • agenda and minutes from the MLP Board meeting via conference call, with a report from the Financial Development Committee that MLP has a \$39,000 income deficit for 2005, August 20, 2005; • cover letter from MLP Co-Moderator Erin Swenson to the MLP Board with a summary of action items from the September 23-25, 2005 Board Meetings at McCormick Seminary (Chicago) as well as the minutes from these meetings, which noted that former MLP Co-Moderator and current member of the GA Theological Task Force on Peace United and Purity, Scott Anderson, addressed the board informally about the Task Force during its lunch recess, September 28, 2005; • extensive financial reports, September 30, 2005; • email from Michael Adee to MLP Co-Moderators and Board about Michael's October 14-18 field work in Detroit, mainly with visits to one More Light Church and two churches which were hosting their first MLP events, as well as a report about a PPP Conference Call where it was noted that, October 19, 2005; • text for advertisements with details on location, accommodations, schedule, speakers and leaders for the three Regional MLP Conferences held in Louisville (also the venue of the national MLP Annual Meeting) on October 21-23, Santa Fe on November 4-6, and Pittsburgh on November 11-13, c. October 2005.</p>	<p>There are no minutes for the January 15 MLP Board meeting but the agenda is quite extensive in what was to be covered at the meeting. Also, there are no minutes for the February, October or December meetings.</p> <p>Note: The MLP Board Strategy Committee was renamed the "Legislative and Judicial Affairs" Committee, often abbreviated as "LaJa."</p> <p>The GA's Theological Task Force on the Peace, Unity and Purity of the Church formed in 2001 with directives to report back to the 2006 GA with a draft of its report to be released in 2005.</p> <p>At the July 18 PPP meeting, it was noted that MLP, TAMFS and SOSOP have decided to stop using "The Three Sisters" terminology. The SOSOP will be present at the 2006 GA "as the wonderful ecumenical organization it has come to be, and will have booth space and presence at our events, but is no longer a parallel Presbyterian organization with MLP and TAMFS."</p> <p>The September 24 Board minutes note that after the 2004 GA, CovNet dropped out of PPP. And the September 25 minutes also note that CovNet had decided not to support removing Amendment B from the Book of Order at the 2006 GA. Michael Adee's report on October 19 mentions that CovNet "has decided not to share GA commissioner information or work with MLP and PPP as in recent years..." These CovNet decisions and others in previous years contributed to tensions with MLP, TAMFS and all the partners in PPP. Tensions and also mutual appreciation among different segments of social justice movements are not uncommon. Interestingly, some of the folks involved with PPP were also involved with CovNet.</p>

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2	38	MLP – 2006	<p><i>General Assembly materials are not separated into their own folder for 2006 because there is not much else here besides the GA documents.</i></p> <p>Includes: • contents of a three-ring binder jointly prepared by MLP distributed to organization leaders, available for viewing in the booth and hospitality suite, June 15, 2006; • pocket schedule of MLP and TAMFS events and location of booth, suite and services at the 2006 GA (Birmingham, AL), June 15, 2006; • flyer advertising the MLP/TAMFS Welcoming Presbyterians Service of Worship at GA, June 18, 2006; • bulletin for MLP/TAMFS Welcoming Presbyterians Service of Worship at Pilgrim Congregational Church during GA, June 18, 2006; • flyers for the films/videos shown during GA in the MLP/TAMFS Hospitality Suite, June 18-21, 2006; • flyer for the MLP Mini-Workshops in the MLP/TAMFS Hospitality Suite at GA, June 19-21, 2006; • statement issued by MLP at GA entitled: "A Call to Justice Right Now," in response to the disappointing report from the Theological Task Force on Peace, Unity and Purity of the Church, June 2006; • two signs: "Is Anyone Else Out There Gay" (famous quote from David Sindt, 1974), and "For Heterosexuals Only" perhaps used in the booth or elsewhere at General Assembly, June 2006; • article: "Local Presbyterians Blocked on Gay-Clergy Rule," by Stephanie Innes, about Presbyterians in Tucson reacting to the 2006 GA decisions on LGBTQIA+ issues, Arizona Daily Star, June 24, 2006; • document: "Certain Reversals," opening remarks and sermon by Lisa Larges at the CovNet Conference, November 10, 2006.</p>	<p>For General Assembly, the three-ring binder is solely prepared by MLP (as The Three Sisters are no longer designated as such). The binder contents contain much information on: scheduled events, GA docket, key contacts, volunteers, MLP legislative recommendations, MLP booth guidelines, MLP/TAMFS hospitality suite guidelines, and MLP YAD liaison guidelines. It should be noted that MLP and TAMFS still shared a hospitality suite and many events. (Please note, the three-ring binder has been discarded.)</p> <p>In Lisa Larges' opening remarks, at the November CovNet Conference, she addresses the relationship among MLP, TAMFS and CovNet and the question that many people ask: why are there "three organization in the PCUSA with more or less the same mission."</p>
2	39	MLP – 2007	<p>Includes: • magazine: "Biblical Theology Bulletin," David Bossman, editor, with this issue focusing on sexual orientation and same-sex relationships, including an article: "Presbyterian Guidelines for Biblical Interpretation – Their Origin and Application to Homosexuality," by Jack Rogers, February 2007; • minutes for MLP Board Meeting at Ghost Ranch, February 16, 2007; • minutes for the MLP Board Meeting via conference call, April 14, 2007; • obituary entitled: "William Silver, 59, Early Gay Applicant for Ministry, Is Dead," regarding the May 26 death of early More Light trailblazer in the New York City Presbytery, Bill Silver, who was the first openly gay candidate for ordination in the UPC-USA in 1975, and an early officer of the Presbyterian Gay Caucus in 1977, The New York Times, June 4, 2007.</p>	<p>The February 16 board minutes note that a bequest was left to MLP by Merrill Proudfoot and is helping to fund the National Field Organizer position.</p> <p>Bill Silver was the openly gay candidate for ministry for whom the New York City Presbytery queried the GA about whether he could be ordained. This eventually resulted in the 1976-78 Task Force on Homosexuality, and ultimately, the Definitive Guidance, passed by the 1978 GA.</p>
2	40	MLP – 2008	<p>Includes: • report: "Religious and Demographic Profile of Presbyterians, 2008," which gives information on denominational background, attendance, participation, leadership, outreach, stewardship, devotional life, belief, theological labels, LGBTQIA+ ordination and marriage issues, ministers and laity, and income, results from a survey mailed in October 2008, the Presbyterian Panel, a ministry of the GA Council, released in 2011; • news article: "GA News – Same-Sex Marriage Performed at More Light Banquet," about an announced marriage ceremony occurring at the More Light Dinner at General Assembly which was in California, where same-sex marriage had become legal, Presbyterian Outlook, June 21, 2018.</p>	<p>There are no minutes for the MLP Board in this folder.</p>

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2	41 MLP – 2009	<p>Includes: • document reporting the National Capital Presbytery's vote on April 22, 2009 to approve Amendment 08-B which would remove the 1997 anti-gay Amendment B (G-6.9196b) from the Book of Order, a post by Tricia Dykers Koenig: "The Case for Amendment 08-B, in Lehigh Presbytery, April 4, 2009," and a communication from the Board Members of the Open Doors Chapter of MLP about the April 21 presbytery meeting, April 20-23, 2009; • article: " 'God's Whole Family' Welcomed at Presbyterian Conference," about the upcoming September 4-6 More Light Conference to be held at Second Presbyterian Church (Nashville, TN), Out Voices Nashville, July 31, 2009; • document with an extensive analysis of the PCUSA presbytery votes on Amendment 08-B which was defeated 78-95, by Bruce Hahne, May 2009; • article: "Final 08-B Vote Supports 'Fidelity-Chastity'," Presbyterian Layman, June 2, 2009; • resource booklet entitled: "All God's Children – Teaching Children about Sexual Orientation and Gender Diversity," by LifeQuest in partnership with Dumbarton United Methodist Church (Washington, DC) and distributed by MLP (see back cover), 2009; • MLP fundraising letter from Co-Moderators Vikki Dearing and Janet Edwards listing many of the hopeful accomplishments of MLP during the year, November 2, 2009; • letter: "Why I Am a Major Donor to MLP" by Mitzi Henderson, probably accompanied the November 2, 2009 MLP letter; • MLP handout: "2009 Major Activities and Accomplishments," probably accompanied the November 2, 2009 MLP letter.</p>	<p>There are no minutes for the MLP Board in this folder.</p> <p>The April 23, 2009 document from the MLP Chapter in National Capital Presbytery also contains a piece entitled: "The Case for Amendment 08-B" by Tricia Dykers Koenig in Lehigh Presbytery, April 4, 2009.</p> <p>The (anti-gay) Presbyterian Layman article reveals that 34 presbyteries changed from a traditional "no" vote to voting to adopt Amendment 08-B (while two switched from "yes" to "no" and three tied, which count as "no's." This shift of presbyteries from voting "no" to "yes" on More Light matters was a sign that there was movement on this issue, although overall results were disappointing to More Light folks.</p> <p>The November 2 MLP letter indicates that 150 people from 24 states attended the September More Light Conference with GA Moderator Bruce Reyes-Chow as keynoter.</p> <p>Although Amendment 08-B was defeated, the year-end mailing from MLP shows a lot of momentum was building for what would be a very eventful 2010-11.</p>

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2	42	MLP – 2010	Includes: • news article: "Massive Church Fire Ruled Arson," about the destruction of the Servant-Savior Presbyterian Church (Houston), with some speculation that this was possibly related to the congregation's welcome of LGBTQIA+ people, Channel 6 ABC Action News, April 9, 2010; • issue of More Light Update focusing on the 2010 GA and the growing momentum to pass an amendment that would remove Amendment B, as well as a list of the new More Light Churches since June 2008, Vol. 30, No. 1, June 2010; • photo collage showcasing the people and places of the More Light Movement, possibly created for the 2010 GA, June 2010; • series of postings and press releases by MLP at the 219th General Assembly (Minneapolis) covering: "MLP's Legislative Goals," the reiteration of the MLP Board's February 24, 2010 "A Call for Justice and Grace – Being a Church for All," "Pro-LGBT Presbyterians and Soulforce Hold Noon Press Conference," "Presbyterians Move Toward LGBT Equality," and "Presbyterians Celebrate Progress in LGBT Equality," from MLP's 219th GA Site, June 24-July 8, 2010; • blog post: "MLP National Celebration Dinner Highlighted," by the Presbyterian News Service, reporting on the July 3 dinner and all that was celebrated with awards and through spoken words, July 4, 2010; • articles: "Ordination Standards" and "Civil Unions and Christian Marriage" excerpted from the "Assembly in Brief 2010," published by the Office of the GA, July 2010; • MLP ad in support of Amendment 10-A, Presbyterian Outlook, December 9, 2010.	<p>There are no minutes for the MLP Board in this folder.</p> <p>In an article in the 2010 More Light Update about working at GA to approve Amendment 10-A, Michael Adee stated: "Imagine if we became a church of the heart rather than the church of polity, doctrinal statements or litmus tests for correct belief?"</p> <p>The summary of the 2010 GA shows that the GA, for the fourth time, voted 373-323 to delete Amendment B from the Book of Order and send the amendment to the presbyteries. It also voted 439-208 to maintain the current definition of marriage as being between one man and one woman.</p>
2	43	MLP – 2011	Includes: • issue of More Light Update with lead article centered on efforts to ratify Amendment 10-A, Vol. 31, No. 1, January 2011; • article and magazine ad featuring Rev. Arlo Duba and how he changed his mind on supporting Amendment 10-A, Presbyterian Outlook, January 23, 2011; • article: "Presbyterian Minister Rev. Jean Southard Acquitted in Marriage Equality Trial," by Laurel Ramsever, which also includes a statement from Rev. Southard as well as a statement by Michael Adee on behalf of MLP, Shadowproof News, February 8, 2011; • article: "Church Declines to Discipline Gay Pastor," by Mary Jane Smetanka, about Rev. Erwin Barron, who married his gay partner in 2008, Minneapolis Star Tribune, February 28, 2011; • issue of More Light Update celebrating the passage of Amendment 10-A, Vol. 31, No. 2, May 2011; • letter from the PCUSA Stated Clerk, Moderator and other GA officials to all congregations announcing that Amendment 10-A was expected to pass with 87 presbyteries voting affirmatively by the following week, May 10, 2011; • press releases from MLP, TAMFS, CovNet, and from a joint release from leaders of MLP, TAMFS, CovNet, Presbyterian Voices for Justice, and Presbyterian Welcome, May 10, 2011; • article: "Presbyterians Praise New Policy to Disregard Sexual Orientation," by Patty Machelor, which is about the approval of Amendment 10-A, Arizona Daily Star, June 12, 2011; • booklet: "Ordination Guide: So That G-2.0104 Shall Be a Blessing for Our Church and World," by MLP, offering guidance to all entities in the PCUSA in light of the changes in ordination coming with the	<p>There are no minutes for the MLP Board in this folder.</p> <p>The February articles on ministers being acquitted of charges related to same sex marriage ceremonies show the continued uncertainty and turmoil around this issue in the PCUSA. It would still be three more years before the GA would act with clarity in approving a new marriage rights amendment and the presbyteries would eventually approve.</p> <p>The passage of Amendment 10-A, deleting the notorious and awful Amendment B (from 1997) and ensuring ordination rights, was a hard fought struggle and a long-awaited victory of the More Light movement, not just from 1997, but from its inception in 1974 when David Sindt held up a sign at GA: "Is Anyone Else Out There Gay?"</p>

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		<p>passage of Amendment 10-A, c. June 2011; • flyer advertising the National MLP Conference: "Reflecting God's Heart," held at Third Presbyterian Church (Rochester, NY), September 2-4, 2011, with the back side showing: "Ten Affirmations of LGBT Spirituality," by the Religion and Spirituality Working Group of Voices for a New Tomorrow (Pittsburgh), undated, but possibly 2004; • front page of MLP newsletter with statements from four MLP board members about the passage of Amendment 10-A, More Light Update, Vol. 31, #3, October 2011; • article: "Meet Scott Anderson, Soon To Be the First (Openly) Gay Minister Ordained by the PCUSA," by John Shore, about Scott's upcoming ordination on October 8 at Covenant Presbyterian Church (Madison, WI), Patheos, October 3, 2011, and this article also includes a previous article also by John Shore in Patheos from April 3, 2011 entitled: "Scott Anderson's Objection Based on Conscience," about the scruple that Scott wrote as part of his 2010 effort to be reordained; • article: "Scott Anderson is Ordained Anew – This Time as an Openly Gay Man," Presbyterian Outlook, November 15, 2011.</p>	<p>Amendment 10-A became G-20104 a and b in the Book of Order.</p> <p>The September National Conference of MLP must have been one of exhilaration in light of the passage of Amendment 10-A.</p> <p>Scott Anderson had been previously ordained in the 1980s, but had demitted after he was outed in his congregation in 1990. The November article reveals that his ordination was attended by 325 people, and also picketed by members of the anti-LGBTQIA+ Westboro Baptist Church (Topeka, KS). During the service, members of a Unitarian congregation in Madison formed a human barrier between the church and the Westboro protestors.</p>
2	44 MLP – 2012	<p>Includes: • issue of More Light Update with emphasis on strategizing for the 2012 GA to advance marriage equality and defeat overtures trying to overturn ordination equality passed in 2011, Vol. 32, No. 1, February 2012; • article: "Adee to leave MLP," about Michael Adee leaving MLP after serving 13 years as Field Organizer and then Executive Director, Presbyterian Outlook, June 15, 2012; • article: "LGBT Equality Debates Likely at PCUSA 220th GA," by Nichole Latimer, published on Glaad.org, July 2, 2012; • articles: "Ordination Standards," "Same-Gender Marriage," and "Doctrinal Statements," which were the main More Light stories from the 2012 GA, excerpted from the "Assembly in Brief 2012," published by the Office of the GA, July 2012; • front page of MLP newsletter summing up a few of the highlights of the 2012 GA with photos showing some MLPers wearing four of 1,500 rainbow scarves knitted by Presbyterians from all over the country, More Light Update, Vol. 32, #2, August 2012; • blog post entitled: "Rainbow Scarves: Knitting and Praying Our Way, Every Day," about the preparation of scarves for GA, MLP.org, September 18, 2012; • blog post: "The Coming Out of a Presbyterian Pastor," about Rev. Brett Webb-Mitchell's story demonstrating the importance of Amendment 10-A, and includes an excerpt from an article Huffington Post, MLP.org, September 19, 2012; • website posting: "Where is Patrick This Week?" about Interim Executive Director Patrick Evan's October to December travels witnessing to the work of MLP, MLP.org, October-December 2012; • blog post: "Stand for Love," in which congregations and pastors are invited to declare their willingness to marry same gender couples by signing a supplied statement, MLP.org, October 3, 2012; • blog post: "Out of Order Documentary," which follows</p>	<p>There are no minutes for the MLP Board in this folder.</p> <p>The lead article in the February issue of More Light Update celebrated Paul Mowry being the first openly gay man to be ordained in the PCUSA. See Folder #43 about the ordination of Scott Anderson on October 8, 2011; that was the actual first ordination since the passage of Amendment 10-A.</p> <p>Michael Adee passed the torch to Patrick Evans at the MLP Luncheon on July 4, 2012. Patrick began serving as Interim Executive Director.</p> <p>The blog post of October 3 urging folks to sign the Stand for Love statement was signed by 247 clergy and 359 elders. Per Patrick Evan's year end letter in blog post of December 13, he notes that these signers "are experiencing the consequences of that witness."</p> <p>The blog post of October 16 notes that although the passage of Amendment 10-A in 2011 removed</p>

