

MINUTES

**214th GENERAL ASSEMBLY
2002**

**PART I
JOURNAL**

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EXPLANATORY NOTE

Changes made by the 214th General Assembly (2002) to overtures, commissioners' resolutions, communications, recommendations, and resolutions of General Assembly entities appear as text enclosed in brackets. Bracketed text that is underlined was added by the assembly to the original text; bracketed text that is stricken was original text deleted by the assembly.

This format serves to ensure a complete historic record of the actions of the General Assembly by noting both the original recommendation sent to the assembly and the revised text approved by the assembly.

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OFFICERS

Two Hundred and Fourteenth General Assembly (2002)
Presbyterian Church (U.S.A.)

Moderator

THE REVEREND FAHED ABU-AKEL

Vice-Moderator

ELDER ANN BERAN JONES

Stated Clerk

THE REVEREND CLIFTON KIRKPATRICK

Associate Stated Clerks

ELDER LOYDA PUIG AJA
THE REVEREND KERRY CLEMENTS
ELDER FREDERICK J. HEUSER JR.
THE REVEREND GRADYE PARSONS
THE REVEREND MARK TAMMEN
THE REVEREND GARY TORRENS
THE REVEREND ROBINA WINBUSH

Assistant Stated Clerks

THE REVEREND DENNIS COBB
DEBORAH DAVIES
JERRY HOUCHEMANS
ELDER JOAN RICHARDSON
ELDER MARGERY SLY
ELDER VALERIE SMALL

SECTION ONE

Proceedings of the 214th General Assembly (2002) Presbyterian Church (U.S.A.) Including Reports of Assembly Committees

The World Wide Web
<http://www.pcusa.org/ga214>

Many of the reports of the General Assembly and the minutes can be found on the Presbyterian Church (U.S.A.) Web site. In the Fall of 2002, the Web site will be updated with the study guides for the following report as approved by the 214th General Assembly (2002):

- Human Rights Update 2001–2002.

The address for ordering PC(USA) material online is as follows: <http://pds.pcusa.org>

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**THE JOURNAL OF THE
214TH GENERAL ASSEMBLY (2002)**

Saturday, June 15, 2002, 2:00 P.M.

The 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) was convened by Moderator Jack Rogers, in Hall D of the Greater Columbus Convention Center, Columbus, Ohio. Moderator Rogers led the assembly in the convening prayer and worship.

**Commissioning of
Commissioners and Advisory Delegates**

Moderator Rogers led the assembly in a Service of Recognition of Commissioners and Advisory Delegates, which included a litany of enrollment and commitment to faithful fulfillment of their service as commissioners; and a charge to commissioners.

Enrollment and Quorum

Stated Clerk Clifton Kirkpatrick advised the Moderator that the *Book of Order*, G-13.0105, establishes that the quorum of the General Assembly shall be “one hundred commissioners, fifty of whom shall be elders and fifty of whom shall be ministers, representing presbyteries of at least one fourth of its synods.” Standing Rule B.2. permits that the roll be established by registration. Stated Clerk Kirkpatrick recommended that the roll of the 214th General Assembly (2002) be established by the list of those who have registered or will register. Based on preregistration with Assembly Arrangements, there will be present at this assembly

- 551 commissioners from 173 presbyteries
- 165 youth advisory delegates
- 25 theological student advisory delegates
- 8 missionary advisory delegates
- 10 ecumenical advisory delegates

The assembly approved that the roll of the 214th General Assembly (2002) be established by the list of those who had or would register. Moderator Rogers informed the assembly that at a later time, before taking any additional votes, a quorum of commissioners present at this assembly would be established by the use of the electronic voting system. The roll of the General Assembly can be found on page 791.

Seating of Corresponding Members

Stated Clerk Kirkpatrick announced that, in accordance with Standing Rule A.3., corresponding members were designated and present at the General Assembly. The list of the corresponding members can be found on page 800.

Moderator Rogers welcomed the corresponding members.

**Stated Clerk's Orientation I for
Commissioners and Advisory Delegates**

Commissioners, advisory delegates, and other participants were oriented to their service by Stated Clerk Clifton Kirkpatrick, Director of Operations Gradye Parsons, and General Assembly Moderator Jack Rogers.

The orientation included information to help those who make up the General Assembly learn about the various kinds of assistance available to them, and to become familiar with a few of the procedures by which the assembly would deal with the business coming before it; information regarding logistics, including health needs, reimbursement procedures, the service provided by the General Assembly of simultaneous interpretation of the proceedings into Spanish and Korean, as well as for the hearing impaired; and information regarding the worship life of the assembly.

General Assembly Stated Clerk Kirkpatrick introduced the people on the platform and on the floor who would assist with the business of the assembly:

Journal clerks, Loyda Aja, Kerry Clements, Joyce E. Evans, and Mary Ruth Phares; *co-platform manager*, Barbara Murphy; *co-platform manager*, Conrad Rocha; *platform assistant*, Don Lincoln; *Moderator's assistant*, Frank

Deming; *platform parliamentary advisor*, Gradye Parsons, and *parliamentary advisor assistant*, Kris Valerius; *parliamentary aides floor advisors*: George W. Baird (retired minister, Presbytery of Lake Huron); Ed Brandt, (minister, Presbytery of New Castle); Mar Mae Burch (stated clerk, Presbytery of Lake Michigan); Joyce Carr (stated clerk, Presbytery of Olympia), James Choomack (stated clerk and executive presbyter, Cherokee Presbytery); Richard E. Coffelt (stated clerk, Presbytery of Grand Canyon); Samuel Morgan Cooper IV (stated clerk and executive presbyter, Presbytery of New Harmony); Brian Ellison (minister, Presbytery of Heartland); W. Keith Geckeler (stated clerk and co-executive presbyter, Presbytery of Whitewater Valley); John R. Goodman (stated clerk and executive presbyter, Presbytery of Coastal Carolina); Kenneth J. Hockenberry (stated clerk, Presbytery of Mid-Kentucky); Paul K. Hooker (stated clerk and executive presbyter, Presbytery of St. Augustine); Therese P. Howell (stated clerk, Presbytery of Middle Tennessee); Alyson Janke, (stated clerk, Presbytery of John Knox); Ernest Kimmel (stated clerk, Presbytery of New Brunswick); Mary Ellen Lawson (stated clerk, Presbytery of Redstone); Julie MacLemore (stated clerk, Presbytery of New Covenant); Donald C. Nance (stated clerk and executive presbyter, Presbytery of Abingdon); Rebecca New (stated clerk, Presbytery of Southern Kansas); Patricia A. Niles (stated clerk, Presbytery of Los Ranchos); Alan J. Pickering (stated clerk, Presbytery of Tampa Bay); Janice Sperry (stated clerk, Presbytery of San Fernando); Donnie R. Woods (stated clerk, Presbytery of Charleston-Atlantic).

Orientation of commissioners and other participants was continued by Stated Clerk Kirkpatrick and Moderator Rogers. The orientation included practice in the use of the electronic voting system, an overview of the assembly docket, an outline of the work of assembly committees, and information on how business moves through the assembly.

Report of the Moderator

General Assembly Moderator Jack Rogers called upon Vice-Moderator Janet Arbesman to assume the chair. The Vice-Moderator recognized the Moderator of the 213th General Assembly (2001), Jack Rogers, who presented the report of the Moderator.

Report of the Stated Clerk and Executive Director

Vice-Moderator Arbesman recognized Clifton Kirkpatrick, Stated Clerk of the General Assembly, and John Detterick, Executive Director of the General Assembly Council, for the report of the Stated Clerk and Executive Director.

Report of the Committee on the Office of the General Assembly

The report of the Committee on the Office of the General Assembly was presented by its moderator, William R. Forbes. A presentation was made to Fred Heuser, director of the Presbyterian Historical Society, in celebration of 150 years of service of the Presbyterian Historical Society.

Report of the General Assembly Council

The first report of the General Assembly Council (GAC) was introduced by Jeff Bridgeman, chairperson. Assisting in the GAC presentation were Lynn Shurley, Emily Wigger, and Dwight White. John Detterick introduced Kathy Luckert, deputy director; Don Campbell, director, Congregational Ministries Division (CMD); Curtis Kearns, director, National Ministries Division (NMD); Marian McClure, director, Worldwide Ministries Division (WMD); and Joey Bailey, deputy executive director, Mission Support Services.

Report of the Committee on Local Arrangements

The report of the Committee on Local Arrangements of the Presbytery of Scioto Valley was presented by its co-chairpersons, Jim Wilson, Jim Browne, and Sue Mooney. A video was shown during the report emphasizing the role Columbus Ohio, has played as host for past General Assemblies. A token of appreciation for his service during the past year was made to Moderator Jack Rogers in the form of a contribution to the Easter Seals of Ohio.

Moderator Rogers again assumed the chair.

Actions to Convene Assembly

Stated Clerk Kirkpatrick instructed the advisory delegates in the use of their key pads and directed them to use their key pads to establish the number of advisory delegates present:

According to the count, there were present:

- 151 youth advisory delegates
- 22 theological student advisory delegates
- 1 overseas advisory delegate
- 3 ecumenical advisory delegates

Stated Clerk Clifton Kirkpatrick then instructed commissioners to use their keypads to establish that there was a quorum of commissioners present. There were 444 commissioners present and the Stated Clerk announced the quorum requirements of G-13.0105 had been met.

Moderator Rogers declared a quorum was present and the 214th General Assembly (2002) was ready for business.

Stated Clerk Kirkpatrick recommended, and the assembly approved, in accordance with Standing Rules C.3.c., that the committee assistants be appointed, as follows:

Committee Assistants: Barbara Anderson, Margie Boyd, Sally Hinchman, Dee Hoge, Therese Howell, Jill Hudson, Howard Jackson, Don Lincoln, Mary Paik, Floyd Rhodes, Conrad Rocha, Carl Schlich, Jack Simonds, Cathy Ulrich, and Michelle Vettors.

Assembly Committee Structure

On recommendation of the Stated Clerk, the assembly approved the assembly committee structure (Item 00-01, see p. 85). The committees are as follows:

1. Bills and Overtures
2. General Assembly Meetings
3. General Assembly Procedures
4. Church Polity
5. Church Orders and Ministry
6. Catholicity and Ecumenical Relations
7. Confessions and Christology
8. Mission Coordination and Budgets
9. Christian Education and Publications
10. Theological Issues, Educational Institutions
11. Evangelism and Witness
12. National Issues
13. Health and Social Issues
14. Peacemaking and Global Issues
15. Pensions, Benefits, and Stewardship

ASSEMBLY COMMITTEE ON BILLS AND OVERTURES

Report One of the Assembly Committee on Bills and Overtures was presented by its moderator, Robert Weingartner. The assembly approved the docket, Section I.A., as amended. The assembly approved Section I.B. Section II.A., the consent agenda (Item 01-02), was approved after the removal of the report "Sisters of Mercy, Daughters of Grace" (H. Final Responses to Referrals from the Advocacy Committee for Women's Concerns, 2. 1999 Referral: 27.005, pp. 44-47 of Item 00-02). Section II.B. was approved. Section III. was received as information.

Report One of the Assembly Committee on Bills and Overtures was concluded and is as follows:

The 214th General Assembly (2002) approved the following recommendations: [There are no items on the consent agenda.]

I. Docket

A. Item 01-01, Docket

[See pp. 145–48.]

That the recommendation is approved with amendment as follows:

*Represents amendment from the printed docket. [Amendments are shown with an underline and with brackets.] (Item 01-01, pp. 145–148)

Friday, June 14

6:00pm Assembly Committee on Bills and Overtures (01) (to include dinner)
Youth Advisory Delegate Orientation

Saturday, June 15

9:00am Pre-Assembly Event: Mission Education and Involvement
Assembly Committee on Bills and Overtures (01)
Briefing II

9:30am Overture Advocate Training

10:30am Platform Briefing (Plenary)

11:00am Exhibits Open

2:00pm 214th General Assembly Convenes
Opening Processional, Commissioning Service
BUSINESS MEETING 1

2:30pm •Stated Clerk's Orientation I

2:55pm •Moderator's Report

3:10pm •Stated Clerk's Report

3:20pm •Executive Director's Report

***[3:30pm] •Committee on the Office of the General Assembly Report]**

***[3:40pm] •General Assembly Council Report]**

4:05pm •Committee on Local Arrangements Report

4:25pm •Assembly Committee on Bills and Overtures

4:35pm •General Assembly Nominating Committee Report

4:45pm Announcements
Closing Prayer

5:00pm Recess
Dinner Break (On Own)

7:30pm Opening Prayer
BUSINESS MEETING 2
•Assembly Committee on Bills and Overtures
•Moderator's Election
Announcements
Closing Prayer
Recess

Sunday, June 16

10:30am Service of Holy Communion (Plenary)
Group Lunch (Committee on Local Arrangements)

2:00pm NEW BUSINESS DEADLINE
Mission Fair (Exhibit Hall)

4:00pm Overture Advocate Training
 5:00pm Commissioners' Resolution Advocate Training
 6:00pm Group Dinner
 7:30pm Committee Meeting 1

Monday, June 17

7:00am General Assembly Group Breakfast and Morning Prayer
 Robin Roberts
 9:30am Committee Meeting 2
 12:30pm Lunch Break (On Own)
 2:00pm Committee Meeting 3
 Mission Involvement Tours and Trips
 6:00pm Group Dinner
 7:30pm Committee Meeting 4

Tuesday, June 18

8:30am Morning Worship
 9:30am Committee Meeting 5
 12:30pm Lunch Break (On Own)
 2:00pm Committee Meeting 6
 5:30-7:00pm Moderator's Party (Columbus Museum)
 Dinner Break (On Own)
 Free Evening (Assembly Committees Will Meet Only as Needed)

Wednesday, June 19

8:30am Ecumenical Worship, Sacrament of the Lord's Supper
 Distribution of Reports and Reading Time
 10:30am Report Briefing
 Seminary Lunches
 2:00pm Opening Prayer
 BUSINESS MEETING 3
 2:05pm •Assembly Committee on Bills and Overtures (01)
 2:10pm •Stated Clerk's Orientation II
 2:25pm •Assembly Committee on General Assembly Procedures (03) (Financial Implications)
 2:30pm •Assembly Committee on Mission Coordination and Budgets (08) (Financial Implications)
 2:35pm •Assembly Committee Reports
 * **[Decade of the Child]**
 Announcements
 Closing Prayer
 6:00pm Recess
 Group Subsistence Meal
 Report Briefing

JOURNAL OF THE GENERAL ASSEMBLY

7:30pm **Opening Prayer**
BUSINESS MEETING 4

7:35pm •**Speak-out**

7:50pm •**Assembly Committee on Bills and Overtures (01)**

7:55pm •**Ecumenical Greeting**

8:00pm •**Presbyterian Historical Society**

8:15pm •**PHEWA Disabilities**

8:20pm •**Assembly Committee Reports**
Announcements
Closing Prayer
Recess

Thursday, June 20

8:30am **Morning Worship**

9:30am **Opening Prayer**
BUSINESS MEETING 5

9:35am •**Assembly Committee on Bills and Overtures (01)**

9:40am •**Ecumenical Greeting**

9:45am •**Assembly Committee on General Assembly Procedures (03) (Financial Implications)**

9:50am •**Assembly Committee on Mission Coordination and Budgets (08) (Financial Implications)**

9:55am •**General Assembly Nominating Committee**

* **[•Enough for Everyone]**
 •**Assembly Committee Reports**
 Announcements
 Closing Prayer

12:30pm **Recess**

12:30pm **Lunch Break (On Own)**

2:00pm **Opening Prayer**
BUSINESS MEETING 6

2:05pm •**Speak-out**

2:20pm •**Assembly Committee on Bills and Overtures (01)**

2:25pm •**Ecumenical Greeting**

2:30pm •**PHEWA Disabilities**

2:35pm •**Assembly Committee Reports**

* **[3:00pm •Confirmation of the Election of John Detterick as Executive Director of GAC]**
 Announcements
 Closing Prayer

6:00pm **Recess**
Group Dinner
Report Briefing

7:30pm **Opening Prayer**

BUSINESS MEETING 7

- 7:35pm** •Speak-out
- 7:50pm** •Assembly Committee on Bills and Overtures
- 7:55pm** •Ecumenical Greeting
- 8:00pm** •PHEWA Disabilities
- 8:05pm** •Assembly Committee Reports
- Announcements
- Closing Prayer
- Recess

Friday, June 21

- 8:30am** Morning Worship
- 9:30am** Opening Prayer
- BUSINESS MEETING 8**
- 9:35am** •Assembly Committee on Bills and Overtures (01)
- 9:40am** •Ecumenical Greeting
- 9:45am** •Assembly Committee on General Assembly Procedures (03) (Financial Implications)
- 9:50am** •Assembly Committee on Mission Coordination and Budgets (08) (Financial Implications)
- 9:55am** •Board of Pensions Healthcare Initiatives Video
- 10:05am** •Assembly Committee Reports
- Announcements
- Closing Prayer
- 12:30pm** Recess
- Group Lunch
- 2:00pm** Opening Prayer
- BUSINESS MEETING 9**
- 2:05pm** •Speak-out
- 2:20pm** •Assembly Committee on Bills and Overtures (01)
- 2:25pm** •Ecumenical Greeting
- *[2:30pm** •World Prayer Concerns]
- 2:40pm** •Assembly Committee Reports
- Announcements
- Closing Prayer
- 6:00pm** Recess
- Dinner (On Own)
- 7:30pm** Opening Prayer
- BUSINESS MEETING 10**
- 7:35pm** •Speak-out
- 7:50pm** •Assembly Committee on Bills and Overtures (01)
- 7:55pm** •Ecumenical Greeting
- 8:00pm** •Assembly Committee Reports

Announcements

Closing Prayer

Recess

Saturday, June 22

8:30am Morning Worship

9:30am Opening Prayer

BUSINESS MEETING 11

9:35am •Assembly Committee on Bills and Overtures (01)

9:40am •Assembly Committee on General Assembly Procedures (03) (Financial Implications)

•Assembly Committee on Mission Coordination and Budgets (Financial Implications)

•Introduction of Denver Committee on Local Arrangements

Closing Prayer

Noon ADJOURN

B. The Assembly Committee on Bills and Overtures has approved 5 minutes on the Docket for the Presbytery of New York City to express appreciation for the outpouring of support following the tragedies of September 11, 2001. The specific docket time will be determined later in the assembly.

II. Referrals of Business

A. Item 01-02, Plenary Consent Agenda

[See p. 148.]

That the recommendation is approved.

B. Item 01-03, Referrals of Business to Assembly Committees

[See pp. 148–58.]

That the recommendation be approved with the following additional referrals:

1. *Recommended Referrals of New Business Requiring Action by the Assembly*

a. Item 07-13. *Overture 02-50. On Reaffirming the Interpretation of “Acknowledging Him Lord of All” in the First Ordination Vow—From the Presbytery of San Francisco.* Referred to Assembly Committee on Confessions and Christology (07).

b. Item 08-09. Recommendation from the Committee on the Office of the General Assembly to Reaffirm the Churchwide Compensation Guidelines and Dissolve the Advisory Committee on Churchwide Compensation. Referred to: Assembly Committee on Mission Coordination and Budgets (08).

c. Item 08-10. Recommendation from the General Assembly Council to Amend the Manual of Operations. Referred to: Assembly Committee on Mission Coordination and Budgets (08).

d. Item 08-11. Recommendation from the General Assembly Council to Approve a Mission Initiative. Referred to: Assembly Committee on Mission Coordination and Budgets (08).

e. Item 14-13. Recommendation from the General Assembly Council to Dissolve the Peacemaking Advisory Committee. Referred to: Assembly Committee on Peacemaking and Global Issues (14).

f. Item 14-14. Recommendation from the General Assembly Council to Amend the Commitment to Peacemaking. Referred to: Assembly Committee on Peacemaking and Global Issues (14).

2. *Referrals of Comments and Advice and Council (Assembly Committee Designation Is the Committee to Which the Action Item Is Referred)*

a. Comment from the Board of Pensions on Item 13-03, *Overture 02-48. On Precluding Coverage by the Board of Pensions for the Abortion Procedure Known as Intact Dilation and Extraction.* Referred to: Assembly Committee on Health and Social Issues (13).

b. **Comment from the Board of Pensions on Item 15-03, *Overture 02-46. On Offering Compensation to Pastors Incurring Adoption Expenses.* Referred to: Assembly Committee on Pensions, Benefits, and Stewardship (15).**

c. **Comment from the General Assembly Council on Item 08-09, Recommendation on the Advisory Committee on Churchwide Compensation. Referred to: Assembly Committee on Mission Coordination and Budgets (08).**

d. **Comment from the General Assembly Council on Item 15-06, *Overture 02-54. On Establishing a Youth and Young Adults Evangelism Endowment.* Referred to: Assembly Committee on Pensions, Benefits, and Stewardship (15).**

3. *Recommended Referrals of Business for Action by the Committee and Report to the Assembly*

a. **Item 11-B. Recognition to Recipients of the Higher Education Award and the Sam and Helen R. Walton Awards. Referred to: Assembly Committee on Evangelism and Witness (11).**

b. **Item 12-A. Recognition to Recipients of the Women of Faith Awards, the Partners in Mission Awards, and the Restorative Justice Award. Referred to: Assembly Committee on National Issues (12).**

4. *Recommended Referrals of Business as Information*

Report of the World Alliance of Reformed Churches. Referred to: Assembly Committee on Catholicity and Ecumenical Relations (06).

5. *Recommended Changes in Referrals of Business Requiring Action by the Assembly*

a. **Item 09-06, *Overture 02-53. On A Call For a Presbyterian Day of Prayer and Fasting in a Time of Crisis—From the Presbytery of Shenango.* From: Assembly Committee on Christian Education and Publications (09). To: Assembly Committee on Theological Issues, Educational Institutions (10).**

b. **Item 15-06, *Overture 02-54 On Establishing a Youth and Young Adults Evangelism Endowment—From the Presbytery of Yukon.* (Moved from Assembly Committee 15). From: Assembly Committee on Pensions, Benefits, and Stewardship (15). To: Assembly Committee on Mission Coordination and Budgets (08).**

III. Other

The committee received a report on the moderatorial candidates' expenses from the Committee on the Office of the General Assembly, as required by the Standing Rules, as follows:

**Fahed Abu-Akel—\$779.70
Laird J. Stuart—\$980
Jerry Tankersley—\$681.01**

General Assembly Nominating Committee

Moderator Rogers recognized Gary Bullard, chairperson of the General Assembly Nominating Committee, who described the process by which the nominating committee places names in nomination and the procedure for making nominations from the floor.

Announcements

Stated Clerk Kirkpatrick made several announcements, including a reminder that the deadline for business to be submitted to the assembly is 2:00 p.m., tomorrow, Sunday, June 16.

Closing Prayer

The Moderator called upon theological student advisory delegate, Patricia Schaller, a student at Austin Theological Seminary, who offered the closing prayer for this session of the General Assembly. The official commissioners' photograph was taken after the closing prayer.

Recess

The assembly recessed at 5:20 p.m.

Saturday, June 15, 2002, 7:30 P.M.

The 214th General Assembly (2002) reconvened at 7:30 p.m. with Moderator Rogers presiding. The Reverend William Hewitt, Ecumenical Representative from the Church of Scotland, led the assembly in prayer.

Enrollment

Moderator Rogers recognized Stated Clerk Kirkpatrick for an update on the roll call and brief announcements. Stated Clerk Kirkpatrick instructed advisory delegates to use their electronic voting keypads to record their presence. At the time of the convening of the session, the registration totals were as follows: 154 youth advisory delegates, 19 theological student advisory delegates, 4 missionary advisory delegates, and 3 ecumenical advisory delegates.

The Stated Clerk then instructed the commissioners to use their electronic voting keypads to establish that there was a quorum of commissioners present. According to this count, 429 commissioners were present.

Stated Clerk Kirkpatrick announced that at the time of the convening of this session, there was a quorum of commissioners present to conduct the business of the assembly.

Election of the Moderator

Moderator Rogers announced the Order of the Day, the election of the Moderator of the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.), as required by *Book of Order*, G-9.0200, and Standing Rule F.1. The Stated Clerk described the procedure for this election.

Three candidates were placed in nomination: Fahed Abu-Akel, Presbytery of Greater Atlanta, who was nominated by Ann Beran Jones, Presbytery of Chicago; Laird Stuart, Presbytery of San Francisco, who was nominated by Ethelyn Taylor, Presbytery of San Francisco; and Arthur J. (Jerry) Tankersly, Presbytery of Los Ranchos, who was nominated by Cynthia Reyes Fillmore, Presbytery of Los Ranchos.

With no additional nominations from the floor, the nominations were then closed and each candidate was afforded an opportunity to address the General Assembly for a time not to exceed five minutes. The order of the nominating speakers and candidates to address the assembly was determined by lot. The most recent past Moderator present—Syngman Rhee, Moderator of the 212th General Assembly (2000)—assisted with the drawing after leading the moderatorial candidates in prayer.

At the conclusion of their presentations, the candidates responded to questions from the floor. At the end of the time allotted for this process, the candidates were escorted from the hall by former Moderator Rhee. Stated Clerk Kirkpatrick then explained the electronic voting procedures.

Moderator Rogers recognized Stated Clerk Kirkpatrick for an update on the roll call. Stated Clerk Kirkpatrick instructed advisory delegates to use their electronic voting keypads to record their presence. At this point in the meeting, the registration totals were as follows: 162 youth advisory delegates, 23 theological student advisory delegates, 6 missionary advisory delegates, and 5 ecumenical advisory delegates.

The Stated Clerk then instructed the commissioners to use their electronic voting keypads to establish that there was a quorum of commissioners present. According to this count, 506 commissioners were present.

Fahed Abu-Akel, was elected Moderator of the 214th General Assembly (2002) on the second ballot, receiving a total of 296 votes. Of the total votes cast, Laird J. Stuart received 152 votes and Arthur J. (Jerry) Tankersly received 71 votes.

Moderator Rogers declared that Fahed Abu-Akel was duly elected to the office of Moderator of the 214th General Assembly (2002).

After being escorted back into the hall by former Moderator Rhee, elected Moderator Abu-Akel was accompanied on the platform by his wife, Mary Zumot, and nephew, Fouad Abu-Akel.

Induction Service and Presentation to Newly Elected Moderator

Retiring Moderator Jack Rogers inducted Fahed Abu-Akel into the office of Moderator. Ed Albright led the assembly in prayer for its newly elected Moderator.

Retiring Moderator Rogers then presented Moderator Abu-Akel with the moderatorial stole and Celtic crosses that have been worn by all Presbyterian Church (U.S.A.) moderators since 1983.

Moderator Abu-Akel then addressed the assembly briefly and introduced family members and friends who were present—Mary Zumot, wife; Elder Fouad Abu-Akel, nephew; Ed Albright, Camille Josey, Mardee Rightmeyer, Carol Beckman; Veronica Ransom; Charles Black; and David York.

Presentations to Retiring Moderator

Moderator Abu-Akel recognized Stated Clerk Clifton Kirkpatrick for a special presentation. Stated Clerk Clifton Kirkpatrick presented to retiring Moderator Jack Rogers a crystal clock inscribed with the seal of the Presbyterian Church (U.S.A.) and a replica of the Celtic crosses that have been worn by all Presbyterian Church (U.S.A.) Moderators since 1983. In response, former Moderator Rogers addressed the assembly briefly.

Recognition of Former Moderators

<u>Name</u>	<u>Year</u>	<u>G.A.</u>	<u>Church</u>
Clinton M. Marsh	1973	185th	UPC
Sara Bernice Mosely	1978	118th	PCUS
Charles A. Hammond	1980	192nd	UPC
Dorothy G. Barnard	1981	121st	PCUS
Isabel W. Rogers	1987	199th	PC(USA)
C. Kenneth Hall	1988	200th	PC(USA)
Price H. Gwynn III	1990	202nd	PC(USA)
Herbert D. Valentine	1991	203rd	PC(USA)
David L. Dobler	1993	205th	PC(USA)
Robert W. Bohl	1994	206th	PC(USA)
Marj Carpenter	1995	207th	PC(USA)
John M. Buchanan	1996	208th	PC(USA)
Patricia G. Brown	1997	209th	PC(USA)
Freda A. Gardner	1999	211th	PC(USA)
Syngman A. Rhee	2000	212th	PC(USA)
Jack Rogers	2001	213th	PC(USA)

Announcements and Recess

Following announcements by Stated Clerk Kirkpatrick and prayer by Rachel Patton-McCord, youth advisory delegate from the Presbytery of East Tennessee, the assembly recessed at 9:55 p.m., to be reconvened at 2:00 p.m. on Wednesday, June 19.

Sunday, June 16, 2002, 10:30 A.M.

Opening Worship and Service of Holy Communion

Commissioners of the 214th General Assembly (2002) and other participants assembled for worship on Sunday, June 16, 2002, in Battelle Hall of the Hyatt Regency Hotel, Columbus, Ohio. Jack Rogers, Moderator of the 213th

General Assembly (2001) preached a sermon, entitled “Ambassadors for Christ.” The Scripture reading was from 2 Corinthians 5:16–21. Ministers and elders from the Presbytery of Scioto Valley assisted in the distribution of communion elements.

Moderator Rogers designated the offering from this service for the following mission programs: HIV/AIDS in Africa, to help make possible a much-needed dialogue among church leaders across the continent of Africa regarding issues facing the church in its HIV/AIDS ministries; Special Education in Egypt, which will build the capacity of the Evangelical Church of Egypt in the area of education of the mentally challenged; and Theological Education in Spain, which will help the United Evangelical Theological Seminary (SEUT) train a new generation of Spanish and Latin American Christians for lasting witness.

Commissioning of Mission Personnel

The worship service included the recognition of mission personnel retiring, Global Partners in Mission in the U.S.A., and members of the Presbyterian Church (U.S.A.) appointed to serve in mission in North America and worldwide.

Sunday, June 16, 2002, 12:00 P.M.

Following the opening worship service, commissioners and others participated in various afternoon events, including a Mission Fair in the Exhibit Hall of the Greater Columbus Convention Center, where commissioners and other participants learned about the ministries of General Assembly entities and other organizations.

Sunday, June 16, 2002, 7:30 P.M.

The assembly met in committees for the remainder of the evening.

Monday, June 17, 2002, 7:00 A.M.

Commissioners, advisory delegates, and other participants gathered for breakfast in the Ballroom of the Hyatt Regency Hotel. Robin Roberts was the speaker.

Commissioners, advisory delegates, and other participants then worshiped together in the Grand Ballroom of the Greater Columbus Convention Center, with singing and the reading of Scripture.

Monday, June 17, 2002, 9:30 A.M.

The assembly met in committees from 9:30 a.m. until noon; from 2:00 p.m. to 6:00 p.m.; and from 7:30 p.m. through the remainder of the evening.

Tuesday, June 18, 2002, 8:30 A.M.

Commissioners, advisory delegates, and other participants worshiped together in the Grand Ballroom of the Greater Columbus Convention Center. James Foster Reese, interim executive presbyter, Presbytery of New York City, preached a sermon entitled, “Stimulating Shadows.” Scripture readings were from Isaiah 58:6–12; and Acts 5:12–16.

Tuesday, June 18, 2002, 9:30 A.M.

The assembly met in committees from 9:30 a.m. until noon and from 2:00 p.m. to 6:00 p.m.

Wednesday, June 19, 2002, 8:30 A.M.