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		<p>the journeys of three LGBTQIA+ Presbyterians seeking ordination, MLP.org, October 16, 2012; • blog post: "Rev. Laurie McNeill Not Guilty for Marrying Partner says GA JPC," about the judicial case which upheld lower courts "not guilty" decision, MLP.org, October 30, 2012; • blog post: "Are There Others Out There?" by Rev. Robb Gwaltney who was a seminary friend of David Sindt, and shares his "long perspective on [MLP's] progress," MLP.org, October 31, 2012; • blog post: "We Are One Human Family...Sharing Your Gender Story," by Alex McNeill in which he tells some of his transgender story and urges others to find the courage to share theirs, MLP.org, November 19, 2012; • blog post: "An Advent Reflection," by the Rev. Heidi Peterson, MLP.org, November 27, 2012; • blog post: "Lesbian Candidate for Ordination Welcomed with Love," tells the story of Margaret Fox being unanimously approved for ordination by the Southern New England Presbytery, MLP.org, November 29, 2012; blog post: "David Sindt's Courageous Action Started the Conversation," written on what would have David's 72nd birthday and noting that the website of LGBT Religious Archives Network was honoring him that day, MLP.org, December 8, 2012; • blog post: "MLP Needs Your End of Year Support," which is a fundraising appeal by Interim Executive Director Patrick Evans, MLP.org, December 13, 2012; • blog post: "The Decline of Evangelical America," which leads off by discussing an article in the New York Times by John Dickerson noting that evangelicals have not adapted well to rapid shifts in culture, and then focuses on the Shepherdstown Presbyterian Church (WV) and its pastor, the Rev. Randall Tremba, and how his theology evolved and now the congregation is welcoming of LGBTQIA+ people, MLP.org, December 17, 2012.</p>	<p>The blog post of October 30 has a sad and unexpected twist at the end: after suffering through three church trials for being in a same-gender marriage, her congregation in Montclair, NJ voted her out as their pastor several months later. The church claimed it was not related to her marriage.</p> <p>The blog post of November 29 reveals the huge transition that a presbytery can undergo after previous decades of harsh reactions against LGBTQIA+ people, but then through the work of the More Light Churches and Presbyterian Promise, moving to a place of welcome.</p> <p>The blog post from December 8 also includes a photo of David Sindt's stole in the Shower of Stoles Project as well as excerpts of his biography from his memorial service bulletin.</p> <p>A follow-up blog post from December 17 can be found in Folder #46 in the MLP blog post from March 13, 2014.</p>

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2	45 MLP – 2013	<p>Includes: • blog post: "Honoring the Whole Child of God," which is about the Rev. Tara Spuhler McCabe, who resigned (voluntarily) three days after being confirmed as the Vice Moderator of the 2012 GA, after it was revealed she had recently married two women, MLP.org, February 7, 2013; • statement by the MLP Board expressing gratitude for the changes allowing LGBTQIA+ people to now be ordained and for the 2012 GA which charged the PCUSA to study issues of same gender marriage prior to the 2014 GA, MLP.org, February 22, 2013; • article: "A Pastoral Emergency: The Polity Crisis that Engulfs Teaching Elders, Sessions, and Couples around Same-Sex Marriage," by Tricia Dykers Koenig, which gives a brief but thorough history of the issue in the PCUSA, and even mentions the GA PJC pleading with the GA to address the dilemma, Ecclesio.com, February 5, 2013; • contents of a three-ring binder entitled: "MLP Movement Study," presented by Vikki Dearing and Kevin Chase (consultant) on behalf of the MLP Movement Study Task Force, which was a group that oversaw a series of surveys and interviews of 52 people around issues central to the More Light Movement, and put together a detailed 140-page document; which also includes LGBTQIA+ and MLP history, as well as a list of those involved and their demographics, February 2013; • blog post: "MLP Signs Amicus Briefs in Supreme Court Marriage Equality Cases," which involves the Windsor and Perry cases, MLP.org, March 1, 2013; • MLP post: "The Bi Identity" by Donna Riley, which provides excellent insights into the issue of bisexuality, MLP.org, April 11, 2013; • blog post: "A Safe Space for All of God's Children," which includes a reprint of a heartfelt letter from Deborah Patterson to the Session of the Spring Hill Presbyterian Church (Staunton, VA) about why she is leaving that congregation after it had decided to leave the PCUSA over the passage of Amendment 10-A in 2011, April 23, 2013; • blog post: "Singing a New Song – More Light Sunday</p>	<p>Regarding the February 7 blog post, Rev. McCabe was given privilege to speak at the 2012 GA explaining her resignation and said: "I am not permitted...to celebrate the love of God in the covenant of marriage for the same folk whom I have baptized, confirmed, served communion, and even ordained..." When she finished, she received an extended ovation.</p> <p>The binder for the MLP Movement Study (February) has been discarded.</p> <p>In the February 5 Ecclesio.com article, Tricia Dykers Koenig concludes: "The inevitable trajectory toward marriage equality is assumed by those who support it, and even by those who do not....It is a travesty that the PCUSA has hung an unwelcome sign that drives [people] away....This situation will collapse of its own contradictions sooner or later; for the sake of the health and integrity of the church, sooner is better."</p> <p>Correcting the Heidelberg Confession had been in the works for years. It was the only Confession in the Book of Confessions that condemned</p>

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		<p>2013" with worship resources including a hymn written for the occasion by David Marks: "More Fire! More Breath! More Light!", MLP.org, May 1, 2013; • blog post: "Where is Patrick [Evans] This Week?", which tracked the travels that MLP's Interim Executive Director was undertaking during the month, MLP.org, June 2013; • blog post: "The Passing of the Heidelberg – Just Short of Singing Kumbaya," by the Rev. Janet Edwards, regarding the approval of the revised and now correctly translated Heidelberg Catechism in the Book of Confessions by two-thirds of the presbyteries; MLP.org, June 13, 2013; • press release from the MLP Board about the appointment of Alex McNeill as the new Executive Director of MLP, MLP.org, July 24, 2013; • news article: "MLP announces Alex McNeill as New Executive Director," by Alison Amyx, BelieveOutLoud.com, July 24, 2013; • MLP newsletter with a focus on marriage issues in preparation for the 2014 GA, MLP Update, Vol. 33, No. 2, October 2013; • announcement from the MLP Board announcing that MLP and CovNet will work together leading up to the 2014 GA for passage of both an Authoritative Interpretation and an Amendment to further marriage equality in the PCUSA, MLP.org, October 7, 2013; • news article: "BYOB Square Dancing, And Change, At First Presbyterian Church [New Orleans]" about a More Light Church's innovative ministry, WWNO89.9/All Things New Orleans, November 25, 2013; • news article: "Local Church Joins Gay Acceptance Movement," by James Chilton, about the Highlands United Presbyterian Church [Cheyenne, WY] becoming the first More Light Church in the state, WyomingNews.com, December 1, 2013; • map of U.S. states showing degree of civil marriage accessibility for same-gender couples and noting that 30% of pastors (6,079) minister in states where same-gender marriage is legal and are thus in "an untenable position [when] choosing to provide this pastoral care for the people they've been called to serve, or withholding it in order to comply with the current language in the Directory of Worship, MLP Facebook post, December 13, 2013; • blog post: "Transgressive Day of Remembrance," by Alex McNeill, speaking at Mt. Auburn Presbyterian [Cincinnati] on his reflections about transgender issues, MLP.org, November 20, 2013; • blog post: "A Queer Dreaded Christmas Dilemma," by Donna Riley, speaking of the dilemma of going home for Christmas and trying decide whether she can tolerate her parents' homophobic Presbyterian church, MLP.org, December 23, 2013; • booklet: "Building an Inclusive Church – A Welcoming Toolkit 2.0" (second edition), by the Institute for Welcoming Resources of the National Gay and Lesbian Task Force, which is 58-page booklet of ideas and resources for helping congregations welcome all sexual orientations and gender identities, developed in partnership with the welcoming programs of many denominations, including MLP's Michael Adey and Patrick Evans, updated 2013.</p>	<p>homosexuality, even though that statement was not in the original version. Nonetheless, many conservatives fought removing this statement because it was the only weapon they had in the Book of Confessions, even if it was an erroneous.</p> <p>An insert in the October 2013 More Light Update mentions an MLP-produced pamphlet: "Marriage &amp; The Presbyterian Church," available in late 2013. An updated version can be found in Folder #46 (December 1, 2014).</p> <p>The July 24 MLP press release noted that Alex McNeill had "played a key role in organizing faith communities for the passage of Amendment 10-A and for marriage equality legislation in Maryland."</p> <p>The October MLP Update notes that at the time of 2012 GA, 10% of the US population lived in states with same gender marriage equality. Just over one year later that number had increased to 30%. This was causing a pastoral crisis for many PCUSA teaching elders in states with marriage equality when parishioners would request pastors to conduct same gender ceremonies.</p> <p>In the October 7 announcement, it was explained that CovNet will focus on education and advocacy for the Authoritative Interpretation in which the GA would authorize pastors to perform same gender ceremonies in states where it is legal without penalty and also ensure that pastors who do not want to perform such ceremonies would not be required to do so. MLP will focus on education and advocacy for passing an amendment that will replace the "man and woman" wording with new language.</p>



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2	46 MLP – 2014	<p>Includes: • blog post: "The Ordination of Bertram Johnson," who was the first openly gay African-American man ordained on January 25, 2014 as a pastor in the PCUSA at Madrona Grace PC (Seattle), MLP.org, February 1, 2014; • blog post: "If a GA Marriage Amendment Goes South," which analyzes the chance the proposed marriage amendment coming to GA will pass or fail in the southern presbyteries, MLP.org, March 11, 2014; • blog post: "More Light in West Virginia," by Ethel Hornbeck, which is about the Shepherdstown Presbyterian Church (WV) becoming the state's first More Light Church and the long journey it took to get there, MLP.org, March 13, 2014; • blog post: "First Openly LGBTQ Clergy Couple Candidates in PCUSA [Are] Approved for Ministry in Heartland Presbytery," which reveals that Karen Wagner was approved for ordination at the Southminster PC (Prairie Village, KS), and her wife, the Rev. Sally Wright, a hospice chaplain in Kansas City, MO, being received as a member of the presbytery, MLP.org, May 6, 2014; • blog post: "An Honest Letter to Those Who Are Looking at Leaving the PCUSA," by Ken Cuthbertson, which is a heartfelt response (with extended comments) to those who cannot abide the thought of the marriage amendment passing and may leave the PCUSA, MLP.org, May 17, 2014; statement: "A College Chaplain's Challenge," by the Rev. Kristin Hutson, chaplain of Coe College (Cedar Rapids, IA), an overture advocate at the 2014 GA, in which she described the dilemma of ministering to a college community and not being able to marry same gender couples in a state where such marriages are legal, covnetpress.org, June 9, 2014; • pocket schedule of MLP events and location of booth, suite and services at the 2014 GA (Detroit), June 14, 2014; • news article: "Presbyterians Vote to Allow Same-Sex Marriages," by Laurie Goodstein, reporting that the PCUSA voted (71% yes) to change the constitution's definition of marriage from 'a man and a woman' to 'two people,' and send this measure to the presbyteries for their votes and voted separately (61% yes) to allow ministers to officiate at same-gender marriages in states where such ceremonies are legal, New York Times, June 19, 2014; • brief summary of all the actions taken at the 2014 GA: "Here We Stand, So To Speak," by Leslie Scanlon and Jack Haberer, Presbyterian Outlook, June 14-21, 2014; • blog post: "Heteronormativity and the Book of Order," by Donna Riley, in which she shares her dislike of the amendment offered and passed at GA to the proposed marriage Amendment 10-A, which took the 10-A wording of "between two people" and made it "between two people, traditionally one man and one woman," thus making it sound as if any marriage that was not heteronormative, was less than desirable, and the phrase broadcasts a less than full welcome for LGBTQIA+ people, MLP.org, July 2, 2014; news article: "More Light at the Intersection – A Case Study," by Tony De La Rosa, in which he tells the story of his multi-ethnic home church, Immanuel PC (Los Angeles) and its journey to More Light status and marriage equality in June 2008, Ecclesio.com, September 3, 2014; • blog post: "Amendment F Needs Your Help," by Alex McNeill, which is about rallying the membership to help pass the amendment in the presbyteries, MLP.org, October 8, 2014; blog post: "Sacred Conversations," about a conversation that a member of MLP had with a commissioner at the 2014 GA about the commissioner's indecision on how</p>	<p>In the March 11 blog post, one of the indicators of how the marriage equality amendment (14-F) might fare in the 14 southern states, was to realize that the 2010 Amendment 10-A (the ordination equality amendment) passed in 10 states (based on combined presbytery votes in each state) and failed in 4 states (TN, MS, SC, FL). "While support for ordaining openly [LGBTQIA+] clergy does not directly correlate with support for the freedom to marry, the...2010 vote...paints a hopeful picture."</p> <p>The Presbyterian Outlook summary of GA, in June, mentions in a section entitled 'Broken Presbyterian Relations': "Already 350 churches have left the PCUSA for other denominations over the last four years [presumably due to ordination equality passed in 2011]. Now more departures are expected. Also, Hunter Farrell, director of World Mission, said preliminary inquiries indicate 17 of the denomination's 54 global-partner denominations may break relations with the PCUSA over the same-sex marriage decision."</p> <p>In the October 8 blog post, it is revealed that MLP would hire six regional coordinator positions in order to organize teams in 5-7 presbyteries that would work to pass Amendment 14-F.</p>

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		<p>to vote on the Amendment 14-F, and his resulting decision to vote in favor based on that conversation, MLP.org, October 23, 2014; • MLP-produced pamphlet: "Marriage &amp; the Presbyterian Church (USA): A People's Guide for Study &amp; Conversation," which delves into four areas of consideration: Biblical, theological, historical and current, along with an introduction, conclusions and resources, version 6, updated December 1, 2014 (originally published c. late 2013); • blog post: "National Committee of the Presbyterian Peace Fellowship," by Associate Director Fritz Gutwein, about participating in the Justice for All March in DC on December 13, and including a comment from Ralph Carter, MLP.org, December 12, 2014.</p>	
2	47 MLP – 2015	<p>Includes: • blog post: "'Yes,' Feels Like Hope," by Molly McGinnis, telling of her role as one of MLP's Regional Organizers for the passage of Amendment 14-F, MLP.org, February 7, 2015; • blog post: "Testimony from Rev. Wally Landrum (Missouri Union Presbytery)," testifying in favor of Amendment 14-F, MLP.org, February 11, 2015; • blog post: "A View of Marriage: Overture Advocate Scott Clark," MLP.org, February 19, 2015; • blog post: "Marriage...My Story," by Beth Greaves, MLP Regional Organizer, who shares her story of being married to her partner by a judge because "the church chose not to attend," MLP.org, February 23, 2019; • blog post: "Update on 14-F," revealing that the outlook for passage of 14-F is looking favorable and listing the five Regional Organizers, March 2, 2015; • blog post: "Organizing for Change at Shepherdstown Presbyterian Church (WV)," by Jeananne Stine, Regional Organizer, about how Judy York, a member of her congregation spoke movingly in favor of Amendment 14-F before the Shenandoah Presbytery, which surprisingly voted in the affirmative, 99-79, March 3, 2015; • blog post: "Reflection of Wabash Valley Presbytery," by Marcia Smith-Wood, telling of the thoughtful process her presbytery went through in an educational event and then the vote in which Amendment 14-F was approved, MLP.org, March 6, 2015; blog post: "Advocating for LGBT Equality in the PCUSA," by Jeanne Stine and comments by Rev. Randy Tremba, about her 10-year journey of organizing for marriage equality in the PCUSA, MLP.org, March 12, 2015; • blog post: "14-F Passes!," by Alex McNeill, in which he posted the MLP Press Release celebrating the passage of marriage equality in the PCUSA when the 86th presbytery (Palisades) voted affirmatively, MLP.org, March 17, 2015; • blog post: "The Pittsburgh Presbytery 14-F Vote: Participating in a Miracle," not attributed, but a moving account</p>	<p>In his blog post from February 19, 2015 teaching elder and attorney Scott Clark mentions being the defense attorney for "John" in a church judicial situation "in which the only offense committed was love."</p> <p>In a comment on Beth Greaves February 23 blog post, Ralph Carter wrote: "I loved my parents so much that at some point in my life, rather than continuing to argue, I just decided to love them in into the future. I fee the same way about our beloved church...I have just decided to love the church into the future, trusting that the Church's love for me will aspire to be like God's love: abiding and unconditional." (February 24, 2015)</p> <p>Per the blog post of March 2, one of the startling changes in the voting of the Presbyteries on Amendment 14-F, so far, was that the following presbyteries, which had always voted against amendments to changing ordination standards, had now voted to affirm 14-F: Pines, Lake Erie, Shenandoah, Mid-South, Pueblo, Stockton and Glacier.</p>