Ecumenical Service Of Worship

Commissioners, advisory delegates, and other participants gathered for an ecumenical service of worship in the Grand Ballroom of the Greater Columbus Convention Center. The preacher for the morning, John Thomas, presi

dent and general minister of the United Church of Christ, preached a sermon entitled, "This Is a Big Church." Scripture readings were from Revelation 21:5–22:5; and Luke 24:44–53.

Commissioners and advisory delegates then spent time reading assembly committee reports and preparing for the afternoon business.

Wednesday, June 19, 2002, 2:00 P.M.

The 214th General Assembly (2002) was reconvened by Moderator Fahed Abu-Akel in Hall D of the Greater Columbus Convention Center. Moderator Abu-Akel reminded participants that headsets were available at the Special Services Booth in the Riverside Lobby for Spanish and Korean translation and for hearing amplification. Moderator Abu-Akel presented to the assembly Elder Ann Beran Jones, Presbytery of Chicago, who he had appointed as the Vice-Moderator of the 214th General Assembly (2002).

The assembly was led in prayer by Vice-Moderator Ann Beran Jones.

Moderator Abu-Akel recognized Jim Wilson, co-moderator of the Committee on Local Arrangements, for a special presentation. Wilson introduced Elder Richard Mickley, former moderator of the Presbytery of Scioto Valley, who presented the Moderator with a gift of a gavel, which Mickley had handcrafted out of wood from Ohio.

REPORT OF THE ASSEMBLY COMMITTEE ON BILLS AND OVERTURES

Report Two of the Assembly Committee on Bills and Overtures was presented by its moderator, Robert Weingartner. The assembly received the report as follows:

Report Two

The Assembly Committee on Bills and Overtures reported to the 214th General Assembly (2002) the following referrals of business:

I. Commissioners' Resolutions

- A. *Commissioners' Resolution 02-1. On the Task Force on Congregational Dissolution.* Referred to: Assembly Committee on Evangelism and Witness (11) as Item 11-04.**
- B. *Commissioners' Resolution 02-2. On Requiring Nonprofit Data from Organizations.* Referred to: Assembly Committee on General Assembly Procedures (03) as Item 03-12.**
- C. *Commissioners' Resolution 02-3. On Reconciliation Prior to the Filing of Disciplinary Cases.* Referred to: Assembly Committee on Church Polity (04) as Item 04-18.**
- D. *Commissioners' Resolution 02-4. On Cleaning Up Power Plant Pollution.* Referred to: Assembly Committee on National Issues (12) as Item 12-08.**
- E. *Commissioners' Resolution 02-5. On Urging Sustainable Peace Between Israelis and Palestinians.* Referred to: Assembly Committee on Peacemaking and Global Issues (14) as Item 14-15.**
- F. *Commissioners' Resolution 02-6. On Supporting the Federal Marriage Amendment.* Referred to: Assembly Committee on National Issues (12) as Item 12-09.**
- G. *Commissioners' Resolution 02-7. On Concern and Justice for East Timor.* Referred to: Assembly Committee on Peacemaking and Global Issues (14) as Item 14-16.**
- H. *Commissioners' Resolution 02-8. On Honoring the 100th Anniversary of the Working Men's Department.* Referred to: Assembly Committee on National Issues (12) as Item 12-12.**
- I. *Commissioners' Resolution 02-9. On Resourcing Congregations in Doing Annual Audits.* Referred to: Assembly Committee on Christian Education and Publications (09) as Item 09-07.**

J. Commissioners' Resolution 02-10. On Affirming the Church Growth Strategy Report. Referred to: Assembly Committee on Evangelism and Witness (11) as Item 11-05.

K. Commissioners' Resolution 02-11. On Increasing the Number of At-Large Members of the Committee on Ecumenical Relations. Referred to: Assembly Committee on General Assembly Procedures (03) as Item 03-13.

L. Commissioners' Resolution 02-12. On Directing the Presbyterian Health, Education and Welfare Association to Achieve Financial Independence. Referred to: Assembly Committee on Mission Coordination and Budgets (08) as Item 08-12.

M. Commissioners' Resolution 02-13. On Encouraging the Use of the Ecumenical Lord's Prayer. Referred to: Assembly Committee on Theological Issues, Educational Institutions (10) as Item 10-12.

N. Commissioners' Resolution 02-14. On Renewing the Promise of the 1862 GA Covenant. Referred to: Assembly Committee on Theological Issues, Educational Institutions (10) as Item 10-13.

O. Commissioners' Resolution 02-15. On Establishing a Voluntary Mission Fund for Small Church Support. Referred to: Assembly Committee on Evangelism and Witness (11) as Item 11-06.

P. Commissioners' Resolution 02-16. On Preventing War Between the U.S. and Iraq. Referred to: Assembly Committee on Peacemaking and Global Issues (14) as Item 14-17.

Q. Commissioners' Resolution 02-17. On Supporting High Public Science Education Standards. Referred to: Assembly Committee on Christian Education and Publications (09) as Item 09-08.

R. Commissioners' Resolution 02-18. On the Definition of Chastity Found in the Constitution. Referred to: Assembly Committee on General Assembly Procedures (03) as Item 03-14.

S. Commissioners' Resolution 02-19. On United States' Funding of the United Nations Population Fund. Referred to: Assembly Committee on Peacemaking and Global Issues (14) as Item 14-18.

T. Commissioners' Resolution 02-20. On Openness in Cases of Sexual Misconduct. Referred to: Assembly Committee on Church Polity (04) as Item 04-19.

U. Commissioners' Resolution 02-21. On Assisting the People of Lowndes County, Alabama. Referred to: Assembly Committee on National Issues (12) as Item 12-10.

V. Commissioners' Resolution 02-22. On Scheduling GA on Dates Other Than Mother's Day and Father's Day. Referred to: Assembly Committee on General Assembly Meetings (02) as Item 02-11.

W. Commissioners' Resolution 02-23. On the Response of the PC(USA) to the Events and Aftermath of September 11. Referred to: Assembly Committee on National Issues (12) as Item 12-11.

II. Plenary Consent Agenda Item Pulled

1999 Referral: 27.005. Recommendation 4. That the 211th General Assembly (1999) Direct the Advocacy Committee for Women's Concerns, in Consultation with the General Assembly Council, to Appoint a Five-Member Work Group of Women and Men from the Church at Large to Work with Appropriate Staff Persons from Women's Ministries, Men's Ministries, and Church wide Personnel Services to Study the Status of How the Presbyterian Church (U.S.A.) Is Addressing the Issues of Sexual Exploitation, Sexual Addiction, Prostitution, and Their Root Causes, and Report to the 213th General Assembly (2001)—From the Advocacy Committee for Women's Concerns (Minutes, 1999, Part I, pp. 78, 473).

Item pulled from Plenary Consent Agenda, Final Responses to Referrals, Section H.2. "Sisters of Mercy, Daughters of Grace." Referred to: Assembly Committee on National Issues (12) as Item 12-13.

III. For Your Information

A. Advisory Committee on the Constitution has submitted advice on Item 07-13, Overture 02-50, which is referred to 07 Assembly Committee on Confessions and Christology.

B. GAC advice on Item 15-06 was mistakenly sent to 15 Assembly Committee on Pensions, Benefits, and Stewardship; the actual business is in 08 Assembly Committee on Mission Coordination and Budgets (moved from 15 to 8).

C. There is no Item 10-11.

Weingartner then presented Report Three of the Assembly Committee on Bills and Overtures, the docket. The assembly approved the docket, Section I., for this session of the assembly with the following amendments: The Assembly Committee on Catholicity and Ecumenical Relations (06) will report at 2:50 p.m.; and the Assembly Committee on Pensions, Benefits, and Stewardship (15) will report at 3:45 p.m. The assembly also considered the report of the Assembly Committee on Evangelism and Witness (11), which had been docketed for the evening session. The assembly received II. Minutes as information. Report Three of the Assembly Committee on Bills and Overtures was concluded and is as follows:

Report Three

The 214th General Assembly (2002) approved the following recommendation: [There are no items on the consent agenda.]

I. Docket

Wednesday, June 19—Afternoon

- 2:00pm Opening Prayer**
- COLA Presentation to Moderator**
- BUSINESS MEETING 3**
- 2:10pm Assembly Committee on Bills and Overtures (01)**
- 2:15pm Stated Clerk's Orientation II**
- 2:30pm Moderator's Announcement**
- 2:40pm Assembly Committee on General Assembly Procedures (03) (Financial Implications)**
- 2:45pm Assembly Committee on Mission Coordination and Budgets (08) (Financial Implications)**
- 2:50pm Assembly Committee on Catholicity and Ecumenical Relations (06)**
- 3:35pm Decade of Building a Culture of Peace and Non-violence for All God's Children**
- 3:45pm Report of Assembly Committee on Pension, Benefits, and Stewardship (15)**
- 4:30pm Assembly Committee on Theological Issues, Educational Institutions (10)**
- 5:15pm Announcements**
- Closing Prayer**
- 5:30pm Recess**

Wednesday, June 19—Evening

- 7:30pm Opening Prayer**
- BUSINESS MEETING 4**
- 7:35pm Speak-out**
- 7:55pm Assembly Committee on Bills and Overtures (01)**
- 8:00pm Ecumenical Greeting**
- 8:05pm Presbyterian Historical Society**
- 8:25pm PHEWA Disabilities**
- *8:30pm Assembly Committee on Evangelism and Witness (11)**
- 9:00pm Assembly Committee on General Assembly Meetings (02)**

9:45pm Announcements

Closing Prayer

10:00pm Recess

II. Minutes

The Assembly Committee on Bills and Overtures has examined the *Minutes* of the General Assembly from the time of its convening on Saturday afternoon, June 15, through the end of business Saturday evening and found them in order. All has been done in compliance with the Standing Rules.

[*Acted upon during afternoon session.]

Stated Clerk's Orientation II

Stated Clerk Kirkpatrick continued the orientation of commissioners. This session of the orientation included procedures for conducting business in plenary, for use of microphones and the speaker recognition system, for making a motion, for participation in dialogue, for use of parliamentary procedures (using the most recent version of *Robert's Rules of Order*), for use of protests and dissents, for use of consent motion, for handling of minority reports, for distribution of reports, and for the electronic voting procedures.

Moderator Abu-Akel invited Laird Stuart and Arthur J. Tankersly, candidates for Moderator of the 214th General Assembly (2002), to the platform and expressed his appreciation for their ministry to the church. Stuart and Tankersley addressed the assembly briefly. The assembly stood in respect for Stuart and Tankersley.

FINANCIAL IMPLICATIONS UPDATE: REPORT OF THE ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

Moderator Abu-Akel recognized Jim Thurman, moderator of the Assembly Committee on General Assembly Procedures for a report on financial implications to the per capita budget of actions taken at this assembly. Thurman announced that the total financial implications of actions recommended by assembly committees would increase the per capita rate by .03 in 2002; .03 in 2003; and .01 in 2004.

FINANCIAL IMPLICATIONS UPDATE: REPORT OF THE ASSEMBLY COMMITTEE ON MISSION COORDINATION AND BUDGETS

The report of the Assembly Committee on Mission Coordination and Budgets was presented by its moderator, William Pohlmann. Pohlmann reported the total financial implications of actions under consideration by the assembly for the mission budgets was: 132,775 for 2002; 30,550 for 2003; and 25,000 for 2004, and that there were several assembly committees whose financial implications were still to be reported.

REPORT OF THE ASSEMBLY COMMITTEE ON CATHOLICITY AND ECUMENICAL RELATIONS

The report of the Assembly Committee on Catholicity and Ecumenical Relations was presented by its moderator, Catherine Borchert. Borchert recognized the committee's vice-moderator, Bill Sanders, and committee assistant, Conrad Rocha. The assembly viewed a video presentation, entitled *Streams of Faith*, which outlined the historic relationship between the Cumberland Presbyterian Church in America, the Cumberland Presbyterian Church, and the Presbyterian Church (U.S.A.).

The assembly approved the consent agenda, Section I.A., Item 06-01; I.B., Item 06-02; and I.C., Item 06-03. Borchert introduced David Alger, a member of the Committee on Ecumenical Relations, who spoke to the assembly regarding I.E., Item 06-06. Borchert presented Section I.E., Item 06-06. The assembly approved I.E., Item 06-06. Borchert then introduced Bill Sanders, vice-moderator, who presented I.D., Item 06-04. The assembly approved I.D., Item 06-04.

Sanders introduced Dr. C. S. Song, Presbyterian Church of Taiwan, and president of the World Alliance of Reformed Churches, who brought greetings to the assembly. Borchert presented the remainder of the report. The assembly approved Section II, Item 06-05. Section III. Committee Final Action and Report to Plenary was received for information. The report of the Assembly Committee on Catholicity and Ecumenical Relations was concluded, and is as follows:

The 214th General Assembly (2002) approved the following recommendations: [Consent agenda items are indicated by an asterisk (*). There are no items with financial implications in this report.]

I. Committee on Ecumenical Relations

*A. Item 06-01, Slate of Churches to be invited to the 215th General Assembly (2003). [See p. 391.]

That the recommendation is approved.

*B. Item 06-02, Delegates to the World Alliance of Reformed Churches 24th General Council. [See p. 391.]

That the recommendation is approved.

*C. Item 06-03, Delegates to the Caribbean and North American Area Council. [See pp. 391–92.]

That the recommendation is approved with amendment.

Amend the recommendation section as follows: [Text to be deleted is shown with a strike-through with brackets.]

“The General Assembly Committee on Ecumenical Relations recommends that the 214th General Assembly (2002) elect the following persons to be delegates [~~and alternate delegates~~] to the Caribbean and North American Area Council:

“Class of 2003: Clive Neil, Jeanane Swope, Young Lee-Hertig.

“Class of 2004: Collen Bowers, Patrick O’Connor, Adelia Kelso, and Clifton Kirkpatrick.”

D. Item 06-04, Affirm the *Declaration of Debrecen* and Encourage Study of *Hope for a Global Future*. [See p. 392.]

That the recommendation is approved.

E. Item 06-06, Review of the WARC and Caribbean and North America Area Council of WARC; Approval of the Report’s Recommendations. [See p. 402.]

That the recommendation is approved with amendment and with comment.

Amend the recommendation section as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“The General Assembly Committee on Ecumenical Relations (GACER) recommends that the 214th General Assembly (2002) do the following:

“1. Approve the report of the Review of the World Alliance of Reformed Churches and the Caribbean and North American Area Council of WARC.

“2. Give thanks to God for the witness and ministry of the World Alliance of Reformed Churches (WARC) and the Caribbean and North American Area Council (CANAAC).

“3. Urge that the General Assembly affirm our relationship with WARC and CANAAC and our intention to remain a part of the ‘family.’

“4. Express our appreciation for all those within the Presbyterian Church (U.S.A.) who have served WARC and CANAAC.

“5. Call to the attention of all [~~judicatories~~] governing bodies and congregations, the video *Break the Chains of Injustice* that was produced in 1997 by the General Assembly. This video provides highlights of WARC’s 23rd General Council and is an excellent tool for interpreting the work of the WARC. We encourage wider use of all the tools for interpretation made available by the ecumenical staff so that the story of WARC’s work can be better known in our congregations. We also request that theological resources be made available so that they may be shared with the Department of Ecumenical and Agency Relations and the Office of Theology and Worship and encourage the use of these resources.

“6. Commend the WARC for its stewardship of the resources provided by its membership.

“7. Strongly urge all congregations to ~~[pray weekly for]~~ [include in a regular prayer cycle] the World Alliance of Reformed Churches, the Caribbean and North American Area Council and their member churches in their worship services.

“8. Affirm our confidence in the leadership of the WARC staff. The five executive staff members come from four continents; they bring Christian commitment and vision along with impressive pastoral and theological gifts, plus the ability to work with people in diverse cultures and contexts.

“9. Commend~~],~~ [with thanks to God,] the generous financial support of our denomination. In the light of increasing challenges and evolving opportunities for mission, and the shifting economic conditions in Europe and Asia, the Presbyterian Church (U.S.A.) should seek to maintain strong support for the work of the WARC.”