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		<p>of the organizing and events at the presbytery meeting where the overture miraculously passed 122-110-3, MLP.org, June 18, 2015; • news article: "PCUSA Louisville National Offices Host First Same-Gender Wedding," by Greg Brekke, about the marriage of Paul Kempf and Rob Gwaltney in the chapel at the denominational headquarters, pcusa.org, September 4, 2015; • program for the MLP National Conference in Louisville (KY) on the theme: "Living into God's Abundance," which includes schedule, workshops, events, speaker biographies, and greetings from MLP Executive Director, Alex McNeill, and Board Co-Moderators, Annanda Barclay and Robin White, September 18, 2015; • article: "More Light Presbyterians National Conference – Stories and Questions," by Leslie Scanlon, reporting on the "what's next" for the movement now since ordination and marriage rights have been obtained, and hearing the stories of three MLP leaders, Presbyterian Outlook, September 24, 2015; • blog post: "#AbundantInclusion," by Alex McNeill, in which he asks the question: what's next for MLP now since ordination and marriage rights have been obtained, MLP.org, November 12, 2015; • blog post: "Networking Groups and Ambassador Program," by Joey Lopez, about two new programs being launched to accomplish justice and welcome in the next phase of the MLP movement, December 1, 2015; • 2015 MLP Annual Report which includes a history of the movement, key accomplishments in 2014-2015, next plans for MLP, and finances, December 2015.</p>	<p>The U.S. Supreme Court ruled on June 26, 2015 that there could be no restrictions on same-gender marriage.</p> <p>The MLP history given in the 2015 Annual Report has a number of errors in "Our History" which have been corrected in pencil by Barry Smith.</p>
2	48 MLP – 2016-2022 (Miscellaneous)	<p>Includes: <b>2016</b>: • article: "What Happened to Headline-Making Cincy Minister?" by Kevin Eigelbach, about the Rev. Steve Van Kuiken, former pastor of Mt. Auburn Presbyterian Church (Cincinnati), who was defrocked by the Cincinnati Presbytery in 1983 for performing same sex marriages, Channel 9 ABC WCPO-TV, Cincinnati, March 26, 2016; • blog post: "An Alternative Approach towards Truth and Reconciliation," about Overture 050 coming to the 2016 GA which would acknowledge and name the harm done to the LGBTQIA+ community by the PCUSA, MLP.org, April 19, 2016; • blog post: "Love for Those on the Journey," by Alex McNeill, about More Light Sunday on June 1, the upcoming GA, and noting the unanimous reception of Rev. Sally Wright and her wife, Karen Wagner (approved for ordination) by the Heartland Presbytery which will make them the first openly LGBTQIA+ couple in the PCUSA to be received by any presbytery for ministry, MLP.org, May 15, 2016; communication by Ray Bagnuolo about the 2016 GA in which the committee studying Item 11-05 (aka Overture 050) has substituted a watered down version promoted by CovNet and hoping that language more like the original can still be restored, TAMFS.org, June 2016; • statement entitled: "A Strong, Hopeful, Healing Response to Item 11-05," by Brian Ellison, about CovNet's efforts supporting a revision of the original Overture 050 such that those who worked against ordination and marriage rights for LGBTQIA+ people because they "were living out their faithful convictions" would not be labeled as having committed harmful acts, June 22, 2016, and then updated with the news</p>	<p>A year after the 1983 action against Rev. Van Kuiken, the Synod of the Covenant PJC overturned the Cincinnati Presbytery decision and reinstated Van Kuiken but it was too late: he had already accepted a severance settlement from Mt. Auburn. This, of course, was not the last time Mt. Auburn had to deal with the Cincinnati Presbytery.</p> <p>The action of the 2016 GA in approving Overture 050/Item 11-05 after the original language was weakened to essentially express regret that some LGBTQIA+ persons may have felt unwelcome was better than nothing, but still a disappointment to many MLP and most TAMFS activists who felt it was important to name the harm done in stronger terms. See a TAMFS document prepared in support of the original overture: "Heart &amp; Soul," from June 18, 2016, in Folder #67.</p>

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		<p>that the 2016 GA had approved the revised Item 11-05 by a vote of 463 to 51, June 23, 2016; • blog post: "More Light Luncheon...25 Years of Justice-Love," about the MLP luncheon at GA on June 21 which celebrated the 25th anniversary of the 1991 Human Sexuality Report that was not accepted by the 1991 GA, and in which the two main authors of the report, Marvin Ellison and Sylvia Thorsen-Smith, along with MLP's Annanda Barclay, made presentations and led a discussion on the continued relevance of the report, September 22, 2016; • article: "What's Next? A Panel of Presbyterians Discuss Moving from Conversation to Reaction," by Leslie Scanlon, about a panel discussion at Montreat at the DisGrace Gathering Moderated by CovNet's Executive Director on "what's it like to be a person of color and an advocate for justice in the 'vastly-white PCUSA," Presbyterian Outlook, October 11, 2016; <b>2017</b>: • blog post: "Welcome More Light's Newest Staff Member," by Alex McNeill, welcoming Jess Cook as the new Program and Communications Manager, MLP.org, July 17, 2017; • blog post: "Welcome to Our New Board Members and Co-Moderators," MLP.org, October 3, 2017; <b>2018</b>: notice from MLP and CovNet about a joint effort to locate same-gender spouses of PCUSA ministers who died before 2013 so that an arrangement can be made with the PCUSA Board of Pensions to see if some kind of spousal benefits can be paid, as the Board of Pensions only began to allow same-gender spouses to receive survivor pensions in 2013, MLP.org, March 29, 2018; • article: "Inclusiveness Is an Asset to Major LGBT-Affirming Churches and Synagogues," by Trudy Ring, reporting that some of the largest, LGBT-friendly places of worship find such a stance beneficial, and also lists and describes LGBT status in various denominations, and, in contrast, the 100 largest mega churches are uniformly not LGBT-affirming, but "2/3rd's of them obscure that policy to some degree, Advocate Magazine, May 7, 2018; • blog posts: "Overture 11-12 – Affirming and Celebrating...People of All Gender Identities," by Holly Clark-Porter, and "Overture 11-13 – On Celebrating the Gifts...of Diverse Sexual Orientations and Gender Identities....," by Kaci Clark-Porter, both serving as overture advocates to the New Castle Presbytery, June 20, 2018; • news article: "Presbyterian Church Makes History, Adopts Official Pro-LGBTQ Stances at Biennial Conference," by Shane Stahl, about three overtures unanimously adopted by the 2018 GA (11-04, 11-12, 11-13) which, respectively, reclaim a historic reformed understanding of religious liberty, affirm and celebrate the full dignity and humanity of all gender identities, and celebrate the gifts of people of diverse sexual orientations and gender identities, and also includes a statement from MLP, FreedomForAllAmericans.org, July 21, 2018; • blog post: "Shine More Joy! Ordination," with an announcement that the MLP board has voted</p>	<p>In reflecting on the GA rejection of the 1991 Human Sexuality Report at MLP's 2016 GA Luncheon, Marvin Ellison said: "Contrary to The Presbyterian Layman's dismissal of the 1991 report as 'barnyard theology,' I'm persuaded that a Christian ethic of justice-love is very good news. It's also demanding. A justice-love ethic does not lower moral standards; rather, it raises the ethical bar, and therein lies the hope and the challenge. I've long suspected that the Baltimore GA [1991] rejected the "sex report" not because it went "too far" about sex, but because it brought the demands of justice so close to home."</p> <p>Sylvia Thorsen-Smith speaking at the same September 2016 event as Marvin Ellison shared that when she was returning to her hotel with her husband and son after the 1991 GA action, they saw a young man wearing a t-shirt that stated on the front: "I had sex with the Presbyterian Church." As he walked by, they turned and saw that on the back it said: "And it was awful!"</p> <p>Jessica Vazquez Torres speaking about our history as a denomination and why in October 2016 it took so long to have a new stated clerk who is black and a gay married interim director of the Mission Agency: "It's not that I don't want us to celebrate. But I don't want that celebration to cause us to forget [how long it took us to get there]. Because then you're not accountable to the people who fought so hard for so long to make that moment happen."</p>

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		<p>to make the full-time MLP staff positions qualify as validated ministries, MLP.org, December 18, 2018; <b>2019</b>: Facebook post showcasing an episode of MLP's "Racial Justice Teach-In Series," with Jess Cook, Alex McNeill, Jessica Vazquez Torres and Tawnya Denise Anderson, discussing white supremacy, racial injustice and LGBTQIA+ justice, MLP Facebook post, June 7, 2019; • blog post: "Jess Cook Approved for Ordination," by Alex McNeill, with the news that MLP's Program and Communications Manager has been approved for ordination by the Presbytery of the James, and Jess will be the first openly non-binary person to be ordained in the PCUSA, June 18, 2019; • blog post: "Alex McNeill Approved for Ordination," with the news that MLP's Executive Director has been approved for ordination on October 11 by the Presbytery of Western North Carolina, and Alex will be the first openly transgender man to be ordained in the PCUSA, August 5, 2019; • worship bulletin: "Service of Ordination to the Ministry of the Word and Sacrament," for Alex McNeill, First Presbyterian Church (Asheville, NC), October 11, 2019; • blog post: "Alex's Reflections on His Ordination," by Alex McNeill, about his ordination on October 11 at First Presbyterian, (Asheville, NC), November 1, 2019; • 2019 MLP Annual Report which includes activity log, list of 42 new More Light faith communities, new programming efforts, finances, list of donors, December 2019; <b>2020</b>: • announcement of new More Light Church, First Presbyterian (Asheville, NC) which also mentions that in October 2019, the church had ordained what of its own: Alex McNeill, as Executive</p>	<p>After his ordination in October 2019, Alex continued on as Executive Director but with new standing as a pastor in a presbytery-validated ministry. Alex achieved what More Light movement founder David Sindt had hoped to obtain in the 1970s when David asked the Chicago Presbytery to accept his transfer from the then St. Paul Presbytery and to validate his ministry with the Presbyterian Gay Caucus; a dream that was not realized...then. But now in 2019? Yes.</p>
		<p>Director of MLP, MLP.org, December 2020; • announcement by Presbyterian Voices for Justice, formed in 2008 by the merger of the Witherspoon Society (formed 1973) and Voices of Sophia (formed 1995) that it is ending 47 years of ministry, and dividing and donating their remaining funds (\$28,294) equally to the Presbyterian Peace Fellowship, the PCUSA Office of Public Witness, and the Rev. Katie Geneva Cannon Scholarship Fund, Presbyterian News Service, November 4, 2020; <b>2021</b>: • blog post: "Appreciation for the Ministry of the Rev. Jess Cook," by Alex McNeill, Larissa Kwong Abazia and Ashley DeTar Birt, celebrating the four-year ministry that Jess Cook had with MLP, MLP.org, October 15, 2021; blog post: "Celebrating the Ministry of the Rev. Alex Patchin McNeill," by the MLP Board, celebrating the eight-year ministry that Alex had with MLP, and closing with bios of the MLP board members, MLP.org, October 26, 2021; • announcement from the MLP board announcing a period of discernment now that the staff had concluded their ministries with MLP in October, MLP.org, December 20, 2021; • flyers available to encourage churches and campus ministry groups to become More Light entities, MLP.org, c. 2021; <b>2022</b>: • announcement of new MLP Board members for the classes of 2024 and 2025 and a listing of the current officers, MLP.org, September 24, 2022.</p>	<p>The 2020 General Assembly met for the first time almost entirely online due to the COVID pandemic. It was also the first assembly in decades to not have any overtures specifically related to the More Light Movement.</p> <p>During Alex McNeill's tenure with MLP, he facilitated more than 85 workshops attended by over 9,000 participants and helped more than 100 churches create LGBTQIA+ inclusive policies. He also shepherded MLP resources in helping achieve marriage equality in the PCUSA in 2014/15</p> <p>Per the MLP board announcement of December 20, 2021: the period of discernment would continue for 18 months until March 2023 when the board announced it was doing a national search for two full-time staff persons: Director of Engagement and Director of Operations. MLP celebrates its 50th Anniversary in 2024.</p> <p>There was a rich diversity of people and talents in the incoming classes of new members for the MLP Board as of September 2022.</p>

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2	49	Open Hands Magazine and Ecumenical Editions 1993-2002	Includes: • brief history of Open Hands magazine from 1985 to its last issue in 2002, by Mark Bowman, co-founder of Open Hands, and later coordinator of the LGBT Religious Archives Network which houses the digital content of all 69 issues, undated but no earlier than Fall 2002; • thumbnail printout of all magazine covers (except the final), <a href="http://lgbtqreligiousarchives.org">lgbtqreligiousarchives.org</a> , undated but no earlier than Fall 2002; • excerpt entitled: "Open Hands [Magazine] Now Ecumenical about the shift from the sole sponsorship of the Reconciling Congregation Program affiliated with the United Methodist Church to a joint venture with other denominational LGBTQIA+ caucuses, More Light Update, January 1993; • cover and first two pages of the Winter issue announcing the joint ecumenical nature including participation by MLCN and organizations representing UMC, UCC and Lutheran LGBTQIA+ affiliated organizations, Open Hands, Winter 1993; • cover and first two pages of the issue announcing Chris Glaser as the Interim Editor, Open Hands, Winter 1998; • editor's word from the last issue entitled: "Now It's Time to Say Goodbye," by Chris Glaser, editor, Open Hands Magazine, Vol. 18, No. 1, Summer 2002.	<p>Backstory: Co-founded by Mark Bowman and Beth Richardson, Open Hands magazine began as Manna for the Journey in Summer 1985 and changed to the Open Hands name in Summer 1986, all under the auspices of the Reconciling Congregation Program related to the United Methodist Church. In 1993, the magazine became an ecumenical project with other LGBTQIA+ denominational groups, including MLCN. See Folder #5, the September/October entry in Folder #8, and the Winter 1993 entry in Folder #10.</p> <p>MLCN contributed funding to Open Hands from 1993 to 1998 when the annual contribution was picked up by MLP until mid-2002. In fiscal year 1996-97, MLCN contributed \$2,500 to Open Hands.</p> <p>Chris Glaser transitioned from Interim Editor to Editor with the Spring 1999 issue.</p> <p>The Ralph Carter Papers contained 30 issues of Open Hands. None remain in this collection because an archive of all Open Hands magazines is housed in the digital collection of LGBTQ Religious Archives Network (LGBTQ-RAN): <a href="https://exhibits.lgbtran.org/exhibits/show/open-hands">https://exhibits.lgbtran.org/exhibits/show/open-hands</a></p>
2	50	MLP Handouts: More Light on...	Includes: • MLP single-page, double-sided handouts entitled: "More Light on..." with various subjects: More Light, the Bible, Grace Notes on the Bible (two editions), Bisexuality (two editions), Transgender (two editions), Intersex, Sexual Ethics (two editions), Spirituality, Ordination, Same-Sex Unions (two editions), Holy Unions and Marriage, Marriage, the Sin of Homosexuality, and Restoring the Heidelberg Catechism, most undated, but mainly produced and revised from 1999 to 2009.	<p>There is no particular order in this folder.</p> <p>The "More Light on..." series was written by individuals and groups, reviewed by the MLP board, and served as quick and helpful points of information at GA, conferences, workshops and presentations.</p> <p>There were likely more editions of most handouts than shown. Some are now out-of-date as church policies have changed.</p>