Comment: We encourage our ministries divisions to include in existing resources, such as the *Mission Yearbook*, this call to prayer for the World Alliance of Reformed Churches.

II. Ecumenical Partnership

Item 06-05, “Striving together in Dialogue: A Muslim-Christian Call to Reflection and Action.”

[See p. 394.]

That the recommendations are approved with amendment.

Amend the recommendation section as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“The General Assembly Council (GAC), upon recommendation of the Worldwide Ministries Division (WMD), recommends that the 214th General Assembly (2002) do the following:

“1. [a.] Commend to Presbyterians the document, *Striving Together in Dialogue: A Muslim-Christian Call for Reflection and Action*, for study and reflection.

“[b. Commend to Presbyterians the following PC(USA) document: *Turn to a Living God: A Call to Evangelism in Jesus Christ’s Way* along with the three pamphlets: “Christians and Muslims,” “Presbyterian Principles for Interfaith Dialogue,” and “Witness and Evangelism Among People of Other Faiths” to resource our dialogue with Muslims.]

“2. Urge middle governing bodies, ~~[sessions,]~~ congregations, and individuals to [interact with] ~~[relate to]~~ those Muslims in their own localities who are interested in building bridges of understanding and trust, doing so ecumenically whenever possible; and request the GAC to provide resources to assist these efforts.

“3. Request the GAC, through WMD, to give attention to the dynamics of Islamic-Christian relations around the world through participation with partner churches and other PC(USA) partners in dialogical efforts, where possible, and, where local situations make this impossible, to act with partners (churches) in awareness of their interreligious situations.

“4. Urge solidarity with people of all ethnic and religious traditions who face discrimination in response to world events and the perceived interests of the U.S.”

III. Committee Final Action and Report to Plenary

[The items listed below were acted upon and approved by the assembly committee. No further action is needed, and is here for information only.]

A. Item 06-A, Minutes, Committee on Ecumenical Relations.

That the minutes are approved.

B. Item 06-B, Recipient of Ecumenical Service Award.

[See pp. 411–12.]

The Assembly Committee on Catholicity and Ecumenical Relations reports to the 214th General Assembly (2002) that the awards were acknowledged and will be presented to the recipients at meetings of their respective presbyteries.

Bryn Mawr Presbyterian Church in Bryn Mawr, Pennsylvania (Philadelphia Presbytery)
Presbytery of Santa Fe, and the Archdiocese of Santa Fe.
Toledo Metropolitan Mission in Toledo, Ohio (Maumee Valley Presbytery)

**REPORT OF THE ASSEMBLY COMMITTEE ON
PENSIONS, BENEFITS, AND STEWARDSHIP**

Moderator Abu-Akel recognized Richard Dzina, moderator of the Assembly Committee on Pensions, Benefits, and Stewardship, who presented the committee's report. Dzina presented the consent agenda. The assembly approved the consent agenda, II.A., Item 15-08; and III, Item 15-07. Dzina introduced Robert Maggs, president of the Board of Pensions, who spoke to I.A. and I.B. The assembly approved I.A., Item 15-01 and I.B., Item 15-04. The assembly approved I.C., Item 15-05. The assembly approved I.D., Item 15-03.

Dzina introduced Sandra Rosado-Domenech, vice-moderator of the Assembly Committee on Pensions, Benefits and Stewardship to present Part II of the assembly committee's report. Rosado-Domenech introduced Robert Leech, president, Presbyterian Church (U.S.A.) Foundation, who spoke to II.B., II.C., and II.D. The assembly approved II.B., Item 15-09. The assembly approved II.C., Item 15-10. The assembly approved II.D., Item 15-11. Dzina presented the remainder of the report. Part IV. Committee Action and Report to Plenary, was received for information. The report of the Assembly Committee on Pensions, Benefits, and Stewardship was concluded, and is as follows:

The 214th General Assembly (2002) approved the following recommendations: [Consent agenda items are indicated by an asterisk (*).]

I. Board of Pensions

A. Item 15-01, Sale of Retirement Homes at Morganwood, Swarthmore, Pa.

[See p. 741.]

That the recommendation is approved.

B. Item 15-04, 2% Experience Apportionment Increase in Disability Benefits.

[See p. 744.]

That the recommendation is approved.

C. Item 15-05, Amendment to Section 4.1 of the Benefits Plan.

[See pp. 744–45.]

That the recommendation is approved.

D. Item 15-03, *Overture 02-46. On Offering Compensation to Pastors Incurring Adoption Expenses.*

[See p. 742.]

In response to this recommendation, that the 214th General Assembly (2002) approved the following recommendation:

The 214th General Assembly (2002) of the PC(USA) requests the Board of Pensions to study and report to the 215th General Assembly (2003) of the PC(USA) a recommended design and funding source for an adoption assistance program to cover compensation for adoption expenses for all eligible members of the Benefits Plan of the PC(USA).

II. Presbyterian Church Foundation Recommendations

***A. Item 15-08, Churchwide Wills Emphasis, Planned Gifts Program, and New Covenant Trust Company.**

[See p. 748.]

That the recommendations are approved.

B. Item 15-09, Directors to the New Covenant Trust Company for 2002.

[See pp. 748–49.]

That the recommendation is approved.

C. Item 15-10, Amendments to the Deliverance Implementing a Design for the Corporate Structure of Certain Agencies of the General Assembly.

[See pp. 749–50.]

That the recommendation is approved.

D. Item 15-11, Amendments to the Deliverance of New Covenant Trust Company.

[See pp. 750–52.]

That the recommendation is approved.

III. Summary of Special Offering Receipts

*** Item 15-07, Summary of Receipts (Special Offerings) for the Year 2001.**

[See pp. 745–47.]

That the recommendation is approved.

IV. For Committee Final Action and Report to Plenary

[The items listed below were acted upon and approved by the assembly committee. No further action was needed, and is here for information only.]

A. Item 15-A, Minutes, Board of Pension.

That the minutes are approved with commendation of the care and accuracy with which the minutes were prepared.

B. Item 15-B, Report of Amendments to the Benefits Plan of the PC(USA) [BOP].

[See pp. 752–62.]

That the report was received.

C. Item 15-C, Report of Amendments to the Retirement Savings Plan.

[See pp. 763–64.]

That the report was received.

D. Item 15-D, Report of Amendments to the New Covenant Retirement Savings Plan.

[See p. 765.]

That the report was received.

E. Item 15-E, Minutes, Foundation.

That the minutes were approved without exception, and with commendation for the complete and accurate presentation of the actions of the Foundation.

Decade of Building a Culture of Peace and Non-Violence for All God’s Children

Moderator Abu-Akel recognized Sara Lisherness, coordinator, Presbyterian Peacemaking Program, Congregational Ministries Division, who introduced Dr. Marion Wright Edelman, founder and president of the Children’s Defense Fund. Wright-Edelman spoke regarding the Decade of Building a Culture of Peace and Non-Violence for All God’s Children. The assembly gave her a standing ovation.

**REPORT OF THE ASSEMBLY COMMITTEE ON
THEOLOGICAL ISSUES, EDUCATIONAL INSTITUTIONS**

The report of the Assembly Committee on Theological Issues, Educational Institutions was presented by its moderator, Roberto Colon. Colon presented the consent agenda. The assembly approved the consent agenda, II.A., Item 10-03; II.C., Item 10-05; II.D., Item 10-06; II.E., Item 10-07; III.A., Item 10-08; and IV., Item 10-10. Colon introduced vice-moderator, Sheron Antczak, who presented I.A. and I.B. The assembly approved I. A., Item 10-01. The assembly approved I.B., Item 10-02. Colon presented the remainder of the report. Colon introduced Cynthia Campbell, McCormick Theological Seminary, who introduced Philip Walker Butin, president-elect of San Francisco Theological Seminary. The assembly approved II.B., Item 10-04. The assembly approved III.B., Item 10-09. The assembly approved III.C., Item 09-6. The assembly approved V.A., (Item 10-12) and V.B. (Item 10-13). Section VI. Committee Action and Report to Plenary was received for information.

Cynthia Campbell introduced leaders of the Presbyterian theological institutions: Thomas W. Gillespie, Princeton Theological Seminary; Louis Weeks, Union Theological Seminary and Presbyterian School of Christian Education; Charles Easley, acting dean at Johnson C. Smith Theological Seminary; Bradley Longfield, University of Duquesne Theological Seminary; Laura S. Mendenhall, Columbia Theological Seminary; Barbara Wheeler, Auburn Theological Seminary. The assembly greeted these seminary presidents with applause. Campbell then introduced Dr. Robert M. Shelton, president, Austin Seminary, who is retiring at the end of this year. Dr. Sheldon was recognized for his many years of service to the seminary and the broader church. Campbell also introduced Dr. Sara Little, recipient of the Excellence in Theological Education Award. Dr. Little accepted the award and addressed the assembly briefly. The report of the Assembly Committee on Theological Issues, Educational Institutions was concluded and is as follows:

The 214th General Assembly (2002) approved the following recommendations: [Consent agenda items are indicated by an asterisk (*).]

I. Theological Issues

A. Item 10-01, Study of Sacramental Theology and Practice.

[See p. 503.]

That the recommendation is approved.

B. Item 10-02, “Presbyterian Worship Beyond the Local Congregation”.

[See pp. 503–9.]

That the recommendation is approved with amendment.

Amend the recommendation section as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“II. Planning

“C. Leadership and Participation

“1. Liturgical leadership and style should reflect the full diversity of the worshipping community. Selection of worship leaders should be guided by the Directory for Worship: “no one shall be excluded from participation or leadership in public worship . . . on the grounds of race, color, class, age, sex, or handicapping condition. Some by gifts and training may be called to particular acts of leadership in worship” (*Book of Order*, W-1.4003). Planners should ensure that those chosen to lead worship have the [spiritual gifts,] skills[,] and training necessary to liturgical leadership.

“2. Worship planners should pay particular attention to the choreography of the worship service. Worship is more than the reading of texts. It is an event that requires movement from one place to another and from one moment of worship to another. [While recognizing the power of the Holy Spirit to provide new directions in worship, worship leaders should anticipate] ~~[Worship leaders should plan]~~ gestures, movements, and transitions~~[, making efforts to rehearse the worship service in advance]~~. [The rest of the text remains the same.]

“III. Elements of Worship (See W-2.0000)

“D. The Lord’s Supper

“1. The invitation to the table should ~~[address]~~ [welcome] those baptized within the Presbyterian church, baptized communicants of other traditions, and ~~[the unbaptized]~~ [assure the unbaptized of God’s love and grace in Christ Jesus]. Presbyterians in larger assemblies will discover different customs among themselves regarding this invitation. The simplest method is to make it clear that all the baptized are invited to participate.” [The rest of the text remains the same.]

II. Theological Institutions and Higher Education

*A. Item 10-03, Trustees of Theological Institutions.

[See p. 509.]

That the recommendation is approved with comment.

Comment: Many of our Presbyterian seminaries need the prayerful support of our denomination in achieving representation on their boards of trustees that reflects the racial and ethnic diversity of the people of God. We ask that our seminaries be more conscious of representational issues in their recruitment of trustees, including more women and racial ethnic members in the leadership of our seminaries.

- B. Item 10-04, Approve Philip Walker Butin as President of San Francisco Theological Seminary.** [See p. 510.]
That the recommendation is approved.
- *C. Item 10-05, Permission for Theological Institutions to Celebrate the Lord’s Supper.** [See p. 511.]
That the recommendation is approved.
- *D. Item 10-06, Permission to Celebrate the Lord’s Supper at Conferences.** [See p. 511.]
That the recommendation is approved.
- *E. Item 10-07, List of Colleges, Universities, Secondary Schools.** [See p. 512.]
That the recommendation is approved.

III. Special Days and Seasons

- *A. Item 10-08, Special Days and Seasons.** [See pp. 512–16.]
That the recommendation is approved with amendment.
Amend the recommendation by inserting the following special days:
“[World Day of Prayer March 5, 2004
National Day of Prayer May 6, 2004
Human Rights Day December 8, 2004]”
- B. Item 10-09, Criteria for Special Days and Seasons.** [See p. 516.]
That the recommendation is approved.
- C. Item 09-06, Overture 02-53. On a Call for a Presbyterian Day of Prayer and Fasting in a Time of Crisis.** [See pp. 517–18.]
That the recommendation is disapproved.

IV. Other

- * Item 10-10, Mountain Retreat Trustees.** [See pp. 518–19.]
That the recommendation is approved.

V. Commissioners’ Resolutions

- A. Item 10-12, Commissioners’ Resolution 02-13. On Encouraging the Use of the Ecumenical Lord’s Prayer.** [See p. 519.]
That the recommendation is approved.
- B. Item 10-13, Commissioners’ Resolution 02-14. On Renewing the Promise of the 1862 GA Covenant.** [See pp. 519–20.]
That the recommendation is approved.

VI. Committee Action and Report to Plenary

[The items listed below were acted upon and approved by the assembly committee. No further action is needed, and is here for information only.]

Item 10-A, Committee on Theological Education Minutes.

That the minutes are approved.

Dissent

The following commissioners filed a dissent from the action taken on Section III.C., Item 09-06, *Overture 02-53*, of the Assembly Committee on Theological Issues, Educational Institutions: Patricia Andrews, Presbytery of Shenango; Donald C. Hoagland, Presbytery of Shenango; Lloyd Raney, Presbytery of Shenango; and Douglas J. Slater, Presbytery of Shenango.

REPORT OF THE ASSEMBLY COMMITTEE ON EVANGELISM AND WITNESS

The report of the Assembly Committee on Evangelism and Witness was presented by its moderator, Frank Alton. Alton presented Section I., Item 11-01. The assembly approved Section I. Alton introduced Lynette Erickson, vice-moderator, who presented Parts II and III of the committee's report. The assembly approved II., Item 11-02. The assembly approved III., Item 11-03. Alton presented the remainder of the committee's report. The assembly approved IV.A., Item 11-04. The assembly approved IV.B., Item 11-05. The assembly approved IV.C., Item 11-06. Alton then introduced Dionisio Milan-Alma, commissioner from the Synod of Puerto Rico, who shared a good news story of his experience as a commissioned lay pastor in Puerto Rico. Alton presented V. Committee Final Action and Report to Plenary for information. This concluded the report of the Assembly Committee on Evangelism and Witness, and is as follows:

The 214th General Assembly (2002) approved the following recommendations: [Items with financial implications are indicated with a dollar sign (\$). There are no consent agenda items in this report.]

I. We Are What We Eat

§ Item 11-01, "We Are What We Eat."

[See pp. 533–59.]

That the recommendations are approved with comment.

Comment: In as much as more than half of all PC(USA) congregations are rural, we commend the full text rationale of the "We Are What We Eat" report as a positive step toward revitalization of rural congregations, a priority identified for evangelism and church growth. We find the information offered in the full text rationale to be an essential underpinning for the recommendations. We appreciate the spirit of the rationale that avoids causing alienation in such a complex issue and recognizes the responsibility of all parties in the agricultural revolution. This report provides a means for the entire church to be a living witness to the gospel of Jesus Christ.

[Financial Implications: Per Capita (OGA): (2002)—\$4,220]

II. Comprehensive Strategy for Ministry with Native Americans

Item 11-02, Comprehensive Strategy for Ministry with Native Americans.

[See p. 559.]

That the recommendations are approved with amendment.

Amend Recommendation "2." to read as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

"2. Encourage the Board of Pensions to [~~consider~~] propose strategies for addressing the urgent pension and related benefit needs of Native American pastors. Encourage every presbytery and the Board of Pensions to consult regarding the urgent pension and benefit needs of Native American commissioned lay pastors."

III. Other

Item 11-03, Members of the Board of Directors of the Presbyterian Investment and Loan Program.

[See p. 564.]

That the recommendation is approved.

IV. Commissioners' Resolutions

A. Item 11-04, *Commissioner's Resolution 02-1. On the Task Force on Congregational Dissolution.*

[See pp. 564–65.]

That the recommendation is disapproved with comment:

Comment: The Assembly Committee on Evangelism and Witness of the 214th General Assembly (2002) commends the concern expressed in this resolution.

We submit that a number of resources are already available from several sources. For example: The National Ministries Division of the General Assembly and the Presbyteries of Kiskiminetas and Grace.

We urge members of the Association of Executive Presbyters to share their resources and knowledge to equip the committees and other resources of their presbyteries to intervene in struggling churches to halt congregational decline and attempt to stop the loss of congregations and church membership.

B. Item 11-05, *Commissioners' Resolution 02-10. On Affirming the Church Growth Strategy Report.*

[See p. 565.]

That the recommendation is approved as amended.

Amend "3." to read as follows: [Text to be added is shown with an underline and with brackets.]

"3. direct the General Assembly Council to provide for an annual progress report on these initiatives through the 219th General Assembly (2007); and that such report be distributed throughout the entire denomination]."

C. Item 11-06, *Commissioners' Resolution 02-15. On Establishing a Voluntary Mission Fund for Small Church Support.*

[See pp. 566–67.]

That the recommendation is disapproved.

V. Committee Final Action and Report to Plenary

[The items listed below were acted upon and approved by the assembly committee. No further action is needed, and is here for information only.]

A. Item 11-A, Minutes, Presbyterian Investment and Loan Program, Inc.

That the minutes are approved with the following comment:

Comment: We commend the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. for noticing and correcting an earlier practice of reviewing, rather than approving the minutes of committee meetings held via teleconferencing.

We urge that care be taken to close all committee meetings with prayer.

B. The Assembly Committee on Evangelism and Witness reports to the 214th General Assembly (2002) that the awards were acknowledged and will be presented to the recipients at meetings of their respective presbyteries.

[See p. 567.]

1. *Higher Education Award and Honors*

a. *Joint Award*—Robert Bondurant and Charles Spring.

b. *Honors*—Miriam Pride, Doris Liebert, Robert D. Swanson, and William (Billy) Wireman.

2. *Sam and Helen R. Walton Award*—All Villages Presbyterian Church, Presbytery of Tropical Florida, Synod of South Atlantic; Eastminster Presbyterian Church, Presbytery of Foothills, Synod of South Atlantic; Monument Presbyterian Church, Presbytery of Western Colorado, Synod of the Rocky Mountains.

Announcements

Stated Clerk Clifton Kirkpatrick announced that the evening's group dinner would be a simple meal, which would result in a savings of \$7,200. The savings from the simple meal will be donated to the Hunger Ministry of Central Presbyterian Church in downtown Columbus. Kirkpatrick also announced that the offering from the Opening Worship Service on Sunday totaled \$30,035. The offering has been designated by former Moderator Jack Rogers for the following ministries: HIV/AIDS in Africa, to help make possible a much-needed dialogue among church leaders across the continent of Africa regarding issues facing the church in its HIV/AIDS ministries; special education in Egypt, which will build the capacity of the Evangelical Church of Egypt in the area of education of the mentally challenged; and theological education in Spain, which will help the United Evangelical Theological Seminary (SEUT) train a new generation of Spanish and Latin American Christians for lasting witness.

Recess

Following prayer by Juan Ebang Ela Eyang, ecumenical advisory delegate from the Reformed Presbyterian Church of Equatorial Guinea, the assembly recessed at 5:00 p.m., to reconvene at 7:30 p.m.

Wednesday, June 19, 2002, 7:30 P.M.

General Assembly Moderator Fahed Abu-Akel reconvened the 214th General Assembly (2002) at 7:30 p.m. Moderator Abu-Akel called upon Vice-Moderator Ann Beran Jones to assume the chair. The assembly was led in prayer by Mary Ann McKibben Dana, theological student advisory delegate from Columbia Presbyterian Theological Seminary.

Speak-Out

Commissioners, advisory delegates, and corresponding members were given an opportunity to speak out on issues outside the deliberative mode of the assembly for fifteen minutes, with one-minute limits on individual speeches. Stated Clerk Kirkpatrick instructed the assembly on the procedure to be followed during the time allotted for the speak-out.

Vice-Moderator Beran Jones then recognized persons, who, informally for a brief time, spoke on various issues.

Ecumenical Greeting

Vice-Moderator Beran Jones recognized the Reverend Dr. Beatrice Y. Wood, executive director, Churches Uniting in Christ, who brought greetings to this assembly.

Presbyterian Historical Society 150th Anniversary Celebration

Vice-Moderator Beran Jones recognized Fred Heuser, director of the Department of History for the Office of the General Assembly, for a presentation on the 150th Anniversary Celebration of the Presbyterian Historical Society.

Presbyterians for Disability Concerns

Vice-Moderator Beran Jones recognized Raymond Meester, Sue Montgomery, and Nancy Olthoff for Presbyterians for Disability Concerns, a network of the Presbyterian Health, Education and Welfare Association for a presentation.

REPORT OF THE ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY MEETINGS

Moderator Abu-Akel assumed the chair and recognized Elder Rebecca Cavallucci, moderator of the Assembly Committee on General Assembly Meetings. Cavallucci presented the report of the Assembly Committee on General Assembly Meetings.

The assembly approved a motion from the floor to amend Section I., Item 02-01, recommendation 6., to add the following after the words “219th General Assembly (2010)”: “through either a special task group or by a committee appointed by the Stated Clerk and the Executive Director of the General Assembly Council, which will include at least one member of the General Assembly Council, one member of the Committee on the Office of the General Assembly, one representative of a presbytery who does not serve on either body mentioned, and one representative of a session not serving on either body. The assigned task shall be to ascertain the impact of biennial assemblies on the Presbyterian Church (U.S.A.) in terms of its ministry and mission; stewardship, including per capita apportionment, mission dollars, and special offerings; communication, including knowledge of the General Assembly and its work in the church, on governance of the church; the Form of Government and overtures sent to the General Assembly; use of judicial process and ways of dealing with conflictual issues, as well as addressing the theology of our Form of Government and how it has been impacted by biennial assemblies;”. The assembly approved Section I, Item 02-01.

The assembly approved Section II.A.–G. Vice Moderator James Freeman presented the next portion of the report. The assembly approved Sections III.A.–B. and IV.

The report of the Assembly Committee on General Assembly Meetings was completed and is as follows:

The 214th General Assembly (2002) approved the following recommendations: [There are no items for the consent agenda.]

I. Biennial Assemblies

Item 02-01, Recommendations Regarding Biennial Assemblies. [See p. 159.]

That the recommendations are approved with amendment and with comment.

Amend the recommendation as follows: [Text to be added or inserted is shown with an underline and with brackets.]

“6. That the Committee on the Office of the General Assembly prepare a full evaluation of biennial assemblies after the 219th General Assembly (2010) [through either a special task group or by a committee appointed by the Stated Clerk and the Executive Director of the General Assembly Council, which will include at least one member of the General Assembly Council, one member of the Committee on the Office of the General Assembly, one representative of a presbytery who does not serve on either body mentioned, and one representative of a session not serving on either body. The assigned task shall be to ascertain the impact of biennial assemblies on the Presbyterian Church (U.S.A.) in terms of its ministry and mission; stewardship, including per capita apportionment, mission dollars, and special offerings; communication, including knowledge of the General Assembly and its work in the church, on governance of the church; the Form of Government and overtures sent to the General Assembly; use of judicial process and ways of dealing with conflictual issues, as well as addressing the theology of our Form of Government and how it has been impacted by biennial assemblies;] and bring a report to the 220th General Assembly (2012).”

Comment: The 214th General Assembly (2002) recommends that presbyteries be urged to include youth among the participants in programs and events planned between General Assembly meetings.

II. Standing Rules

A. Item 02-02, Assembly Committee on Business Referrals. [See p. 164.]

That the recommendations are approved.

B. Item 02-03, Electronic Publication of Reports. [See pp. 166–67.]

That the recommendations are approved.

C. Item 02-04, Publication of Daily Minutes at the General Assembly. [See p. 167.]

That the recommendation is approved.

- D. Item 02-05, Publication of the Assembly's Proceedings. [See p. 168.]

That the recommendation is approved.

- E. Item 02-06, Amend Standing Rule B.5.d., Comments from Entities. [See p. 168.]

That the recommendation is approved.

- F. Item 02-07, Advisory Committee on Church Property. [See pp. 168–69.]

That the recommendations are approved.

- G. Item 02-08, "Guidelines for Reviewing Synod Records." [See p. 169.]

That the recommendation is approved with amendment.

1. Amend "Content of the Minutes" in "9." and "14." as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

"9. A statement that a quorum was present, including an indication of the number specified [~~is~~] [as] a quorum in the synod bylaws or standing rules (see *Book of Order*, G-12.0202)."

"14. The decisions of the Permanent Judicial Commission and other commissions should be reported [~~and~~] [A] report should be made that lawful injunctions to the presbyteries have been obeyed."

2. Amend "General Provisions" in "1." and "3." as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

"1. Each synod shall deliver to the Stated Clerk of the General Assembly, during the spring meeting to peer review minutes[,] one copy of the minutes of all sessions of the synod that have occurred since the last review by the General Assembly, provided that such minutes have been approved by the synod or its authorized committee, and have been printed or duplicated for distribution."

"3. The title page shall show attestation that the minutes of meetings of the most recent previous session or sessions have been reviewed by the General Assembly and shall give [~~a~~] page references to action on exceptions, if there be such."

III. Other

- A. Item 02-09, Review Process for Permanent and Advisory Committees. [See p. 171.]

That the recommendations are approved.

- B. Item 02-10, Theological Task Force. [See p. 172.]

That the recommendations are approved with amendment.

1. Amend "1." as follows: [Text to be deleted is shown with a strike-through and with brackets.]

"1. That the Theological Task Force on Peace, Purity, and Unity make its final report to the 217th General Assembly [~~(2005)~~]."

2. Amend "2." as follows: [Text to be deleted is shown with a strike-through and with brackets.]

"2. That a report be distributed to presbyteries and sessions by electronic [and] or print means [~~substantially before the 120-day deadline for reports to~~] [at least 9 months before] the 217th General Assembly [~~(2005)~~]."

[Financial Implications: Per Capita (OGA): (2002)—\$7,650; (2003)—\$7,650; (2004)—\$7,650. Total \$22,950.]

IV. Commissioners' Resolutions

Item 02-11, *Commissioners' Resolution 02-22. On Scheduling GA on Dates Other Than Mother's Day and Father's Day.*

[See p. 174.]

That the recommendation is disapproved.

Announcements

Moderator Abu-Akel recognized Stated Clerk Clifton Kirkpatrick. The Stated Clerk announced that the night's simple meal resulted in a savings of \$8,470. The funds will be donated to Central Presbyterian Church in Columbus, Ohio, for their mission outreach program. The morning's Ecumenical Worship offering totaled \$4,375.55, which will be used for the antiracism work of Churches Uniting in Christ.

Recess

Following announcements by Stated Clerk Kirkpatrick and prayer by Camille Josey, elder from the Presbytery of Greater Atlanta, the assembly recessed at 9:50 p.m. to reconvene at 9:30 a.m. on Thursday, June 14.

Thursday, June 20, 2002, 8:00 A.M.

Commissioners, advisory delegates, and other participants worshiped together in the Grand Ballroom of the Greater Columbus Convention Center. Amy Mendez, pastor, Fort Washington Presbyterian Church, New York City, preached a sermon entitled, "On Earth As It Is in Heaven." Scripture readings were from Psalm 27:1-6 and Hebrews 11:8-22.

Thursday, June 20, 2002, 9:30 A.M.

The 214th General Assembly reconvened at 9:30 a.m. with Moderator Abu-Akel presiding. Judith E. Grant, ecumenical advisory delegate from the Christian Methodist Episcopal Church, U.S.A., led the assembly in prayer.

REPORT OF THE ASSEMBLY COMMITTEE ON BILLS AND OVERTURES

Report Four of the Assembly Committee on Bills and Overtures was presented by its vice-moderator, Danelle McKinney. The assembly heard that the Assembly Committee on Bills and Overtures had examined the minutes of the General Assembly for Sunday, June 16, through Tuesday, June 18, 2002, and that all had been done in compliance with the Standing Rules. The assembly approved the minutes. The 214th General Assembly (2002) approved the docket for Thursday, June 20, 2002. This concluded Report Four of the Assembly Committee on Bills and Overtures and is as follows:

The 214th General Assembly (2002) approved the following docket: [There are no items for the consent agenda.]

Docket

Thursday, June 20—Morning

8:30am Morning Worship

9:30am Opening Prayer

BUSINESS MEETING 5

9:35am Assembly Committee on Bills and Overtures (01)

9:40am Ecumenical Greeting

9:45am Assembly Committee on General Assembly Procedures (03)(Financial Implications)

9:55am Assembly Committee on Mission Coordination and Budgets (08)(Financial Implications)

- 10:05am Memorial Minute for the Reverend Dr. J. Randolph Taylor
- 10:10am General Assembly Nominating Committee
- 10:40am Enough for Everyone
- 10:50am Assembly Committee on Confessions and Christology (07)
- 12:20pm Announcements
Closing Prayer
- 12:30pm Recess

Thursday, June 20—Afternoon

- 2:00pm Opening Prayer
BUSINESS MEETING 6
- 2:05pm Speak-out
- 2:20pm Assembly Committee on Bills and Overtures (01)
- 2:25pm Ecumenical Greeting
- 2:30pm PHEWA Disabilities
- 2:35pm Assembly Committee Mission Coordination and Budgets (08)
Confirmation of the Election of John Detterick as Executive Director of GAC
- *[3:05pm Assembly Committee on General Assembly Procedures (03)]
- 4:05pm Assembly Committee on Christian Education and Publications (09)
- 5:00pm Announcements
Closing Prayer
- 5:15pm Recess

Thursday, June 20—Evening

- 7:30pm Opening Prayer
BUSINESS MEETING 7
- 7:35pm Speak-out
- 7:50pm Assembly Committee on Bills and Overtures (01)
- 7:55pm Ecumenical Greeting
- 8:00pm PHEWA Disabilities
- 8:05pm Presbytery of New York City
- 8:10pm Assembly Committee on Peacemaking and Global Issues (14)
- 9:00pm Announcements
Closing Prayer
- 9:15pm Recess

*[Acted upon during morning session.]

**FINANCIAL IMPLICATIONS UPDATE: REPORT OF THE
ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES**

Moderator Abu-Akel recognized Jim Thurman, moderator of the Assembly Committee on General Assembly Procedures, to give a daily update on financial implications to the per capita budget. Approved to date for 2002—\$11,870. To be approved for 2002—\$72,487—for an increase in per capita apportionment of .03 for 2002. Approved to date for 2003—\$7,650. To be approved for 2003—\$100,023—for an increase in per capita apportionment

of .03 for 2003. Approved to date for 2004—\$7,650. To be approved for 2004—\$53,547—for an increase of less than .01 for 2004. Total per capita rate will be \$5.44 if everything before the assembly is approved.

Report One of the Assembly Committee on General Assembly Procedures was presented by its moderator, Jim Thurman. The assembly approved Section A of Report One of the Assembly Committee on General Assembly Procedures (03). This concluded Report One of the Assembly Committee on General Assembly Procedures and is as follows:

Report One

The 214th General Assembly (2002) approved the following recommendation: [There are no items for the consent agenda.]

[See p. 177.]

A. Item 03-01, General Assembly Council Membership on COGA.

That the recommendation is approved.

FINANCIAL IMPLICATIONS UPDATE: REPORT OF THE ASSEMBLY COMMITTEE ON MISSION COORDINATION AND BUDGETS

The report of the Assembly Committee on Mission Coordination and Budgets was presented by its vice-moderator, Marcia Thomas. Total financial implications of actions under consideration by the 214th General Assembly (2002) for the mission budgets are: \$140,425 for 2002; \$45,850 for 2003; and \$43,500 for 2004. No actions taken by the assembly have yet affected the mission budgets.