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2	51	MLCN – More Light Resource Packets 1993-1997	Includes: • sample MLCN letter sent with the Resource Packet under Ralph Carter's signature, c.1992-1998; • Presbynet requests and other requests for Resource Packets, 1992; • steno notebook containing many of Ralph Carter's notes from meetings and presentations interspersed (on both sides) with all 357 requests (with names, addresses, phones and other information) for More Light Resource Packets, February 13, 1993 to April 13, 1997; • list of names sent by Hal Porter to Ralph Carter with a request to send packets to the eight persons and churches named, some of which are listed in the steno book, 1994-1995; • list of all Resource Packet requests for 313 Inquiring Churches in zip code order, January 8, 1997; • MLCN materials request order form, including the list of contents of the More Light Resource Packet as follows: "Perennial favorite, this packet is the best investment one can make. Includes More Light brochure with list of welcoming churches, Mission Statement, Annual Report, Biblical Self-Defense Course, 'How to' ideas for developing More Light Ministry in the congregation and becoming a More Light or Inclusive Church, using Faith Journeys to encourage community amidst diversity, sermon examples, sample More Light Statements, 1977 Church and Homosexuality: Preliminary Study from the PCUS, 1978 Church and Homosexuality (Definitive Guidance) from the UPC-USA, sample congregational policy on covenantal ceremonies for same gender couples, and where to find excellent video and print materials, and much more," \$16 plus \$3 shipping." November 26, 1997.	<p>The materials in the More Light Resource Packet were updated as old materials were revised or new ones created.</p> <p>The steno notebook pages from the 1990s have been numbered in pencil at bottom right, first on the front side of the pages (pages 1-49) and then on the reverse side starting at the back (pages 50-98). Relevant page numbers in the steno notebook for Resource Packet requests (and other materials as well) are as follows: pages 13-14, 26-28, 30-31, 39, 41-42, 45, 47-48, 51-98. Note: some pages are partially torn out, so handle with care.</p> <p>The More Light Resource Packets that Ralph Carter organized and mailed out to hundreds of individuals and churches in his role as an officer of both MLCN and MLP is a sprawling subject that cannot be adequately addressed in this folder. It is also impossible to gauge the impact on the success of the More Light movement from this massive educational effort, but it could be nothing but immensely beneficial.</p>
2	52	MLCN and MLP – More Light Lending Library 1995-2005	Includes: MLCN document: "Recommended Resources – Top Twenty-Something," including print periodicals, study guides, videos, tapes and books, May 12, 1995; • MLCN document entitled: "Recommended Resources," including buttons, art, print, study guides, videos and books, Marcy 16, 1998; • MLP check-out sheets for the More Light Lending Library, generally used at GA and other gatherings, 1999 and c. 2003; MLP document: "More Light Resources," which includes extensive lists of books and videos, March 22, 2001; • MLP document entitled: "Video Lending Library," c. 2002; • MLP document entitled: "Top Ten Print Resources and Top Ten Video Resources," c. 2003; • MLP document: "Video Lending Library," February 15, 2004; • MLP document: "[Video] Lending Library Title and Description Catalog," by Bruce Hahne, January 6, 2005.	Ralph Carter reviewed hundreds of resources in putting together the MLCN and MLP lending libraries and creating the lists of available resources from 1993 through 2004. The latest resource list was updated by Bruce Hahne.

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2	53 Third Presbyterian Church Rochester, NY More Light Actions, 1980-2003	Includes: <b>1980s:</b> • timeline with the subhead: "study about and action taken on the subject of homosexuality in the church by the PCUSA in general and Third Presbyterian in particular," which gives a general overview of key events in the congregation's More Light history, Third Presbyterian More Light Committee, April 27, 1992; • article: "More Light in Rochester," by Ralph Carter, about the events from 1980 to 1983 at Third Presbyterian, More Light Update, May 1983; • speech given by Dorothea Hunter at Third Church on behalf of Church Women United in Rochester and Vicinity at the Elizabeth Finney Preaching Festival honoring former Third Church member Lilian Alexander (1891-1987) who inspired Third Church and its presbytery to submit an overture to GA which eventually led to the ordination of women in the UPC-USA, October 5, 1984; • letter and addendum to the Third Church congregation from the Session about the necessity of facing the issue of homosexuality in the PCUSA, and that a Task Force on the Church and Homosexuality had been created to study the issue and help educate the congregation, and make recommendations as to how Third Church could become an inclusive church, January 14, 1986; • sermon preached at Third Church entitled: "Homosexuality, the Bible and the Church," by Eugene Bay, October 19, 1986; • More Light statement by the Session of Third Church, adopted January 13, 1987, as reported in More Light Update, June-July 1987; • presentation entitled: "Statement in Support of the Ordination of Homosexuals," by the More Light Committee, given as testimony to the GA Special Committee on Human Sexuality in Dallas, which gives a detailed history of the evolution the church's More Light Movement, exact date unknown, 1989; • agenda for "Third Church Session Homosexuality Workshop," at the Colgate Rochester Divinity School, October 22, 1989; <b>1990s:</b> • More Light Network Mailing List 22 for progressive Presbyterians in	This folder describes the beginning and growth of the More Light movement at Ralph Carter's home congregation in Rochester, NY: Third Presbyterian Church. Ralph became a member in the Fall of 1979.  For a more detailed and personal recollection of how the More Light Movement started and evolved at Third Presbyterian Church, see Ralph Carter's full biography in Folder #2.  The Lilian Alexander story is cited as a way of remembering that Third Church had once before blazed a trail in the 1950s to widen the range of people who could be ordained. Lilian also pushed Third Church to start ordaining women as elders in the late 1940s.  In 1988, the Session Task Force that had been studying the entire More Light issue, became the More Light Committee.  Four area churches challenged Third Church's More Light statement and status, but the Presbytery PJC (1988) and the Synod PJC (1989)



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		<p>the Rochester area, February 19, 1992; • list entitled: "Signers of the Declaration of Conscience from the Genesee Valley Presbytery," containing 136 names and noted as the 4th list compiled by Carolyn Klinge, January 29, 1993; • list of Third Church's More Light Committee members and staff support persons, 1994-1995; • document: "[Second Revised] Draft of Third Church Policy on Covenantal Ceremonies, February 13-14, 1995; • document: "Third Church Policy on Covenant Ceremonies," adopted by the Session, March 14, 1995; • agenda: "Third Church More Light Committee Meeting," Monday 14, 1997; • packet of documents assembled by John Cairns, Beth Adams, Suzy Hengerer and sent to the Third Church Session for its discussion on the recent passage of Amendment B and possible responses; the packet included: Third Church's More Light Statement, a protest statement on the passage of Amendment B on April 27, 1997 by 33 youth in Third Church's Senior High Group, analysis by John Cairns to possible responses of Third Church, two Covenants of Dissent against Amendment B being circulated by Stone Catchers and CovNet, letter from the United University Church (Los Angeles) to PCUSA Leaders stating it will not abide by Amendment B, a joint statement from the Sessions of United Presbyterian Church (Corfu, NY) and First Presbyterian Church (LeRoy, NY) to the Genesee Valley Presbytery urging passage of a resolution that the Presbytery cannot comply with Amendment B, will support congregations that cannot comply, and will send an overture to the GA to rescind Amendment B, May 5, 1997; • list of Third Church's More Light Committee members and staff support persons, 1998; • Third Church More Light Committee meeting assignments, and on the reverse side, the agenda for the next Committee meeting, February 3, 1998; • correspondence from Ralph Carter to Betty Iwan about upcoming More Light events, May 14, 1998; • letter from Third Church's Clerk of Session, Christopher Bensch, to Stated Clerk of the Presbytery of Northern New England expressing concern and sadness over that presbytery's disputes with Christ Church (Burlington, VT) and Mid-Coast Church (Topsham, ME) over Amendment B, October 19, 1999; • letter from Third Church's Clerk of Session, Christopher Bensch, to Stated Clerk of the Presbytery of Southern New England expressing concern and sadness over the Synod of the Northeast PJC's ruling over that presbytery's judicial process with First Presbyterian (Stamford, CT) over Amendment B, October 25, 1999; <b>2000s:</b> • newsletter: "Third Church More Light News," Spring 2000; • advertisement: "Weekend with Rev. Irene Monroe...June 3-4, 2000," which was sponsored by the Third Church More Light Committee in which Rev. Monroe would be the theologian for the weekend, May-June, 2000; • Third Church More Light Committee meeting minutes, December 7, 2000; • agenda for the Third Church More Light Committee meeting, January 8, 2001; • Third Church More Light Committee meeting agenda and minutes, January 29, 2001; • memo from the Gay Alliance of Genesee Valley and the Otetiana Council of the Boy Scouts regarding scouting membership standards, and the willingness of both groups to build bridges in order to support scouting for all youth, January 29, 2001; • flyer and registration form for a Regional Conference: "Becoming the Welcoming Church," sponsored by More Light Churches in Rochester and Buffalo</p>	<p>ruled that no irregularity has been committed.</p> <p>The signers of the Declaration of Conscience from Genesee Valley Presbytery as of January 29, 1993 may have been a work in progress, as signers from some Rochester area progressive churches are not yet on this list or in small numbers. For example, Third Church has 44 signatures where as Downtown United has two. It is also curious how many people who signed the Declaration are from other presbyteries from all over the country. This Declaration may have been available to sign at a presbytery meeting.</p> <p>The Spring 2000 newsletter of the More Light Committee gives the names of all the committee members for that year. It also reported that Ralph Carter and Craig McClain participated in the Millennium March on Washington for Equality in Washington, DC on April 30, 2000.</p> <p>The January 29, 2001 minutes of the More Light Committee note that Third Church sponsored a Boy Scout troop and the Boy Scout ban on gay youth and leaders is contrary to the values of Third Church being a More Light Church. A meeting was held with the troop leaders who were open to discussing the issues.</p> <p>The keynoters at the September 26, 2001 regional conference were: Barbara Wheeler, President Auburn Theological Seminary and Jack Haberer, representing the anti-gay Presbyterian Coalition.</p>

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		<p>and held at Third Presbyterian, April 27-28, with the conference publicity launched on February 1, 2001; • notice of Third Church educational series: "Homophobia Hurts All Youth," sponsored by the More Light Committee, on two Sundays mornings, February 4 and 11, 2001; • Third Church More Light Committee meeting minutes, which reveal that Third Church and Westminster Church (Buffalo) are planning another regional conference at Westminster Church in November entitled: "What Does God Require of Us Now...Life With or Without Amendment B," with a draft of a flyer on reverse side of minutes, August 27, 2001; • draft: "Revised Conference Info and Format," by Ralph Carter, outlining what has been confirmed or planned for the regional conference on Amendment B at Westminster Church (Buffalo), September 26, 2001; • Third Church More Light Committee meeting minutes, January 28, 2002; • agenda for the Third Church More Light Committee meeting, February 25, 2002; • document: "Suggested Programs/Approaches for Adult Education contributed by the More Light Committee," April 21, 2003; • email from Ralph Carter to the Third Church More Light Committee with the agenda for the May 19 meeting, May 13, 2003; • Third Church More Light Committee meeting minutes, April 28, 2008; • photograph of Third Church with the rainbow banner hanging on the church tower, 2021.</p>	<p>The early February 2001 notice from the More Light Committee about two upcoming educational events was 1) about gay/straight alliances in the Monroe County Schools, and then 2) how schools were integrating discussions about what it means to be gay into curriculum. Fairly far-reaching for the time...and still relevant in 2023.</p> <p>The materials in this folder essentially cover into May 2003. There is one set of minutes from April 28, 2008 and a photo of the church from 2021. Contact Third Presbyterian Church for materials from 2003 onward.</p>
2	54 CREATE*:Justice *Church Responsibility for Education and Advocacy Toward Equality and... 1981	<p>Includes: • booklet entitled: "Mission Challenge...Make a Difference in God's World," by the Presbytery of Genesee Valley, which proposed various mission projects for funding including "A-8 Concern for the Gay Community, Rochester, NY" (page 7), with a grant of \$5,000 over three years, Fall 1979; • first page of document: "Why 'CREATE*:Justice'," which gives the history of how this unique Presbytery-funded mission project created an ecumenical, community-based, organization that would work "to describe the oppression lesbian and gay persons undergo on account of their lack of civil rights, to attempt to change stereotypes, to provide educational materials, to provide means of advocacy in the acquisition of civil rights for homosexual persons." And also to create "partnership[s] with concerned persons from other denominations in the area is an important strategy being employed," part of a multi-page document from January 1983 but included in year 1981 for its historical content; • letter from the chair of the A-8 Task Force, Rev. Lynn Nelson, to the Rev. Anthony Ricciuti, regarding the Task Force's actions and a schedule for future plans, September 22, 1981; • two lists of A-8 Task Force members and consultants, September 27, 1982 and one undated; • A-8 Task Force meeting minutes, which show that the group voted to make the official title of the task force: "CREATE*:Justice for Lesbian and Gay Persons" with the asterisk referring to a separate line explaining the CREATE acronym: *<u>C</u>hurch <u>R</u>esponsibility for <u>E</u>ducation and <u>A</u>dvocacy <u>T</u>oward <u>E</u>quality and <u>J</u>ustice, October 8, 1981; • C:J meeting minutes, which show that a Strategic Planning Committee was working on a Strategic Master Plan, November 12, 1981; • C:J meeting minutes and the final draft of the "Strategic Master Plan for CREATE*:Justice for Lesbian and Gay</p>	<p>This organization was initially called the A-8 Task Force. As of October 8, 1981, the full title became: CREATE*:Justice for Lesbian and Gay Persons *<u>C</u>hurch <u>R</u>esponsibility for <u>E</u>ducation and <u>A</u>dvocacy <u>T</u>oward <u>E</u>quality and <u>J</u>ustice (the asterisk explains the acronym: CREATE). The asterisk copy was rarely shown on most documents.</p> <p>In this index: C:J = CREATE*:Justice</p> <p>According to Ralph Carter, the concept of a group working for LGBTQIA+ civil rights and funded from the Presbytery level originated at a meeting of the Rochester chapter of PLGC. Per the "Why CREATE*:Justice document, PLGC convener, Keith Hershberger, spoke to the Mission Study and Strategy Committee of the presbytery in early 1979. The UPC-USA had had a national Major Mission Fund Campaign in 1979, and the Genesee Valley Presbytery had a portion of that money to disperse. Ralph has also said that those advocating for funding this LGBTQIA+ rights group told the Presbytery that they wanted to report back regularly. Since Presbyterians love accountability,</p>

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		Persons," December 10, 1981; • various lists of names/addresses which appear to be for: C:J members, and a wider mailing list for interested parties, c. 1981; • List of publications: "Suggested Reading Material for Parents, Relatives and Friends of Gays," by Families and Friends of Gays of Rochester, c.1981.	<p>this helped solidify support for funding this proposal.</p> <p>The September 22 letter from the chair of the A-8 Task Force was frank about some of the problems involved in the first three months of the group's work: "[The] geographic spread of task force membership and early summer beginnings have given us a slow start... Loss of at least six members of the team has necessitated replacement. We are a diverse group, which, while providing us with a wide range of experience and interest and talent, also will necessitate time spent in group-building in order for us to effectively fulfill our mandate... ."</p> <p>Meetings this first year were held at the Rochester Episcopal Diocesan House.</p>
2	55 CREATE*-Justice 1982	Includes: • C:J meeting minutes in which it was decided that the recruitment of new ecumenical members no longer needs to go through the Presbytery's Task Force on Church's Concerns with Homosexuality, January 14, 2002; • C:J meeting minutes in which plans were made for a 1.25 hour presentation in March to the Presbytery, February 11, 1982; • letter from Sister Cheryl Lee of the Sisters of St. Joseph to Ralph Carter notifying him that she and Sister Kay are unable to serve on C:J, but will be as supportive as they can, February 25, 1982; • C:J meeting minutes, March 11, 1982; • testimony by Ralph Carter to the Genesee Valley Presbytery during the C:J presentation about his early life story and his struggle to reconcile his sexual orientation and his Christian faith, March 23, 1982; • memo from C:J chair, Lynn Nelson, to the C:J members with their subcommittee assignments in the following areas: Resource Packets, Visitations, Publicity/Mass Communications, Budgeting, Self-Learnings, Clerk-Secretary, Legislative Advocacy, Large Events, Biblical/ Theological, April 2, 1982; • C:J meeting minutes, April 15, 1982; • C:J meeting minutes in which an impressive scope of planning across all aspects of the various subcommittees was in the works, May 13, 1982; • C:J meeting minutes which included discussion on the "sin vs civil rights" focus that may come up in future presentations, and thus a four-point strategy was adopted; also included with the minutes were plans created by the Visitation Subcommittee for how C:J will meet with pastors, June 17, 1982; • list of brochures and other resources that C:J will consider stocking to have available for handouts at future events, Summer	<p>Ralph's March 23 candid testimony to the Genesee Valley Presbytery offers a more detailed glimpse into his struggles to accept his sexual orientation.</p> <p>In the meeting minutes from April 15, two letters had been received by C:J from members of the Presbytery about the C:J presentation in March. One letter felt that C:J needed to address the "sin" issue more than the "civil rights" issue (although the latter was the main point of C:J's existence!). The other letter, from a conservative pastor, said that he wanted other theological perspectives presented because he felt C:J was coming from a solely "no-sin" position on homosexuality. It was also noted that the Executive Presbyter thought the presentation was superb.</p> <p>The May 13 meeting minutes noted that the newsletter of the Stone Presbyterian Church (Caledonia, NY) gave a positive review of the March</p>