Report One of the Assembly Committee on Mission Coordination and Budgets was presented by its vice-moderator, Marcia Thomas. The assembly approved Section VI.C. of the report of the Assembly Committee on Mission Coordination (08) to reaffirm the Churchwide Compensation Guidelines. The report was arrested. [The full report can be found on pp. 76–79.]

Memorial Minute for J. Randolph Taylor

The Reverend Albert G. (Pete) Peery led the assembly in a memorial to John Randolph Taylor, Moderator of the 195th General Assembly (1983) as follows:

John Randolph Taylor
(1929–2002)

Moderator of the 195th General Assembly (1983)
of the Presbyterian Church (U.S.A.).
First Moderator of the reunited Assembly of the Presbyterian Church
after 123 years of separation.
Co-chair of the Committee on Presbyterian Reunion for 14 years.
With Dr. Robert C. Lamar, architect of Presbyterian Reunion.
President of San Francisco Presbyterian Theological Seminary.
Pastor of three congregations of the Presbyterian Church:
Church of the Pilgrims—Washington
Central—Atlanta
Myers Park—Charlotte.
Renowned preacher.
Gifted teacher.
Scholar with a Ph.D. in New Testament.
A person of deep political and cultural insight.
An activist for justice, reconciliation and peace
especially in matters of race in the South.
A Southerner.
A missionary kid.
A devoted husband.
A tender father to six children,
father-in-law to six more,

and grandfather “Pipe” to a full dozen.
 All of this Randy Taylor was.
 But at the core he was more.
 He was a person captivated by the gospel of God
 made known in Jesus the Christ.
 He was a witness to the Kingdom Jesus proclaimed.
 And he lived as a cordial ambassador for Christ
 inviting us all—
 and indeed the whole church catholic—
 to live now as citizens of the Kingdom.

Randy was one who knew of the devastating work
 of the principalities and powers
 and of the sin that dwells within us.
 He therefore took sin seriously
 and was concerned for law and order
 in the church and the world.
 But he also was convinced
 that in the crucified Christ
 sin and the power of darkness
 were broken powers.
 So, though law and order were important,
 he was convinced they were not the first words about our lives
 and our life together in the Body of Christ.
 The first word for our life, he was sure, is grace—
 the grace of the Lord Jesus Christ.

Randy invited us to live in that grace
 and to share that grace
 in the church
 and in the world.
 For this invitation he extended to us
 we give thanks to God.
 For his ministry and life among us
 we praise God’s Holy Name.
 For the will to take seriously his witness
 and to live it out
 in our life together
 seeking God’s justice, reconciliation and peace
 in this communion
 and in this world
 we pray for the power of the Holy Spirit.

And Randy’s word to us as we strive to live in light of his witness
 would most likely be those words of the Apostle Paul—
 Grace to you—and peace.

The Moderator led the assembly in a prayer of thanksgiving for the life and work of J. Randolph Taylor.

Report of the General Assembly Nominating Committee

The Moderator recognized Stated Clerk Clifton Kirkpatrick, who presented the Standing Rules procedures for nominations from the floor of the assembly.

The Moderator recognized Gary Bullard, moderator of the General Assembly Nominating Committee. Bullard noted a correction on Section N. Committee on the Presbyterian Historical Society—Class listed as 2004 should be 2005. Bullard also noted that the assembly had taken action that made the following irrelevant: Section A; Section P(a)—Committee on the Office of the General Assembly; Section AA(a)—Presbyterian Church (U.S.A.) Foundation; Section EE—Small Church Network Team. (The General Assembly Council took action to freeze the membership of the Small Church Network Team.) Consequently, Bullard asked commissioners to disregard pp. 6, 21, 34,

and 39 of the General Assembly Nominating Committee’s report. Bullard moved, as a single motion, the remaining list of nominees. The assembly approved the motion.

The report was concluded and is as follows:

Key for General Assembly Nominating Committee Report

Diversity Information:

(1st letter designation) A=Asian American; B=African American; H=Hispanic; M=Middle Eastern; N=Native American; O=Other; W=Caucasian. Note: More than one letter separated by a “/” indicates the racial identification of persons requesting to be identified as biracial or multiracial, i.e. H/B=Hispanic and African American.

(2nd and 3rd letter designations) FC=Female Clergy; FE=Female Elder; FL=Female Layperson; MC=Male Clergy; ME=Male Elder; ML=Male Layperson

Synod:

ANW=Synod of Alaska-Northwest; BPR=Synod of Puerto Rico (Sinodo Borinquen en Puerto Rico); COV=Synod of the Covenant; LAK=Synod of Lakes and Prairies; LIN=Synod of Lincoln Trails; LW=Synod of Living Waters; MAM=Synod of Mid-America; MAT=Synod of Mid-Atlantic; NE=Synod of the Northeast; PAC=Synod of the Pacific; ROC=Synod of the Rocky Mountains; SA=Synod of the South Atlantic; SCH=Synod of Southern California and Hawaii; SUN=Synod of the Sun; SW=Synod of the Southwest; TRI=Synod of the Trinity

Membership Category and Other Abbreviations:

A=Asian American; AA=Asian At-large slot; AC=Asian Caucus; ACWC=Advocacy Committee on Women’s Concerns; AL=At-Large; B=African American; BC=Black Caucus; CW=Clergywoman; D=Known (Reported) Disability; FDN=Foundation; GAC=General Assembly Council; GANC=General Assembly Nominating Committee; H=Hispanic American; HC=Hispanic Caucus; M=Middle Eastern; MA=Middle Eastern At-large slot; N=Native American; N/A=Not Applicable; NC=Native American Caucus; NMD=National Ministries Division; NP=Non-Presbyterian; O=Other; P=Presbytery; PAM=Presbyterian Association of Musicians; PTI=Presbyterian Theological Institution; PW=Presbyterian Women; RE=Racial Ethnic; S=Synod; W=Caucasian; WCL=Woman Church Lay Employee; WMD=Worldwide Ministries Division; Y=Youth (25 years or under when nominated); YA=Young Adult (35 years or younger when nominated); *=New Member; #=Appointed by General Assembly Moderator (upon recommendation of GANC) to fill vacancy between General Assemblies; †—to fill a vacancy.

RECOMMENDATIONS:

The 214th General Assembly (2002) approved the following persons for election:

[Note: The General Assembly Nominating Committee withdrew nominations for the Advisory Committee on Churchwide Compensation because the 214th General Assembly (2002) took action that dissolved this committee.]

<i>Nominee</i>	<i>Diversity</i>	<i>Age</i>	<i>Presbytery</i>	<i>Synod</i>	<i>Mem. Info.</i>	<i>Cat.</i>
A. ADVISORY COMMITTEE ON CHURCHWIDE COMPENSATION						
<i>Class of 2005</i>						
David R. Willcox	WME	65+	Hudson Valley	NE	AL	*
B. ADVISORY COMMITTEE ON THE CONSTITUTION						
<i>Class of 2005</i>						
John Matta	WME	65+	Pittsburgh	TRI	AL	*
Frances Pitts	BFE	65+	Detroit	COV	AL	*
James A. Wilson	WME	36–45	Scioto Valley	COV	AL	*
C. ADVISORY COMMITTEE ON INTERNATIONAL EVANGELISM						
<i>Class of 2005</i>						
Jerome D. Cooper	BMC	26–35	Baltimore	MAT	AL	REN
Mitali Perkins	AFL	36–45	Boston	NE	AL	REN
Jeff Schulz	WMC	36–45	Grace	SUN	AL	*

<i>Nominee</i>	<i>Diversity</i>	<i>Age</i>	<i>Presbytery</i>	<i>Synod</i>	<i>Mem. Info.</i>	<i>Cat.</i>
D. ADVISORY COMMITTEE ON LITIGATION						
<i>Class of 2008</i>						
Franklin Rodriguez	HME	36-45	Suroeste	BPR	AL	*
E. ADVISORY COMMITTEE ON PRESBYTERIAN HUNGER PROGRAM						
<i>Class of 2005</i>						
Gaylan Friesenborg	WME	65+	Plains and Peaks	ROC	AL	REN
Melissa Schoerke	WFL	26-35	Philadelphia	TRI	AL	*
F. ADVISORY COMMITTEE ON PRESBYTERY/SYNOD INTERNATIONAL PARTNERSHIP						
<i>Class of 2005</i>						
W. Glen Bell	WMC	36-45	Whitewater Valley	LIN	AL	*
Margaret (Peggy) Roberson	WFL	56-64	Shenandoah	MAT	AL	*
G. ADVISORY COMMITTEE ON THE NEWS						
<i>Class of 2005</i>						
Pamela Wineman	WFE	36-45	Denver	ROC	AL	*
Vicki Fogel Mykles	WFE	46-55	Plains & Peaks	ROC	AL	*
H. ADVISORY COMMITTEE ON SOCIAL WITNESS POLICY						
<i>Class of 2004</i>						
Jack M. Terry	WMC	56-64	Cascades	PAC	AL	†
<i>Class of 2005</i>						
Margaret P. Elliott	WFE	36-45	Salem	MAT	AL	REN
Ronald Stone	WME	56-64	Pittsburgh	TRI	AL	REN
Gwendolyn L. Martin	WFE	26-35	Twin Cities Area	LAK	GAC	REN
Jacqueline Cho	AFL	26-35	Chicago	LIN	AL	*
I. ADVOCACY COMMITTEE FOR RACIAL ETHNIC CONCERNS						
<i>Class of 2004</i>						
John Spangler	WMC	56-65	Cherokee	SA	AL	†
<i>Class of 2005</i>						
Evelyn L. Kelly	BFE	56-64	Olympia	ANW	AB	REN
Ralph E. Scissons	NME	60+	Boise	PAC	NC	REN
To be appointed by Hispanic Caucus						
J. ADVOCACY COMMITTEE FOR WOMEN'S CONCERNS						
<i>Class of 2005</i>						
Dean E. Foose	WMC	56-64	Philadelphia	TRI	AL	REN
Karen Breckenridge	WFC	36-45	Seattle	ANW	AL	REN
Lillian Oats	BFE	56-64	Grand Canyon	SW	AL	*
K. AUDIT COMMITTEE						
<i>Class of 2005</i>						
Wilton Vincenty	HME	65+	Suroeste	BPR	AL	*
L. BOARD OF DIRECTORS OF PRESBYTERIAN PUBLISHING CORPORATION						
<i>Class of 2005</i>						
Jose R. Irizarry	HMC	26-35	Suroeste	BPR	AL	*
D. Eugene Sibery	WME	65+	Peace River	SA	AL	*

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<i>Nominee</i>	<i>Diversity</i>	<i>Age</i>	<i>Presbytery</i>	<i>Synod</i>	<i>Mem. Info.</i>	<i>Cat.</i>
M. BOARD OF PENSIONS						
<i>Class of 2004</i>						
Jane Jakobsen	WFE	65+	East Iowa	LAK	GAC	*
<i>Class of 2005</i>						
Linda S. Crawford	WFE	36–45	Detroit	COV	AL	REN
Gurnie Gunter	BME	65+	Heartland	MAM	AL	REN
James D. Mortimer	WML	36–45	Chicago	LIN	AL	REN
Edwin H. Shoaf Jr.	WME	36–45	Charlotte	MAT	AL	REN
Ronald D. Watson	WME	56–64	New Brunswick	NE	AL	REN
John P. Wilson	WMC	36–45	Eastern Oklahoma	SUN	AL	REN
Isaac H. Green	BME	36–45	New Hope	MAT	AL	*
Joseph J. Leube	WME	56–64	Philadelphia	TRI	AL	*
Adan A. Mairena	HML	26–35	Santa Fe	SW	AL	*
Ann C. Petersen	WFE	46–55	Chicago	LIN	AL	*
N. COMMITTEE FOR THE PRESBYTERIAN HISTORICAL SOCIETY						
<i>Class of 2003</i>						
John R. Hendrick	WMC	65+	Mission	SUN	AL	†
<i>Class of 2005</i>						
Anne Wainstein Bond	WFE	36–45	Denver	ROC	AL	REN
Joel L. Alvis	WMC	36–45	Greater Atlanta	SA	AL	*
Paul K. Bunting	WME	46–55	Philadelphia	TRI	AL	*
Gary E. Moulton	WME	56–64	Homestead	LAK	AL	*
Paul Park	AME	56–64	Midwest Hamni	LIN	AL	*
Constance B. Schulz	WFE	56–64	Trinity	SA	AL	*
O. COMMITTEE ON ECUMENICAL RELATIONS (GENERAL ASSEMBLY)						
<i>Class of 2003</i>						
Edward W. (Ed) Chan	AME	26–35	Susquehanna Valley	NE	AL	†
<i>Class of 2005</i>						
Florence Johnson	BFE	55+	Pittsburgh	TRI	AL	REN
Philip Wickeri	WMC	46–55	Hudson River Valley	NE	AL	REN
Fred Opalinski	WMC		Evangelical Lutheran Church in America			REN
P. COMMITTEE ON THE OFFICE OF THE GENERAL ASSEMBLY						
<i>Class of 2003</i>						
Catherine Ulrich	WFC	46–55	Arkansas	SUN	AL	*
Fahed Abu-Akel, Moderator of the 214th General Assembly (2002)						
<i>Class of 2004</i>						
Stephen S. Grace	WME	46–55	Lake Huron	COV	AL	*
<i>Class of 2005</i>						
William Ross Forbes	WMC	46–55	Elizabeth	NE	AL	REN
James M. Collie	WMC	46–55	Santa Fe	SW	AL	REN
Kyung-il Ghymn	AME	56–64	Nevada	PAC	AL	REN
Steven Toshio Yamaguchi	AMC	46–55	Los Ranchos	SCH	AL	*
Q. COMMITTEE ON REPRESENTATION (GENERAL ASSEMBLY)						
<i>Class of 2005</i>						
Ruth Martinez	HFE	65+	Sierra Blanca	SW	S	REN
Efrain Rivera-Vega	HME		San Juan	BPR	S	REN
Beulah Townsend	WFE	65+	Inland Northwest	ANW	S	REN
Artence Walton	B/NFE	65+	Miami	COV	S	REN

<i>Nominee</i>	<i>Diversity</i>	<i>Age</i>	<i>Presbytery</i>	<i>Synod</i>	<i>Mem. Info.</i>	<i>Cat.</i>
Marinda Harris	BFC	46-55	Greater Atlanta	SA	S	*
Roy Knight	BME	65+	Baltimore	MAT S	*	

R. COMMITTEE ON THEOLOGICAL EDUCATION

Class of 2005

Elizabeth Hendricks	WFC	30+	Western Reserve	COV	AL	REN
Sue Westfall	WFC	36-45	de Cristo	SW	AL	REN
John L. Herndon	BMC	56-64	Northern Alabama	LW	AL	*
Jo Ann Staebler	WFE	46-55	National Capital	MAT	AL	*

S. GENERAL ASSEMBLY COUNCIL

Class of 2005

Robert J. Elder	WMC	46-55	Cascades	PAC	S	REN
Ray Greenhill	WME	56-64	Albany	NE	P	REN
Charles W. Kim	AME	65+	Long Island	NE	S	REN
P. Gregory Neel	WME	26-35	Wabash Valley	LIN	S	REN
Garland F. Pierce	BME		Ecumenical Advisory Member			REN
Bonnie J. Ruggiero	WFE	56-64	Elizabeth	NE	P	REN
Hazel F. Whitney	WFE	56-64	Eastern Virginia	MAT	P	REN
Frank Adams	WME	46-55	Florida	SA	P	*
John A. Bolt	WME	46-55	West Virginia	TRI	P	*
John Davison	WME	65+	Genesee Valley	NE	P	*
Charles F. Easley	BME	65+	Greater Atlanta	SA	P	*
B. Gordon Edwards	WMC	56-64	Cimarron	SUN	P	*
Edwin Gonzalez	HME	25-	San Juan	BPR	S	*
Linda Knieriemien	WFC	46-55	Lake Michigan	COV	P	*
Mary Marks King	WFC	46-55	Kiskiminetas	TRI	P	*
Reg Kuhn	WME	36-45	Homestead	LAK	P	*
Dale Morgan	WFC	56-64	Santa Barbara	SCH	S	*
Kenneth R. Newbold	WME	65+	Coastal Carolina	MAT	P	*
John C. Pruitt	WMC	36-45	Western North Carolina	MAT	P	*
Bill Saul	WME	65+	Los Ranchos	SCH	P	*
Dan K. Schomer	WMC	46-55	Eastminster	COV	P	*
Andrea Stokes	WFL	25-	Giddings/Lovejoy	MAM	Youth	*
Linda Toth	WFC	46-55	Eastern Oregon	PAC	P	*
Pending			Ecumenical Advisory Member			*
Fahed Abu-Akel, Moderator of 214th General Assembly (2002)						

T. MISSION DEVELOPMENT RESOURCES COMMITTEE

Class of 2004

Flavia Alvarez	HFE	56-65	Noereste	BPR	S	†
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Class of 2005

June W. Begany	WFC	46-55	Western Reserve	COV	S	REN
Jose J. Olagues	HMC	46-55	Grand Canyon	SW	S	REN
Peter Crouch	WMC	36-45	Chicago	LIN	AL	*
Melvin K Khachigian	MME	65+	San Joaquin	PAC	AL	*

U. MISSION RESPONSIBILITY THROUGH INVESTMENT

Class of 2005

Bernice K. McIntyre	BFE		National Capital	MAT	AL	*
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W. PRESBYTERIES' COOPERATIVE COMMITTEE ON EXAMINATIONS FOR CANDIDATES

Class of 2006

James Goodloe IV	WMC	40+	The James	MAT	AL	REN
Mary Stearns	WFE	65+	East Iowa	LAK	AL	REN
Donnie Woods	BMC	46-55	Charleston-Atlantic	SA	AL	*

<i>Nominee</i>	<i>Diversity</i>	<i>Age</i>	<i>Presbytery</i>	<i>Synod</i>	<i>Mem. Info.</i>	<i>Cat.</i>
X. PRESBYTERIAN COMMITTEE ON THE SELF-DEVELOPMENT OF PEOPLE						
<i>Class of 2004</i>						
George Shahbaz	MMC	56–64	Stockton	PAC	AL	†
Michelle K. Uchiyama	WFL	36–45	Cherokee	SA	AL	†
<i>Class of 2005</i>						
Richard K. Gibson	WMC	56–64	North Puget Sound	ANW	S	REN
Marvin L. Hoffer	NME	65+	South Dakota	LAK	P	REN
Marvin Miller	WME	60+	Prospect Hills	LAK	P	REN
Ted Vero	WME	56–64	Washington	TRI	AL	REN
John Etheredge	BME	46–54	New Hope	MAT	AL	*
Linda Harter	WFC	56–64	Carlisle	TRI	AL	*
Joseph Johnson	WMC	46–54	South Alabama	LW	AL	*
Elizabeth Kirkpatrick-Brucken	WFC	26–35	Northern New England	NE	AL	*
Helena Lee	BFE	56–64	Coastal Carolina	MAT	AL	*
Paul A. Lucia	WME	56–64	Albany	NE	AL	*
Y. PRESBYTERIAN COUNCIL FOR CHAPLAINS AND MILITARY PERSONNEL						
<i>Class of 2005</i>						
Wendy Bausman	WFC	36–45	Muskingum Valley	COV	AL	*
Walter Dinkins	WMC	36–45	Coastal Carolina	MAT	AL	*
Michael McCallum	WMC	46–55	Minnesota Valleys	LAK	AL	*
Z. PRESBYTERIAN DISASTER ASSISTANCE						
<i>Class of 2004</i>						
Thomas A. Burluson	WME	56–64	Holston	LW	AL	†
<i>Class of 2005</i>						
Don W. Brock	WME	65+	Northern Kansas	MAM	AL	*
Donald L. Snavely	WMC	65+	Blackhawk	LIN	AL	*
AA. PRESBYTERIAN CHURCH (U.S.A.) FOUNDATION						
<i>Class of 2005</i>						
Merle S. Arnold	WMC	56–64	Northumberland	TRI	AL	REN
Martha P. Farmer	WFE	56–64	Transylvania	LW	AL	REN
Elinor K. Hite	WFE	56–64	Chicago	LIN	AL	REN
Marjorie Anderson Pipkin	WFE	50+	New Hope	MAT	AL	REN
B. Cary Tolley III	WME	36–45	Southern New England	NE	AL	REN
Timothy P. Clark	WML	46–55	Lake Huron	COV	AL	*
Frank Fisher	WME	46–55	Eastern Oklahoma	SUN	AL	*
Barbara J. Sarjeant	BFL	46–55	Charleston-Atlantic	SA	AL	*
BB. PRESBYTERIAN MEN, BOARD, NATIONAL COUNCIL OF PRESBYTERIAN MEN						
<i>Class of 2004</i>						
James Mack Gill	WMC	46–55	New Covenant	SUN	AL	*
CC. THE REVIEW COMMITTEE ON GENERAL ASSEMBLY AGENCIES						
<i>Class of 2003</i>						
Robert K. Feaster	WML	65+	Ecumenical Partner	AL	*	
Janice T. Grana	WFL	56–64	Salem	MAT	AL	*
Timothy Lincoln	WMC	46–55	Ecumenical Partner	AL	*	
Robert D. Nicholson	WMC	46–55	Seattle	ANW	AL	*
Janet T. Arbesman	AFC	56–64	Grand Canyon	SW	GACom	*
John A. Cairns	WMC	56–64	Chicago	LIN	GACom	*

<i>Nominee</i>	<i>Diversity</i>	<i>Age</i>	<i>Presbytery</i>	<i>Synod</i>	<i>Mem. Info. Cat.</i>
Marissa I. Galvan-Valle	HFE	26-35	San Juan	BPR	GACom *
G. David Lambertson*	WMC	46-55	Central Washington	ANW	GACom *
Deanna Clark	WFE	46-55	Utah	ROC	Agency *
Georgette Huie	AFE	46-55	San Francisco	PAC	Agency *
Robert R. Laha	WMC	46-55	Pines	SUN	Agency *
William E. Rauh	WME	46-55	Philadelphia	TRI	Agency *

DD. RURAL MINISTRY ADVISORY COMMITTEE

Class of 2005

Ken Osborne	WMC	46-55	Carlisle	TRI	AL REN
Rachel Roberts	WFE	36-45	Northern New York	NE	AL REN

EE. SMALL CHURCH NETWORK TEAM

[Note: The General Assembly Council has taken an action to freeze the membership of the Small Church Network Team. Thus, the General Assembly Council has requested, in accordance with Standing Rule E.6, that the General Assembly Nominating Committee not submit nominations for this team. Therefore, the General Assembly Nominating Committee withdraws the slate for nominations to the Small Church Network Team.]

Class of 2005

David Bower	WMC	46-55	West Virginia	TRI	AL *
Patricia Ramsden	WFC	46-55	Heartland	MAM	AL *

GENERAL ASSEMBLY NOMINATING COMMITTEE

For a listing of the members of the General Assembly Nominating Committee, see pages 894-95.

Enough for Everyone

Moderator Abu-Akel recognized Melanie Hardison for a presentation of the Enough for Everyone.

**REPORT OF THE ASSEMBLY COMMITTEE
ON CONFESSIONS AND CHRISTOLOGY**

The Moderator recognized Anna Case-Winters, moderator of the Assembly Committee on Confessions and Christology to present the Report of the Assembly Committee on Confessions and Christology.

The assembly approved Section III.A. with the following amendment from the floor: In III.A.1., strike the words 'and 5;'. In III.A.2., insert "and 5." and add to the end of the section "This shall be distributed in this calendar year." Case-Winters recognized William Wiseman, who was a member of the committee that drafted the Confession of 1967. The assembly then approved sections III.B., II.A., II.B., I.A., I.C., I.D., I.E., I.I., I.H., I.B. Section I.F. was approved. Section I.G. was approved with the addition of following amendment from the floor: Add the following comment: "Our congregations are waiting expectantly for a word from this General Assembly on the most foundational question of the Christian Faith. 'Who is Jesus Christ?' We declare that as the 214th General Assembly (2002) we lift up for the whole church these words from the document that we so strongly affirmed, 'Hope in the Lord Jesus Christ.' Jesus Christ is the only Savior and Lord, and all people everywhere are called to place their faith, hope, and love in Him. No one is saved by virtue of inherent goodness or admirable living, 'for by grace you have been saved through faith, and this is not your own doing; it is the gift of God' (Eph 2:8). No one is saved apart from God's gracious redemption in Jesus Christ. Yet, we do not presume to limit the sovereign freedom of God our Savior, 'who desires everyone to be saved and to come to the knowledge of the truth' (1 Tim 2:4). Thus, we neither restrict the grace of God to those who profess explicit faith in Christ nor assume that all people are saved regardless of faith. Grace, love, and communion belong to God, and are not ours to determine." Case-Winters led the assembly in prayer and an affirmation from "Hope in the Lord Jesus Christ."

The report of the Assembly Committee on Confessions and Christology was completed as is as follows:

The 214th General Assembly (2002) approved the following recommendations: [There are no items for the consent agenda.]

I. Statement

A. Item 07-01, *Overture 02-2. On Affirming the Document “Hope in the Lord Jesus Christ” and Commending It to the Church in Accordance with G-13.0103p and q.* +CMD +OGA

[See p. 423.]

That the overture is approved with amendment.

Amend the “Recommendation” section as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“The Presbytery of Redstone respectfully overtures the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) to affirm the cover letter and document, “Hope in the Lord Jesus Christ,” published by the Office of Theology and Worship in September 2001, and commend it to the church in accordance with G-13.0103p and G-13.0103q[, and urge study of the document “Hope in the Lord Jesus Christ”].

B. Item 07-02, *Overture 02-7. On Directing the Office of Theology and Worship to Develop a Lectionary-Based Liturgical Resource Which Draws Affirmations of Faith from The Book of Confessions.* +CMD

[See p. 425.]

That the recommendation is referred to the General Assembly Council, Office of Theology and Worship, to incorporate its intention into work that is currently underway in the development of worship resources based on *The Book of Confessions*.

C. Item 07-03, *Overture 02-13. On Adopting and Affirming a Statement on the Lordship of Jesus Christ.* +CMD +OGA

[See p. 426.]

That the recommendation is answered by the action taken on I.A., Item 07-01, *Overture 02-02*, of this report.

D. Item 07-04, *Overture 02-17. On Reaffirming the Christologies Contained in The Book of Confessions.* +CMD +OGA

[See p. 427.]

That the recommendation is answered by the action taken on I.A., Item 07-01, *Overture 02-02*, of this report.

E. Item 07-05, *Overture 02-20. On Affirming the Centrality of Jesus Christ for the PC(USA).* +CMD +OGA

[See p. 429.]

That the recommendation is answered by the action taken on I.A., Item 07-01, *Overture 02-02*, of this report.

F. Item 07-06, *Overture 02-31. On Approving an Authoritative Interpretation of the First Ordination Vow (G-14.0207a and G-14.0405b(1)).* *ACC

[See p. 430.]

That the recommendation is disapproved.

G. Item 07-13, *Overture 02-50. On Reaffirming the Interpretation of “Acknowledge Him Lord of All” in the First Ordination Vow.*

[See p. 440.]

That the recommendation is disapproved with comment.

Comment: Our congregations are waiting expectantly for a word from this General Assembly on the most foundational question of the Christian Faith, “Who is Jesus Christ?” We declare that as the 214th General Assembly (2002) we lift up for the whole church these words from the document that we so strongly affirmed, “Hope in the Lord Jesus Christ.” Jesus Christ is the only Savior and Lord, and all people everywhere are called to place their faith, hope, and love in Him. No one is saved by virtue of inherent goodness or admirable living, “for by grace you have been saved through faith, and this is not your own doing; it is the gift of God” (Eph. 2:8). No one is saved apart from God’s gracious redemption in Jesus Christ. Yet, we do not presume to limit the sovereign freedom of God our Savior, “who desires everyone to be saved and to come to the knowledge of the truth (1 Tim. 2:4). Thus, we neither restrict the grace of God to those who profess explicit faith in Christ nor assume that all people are saved regardless of faith. Grace, love, and communion belong to God, and are not ours to determine.

H. Item 07-07, *Overture 02-32. On Instructing the Office of Theology and Worship to Develop a Theological Statement of Our Faith.* +CMD

[See p. 432.]

That the recommendation is referred to the General Assembly Council, Office of Theology and Worship, as guidance in the fulfillment of its responsibilities in the area of Christian faith, science, and technology with comment:

Comment: It is suggested that the General Assembly Council, Office of Theology and Worship

1. Develop a theological statement and study guides on the relationship among biblical revelation, the essential tenets of the Reformed faith, and the contemporary scientific understanding of nature, including contemporary scientific understandings of such matters as the origin, physical development, and ordering of the universe; the origin of life and the process of biological evolution; the nature and responsibility of humankind in Creation; the psychosomatic unity of the mind-soul-body in life and after death; and how understanding these relationships can expand our awe of God's created universe and deepen our faith.

2. Engage Presbyterian scientists, science educators, non-scientists, local pastors, and seminary faculty in the development of the statement.

3. Draw upon established scientific expertise on the various scientific topics to be addressed in the statement.

4. Include in its final report recommendations on how this statement might be incorporated into the ministry and witness of the Presbyterian Church (U.S.A.).

5. Report progress on the development of this statement to the 215th General Assembly (2003) and each subsequent assembly until the task is completed.

I. Item 07-12, *Overture 02-56. On Bearing Witness to the Singular Role of Jesus in Salvation.* +CMD

[See pp. 439–40.]

That the recommendation is answered by action taken on I.A., Item 07-01, *Overture 02-02*, of this report.

II. Theological Task Force

A. Item 07-08, *Overture 02-14. On Requesting the Theological Task Force to Clarify the Issues Raised by the Confessing Church Movement Concerning the Lordship of Christ, the Authority of the Bible, and Ordination Standards.* +CMD +OGA

[See p. 433.]

That the recommendation is referred to the Theological Task Force on Peace, Unity, and Purity of the Church as information relating to its process for “conferring with synods, presbyteries, and congregations.”

B. Item 07-09, *Overture 02-38. On Formulating a New PC(USA) Confession of Faith for the 21st Century.* +CMD +OGA

[See p. 434.]

That the recommendation, including its preamble and rationale, be referred to the Theological Task Force on the Peace, Unity, and Purity of the Church as information in the clarification of its work and to the General Assembly Council, Office of Theology and Worship, as advice and counsel as it develops a strategy to help the church live out the intention of *Book of Order*, G-2.0100 and G-2.0200. The General Assembly Council, Office of Theology and Worship, should report its strategy and programmatic initiatives to the 215th General Assembly (2003) and subsequent General Assemblies.

III. *The Book of Confessions*

A. Item 07-10, *Overture 02-18. On Celebrating the Confession of 1967 and Authorizing the Provision of an Inclusive Language Version for Liturgical Use.* +CMD +ACWC, ACREC +OGA

[See p. 436.]

1. That recommendation 1 is referred to the General Assembly Council, Office of Theology and Worship, as new guidance in fulfilling related referrals from previous General Assemblies.

2. That recommendations 2, 3, 4, 5, and 6 are approved. This shall be distributed in this calendar year.

[Financial Implication: Per Capita (OGA): \$9,500; (2003) \$29,600; (2004) \$11,000. Total: \$ 50,100]

B. Item 07-11, Insert a New Preface to *The Book of Confessions*.

[See pp. 438–39.]

That the recommendation is approved.