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		<p>1982; • C:J meeting minutes showing plans for an upcoming retreat to be lead by Virginia Davidson with the purpose of preparing for visitations to churches and to orient new members, September 9, 1982; • C:J meeting minutes, October 14, 1982; • letter inviting people within the Genesee Valley area to the C:J retreat held at Christ Presbyterian Church on November 5-6 with included agenda, October-November, 1982; • flyer from C:J endorsing and recommending participating in the "Day of Remembrance of Lesbian and Gay Victims of the Holocaust," at St. Luke's Episcopal Church, November 7, 1982; • C:J meeting minutes which reported that close to 30 people attended the retreat and it was considered a success, November 11, 1982; C:J meeting minutes mainly dealing with planning the visitations to churches, December 9, 1982.</p>	<p>Presbytery presentation stating that it would invite some people to re-evaluate their views on homosexuality and civil rights.</p> <p>One aspect of these presentations that was found to be very effective was the testimony of personal stories. This "person-ing of the issue" became an important aspect of the More Light movement.</p> <p>The minutes of the June 17 meeting show that C:J voted to establish an office at the Downtown United Presbyterian Church in Rochester.</p>
2	56 CREATE*:Justice 1983	<p>Includes: • document entitled: "Why *CREATE*:Justice," the first page of which was included in Folder #53, but this includes all seven pages giving C:J history, purpose, Biblical and theological reflections, background information on the 1978 General Assembly, and resource materials , January 1983; • memo from Lynn Nelson, C:J Chair, to Anthony Riccuiti, Chair of the Presbytery Task Force on the Church's Concerns with Homosexuality," putting into writing the content of her oral annual report given to the Task Force on January 8 which covered the history and actions of C:J since its inception in June 1981, and the future plans of sending 30 trained visitors into churches across the region; also that a press release is being prepared by Diane Engster which will be distributed through about 17 local, regional and national publications, January 12, 1983; • C:J meeting minutes including list of publications and their editors for release of the press release, January 13, 1983; • C:J meeting minutes, February 10, 1983; • drafts of two letters and response forms from C:J to Presbyterian Sessions and Pastors, inviting them to request visits from a C:J visitation team, February 1983; • C:J meeting minutes that note a discussion between C:J Chair, Lynn Nelson, and the Executive Presbyter to clarify the nature of C:J's independence and authority, March 10, 1983; • letter from Charles Tobin of the New York State Catholic Conference to Members of the New York State Assembly, urging the assembly to defeat the proposed LGBTQIA+ civil rights bills being considered, March 10, 1983 [see Dignity's response on April 25 below]; • letter from C:J urging people to send a postcard to their NY state assembly person and senator urging them to support two bills before the state legislature regarding civil rights of LGBTQIA+ persons, April 3, 1983; • letter: "A Statement of Conscience and Concern," from the Vestry of Grace Episcopal Church to the Bishop and Council of the Diocese, expressing</p>	<p>The January 12 memo from Lynn Nelson is the first document to showcase the new (and Presbytery approved) C:J letterhead featuring the pink triangle. In her memo, she requested assistance in one area from the Presbytery Task Force on the Church's Concern with Homosexuality: "We are continually hindered by questions and comments regarding the..."Sin Issue," in regard to the churches' concerns with homosexuality. Clearly, extended discussion of this issue is outside the prerogative of C:J, given its mandate under A-8; our task is to address civil rights concerns, which concerns are held by the GA to be the aegis of all Christians, regardless of their theological or Biblical perspective. Still, there is a need for us to refer in good conscience such concerns to be addressed. Therefore, we would strongly urge the cooperation of the Task Force...[on these issues]."</p> <p>Several documents mention that, at this time, C:J is composed of representatives from the Presbyterians, Episcopalians, Catholics and Baptists.</p>

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		<p>concern about the Counsel's formation of a Commission on the Homophile Ministry and whether it will uphold traditional church teachings around homosexuality, April 4, 1983; • C:J meeting minutes, in which an open time slot in the Presbytery's April Fellowship Meeting will allow C:J to present a film program (Pink Triangles), April 14, 1983; • letter from Michael Dillinger, Director of Dignity/NY-NJ to Members of the New York State Assembly (March 10), in response to the letter from the NY State Catholic Conference, pointing out that the Catholic Church on numerous occasions has actually urged support of civil rights of LGBTQIA+ people, April 25, 1983; • materials from the Genesee Valley Presbytery Fellowship Meeting in which C:J members conducted worship, showed a film and facilitated discussion, April 26, 1983; • C:J meeting minutes, May 12, 1983; • sample statement or testimony on the two LGBTQIA+ civil rights bills before the NY State Legislature, undated and unattributed but related to the legislative advocacy in the C:J meeting minutes, with a presentation on pending NY State legislation, May 12, 1983; • press release: "Church Group Works for Gay Civil Rights," by Diane Engster, explaining the purpose and activities of C:J, May 24, 1983; • statement: "The Biblical Injunction to Create Justice," by H. Darrell Lance, is a summary of remarks made at a meeting of C:J, June 16, 1983; • news article: "Clergy Attack Cuomo on Gay Rights," which is about anti-gay pastors urging Cuomo "not to issue an executive order affirming the rights of homosexuals," and a written note suggesting letters of support be sent to Cuomo for passage of the order, The Buffalo News, August 27, 1983; • news article: "C:J for Lesbian &amp; Gay Persons: Church Group Works for Gay Civil Rights," by Diane Engster, describing the origin and current aims of C:J, More Light Update, September 1983; • C:J meeting minutes,</p>	<p>The C:J meeting minutes from January 12 indicate that many church visitation teams felt insecure about their presentations. That is probably why the first team visits were to more progressive churches, such as Third Church, Downtown Church, and Calvary-St Andrews Parish. Remember this was the early 1980s, when talking publicly about civil rights of LGBTQIA+ people in churches was not necessarily easy or non-controversial. The minutes also indicate that the word "homosexual" in all C:J documents was to be replaced with "gay and lesbian persons."</p> <p>The minutes are missing for the June 16, 1983 C:J meeting, although there is a document of remarks by H. Darrel Lance about the Biblical concepts of Justice. Per the May 12 minutes the meeting on June 16 was to be a self-learning meeting.</p>

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		<p>mainly evaluating the many activities so far and formulating future plans, September 8, 1983; • list of board members of C:J as well as consultants and people who should get copies of the minutes, September 15, 1983; • letter from Darrell (presumably Darrell Lance) to Ralph Carter with names of those who might be interested in being on the C:J mailing list, September 21, 1983; • meeting agenda for the C:J Legislative Advocacy Subcommittee, September 29, 1983; • C:J meeting minutes, including appointing a group to brainstorm what happens after June 1984 when the three-year Presbytery-funding period ends, October 13, 1983; • letter (on the reverse side of the last page of the October 13 minutes) from Lynn Nelson, chair of C:J, and Pat Moran, C:J Board Member, to the Editor of the Democrat and Chronicle newspaper (Rochester), commending its editorial titled: "Mooney's Poor Judgment Violates Gays' Civil Rights," October 14, 1983; • letter from Diane Engster and Ralph Carter to potential new additions to the C:J mailing list asking if they want to be on the list, and also asking them to read the attached "Advocacy Update" and become co-signers of a C:J letter to Gov. Cuomo and/or to write their own letter urging him to issue an executive order to forbid discrimination on the basis of sexual orientation, October 1983; • press release, facilitated by Diane Engster, announcing that 165 clergy and lay leaders from the Rochester area and 14 counties of NY State signed the letter to Gov. Cuomo, November 1, 1983; • C:J meeting minutes, November 10, 1983; letter from Lynn Nelson, chair of C:J, to the C:J mailing list commending an attached letter from the Gay Alliance of Genesee Valley and urging people to attend a "Rally for Rights" on November 9 to push for the passage of an equal rights ordinance for Rochester, November 1983; • news article: "Cuomo Signs Anti-Discrimination Order...New York Order Gets Mixed Reception," by Sue Hyde, GCN, December 3, 1983; • C:J meeting minutes, December 8, 1983; • materials from a meeting of the Episcopal Commission on the Homophile Community and presentation by author Bob Page (as referenced in the November C:J meeting minutes), which show some of the actions taken at the Episcopal General Conventions in 1976 (Minneapolis) and 1979 (Denver) regarding LGBTQIA+ matters, December 8, 1983.</p>	<p>In H. Darrel Lance's conclusion of his remarks on June 16, he stated: "The situation of gays and lesbians in our society is similar in many ways to that of the alien, widow and orphans in ancient Israel. They are denied fundamental rights in parenting, employment and housing, rights that are increasingly protected for almost the whole of the rest of society. If the creation of justice for all is a Biblical tradition rooted deeply in Israel's history, then in accord with the Biblical witness, we must work to abolish that repression."</p> <p>The article in the September 1983 issue of More Light Update begins with the following sentence: "At least one church-sponsored group is becoming part of the solution rather than part of the problem of lesbian and gay persons." Which implies what would be obvious to LGBTQIA+ people in that era: most church-related groups WERE a problem for the LGBTQIA+ community.</p> <p>The Rally for Rights promoted by the Gay Alliance of Genesee Valley and C:J was in response to Thomas Mooney denying the Gay Alliance's request to rent the Rochester Chamber of Commerce banquet room. This was alluded to in previous minutes but not fully explained in these papers until the Gay Alliance letter of November 1983.</p>

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2	57	CREATE*:Justice 1984	<p>Includes: • list of subcommittee assignments for C:J, January 12, 1984; • proposal: "Large Educational Event for C:J," from the Large Event Subcommittee, proposing a two-day regional conference on "doing justice" for 100 people to be held in May or June, January 12, 1984; • C:J meeting minutes, which reveal much planning for the conference and long-range planning as to what will happen to C:J after June, February 8, 1984; • fundraising letter to Ralph Carter from the NY State Lesbian &amp; Gay Lobby, with an update on many of the LGBTQIA+ efforts in the state legislature, February 9, 1984; fundraising letter to Ralph Carter from the Gay Rights National Lobby, with national updates on civil rights for LGBTQIA+ people, February 24, 1984; • C:J letter with two attachments from Diane Engster and Ralph Carter to the C:J mailing list with updates on civil rights actions and an invitation to the May regional conference, and also including the text of Governor Cuomo's executive order and a general advocacy update, March c.28, 1984; • C:J letter from Linda Brebner and Pat Moran to the mailing list inviting everyone to attend the conference on May 18-19, now titled: "Doing Justice...Moving from Homophobia to Liberation," at the Downtown United Presbyterian Church, with keynoters Robert Davidson and Carter Heyward, lunch included, total cost \$10, March 30, 1984; • C:J meeting minutes, which noted that C:J will make a request of the Presbytery in May that C:J be extended to the July meeting, April 12, 1984; • C:J meeting minutes, with an emphasis on conference details and the presbytery presentation in July on the fate of C:J, May 2, 1984; • C:J letter, worship resources and advocacy update from Diane Engster to the C:J mailing list with an update on the May 18-19 Conference, supplying resources for May 20 worship liturgy, and reporting on other activities in the presbytery and in Monroe County, early May 1984; • conference schedule for "Doing Justice...Moving from Homophobia to Liberation," with a handwritten note that Carter Heyward was unable to attend, May 18-19, 1984; • compilation of evaluation responses from the conference by Linda Brebner, May 19, 1984; • C:J document: "Proposal for Continuing Ministry of Advocacy," presented to the Presbytery's Committee on Advocacy and Public Issues," for an interim continuation through December 1983 and then a two-year continuation of C:J through December 1986 with \$3,000 of funding, May 24, 1984; • C:J meeting minutes which reveals that \$1,200-\$1,600 is left of the original \$5,000 funding and the conference planning committee wants to reserve \$900 for rescheduling Carter Heyward for an event in the Fall, June 14, 1984; • letter from Lynn Nelson to Ralph Carter about getting the August letter out to the membership, August 6, 1984; • C:J letter from Lynn Nelson to the mailing list about legislative advocacy needed to pass a non-discrimination ordinance in Monroe County, which does not specifically list sexual orientation, c. mid-August, 1984; • C:J meeting minutes, September 6, 1984; • C:J meeting minutes indicating that a Carter Heyward event would be moved to the Spring, October 11, 1984; C:J meeting minutes which noted that the 1984 Consultation on Homophobia at Stony Point, NY held up the C:J model as something that could be emulated nationally, November 8, 1984; • booklet chapter entitled:</p>	<p>The Gay Rights National Lobby merged with the Human Rights Campaign in 1985.</p> <p>The C:J letter from about March 28, 1984 included a copy of a resolution passed by the Genesee Valley Presbytery designating Sunday, May 20 as a day for congregations to remember justice concerns for LGBTQIA+ congregations, and urging people to attend C:J's regional conference in May.</p> <p>Per the October 11 minutes, the C:J Board for 1985 will consist of 16 people, at least half being Presbyterian (including the chairperson). Terms will be for two years.</p> <p>There was nothing in the minutes or other materials to indicate how the Presbytery voted on the fate of C:J in July. However, the December 1984 letter to the mailing list (and perhaps others) gives this explanation: "...C:J ended its tenure as a Mission Challenge Project [of the Genesee Valley Presbytery] with a very successful conference last May. We are continuing our work for gay and lesbian persons as a task force of the Presbytery's Committee on Advocacy and Public Issues. We will continue with the intention of being both ecumenical and inclusive as new members and a new chairperson are appointed in January 1985.</p>

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		<p>"Working for Gay/Lesbian Civil Rights," by Lynn Nelson in which she shares the history of C:J, a brief summary of its work and projects, and the theological basis which undergirds its work, from "Breaking the Silence, Overcoming the Fear: Homophobia Education," a publication emanating from the 1984 Consultation on Homophobia, and referenced in the C:J meeting minutes, November 8, 1984; • C:J letter from Isabel Morrison and Linda Brebner to the mailing list and others in the Rochester activist community inviting participation in planning the April 19-20, 1985 conference with keynoter Carter Heyward, November 8, 1984; C:J letter and advocacy update from Diane Engster to the mailing list explaining the ongoing status of C:J, and the need for advocacy to pass proposed civil rights legislation in Monroe County, c. early December, 1984; • C:J meeting minutes, with a list of new 1985 members and their terms, December 13, 1984.</p>	<p>The Consultation on Homophobia was sponsored by the PCUSA Program Agency in response to previous GA declarations against homophobia and received praise from many quarters. However, the Consultation received heavy criticism from the conservative wing of the church. The chapter on C:J in the "Breaking the Silence..." booklet contains an excellent summary of the goals of C:J.</p>
2	58 CREATE*:Justice 1985	<p>Includes: • announcement of C:J February meetings and list of C:J Task Force members, January 26, 1985; • C:J meeting minutes and appendix, noting the election of new members from United Methodist, UCC and Metropolitan Community Church, as well as the decision to have a Coordinating Group of four people until June to act in lieu of a chairperson, and more plans for the April Carter Heyward Conference, February 14, 1985; • C:J letter by Isabel Morrison and Linda Brebner to C:J mailing list with a formal invitation to the conference: "The Interconnection of Oppressions... Unraveling the Fabric of Violence," to be held at the Colgate Rochester Divinity School on April 19-20, with Carter Heyward giving two keynotes, February 22, 1985; • a series of charts by Ralph Carter, showing stats for the advocacy network of churches, clergy and laity across denominations and geographical areas, February 27, 1985; • C:J meeting minutes and appendix, February 28, 1985; • C:J meeting minutes, March 28, 1985; • compilation of evaluation responses from the conference, April 20, 1985; • C:J meeting minutes, in which a report of the conference showed 130 registrants and 11 leaders, and that five subcommittees have been set up, and also that Jim Rice, Associate Presbyterian, talked about the presbytery structure (see organizational chart) and that C:J now reports to the Advocacy and Public Issues Task Force, April 25, 1985; • C:J meeting minutes, May 23, 1985; • NY State Legislature advocacy alert (unattributed but probably Genesee Valley Gay Alliance) with urgent advocacy needed for bills before the state legislature, c. July 1985; • letter to Rob (s/b Ralph) Carter</p> <p>from NY State Assemblywoman, Louise Slaughter, in response to Ralph's phone call in support of Assembly bill 7045, August 7, 1985; • C:J meeting minutes, September 26, 1985; • C:J meeting minutes, October 24, 1985; • C:J meeting minutes, noting the election of new members from American Baptist and PCUSA denominations, and that C:J will request time for a major presentation at the Presbytery in the Spring, and also that C:J should review the objectives named in May 1984 and determine future goals, November 14, 1985; • C:J meeting minutes which note that Ralph Carter has agreed to serve another two-year term and will be active in projects but cannot make the regular meeting times, December 12, 1985.</p>	<p>Bruce Billman served as interim chair while search for a chair continued.</p> <p>Per the April 25 minutes, Associate Presbyterian Jim Rice (assigned as staff support to C:J) said the following: "We relate to Presbytery as a Task Force through the Committee on Advocacy and Public Issues, through Department of the World. Liaison should be maintained with the Task Force on the Church's Concerns with Homosexuality. The purpose of an advocacy task force is to advocate as far as the church has spoken and Presbytery empowered. Other issues must be taken to Presbytery, where neither have yet spoken."</p>



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2	59	CREATE*:Justice 1986	<p>Includes: • C:J meeting minutes, noting the need to find someone to serve as chair of this task force or the parent committee may end up choosing the chair, January 23, 1986; • C:J meeting minutes, reporting that Mary Lynn Gras has agreed to chair C:J, March 20, 1986; • C:J meeting minutes and a working paper: "Sharing Our Dreams about C:J," which listed 27 visioning ideas and task force members were urged to consider what their top three to five priorities that C:J should focus on, April 24, 1986; • legislative update from the NY State Lesbian &amp; Gay Lobby on pending bills before the state legislature and advocacy needed, c. May 1986; • C:J meeting minutes, June 26, 1985; • brochure: "Civil Rights for Gays and Lesbians," by Ralph Watkins (Church of the Brethren) and published by the National Impact Education Fund, which discusses the role of religion in originally perpetrating discrimination against LGBTQIA+ people, and then, since 1970, often supporting protection for their civil rights, September 1986; • C:J meeting minutes with review of issues and plans, and the desire to restart sending regular news communications to the mailing list, September 11, 1986; • two papers commenting on the U.S. Supreme Court's Bowers vs. Hardwick decision on June 30 which ruled that same sex couples have no right to privacy for consensual sexual acts and states may criminalize such behavior, provided by Jim Ide and distributed at the C:J meeting, September 11, 1986; • C:J meeting minutes, October 16, 1986; • C:J meeting minutes with attachments for legislative agenda from NY State Lesbian &amp; Gay Lobby, and lists of C:J members and potential members, November 20, 1986; • memo from national Human Rights Campaign listing their main 1987 legislative priorities for LGBTQIA+ civil rights, December 15, 1986; • C:J meeting minutes, noting that mission directions and ideas for newsletters will be discussed in 1987, December 18, 1986; • letter from Ralph Carter to Jim Ide, concerning finding new projects for C:J and how to recruit people of color for the C:J board, December 31, 1986.</p>	<p>The minutes for February and May 1986 are missing. Other than a picnic, there were no meetings during July and August.</p> <p>After a busy four years, 1986 seems to have been a year of review, looking for diversity among new members and finding the best projects for future focus.</p> <p>The National IMPACT Education Fund was a legislative information network sponsored by the national agencies of 23 Protestant, Roman Catholic and Jewish groups and based in Washington, DC.</p> <p>The 1986 U.S. Supreme Court decision was reversed when, in 2003, the Supreme Court effectively made same-sex sexual activity legal in every U.S. state and territory.</p>
2	60	CREATE*:Justice 1987	<p>Includes: • draft letter from Mary Lynn Gras, C:J Chairperson, to the mailing list with news that C:J is reviving its informational newsletter and urging involvement in addressing and influencing upcoming legislation, January 1, 1987; • list of C:J board members for the Classes of 1987-88, c. January 1987; • C:J meeting minutes, in which it was reported that Third Presbyterian Church had become a More Light Church, January 15, 1987; • draft letter from Mary Lynn Gras to new board members inviting them to the February meeting, January 25, 1987; • agenda for the March C:J meeting on one side and a handwritten letter on the reverse side from Mary Lynn Gras to Ralph Carter concerning the C:J newsletter and mailing list, March 19 and 20, 1987; • a group of documents about various civil rights actions and advocacy needs that were filed with this year's C:J materials, 1987.</p>	<p>The only C:J meeting minutes in this folder are for January. There is an agenda for the March meeting, but no minutes.</p>

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2	61 CREATE*:Justice 1988	<p>Includes: • latest version of the C:J letterhead, 1988; • brochure: "1988 Directory of Gay-Related Organizations," which lists C:J and PLGC, Rochester, NY, 1988; • C:J meeting minutes, noting more of the legislative advocacy is focusing on the fight against AIDS, January 21, 1988; • materials from January C:J board meeting entitled: "Motion on Inclusiveness of Church Membership," which concerns a motion about inclusive membership coming from the Genesee Valley Presbytery's Task Force on the Churches' Concern with Homosexuality to the full Presbytery on January 30 for information and on March 22 for action; January 21, 1988; • C:J letter and Advocacy Newsletter from Mary Lynn Gras to the C:J mailing list sharing information and needs for the AIDS crisis in Rochester, February 10, 1988; • C:J meeting minutes, indicating that the Genesee Valley Presbytery approved having a full discussion of the inclusiveness motion at its April 24 meeting and C:J Task Force was asked to help plan the discussion, February 18, 1988; • materials included with the February minutes from a pastor in the Presbytery of Hudson River about an overture to GA that her Presbytery had passed on December 1, 1987 and hoped that the Genesee Valley Presbytery would consider concurring with that overture, February 18, 1988; • materials and resources on AIDS being reviewed for future use by C:J, March 1988; • C:J meeting minutes, April 21, 1988.</p>	<p>The only C:J meeting minutes in this folder are for January, February and April. The materials for C:J end with the April 1988 minutes.</p> <p>The motion that came to the Presbytery in January and March requested that Presbytery adopt the 1978 GA Policy Statement on Church Membership as the Presbytery's own policy statement and direct the Task Force on the Churches' Concern with Homosexuality and C:J to help churches become more inclusive in membership, including visits with Sessions. The 1978 GA Policy Statement on Church Membership is as follows: "Homosexual persons who sincerely affirm 'Jesus Christ is my Lord and Savior' and 'I intend to be his disciple, to obey his word, and to show his love' should not be excluded from membership."</p> <p>The overture passed by Hudson River Presbytery recognized "the power of sessions and presby-teries to ordain according to their understanding of the Book of Order" and also to recognize that "the Definitive Guidance is an interpretation of the Book of Order and not a part of it."</p> <p>Per Ralph Carter on September 4, 2023: C:J basically ended after funding ended and we needed a model which didn't require the infrastructure of preparing and sending letters via mass mailings. What emerged was Interfaith Advocates for LGBT Persons, which was a group of Rochester-based congregations (which I eventually chaired). [Interfaith Advocates] inherited and then enlarged the C:J legacy mostly by sending letters to the editors of various newspapers.</p>

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2	62 Welcoming Presbyterians in the Genesee Valley (NY) Presbytery 2000-2005	<p>Includes: <b>2000:</b> • meeting minutes from Gathering of Progressives in Genesee Valley, which reviewed recent events and actions, and committed to drafting an overture to concur with one already passed by another Presbytery, to be brought to the Genesee Valley Presbytery from several churches by November 28, that would remove Amendment B from the Book of Order, September 29, 2000; • list of 70+ progressive members in the Genesee Valley Presbytery with a column indicting whether they have joined or have been invited to join the progressive Presbyterians group in Rochester, October 17, 2000; <b>2002:</b> • email from Jim Rees to Ralph Carter listing the six people who are members of the Inclusive Presbytery Ministry Team (formerly called the Presbytery Conversion Ministry Team), and reminding that the goal is to facilitate the calling of LGBTQIA+ pastors in the Genesee Valley Presbytery, August 29, 2002; • email and attachment from Jim Rees to the Inclusive Presbytery Ministry Team forwarding a document: "Affirmation of Basic Christian Principles (G-6.0106b and Freedom of Conscience)," by Peter Oddleifson, that the group hopes will be adopted by the Sessions of the Downtown United and the Third Presbyterian Churches and eventually by the Presbytery, September 23, 2002; • document: "History of Seeking More Light in the PCUSA and in the Presbytery of Genesee Valley," which is a timeline from 1974 to 2002 listing key actions in or affecting the More Light movement, nationally and locally, c. December 2002; <b>2004:</b> • email from Ralph Carter to progressive Presbyterians in the Genesee Valley Presbytery inviting people to an event: "Welcoming Churches to Discuss Theological Task Force [on Peace, Unity and Purity of the Church]," on January 21, 2004 at Calvary-St. Andrews Church, featuring John Wilkinson from the Task Force, Janie Spahr who will speak to progress on breaking barriers, and Gordon Webster who will present plans for the overture being brought to the Presbytery, January 20, 2004; • spreadsheet: "Welcoming Presbyterians of Genesee Valley Assessment List," which tracks about 278 pastors and elders (including retired pastors) and notes whether they are "pro" [about 152; presumably pro More Light] and whether they are on the Welcoming Presbyterians email list (65), April 19, 2004; • Welcoming Presbyterians of Genesee Valley meeting minutes, revealing that the group reviewed what actions are happening locally and nationally and discussed the group's own future structure, April 25, 2004; • Welcoming Presbyterians of Genesee Valley meeting minutes, in which the focus was on future direction for action and advocacy, how to share with non-More Light</p>	<p>The documents in this folder are somewhat sporadic in terms of time period, but they give a flavor of what progressive churches and people in the Genesee Valley Presbytery were involved with during this time period.</p> <p>The September 23, 2002 "Affirmation of Basic Christian Principles," which states that: "G-6.0106b [Amendment B] is inconsistent with our great theological and historical tradition of hospitality and compassion. The teachings of Jesus are reflected in the strong statements of inclusion and equality contained in the Confession of 1967, the Brief Statement of Faith, and in the Book of Order...We will continue to be faithful to our church but we do not believe that our Constitution and our theological tradition should be dominated by a single paragraph in the Book of Order..."</p> <p>The timeline from the end of 2002 shows that there were 14 congregations in the Genesee Valley Presbytery that were welcoming of LGBTQIA+ people.</p> <p>Per Ralph Carter's notes, 25 people attended the January 21, 2004 meeting at Calvary-St. Andrews.</p> <p>The Welcoming Presbyterians meeting of April 25, 2004 appears to be the first meeting of this group. Per the minutes, the Genesee Valley Presbytery approved an overture concurring with the Baltimore Presbytery overture that would remove Amendment B from the Book of Order.</p>

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		<p>churches, and how should this group be best expanded and structured, September 26, 2004; • Welcoming Presbyterians of Genesee Valley meeting minutes, with further strategizing for advocacy including how to get overtures passed in time for the 2005, and attached to the minutes: an email from Michael Adee, MLP National Field Organizer, with suggestions for future work, November 14, 2004; <b>2005:</b> • Welcoming Presbyterians of Genesee Valley meeting minutes, noting that a special workshop will be held with two members of the GA Theological Task Force on Peace, United and Purity of the Church in February, January 9, 2005; • Welcoming Presbyterians of Genesee Valley meeting minutes and timeline, showing a lot of planning to get the Sessions of several More Light Churches to vote to send an overture to the Presbytery to remove Amendment B from the Book of Order in time for the Presbytery to approve it in time for the 2006 GA, March 6, 2005; • email from Ralph Carter forwarding another email from Ralph Carter reporting on the Welcoming Presbyterians meetings during April and upcoming meetings, April 3 and 30, 2005; • Welcoming Presbyterians of Genesee Valley meeting minutes, May 1, 2005; • letter from Robert Hann (First Presbyterian of Chili) to Ralph Carter and Mary Rees, saying he could not support the proposed overture but was moved by the warm tone of the letter to respond as to why he was opposed; it was because he feared that changing our ordination standards would affect the PCUSA's ecumenical relationships, May 12, 2005; • email from Ralph Carter to the welcoming mailing list explaining that the overture has been approved by six Sessions and sent to the Presbytery which will have a first reading in July and a debate and vote in September, June 1, 2005.</p>	<p>At the September 26, 2004 meeting, Ralph explained that a group like this has functioned formally and informally through the decades sometimes affiliated with one organization or many and sometimes the organization was really loose. Some people have come from More Light Churches and others just as supportive individuals or affiliated with allied churches</p> <p>The June 1, 2005 document is the last one on the Welcoming Presbyterians group in the Ralph Carter Papers.</p>

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2	63 That All May Freely Serve (TAMFS) - National 1993-1999 (Miscellaneous)	<p><i>This folder and the next four folders include a miscellaneous collection of materials from TAMFS, including most of the annual reports covering 1993 to 2007. TAMFS did not officially begin until 1993, but this folder has some of events that preceded the official start.</i></p> <p>Includes: <b>1991-2:</b> • article: "This Is for Me," by James Graves, in which he describes the congregational meeting at the Downtown United Presbyterian Church (Rochester, NY) [on November 24, 1991] when the Rev. Jane Adams Spahr was called by the congregation to be a co-pastor on the church staff, and after the Genesee Valley Presbytery had affirmed the call [December 1991], how opponents from other churches initiated church judicial actions against this call, Open Hands Magazine, Spring 1992; • article: "Presbyterian High Court 'Sets Aside' Spahr's Call," which describes the ruling of the GA PJC in a 12-1 decision, that even though Janie was ordained prior to 1978, she had to abide by church law adopted thereafter, Open Hands Magazine, Fall 1992; <b>1993:</b> • first TAMFS newsletter, announcing that TAMFS is six months old, and other news about TAMFS' organizational activities, Vol. I, No. 1, September 1993; • 54-page booklet: "A Reference Manual to Defend Against Bible-Bashing and to Center Consideration on the Ministry Model of the Living Christ," by Lawrence A. Reh, which was prepared for the Delegation of the Redwoods Presbytery in attendance at the 205th GA, Orlando, FL, June 1993; <b>1994:</b> • second TAMFS newsletter which noted that the congregation of the Downtown United PC voted to keep the third co-pastor position open as a way of honoring its covenant with Janie Spahr, and also how a Session liaison committee had been set up to manage the Downtown Church's relationship with TAMFS and Westminster Presbyterian Church (Tiburon, CA), Vol. I, No. 2, February 1994; <b>1997:</b> • manual: "TAMFS Guide for Partnership Network Development," by the TAMFS Liaison Committee, which was about how TAMFS was setting up a series of regional networks to better "person the issue" around the country, January 10, 1997; • TAMFS first annual report covering the first four years of operation, which includes: reports of the four regional partnerships developed so far, and a list of all visits made nationwide, March 1, 1993 to May 31, 1997; <b>1998:</b> • TAMFS thank you letter to Ralph Carter, signed by and with a message from Janie Spahr, September 30, 1998; • report on the status of the TAMFS regional partnerships, now in five regions: New York City, Baltimore, Chicago, Northern California and Atlanta with news of another one possibly forming in Texas, September 1998; <b>1999:</b> • draft document: "Expanded Sphere...TAMFS Year 2000 Strategic Plan," containing goals and objectives for the next year, September 7, 1999; • TAMFS Annual Report covering one year, and highlighting the new mission statement and four actions to implement it, and also giving a historical summary of the six regions, including New York City, Baltimore, Chicago, Northern California, South and Texas, October 1998 to September 1999.</p>	<p>Backstory: Openly lesbian Janie Spahr had been called as co-pastor of the Downtown United Presbyterian Church in Rochester, NY in November 1991. Judicial action by opponents led to the GA PJC "setting aside" this call, even though Janie had been ordained prior to 1978, which was supposed to be a protected category per the action of the 1978 GA. As a result the Downtown Church created a new "evangelist" position for Janie, yet still retaining her association with Spectrum and Redwoods Presbytery in California. Westminster Presbyterian Church, Tiburon, CA became the fiscal agent. This was the start of That All May Freely Serve (TAMFS) on March 6, 1993.</p> <p>See Folders #7 and #8 for more of the reaction from the More Light community to the rejection of Janie Spahr's call.</p> <p>Per TAMFS second newsletter, \$75,000 was raised from 778 households during TAMFS first year of existence.</p> <p>The TAMFS Guide for Partnership Manual also has history, programming and finance information as well as an extensive section on resources.</p> <p>The 1993-1997 Annual Report shows that visits were made to: 199 faith communities, 31 presbyteries, 20 seminaries, 26 colleges and universities, 43 conferences, and 3,507 individual letters sent.</p> <p>There is not an Annual Report for 1997-1998 in these Papers.</p> <p>The TAMFS newsletter was published in February and November, and as of Fall 1999, had over 7,000 addresses on the mailing list.</p>

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2	64	TAMFS/National First National Leadership Conference 1999	Includes: • a collection of TAMFS brochures from national and a few of the regional partnerships, c.1998-1999; • conference materials, entitled: "Regional Partnership Conference," held at the Downtown United Presbyterian and Calvary St. Andrews Churches, April 9-11, and provided extensive information on each of the regional partnerships, as well as a copy of the February 1999 newsletter (Vol. 6.1), and the new bylaws and position description for MLP, April 1999.	All the materials for this conference were in a three-ring binder. The binder has been discarded and all the contents are in this folder.
2	65	TAMFS/National 2000-2002 (Miscellaneous)	Includes: <b>2000:</b> • brochure: "TAMFS Web Services...Use the Web to Help Achieve Your Region's Goals," which informs the various partnership regions how to use TAMFS.org to publicize their activities, undated, c.2000; • TAMFS/National brochure, revised January 14, 2000; • TAMFS Annual Report covering one year, and highlighting all activities for TAMFS/National and Regional Partnerships, October 1999 to September 2000; <b>2001:</b> • annual report for Presbyterian Welcome, one of the regional partnership affiliates of TAMFS comprising 13 churches in the New York Presbytery, January 2001; • directory of TAMFS/National and Regional Partnerships, 2001; • document: TAMFS National Leadership Conference, held at North Decatur Presbyterian Church (Decatur, GA), on the theme: "Partnering in Liberation," which includes an extensive agenda, bios of all the participants, and some of Ralph's notes, March 22-25, 2001; • bulletin from one of the worship services at the TAMFS National Leadership Conference, Anna Carter Florence preaching, March 23, 2001; • abbreviated schedule for the TAMFS National Leadership Conference, March 22-25, 2001; • TAMFS newsletter, Vol. 8.1, April 2001; • handout from TAMFS/Chicago listing current activities and events, Summer 2001; • TAMFS Annual Report covering one year, noting the creation of the "Living Fund" which raised \$85,000 in honor of Virginia Davidson's 85th birthday and will be used to hire a Regional Partnership Coordinator, as well as highlighting all activities for TAMFS/National and Regional Partnerships, September 2000 to September 2001; • TAMFS/National brochure, revised November 2001; • booklet: "1991-2001...From Call to Partnership...A 10-Year History of TAMFS," which is a history in great detail of TAMFS and the events and judicial actions at the beginning that led to its formation, and details of a highly successful organizational era and the development of the regional partnerships, now numbering eight with the addition of Michigan and Presbyterian Promise (Southern New England), November 2001; 2002: • letter and registration form from TAMFS 2002 Leadership Conference Planning Committee Member, Dick Hasbany, to Ralph Carter, firming up Ralph's role as a workshop leader at what was named: "Leadership at the Crossroads – Remembering Who We Are, Navigating the Transition, Leading with a Prophetic Voice," c. March 2002; • welcome letter to arriving participants at the TAMFS Leadership Conference, April 4, 2002; • program book for the TAMFS Leadership Conference at Stony Point Conference Center, with detailed conference schedule and bios of the participants, April 4-7, 2002; • program additions and changes for the Leadership Conference, April 4, 2002; • agenda for workshop on Community Organizing at the Leadership Conference, April 5, 2002; • evaluation	<p>TAMFS was organized in March 1993, but the 10-Year History starts in 1991 with Janie Spahr meeting with the Pastor Nominating Committee of the Downtown United PC in Rochester, NY in 1991. The congregation voted to call Janie as a co-pastor on November 24, 1991 and the Presbytery of Genesee Valley approved the call (121-46) on November 26, 1991.</p> <p>In 2001, what had been called the TAMFS Liaison Committee, because it was a liaison to the Session of the Downtown United Presbyterian Church, was renamed the TAMFS/National Board. It still served in a liaison role to the Downtown Church Session.</p> <p>Two of the regional partnerships of TAMFS: Presbyterian Welcome (NYC) and Presbyterian Promise (Southern New England) were not formed by TAMFS/National, but were considered regional partnership affiliates. Presbyterian Welcome embraced an ecumenical approach in 2014 and was renamed Parity.</p> <p>The September 2001 to September 2002 Annual Report mentioned that judicial charges had been filed against two of the regional evangelists: Rev. Donald Stroud (Baltimore region) and Rev. Ann Petker (Northern California region). Per the July 30, 2002 article about Don Stroud, an investigative committee of the Baltimore Presbytery decided not to file formal charges against him. The accuser asked the Presbytery PJC to review that decision and Rev. Stroud made a statement that he cannot comply with Amendment B.</p>

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		<p>form for the Leadership Conference, April 7, 2002; • list of 146 participants in the Leadership Conference, April 4-7, 2002; • news article: "Gay Minister's Case Dismissed...and Continued," by Alexa Smith, concerning the Rev. Don Stroud, Minister of TAMFS-Baltimore, who was accused with deliberately violating his ordination vows, Note #7360, PCUSA News, July 30, 2002; • TAMFS Annual Report covering one year, noting that Lisa Larges had been hired as the Regional Partnership Coordinator starting January 1, 2002, as well as highlighting all activities for TAMFS/National and the eight Regional Partnerships, September 2001 to September 2002; • TAMFS newsletter, with much news of the regional partnerships, and an article entitled: "Affirming Our Heritage, Affirming Ourselves," by David Bos in which he discusses the original Auburn Affirmation of 1923 and the newer Affirmation 2001 (in the spirit of the original) and their vital purpose in preventing a fundamentalist takeover of the PCUSA, and states that when progressive moderates refuse to strongly confront PCUSA conservatives, that is nohelpful to the More Light cause, Vol. 9.2, September 2002; • handout with TAMFS mission and goals, and a timeline of key actions in TAMFS history, Fall 2002.</p>	<p>Also, per the 2001-2 Annual Report, inter-sectional of all the justice movements had always been an emphasis of Janie Spahr, and in 2002, Janie challenged the TAMFS Board to be aware of this. The Board thus adopted the following statement: "TAMFS commits to resist and transform structures and systems of injustice. To join in solidarity in making the connections with those disenfranchised by racism, classism, sexism, heterosexism, ageism, ablebodyism, gender identity oppression, eco-exploitation, militarism, and all other forms of exploitation and oppression through the lens of our social location and focus on the liberation of lesbian, gay, bisexual, and transgender people from religious prejudice and exclusionary church policies."</p>
2	66 TAMFS/National 2003-2004 (Miscellaneous)	<p>Includes: <b>2003:</b> • TAMFS thank you letter to Ralph Carter for his pledge, and with a personal note from Janie Spahr, March 2, 2003; • TAMFS newsletter with the news that TAMFS-Texas had hired two part-time evangelists for New Covenant Presbytery (Houston) and Grace and Mission Presbyteries (Dallas, Austin, San Antonio), and shared plans for General Assembly, Vol. 10.1, April 2003 • TAMFS fundraising letter with news of the failure of the 2003 GA to approve the overture from Des Moines Presbytery to remove Amendment B from the Book of Order and also that a donor will match all gifts to TAMFS up to \$12,500, July 22, 2003; • TAMFS newsletter with news from all the regional partners, news of people leaving for the UCC, plus the sad news that on June 16 the pastor of Mt. Auburn Presbyterian Church (Cincinnati), the Rev. Steve Van Kuiken, had had his pastor position at Mt. Auburn dissolved, and was then stripped of his ordination and removed from the PCUSA by the Cincinnati Presbytery for officiating at same-gender marriages, Vol. 10.2, September 2003; • TAMFS Annual Report covering one year, noting changes in personnel, the tough economic situation affecting fundraising, the possibility of a merger with MLP, as</p>	<p>The TAMFS thank you letter of March 2 revealed that Cliff Frasier, the evangelist for Presbyterian Welcome (one of TAMFS' regional affiliates) had been sentenced to six months in jail for trespassing at the School of the Americas (Fort Benning, Columbus, GA) while protesting the use of that facility to train military officers from Latin America who have often returned home to practice torture and terror over decades.</p> <p>The judicial decision affecting Steve Van Kuiken was reversed by the Synod PJC almost a year later but Steve had already accepted a separation agreement from Mt. Auburn which included about a year's pay.</p>

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		<p>well as highlighting many of the activities for TAMFS/National and the eight Regional Partnerships, September 2002 to September 2003; • TAMFS fundraising letter to Ralph Carter, with personal note from Janie Spahr, December 1, 2003; 2004: • TAMFS newsletter with plans for GA, the news that MLP and TAMFS will not merge after the MLP board voted to not pursue merger, the announcement of the first Three Sisters sponsored national conference in May 2004, and news of the regions, Vol. 11.1 February 2004; • letter from TAMFS affiliate Presbyterian Welcome, inviting its mailing list friends to attend an off-Broadway musical: "Love According to Luc," on three dates in June along with members of many More Light Churches in and near NYC, as well as publicizing an all-day event at West Park Presbyterian Church (NYC) on June 12 celebrating that congregation's 25th Anniversary of becoming the first More Light Church in response to 1978 GA actions (actually almost 25-1/2 years previously), May 5, 2004; • TAMFS Annual Report covering one year, noting that MLP decided it was not the right time for a merger between MLP and TAMFS, that an emphasis was placed on recognizing all the "isms" the More Light movement was working against, as well as highlighting many of the activities for TAMFS/National and the eight Regional Partnerships, October 2003 to October 2004.</p>	<p>Regarding the 25th anniversary of the first More Light statement by a congregation, West Park Presbyterian (NYC) is considered to be the first More Light Church because its September 1978 statement was the first written specifically in response to the GA's 1978 Definitive Guidance. The congregation's statement does not mention the phrase "More Light. The concept of More Light Churches was later developed by the Presbyterian Gay Caucus in early 1979.</p> <p>In the 2003-4 Annual Report, Lisa Larges emphasized a renewal of living more deeply into the commitments TAMFS made in the summer of 2002: "to actively resist and transform structures and systems of injustice; to join in solidarity in making the connections with those disenfranchised by racism, classism, sexism, heterosexism, ageism, able-bodyism, gender identity oppression, militarism, and all other structures of exploitation and oppression through the lens of our social locations, and focus on the liberation of lesbian, gay, bisexual, and transgender people from religious prejudice and exclusionary church policies."</p>



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2	67 TAMFS/National 2005-2020 (Miscellaneous)	Includes: <b>2005:</b> • Presbyterian Promise newsletter, #17, September, 2005; • TAMFS Annual Report covering one year, noting the work of national and all eight regions, that Janie Spahr had announced her retirement in August 2007, and highlighting the vital work Rev. Donald Stroud was doing with TAMFS-Baltimore in the area of marriage equality in the state of Maryland, as well as the usual reports from national staff and the state of TAMFS finances, October 2004 to October 2005; <b>2006:</b> • TAMFS/National board meeting minutes, with much time spent discerning the future leadership transition coming with Janie's retirement in 2007, January 21, 2006; • TAMFS/National board meeting, with main conversation around funding and future staffing, February 20, 2006; <b>2007:</b> • TAMFS/National newsletter with farewell article from Janie: "Knowing When to Say Goodbye," along with many scheduled events celebrating Janie nationwide, as well as the listing of now three Texas regional partners (Texas-Grace, Texas- More Light/New Covenant, Texas-Mission), Summer 2007; • TAMFS/National board meeting minutes, noting that finances are much improved, that TAMFS files will be sent to and archived at the Center for Lesbian and Gay Studies in Religion Ministry Archives Program, that a report on a dialogue with CovNet indicated the likelihood that CovNet would not support an overture to the 2008 GA to delete Amendment B, and many, many thanks expressed to Janie Spahr at this her last board meeting, August 11, 2007; • TAMFS Annual Report covering one year, celebrating Janie Spahr's rich legacy as she retired, noting highlights of the year, and a financial summary, November 2006 to November 2007; • agendas for the TAMFS/National board retreat and business meeting including worship bulletin, finance report and proposed budget for 2008, November 16-17, 2007;	Regarding Don Stroud's work on marriage equality in Maryland, and his rallying of clergy to support this effort, it was noted in the TAMFS board minutes of January 21, 2006, that the Maryland courts declared that there should be no barrier for same-gender marriage.  Please note, these papers include eight TAMFS Annual Reports, covering from 1993 through 2007 except, these papers do not have a report from October 2005 to October 2006.  The TAMFS regional partnership model came to a close in the summer of 2008. The decision was announced by Lisa Larges, TAMFS/National Coordinator, and the TAMFS/National Board. In some ways, the regional partnerships were victims of their own success: creating Presbytery-wide grassroots support that began to take on lives of their own as evidenced by the closer and closer votes at GAs and in the presbyteries for passing More Light related overtures and amendments.

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		<p><b>2008:</b> • agenda and worship bulletin for TAMFS/National board meeting, May 3, 2008; <b>2010:</b> • overture advocates presentation: "Coming Together," which was a document in favor of amending or deleting Amendment B, Spring 2010; • blog posts under the title "Welcome Revolution!" which was mostly reflections on the 2010 GA, July 7-15, 2010; <b>2012:</b> • blog post: "Help and Referral Line for LGBT Persons in the PCUSA," about TAMFS setting up a help and referral phone line, MLP.org, October 25, 2012; <b>2014:</b> • TAMFS/National budget, 2014; document: "Remarks to Santa Fe Presbytery," by Ken Cuthbertson, about why it was important for he and his partner, Doug Calderwood, to be legally married in a Christian context, February 8, 2014; • web page: TAMFS Kitchen Table News!" listing some video, printed and photo resources available, possibly in preparation for the 2014 GA, April 2014; • biographical statement for the Rev. Ray Bagnuolo, who at the time was serving as Chaplain and Minister for TAMFS, updated May 5, 2014; • chart: "Timeline of Events Relevant to Authoritative Interpretation Overtures," which very briefly notes key moments in the same gender marriage struggle, 1983-2014; <b>2015:</b> • multiple materials from a major TAMFS conference: "Rock Stars and Prophets...Generations of Justice and Love," at Stony Point Conference Center, NY, including detailed schedule, list of attendees, gathering prayer, three booklets of biographies of those attending or invited, and photographs, April 8-11, 2015; <b>2016:</b> • letter from Janie Spahr to the TAMFS mailing list, urging TAMFS members to share their stories of discrimination and harm by the PCUSA so that a booklet could be published for 2016 GA Commissioners, April 30, 2016; • document prepared for the 2016 GA: "TAMFS Presents Heart &amp; Soul: In Their Own Words... ," which contained 33 testimonies by people active or formerly active in the More Light Movement to support TAMFS position on the "apology" overture, June 18, 2016; • document: "Overture Advocate Statement on Overture 11-05 at the 222nd GA," by Ray Bagnuolo, speaking as a minister member of the Genesee Valley Presbytery and also as the Chaplain and Minister Director of TAMFS/National, June 21, 2016; • letter to the TAMFS members from Ray Bagnuolo, celebrating the ordinations of Lisa Larges and Susan Thomas, mourning the loss of Judith Foster and Mark Palermo, expressing disappointment over the lessening of the language of the "apology" Overture 11-05, and sharing the changes in future direction for TAMFS, November 7, 2016; • Christmas letter of seven pages to TAMFS members from Ray Bagnuolo, with much mostly good news and also announcing that as of December 1, TAMFS is now an all-volunteer organization, December 2016; <b>2017:</b> • letter/mission statement: "Intersectionality: A Call to Reconciliation," to TAMFS members from Ray Bagnuolo, about the ongoing work and witness of TAMFS, June 28, 2017; • Christmas letter to TAMFS members from Ray Bagnuolo noting that November was the 25th anniversary of when the GA PJC denied Janie Spahr's call to serve as pastor at the Downtown United Presbyterian Church in November 1992 which led to the creation of TAMFS in 1993, December 15, 2017; <b>2018:</b> • form for the Genesee Valley Presbytery completed by Ray Bagnuolo in his role</p>	<p>The TAMFS Rock Stars Conference gathered about 70 people from the earliest days of the More Light Movement up to 2015 to celebrate the ordination and marriage victories in the PCUSA, to tell and share their histories, and determine how these stories could be preserved. The three booklets of biographies with photographs are a valuable resource for the history of individuals in the More Light Movement.</p> <p>At the April 2015 Rock Stars Conference, an Archives Committee was created to investigate different institutions that would be suitable for accepting archival material from the More Light movement. Barry Smith investigated the Presbyterian Historical Society and was impressed by their archival abilities and processes. Barry has been influential in urging that the David Sindt Papers and the Ralph Carter Papers be donated to PHS. Janie Spahr has also donated all of her judicial and trial records to PHS.</p> <p>For more background on the "apology" Overture 11-05 as well as MLP's efforts and CovNet's position, see Folder #47.</p> <p>In Ray Bagnuolo's November 7, 2016 letter, he explains that some of TAMFS future focus will be supporting the Janie Spahr Initiative at San Francisco Theological Seminary and that in 2017, the stipends that Janie and Ray have been getting will be eliminated.</p> <p>In the 2016 Christmas letter, Ray Bagnuolo mentions that in November, he received and accepted a call to serve as pastor of the Sayville Congregational UCC in Sayville, NY.</p>

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		<p>as Chaplain and Minister Director of TAMFS, April 9, 2018; <b>2020:</b> • images from TAMFS check-in meetings on Zoom, April 5 and May 3, 2020; • document: [Oral] "Report to TAMFS Zoom Meeting," by Barry Smith about the emphasis on preserving More Light history at the TAMFS 2015 Rock Stars and Prophets Conference and how Barry had organized and indexed the David Sindt Papers housed at the Lincoln Park Presbyterian Church (Chicago) Archives, and then by action of the church's Session, donated the Papers to the Presbyterian Historical Society, May 3, 2020; • letter to TAMFS members from Ray Bagnuolo inviting all to the final meeting of TAMFS via Zoom on December 6 to celebrate the completion of 27 years of "amazing ministry" in the PCUSA and helping achieve tremendous success in so many ways, November 19, 2020; • images from the final meeting of TAMFS via Zoom, attended by 68 viewing units, December 6, 2020.</p>	
2	68 Photographs – Miscellaneous: PLGC and MLP Board Photos Tabernacle United Church Activities Presbyterian Promise Activities	<p>Includes:</p> <ul style="list-style-type: none"> <li>• 1985 PLGC Board, and 2007, 2019 and 2023 MLP Boards</li> <li>• 1985 PLGC Midwinter Conference (Chicago) and TAMFS/Chicago at the TAMFS/National Conference (Rochester, NY), 1999 (all photos labeled on reverse).</li> <li>• 1985 PLGC Luncheon at GA (Indianapolis).</li> <li>• 1993 More Light Churches Conference (Kansas City) – only two photos but Char and Gus Sindt are present.</li> <li>• explanatory letter and set of paper printout photos from Tabernacle United Church (Presbyterian/UCC) in Philadelphia sent by Elder Jim Gerhard, June 1996.</li> <li>• correspondence between Ralph Carter and Virginia Thibeaux (Novato, CA) about Ralph sending photos from Presbyterian Promise to Virginia for some unidentified project, and then Virginia returning the photos to Ralph, February 22, 2006 and June 6, 2006; ten sheets of paper, labeled A through J, with general captions for the following plastic photo sleeves: <ul style="list-style-type: none"> <li>– Sleeve A: Presbyterian Welcome joined Presbyterian Promise to celebrate Rev. Cliff Frasier's witness at the School of the America's watch before he began his jail sentence, April 27, 2002. The service was at First Presbyterian in Stamford, CT. Photos of the reception included.</li> <li>– Sleeve B: Presbyterian Promise has witnessed for same-sex marriage on several occasions. This is at the capital in Hartford. Undated.</li> <li>– Sleeve C: A photo of Letty Russell at an [undesigned] "annual meeting." Undated.</li> <li>– Sleeve D: Lisa Larges preached at Providence Presbyterian Church, Providence, RI, c. April 2002, Dan Blackford, Presbyterian Promise Board Member is pictured at pulpit.</li> <li>– Sleeve E: Presbyterian Promise at Hartford Pride. Jack Hartwein-Sanchez and Letty Russell were part of the opening worship in 2002. These photos cover several events.</li> <li>– Sleeve F: Presbyterian Promise at Providence Pride. That's me, an unidentified inclusive bear and proud member, Cheryl Molina. We're here every year. Undated.</li> </ul> </li> </ul>	<p>The return note from Virginia Thibeaux to Ralph is undated, but the envelope (since discarded) was dated June 20, 2006.</p> <p>Most of the Presbyterian Promise photos are taken by Jack Hartwein-Sanchez.</p> <p>Presbyterian Promise was a TAMFS Regional partnership affiliate till about 2008. It continues in 2023 for progressive churches in Southern New England.</p>

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		<p>– Sleeve G: In 2002, with Presbyterian Welcome, the Dissenting Churches of Hudson River, and TAMFS/National, Presbyterian Promise was part of a Reformation Sunday Celebration at South Presbyterian Church in Dobbs Ferry, NY.</p> <p>– Sleeve H: Presbyterian Promise Board gatherings, mostly at Letty Russell's home. Undated.</p> <p>– Sleeve I: Presbyterian Promise with Presbyterian Welcome at New York Pride March. Undated.</p> <p>– Sleeve J: Memorial service held by Presbyterian Promise for Tom Otte, November 7, 1999 in Hartford, CT, possibly at the Center Congregational Church. The first public event Presbyterian Promise held. Tom's two children presented his stole to the Shower of Stoles Project.</p>	
2	69 Ralph Carter Notes	A miscellany of loose notes and a steno notebook. If any of these papers were found among papers that were dated or associated with any particular event, those dates are written in pencil on the relevant documents.	Barry was not sure that these notes would have much value to future researchers, but decided to err on the side that maybe there is some key piece of previously unknown information within these notes.
2	70 More Light Update Newsletters	Includes: • three issues from Volume 27: January 2007, April 2007, November 2007; • one issue from Volume 30: June 2010.	<p>The David Sindt Papers contain an almost complete set of national More Light Update newsletters from July 1980 through Fall 2003. The Ralph Carter Papers also contained a number of More Light Update newsletters and two them were used to fill gaps in the David Sindt collection. The rest are not included here because PHS does not need duplicate copies.</p> <p>The David Sindt Papers also contained seven newsletters from the More Light Churches Network in the 1990s with many gaps. Again, the Ralph Carter Papers had some MLCN newsletters and seven of these were used to fill some of the gaps in the Sindt collection.</p>

Box #	File Folder # Folder Title	Description of Folder Contents [most folders have contents organized chronologically]	Comments by LPPC Historian Barry Smith
3	NA CDs / DVDs / Audio Cassettes VHS Videos Ephemera	<p><b>CDs / DVDs</b> • "Three Sisters Lunch," 2003 GA; • "Great and Mighty Things: Celebrating That All May Freely Serve," undated; • "Hard Wired? The Science of Sexual Orientation," by Doug Nave, distributed by the Covenant Network, 2002, updated to 2006; • "God's New Family: Stories of More Light Presbyterians," June 2008.</p> <p><b>VHS Videos</b> • "A Place at the Table: Mt. Auburn Presbyterian Church (Cincinnati, OH)," 1995; • "Can We Just Talk About It: The Church and Homosexuality," featuring Ben Johnson (host), Thomas Pritchard, Walter Brueggemann, Charles Cousar, CTS Press, 1996; • "Called by God, Denied by Us," by Treyva Estler and the Gay-Lesbian-Straight Affirmation Group of Westminster Presbyterian Church (Des Moines, IA), undated; • "Whose Church Is It, Anyway? A Discussion of what role lesbian, gay, bisexual and transgendered people can claim in the institutional church," Albuquerque Public Access Cable TV, as the PCUSA concluded its 208th GA, Don Schrader (host), Lawrence Reh, Charles Booker-Hirsch, Howard Warren, July 5, 1996; • "Out of the Silence: A Traveling Reconciliation Play," a project of Witness for Reconciliation, Noe Valley Ministry Presbyterian Church (San Francisco, CA), including an enclosure with detailed contents list, November 1994.</p> <p><b>Cassettes – The Lazarus Project (mostly at West Hollywood Presbyterian Church (Los Angeles, CA)</b> • "Homophobia – A Pastoral Response," Howard Rice, and "Sex and Spirit: A Theology of Integration," Dorothy Donnelly, Homophobia: Christians Respond, October 1981; • "Coming to Our Senses," Virginia Ramey Mollenkott, and "Reflections of an Irish Catholic Homosexual," Brian McNaught, October 23, 1982; • "Lesbian Spirituality," Jane Spahr, and "Churchphobia Conference Questions and Answers," October 23, 1982; • "Christianity and Social Tolerance," John Boswell, October 22, 1983; • "How the Church Determines Truth and Morality and its Effect...," October 22, 1983; • "I. A Special Grace: Gay Christian Role Models," John Boswell, October 13, 1984; • "II. Traditional Christian Morality and Its Meaning for Untraditional Christians," John Boswell, October 13, 1984; • "III. The Good, the Bad, the Ugly and the Western Religious Tradition," John Boswell, October 14, 1984; • "Paul's Condemnation of Sexual Love Relationships Between Women," Bernadette Brooten, and "My Sister, My Spouse: Women-Identified Women in Medieval Christianity," Ann Matter, November 30, 1985; • "Mary, Myth and Mysticism: The Past Transformation into the Future," Ann Matter, and "The God in Whom I Do Not Believe," Bernadette Brooten, November 30, 1985; • "The Abandonment of Children," John Boswell, March 13, 1986.</p>	<p>Some of the materials listed here were in the lending libraries of MLCN and MLP. See descriptions in Folder #52.</p> <p>There is one, unlabeled 3.5 inch diskette.</p> <p>MLP's 2008 God's New Family is posted in four parts on YouTube. Search for "God's New Family! Part 1."</p> <p>John Boswell was an openly gay historian and professor at Yale University from 1975 to 1994. His main academic interest was Christianity and homosexuality.</p>

Box #	File Folder # Folder Title	Description of Folder Contents [most folders have contents organized chronologically]	Comments by LPPC Historian Barry Smith
		<p><b>Cassettes – Fifth More Light Churches Conference</b> • "Keynote Address" by Byron Shafer, Friday evening, April 28, 1989; • "Worship by Roger Wilson and Shafer Keynote Feedback Panel, Q&amp;A," Saturday, April 29, 1989; • "[First Year] Report on GA Special Committee on Human Sexuality," by Dan Smith, Saturday evening, April 29, 1989; • "No Less a Gift – A More Light Sermon" by Byron Shaffer, Sunday, April 30, 1989 (Side B has another recording of the Dan Smith's April 29th GA report); • "Of Equal Value" prompting by Byron Shaffer," conclusion of More Light Conference, Sunday, April 30, 1989.</p>	<p>The 5th More Light Churches Conference was held at both First and Covenant Presbyterian Churches (Palo Alto, CA) on April 28-30, 1989.</p> <p>Regarding Dan Smith's April 29, 1989 report on the GA Special Committee on Human Sexuality, see a comprehensive written report from the November-December 1989 issue of Church &amp; Society in Folder #4.</p>
		<p><b>Cassettes – Jane Spahr (at Downtown United Presbyterian Church)</b> • "Janie Spahr [Candidating Sermon]," November 24, 1991 [two tapes – both appear to be blank]; • "Janie Spahr Sermon," after the GA PJC ruled against Janie's call, November 29, 1992; • "Jane Spahr Comm[issioning] Service," as evangelist for That All May Freely Serve, March 6, 1993; • "Janie Spahr Sermon," July 11, 1993.</p>	<p>Jane Adams Spahr was commissioned by the Downtown United Presbyterian Church as a lesbian evangelist on March 6, 1993.</p> <p>Jane Spahr's sermon on July 11, 1993 includes some responses she had received in her initial travels as a lesbian evangelist.</p>
		<p><b>Cassettes – Miscellaneous (at Downtown United Presbyterian Church)</b> • "9:50 [Adult] Class," with Stuart Pollock, Clerk of the Northeast Synod PJC, and W[infred] Clark Chamberlain, member of the GA PJC who discussed the Janie Spahr-Genesee Valley Presbytery case with an emphasis on the polity issues, undated but probably c. 1992-3; • "Sermon: Seeking a Welcome in Inhospitable Times," by Johanna Bos, Downtown United Presbyterian Church, January 30, 2000; • "Sermon," possibly Mel White, Downtown United Presbyterian Church, April 22, 2001 • "Downtown United Presbyterian Church Full Service Tape," sermon by John Fife, November 18, 2001; • "Sermon Tape," Pat Youngdahl at Downtown United Presbyterian Church, starting there as a co-pastor, June 6, 2004.</p>	<p>Clark Chamberlain was the one dissenting vote on the GA PJC in its 1992 decision preventing Jane Spahr from being installed as a pastor of the Downtown United Presbyterian Church (Rochester, NY). He noted that under the grandfather clause of the Definitive Guidance, the GA decision was flawed and would result in a lot of negative effects in the PCUSA.</p> <p>The Isabel Rogers address might be related to the PCUS study on the church and homosexuality which was voted on by the PCUS General Assembly in 1979. One of the personal testimonies on Side B of the same cassette, is from a man named Frank, who could be Frank Scheuren, the president of Dignity (for LGBTQIA+ Roman Catholics) in 1979.</p>

Box #	File Folder # Folder Title	Description of Folder Contents [most folders have contents organized chronologically]	Comments by LPPC Historian Barry Smith
		<p><b>Cassettes – Miscellaneous</b> • "The Church and Homosexuality," address by Isabel Rogers, and "The Church and Homosexuality: Three Personal Testimonies," distributed by the PCUS, undated; • "Virginia Mollenkott – PLGC Luncheon," and "Q&amp;A from Audience," 197th GA, 1985; • "AIDS: Can a Compassionate Church Respond? – Part II" by Eugenia Hancock, at the Social Welfare Ministries Conference, PHEWA Biennial, San Antonio, TX, January 27-February 1, 1987 [there is no Part I]; • "Cursing the Blessed Tie," George Edwards, United University Presbyterian Church (Los Angeles), April 23, 1988; • "Worship with Lisa Larges Preaching," Third Presbyterian Church (Rochester, NY), June 9, 1996; • "Gene Bay's Sermon on Amendment B," presumably at Bryn Mawr Presbyterian Church (Bryn Mawr, PA), April 6, 1997; • "Irene Monroe," at Third Presbyterian Church (Rochester, NY), June 4, 2000; • "Hudnot Sunday Sermon, Rev. Dr. Laird Stuart Preaching," Third Presbyterian Church (Rochester, NY), February 25, 2001;</p> <p><i>The following have vague labeling:</i> • "Westminster Sermon," given at an unidentified More Light Church, April 29, 2001; • "Cultural and Institutional Violence: LGBT," an unidentified workshop with panelists introduced by Ralph Carter [very poor sound quality], undated.</p>	<p>In the Gene Bay sermon on April 6, 1997 about the passage of Amendment B, he mentions having received instructions issued by the PCUSA Stated Clerk about how to enforce the new Book of Order provision, and he stated: "I will have no part of it." After his sermon, he received vigorous and extended applause, almost drowning out the organ introduction to the hymn which followed.</p> <p>Irene Monroe was the Theologian for the Weekend at Third Presbyterian Church (Rochester, NY) on June 3-4, 2000. See Folder #53.</p>
		<p><b>Ephemera</b> • Ralph Carter's nametag from the 217th GA (2006); • TAMFS pendant of the TAMFS/National logo with rainbow neck strap; • oversize sticker: "All Are Welcome in God's House," distributed by Diane Engster at the TAMFS Rock Stars Conference, April 2015.</p>	<p>Toward the end of his sermon on February 25, 2001, Laird Stuart addresses Biblical reasons why LGBTQIA+ persons should be ordained. Laird was Co-Moderator of CovNet at the time.</p> <p>The preacher on April 22, 2001 at the Downtown Church said he had published a book: "Stranger at the Gate." Mel White published "Stranger at the Gate: To Be Gay and Christian in America" in 1995.</p> <p>There is a manuscript for the Johanna Bos sermon on January 30, 2000 in Folder #23.</p> <p>The April 29, 2001 Westminster sermon mentions the Welcoming Church Conference the previous day in Rochester, NY. This sermon is possibly given by a pastor from or at Westminster Presbyterian Church (Buffalo, NY) which was a sponsor of that Conference. There was also a Westminster Church in Rochester which is a More Light Church.</p>

**A Closing Statement from Barry Smith**

**September 12, 2023**

In indexing these materials from Ralph Carter's long and productive involvement in the More Light Movement, I was very aware of the vast numbers of people over the decades who have worked so faithfully for justice for LGBTQIA+ people in the Presbyterian Church (both UPC-USA and PCUSA), and in particular, the tireless efforts of Ralph Carter, who did so much as an individual to advance the Movement, not just in Rochester, but throughout the PCUSA. As I was finishing up this project in Summer 2023, I remembered words and phrases from the wonderful Fred Pratt Green hymn, "Now Let Us All in Hymns of Praise" (words ©1989 Hope Publishing Co.), that describe for me so much of what the More Light Movement has endured and achieved over almost 50 years...

(Verse 2)

What changes, challenges, and tests the church of Christ survives!  
How rich the records left to us of dedicated lives!  
Still must the church proclaim to all that now, and evermore,  
The house of God is open house and Christ the Open Door.

(Verse 3)

Of all our labors, who can say what harvest there shall be,  
When time, that limits and distorts, becomes eternity?  
Then shall our hymns, rehearsed below, be perfect praise above,  
As, face to face, we fully know what this means: God is love!

*Yet More Light...*

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