Moderator Abu-Akel presented Vice-Moderator Ann Beran-Jones, who presided over the assembly.

**REPORT OF THE ASSEMBLY COMMITTEE
ON GENERAL ASSEMBLY PROCEDURES**

Vice-Moderator Beran-Jones recognized James Thurman, moderator of the Assembly Committee on General Assembly Procedures to present Report Two of the Assembly Committee on General Assembly Procedures.

The assembly approved Sections I.A., I.B., II.A., II.B., II.C., III.A., III.B. Vice-moderator of the Assembly Committee on General Assembly Procedures, Pat Shields, presented the remainder of the report. The assembly approved Sections IV.A., IV.B., IV.C., V.A., V.B., and V.C. Item VI. was received as information.

Report Two of the Assembly Committee on General Assembly Procedures was concluded and is as follows:

Report Two

The 214th General Assembly (2002) approved the following: [There are no items for the consent agenda.]

I. Standing Rules

A. Item 03-02, *Overture 02-34. On Amending Standing Rule B.5.c.(2) Regarding Submission of Overtures.*
+OGA

[See p. 177.]

That the recommendation is disapproved.

B. Item 03-03, *Overture 02-39. On Amending Standing Rule B.12. to Make the General Assembly Subject to the Document “Forming Social Policy.”*+ACSWP, ACREC, ACWC, OGA

[See pp. 178–80.]

In response to this recommendation, that the 214th General Assembly (2002) approve the following recommendation:

Amend Standing Rule B.5.e. by adding the following words to the last paragraph:

“If a commissioners’ resolution affects a substantial change in an existing social witness policy, the Stated Clerk should recommend to the Assembly Committee on Bills and Overtures that it be referred to the next General Assembly.”

II. Presbyterian Historical Society

A. Item 03-04, Celebration of the 150th Anniversary of the Presbyterian Historical Society.

[See pp. 180–81.]

That the recommendation is approved.

B. Item 03-05, *Overture 02-8. On Amending G-9.0406 Regarding the Archiving of Governing Body Minutes—From the Presbytery of Seattle.* *ACC

[See p. 181.]

That the recommendation is disapproved.

C. Item 03-06, *Overture 02-42. On Recognizing the Important Contributions of the Presbyterian Historical Society as It Celebrates Its 150th Anniversary.*

[See p. 182.]

That the recommendation is approved.

III. Per Capita

A. Item 03-07, *Overture 02-15. On Amending G-9.0404d and Setting Aside an Authoritative Interpretation Which Requires Presbyteries to Pay the Per Capita Not Paid by a Session.* *ACC +COGA

[See pp. 182–85.]

In response to this recommendation, that the 214th General Assembly (2002) approve the following recommendation:

Whereas, giving to the church must be based upon a joyful response to God's providence and grace; and

Whereas, our polity is based upon connectional, covenantal relationship of governing bodies to one another and to higher governing bodies, the 214th General Assembly (2002) expresses its concern that, for many reasons, churches do not pay their share of per capita; therefore, be it

Resolved, That presbyteries are urged (1) to partner with those churches who struggle financially to pay per capita and (2) to work pastorally with those sessions who choose to withhold their per capita. Individual sessions are reminded that to withhold per capita puts at jeopardy the connectional and covenantal nature of our church that is affirmed by our ordination vows.

We call on the General Assembly agencies and presbyteries to work to alleviate the problems that lead to withholding so that the church may proclaim the gospel of Jesus Christ to the whole world. We believe that at such a time as this, it is not wise or prudent to change the current understanding of the way per capita is collected and transmitted. Nevertheless, presbyteries are encouraged to raise per capita payments from churches through voluntary payments in the spirit of 2 Corinthians 9:7: "Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver" (NRSV).

B. Item 03-08, Per Capita Budget, Recommendation A and D.

[See pp. 186–87.]

1. Recommendation A, Incorporate into Minutes the 2001 Per Capita Apportionment Budget and Statement of Activities, and Comparative Statement of Financial Position.

That the recommendation is approved.

2. Recommendation D, Approve Allocation of Designated Funds for OGA and General Assembly Task Forces.

That the recommendation is approved.

IV. Other

A. Item 03-09, *Overture 02-16. On Amending G-13.0111a Regarding Election to the General Assembly Nominating Committee.* *ACC +COGA +ACREC

[See p. 193.]

In response to this recommendation, that the 214th General Assembly (2002) approve the following recommendation:

Amend G-13.0111a as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italics.]

"a. To ensure careful nomination of members of such boards, agencies, and committees as the General Assembly shall from time to time designate, the General Assembly Nominating Committee shall propose nominees to the General Assembly for such bodies. Consideration shall be given to the nomination of equal numbers of ministers (both women and men), laymen, and laywomen. The committee shall consist of members equal in number to the synods of the church, each member resident in a different synod, and members distributed so that there are one third ministers (both women and men), one third laymen, and one third laywomen. (G-9.0801, G-11.0501, G-12.0102d, G-13.0202) Members shall be ~~appointed~~ *elected by the General Assembly* for a term of five years, and the terms shall be so arranged as to provide that one fifth of the members shall complete their service at the conclusion of each regular meeting of the General Assembly. Within thirty days prior to the regular meeting of the General Assembly, the Moderator of the preceding General Assembly shall ~~appoint~~ *nominate persons for election by the General Assembly* to fill the vacancies occurring at the adjournment of the ensuing General Assembly. The Moderator shall also appoint persons to fill, *until*

the next succeeding General Assembly, vacancies during the year caused by death, resignation, or inability to act. These appointments shall be in consultation with the synod through its regular nominating process and shall reflect the commitment of the inclusive policies of the General Assembly. Such appointments ~~shall be limited to the unexpired portion of the term of the original appointee and~~ shall not prevent ~~appointment~~ *election* of the same person to a full term. No person who has served a full term of five years on the committee shall be eligible for ~~reappointment~~ *reelection* or for appointment or nomination to a body for which the committee has submitted nominations to the General Assembly during that person's term until four years have passed since the expiration of the person's term on the committee."

B. Item 03-10, *Overture 02-49. On Directing OGA to Prepare a Study of Costs and Consequences of Litigation Related to G-6.0106b, with a Report to the 215th General Assembly (2003)*. +COGA

[See pp. 195–96.]

That the recommendation is disapproved with comment.

Comment: The 214th General Assembly (2002) is deeply concerned with the pain and financial hardship that is caused because of the increasing litigation currently taking place in our church. We therefore call all parties in disagreement to be mindful of the principle of church discipline and to strive unceasingly to be reconciled to each other. Specifically, we strongly encourage all parties to carefully and prayerfully consider D-1.0103:

The traditional biblical obligation to conciliate, mediate, and adjust differences without strife is not diminished by these Rules of Discipline. Although the Rules of Discipline describe the way in which judicial process within the church, when necessary, shall be conducted, it is not their intent or purpose to encourage judicial process of any kind or to make it more expensive or difficult. The biblical duty of church people to "come to terms quickly with your accuser while you are on the way to court*" (Matthew 5:25) is not abated or diminished. It remains the duty of every church member to try (prayerfully and seriously) to bring about an adjustment or settlement of the quarrel, complaint, delinquency, or irregularity asserted, and to avoid formal proceedings under the Rules of Discipline unless, after prayerful deliberation, they are determined to be necessary to preserve the purity and purposes of the church.

C. Item 03-11, *Eliminate Printing Presbytery Mission, Synod Mission, and General Assembly Mission Information in the Minutes of the General Assembly, Part II*.

[See pp. 196–97.]

That the recommendation is approved.

V. Commissioners' Resolutions

A. Item 03-12, *Commissioners' Resolution 02-2. On Requiring Nonprofit Data from Organizations*.

[See p. 197.]

That the recommendation is approved with amendment.

Strike Recommendation 3.

~~"3. also request those organizations to make available the most recent copy for public inspections at their exhibit space."~~

B. Item 03-13, *Commissioners' Resolution 02-11. On Increasing the Number of At-Large Members of the Committee on Ecumenical Relations*.

See p. 197.]

That the recommendation is disapproved.

C. Item 03-14, *Commissioners' Resolution 02-18. On the Definition of Chastity Found in the Constitution*.

[See p. 198.]

That the recommendation is disapproved with comment.

Comment: The Committee on the Office of the General Assembly (COGA) is charged in the Standing Rules with supervision of the Office of the Stated Clerk and annually reviews his work. Our review indicates a real working knowledge on the Stated Clerk's part of the complexity of the issues surrounding G-6.0106b, its language, and is firmly grounded in the confessions of our church.

Commissioner Resolutions' 02-18 may be an attempt to assert that the Stated Clerk has failed to meet the author's expectation related to teachings in *The Book of Confessions*. The Committee on the Office of the General Assembly notes, with interest, that all but one of the citations in the commissioners' resolution come

from the index to the confessions, prepared by the Stated Clerk, to make available to the whole church the teachings of the confessions on important concerns in the life of the Presbyterian Church (U.S.A.).

The assembly committee notes that the Stated Clerk has consistently advised the church that those engaging in sexual relations outside of marriage should not be ordained.

Further, COGA knows of no permanent judicial commission decisions or authoritative interpretations that define “chastity” and that would serve as the basis for an advisory opinion by the Stated Clerk.

VI. Committee Final Action and Report to Plenary

[The item listed below was acted upon and approved by the assembly committee. No further action is needed, and is here for information only.]

Item 03-A, Minutes, Presbyterian Historical Society.

That the minutes are approved.

Ecumenical Greeting

Vice-Moderator Beran-Jones recognized Z. James Terom, moderator of the Church of North India, who brought greetings to this assembly.

Announcements

Stated Clerk Kirkpatrick made several announcements among which was a request that members of Assembly Committee on Peacemaking and Global Issues were asked to meet during the lunch break in room C213 to clarify the committee vote on Item 14-09. The Stated Clerk also announced that the document *Hope in the Lord Jesus Christ* was available on the Presbyterian Church (U.S.A.) website at: www.pcusa.org/pcusa/cmd/cfl/christdoc.htm. Stated Clerk Kirkpatrick further announced that a Spanish-language version of the above document was available through a link at that address.

Recess

Following prayer, led by Andrew Sonnenborn, youth advisory delegate from the Presbytery of Great Rivers, the assembly recessed at 12:20 p.m.

Thursday, June 20, 2002, 2:00 P.M.

The 214th General Assembly (2002) reconvened at 2:00 p.m., with Moderator Abu-Akel presiding. Mary Zomot, wife of Moderator Abu-Akel, led the assembly in prayer.

Speak-Out

Commissioners, advisory delegates, and corresponding members were given an opportunity to speak out on issues of importance to them that were not related to business before the assembly. The speak-out was scheduled to run fifteen minutes, with one-minute limits on individual speeches.

Ecumenical Greeting

Moderator Abu-Akel recognized Roberto O. Stein, executive secretary, who brought greetings to the assembly from the United Evangelical Lutheran Church, Argentina. Tony Aja, associate director, People in Mutual Mission, Worldwide Ministries Division, translated Mr. Stein’s greeting for the assembly.

Presbyterians for Disability Concerns

Moderator Abu-Akel recognized Kitty Rasa, Rick Roderick, and Christina Taylor of the Presbyterians for Disability Concerns, a network of the Presbyterian Health, Education and Welfare Association, for a brief presentation.

**REPORT OF THE ASSEMBLY COMMITTEE
ON MISSION COORDINATION AND BUDGETS**

Moderator Abu-Akel recognized William Pohlmann, moderator of the Assembly Committee on Mission Coordination and Budgets, who presented Section I. of the report: Confirmation of the Election of John Detterick as Executive Director of the General Assembly Council

Moderator Abu-Akel recognized Adelia Kelso, vice chair of the General Assembly Council, who outlined the process for reviewing the work of the Executive Director. Section I. was approved by acclamation. A brief installation service was led by Jeffrey Bridgeman, chair of the General Assembly Council, and Adelia Kelso, vice chair of the General Assembly Council.

The assembly voted to arrest the report of the Assembly Committee on Mission Coordination and Budgets and to adjust the docket of the afternoon meeting to proceed with the report of the Assembly Committee on Christian Education and Publications, followed by the report of the Assembly Committee on Peacemaking and Global Issues. [The rest of the report of the Assembly Committee on Mission Coordination and Budgets can be found on pp. 76–79.]

Vice-Moderator Ann Beran Jones assumed the chair and Associate Stated Clerk Gradye Parsons assumed the chair of the Stated Clerk.

**REPORT OF THE ASSEMBLY COMMITTEE ON
CHRISTIAN EDUCATION AND PUBLICATIONS**

The report of the Assembly Committee on Christian Education and Publications was presented by its moderator, Lesley Davies. The assembly approved Section I.A.

Section I.B. was presented by the committee's vice moderator, John Zimmerman. The assembly approved Section I.B.

The assembly approved Section II.A. The remainder of the report was presented by the moderator, Lesley Davies.

The assembly moved Section II.B. with a correction to strike the word "compressed" in the recommendation and insert the word "comprised" in the committee report. A minority report was moved by John van Genderen, a member of the Assembly Committee on Christian Education and Publications. Lesley Davies, moderator of the committee, spoke to the committee's recommendation. Ginny Garrard, a youth advisory delegate who was a member of the Assembly Committee on Christian Education and Publications, spoke to the minority report.

After both reports had been declared perfected, the assembly debated whether to substitute the minority report for the majority report. The assembly voted not to substitute the minority report for the main motion (majority report). The assembly approved Section II.B.

Section III. of the report of the committee was moved by the moderator, Lesley Davies. Barbara Wheeler spoke to the recommendation. The assembly approved Section III.

The assembly approved Section IV.A. Lesley Davies, moderator of the Assembly Committee on Christian Education and Publications, moved Section IV.B. An amendment from the floor was made to strike part 2 of Section IV.B.

Upon motion by Rob Weingartner, moderator of the Assembly Committee on Bills and Overtures, the assembly voted to extend the meeting to 5:45 p.m. and to limit individual speeches in debate to two minutes each.

The assembly voted to disapprove the amendment to strike part 2 of Section IV.B. The assembly voted to approve Section IV.B. Section V. Committee Final Action and Report to Plenary was received as information.

The report of the Assembly Committee on Christian Education and Publications was concluded, and is as follows:

The 214th General Assembly (2002) approved the following recommendations: [There are no consent agenda items in this report.]

I. Publications

- A. Item 09-01, Directory of Websites and Publications of Resources. [See p. 491.]

That the recommendation is approved as amended: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“The General Assembly Council, upon recommendation of its Congregational Ministries Division, recommends that the 214th General Assembly (2002) direct the General Assembly Council (GAC) to post a directory of websites and publications of resources for ministry with gay, lesbian, bisexual, and transgendered persons on the PC(USA) web site [~~rather than~~] [and] publish a printed piece of these resources.”

- B. Item 09-02, *Overture 02-19. On Offering High-Quality and Affordable Curriculum for Ages Preschool Through Adult.*

[See p. 491.]

That the recommendation is approved with amendment and with comment.

Amend the recommendation section as follows: [Text to be added or inserted is shown with an underline and with brackets.]

“The Presbytery of Northern Kansas overtures the 214th General Assembly (2002) of the PC(USA) to affirm the importance of offering high-quality and affordable PC(USA) curriculum for ages preschool–adult and on the basis of this affirmation to direct the General Assembly Council to do the following:

“[Sections 1.–3. remain the same.]

“[4. Investigate methods of producing curriculum in alternative formats (Braille, large print, tapes, diskettes, etc.).]”

Comment: We encourage the General Assembly Council, Congregational Ministries Division, to investigate production of material that addresses the concerns discussed in the Assembly Committee on Christian Education and Publications, including continuing development of high-quality material that is affordable, adaptable, user-friendly, and appealing to congregations.

II. Requests for Delay

- A. Item 09-03, Delay Implementation of *Overture 01-55.* [See p. 493.]

That the recommendation is approved.

- B. Item 09-04, Two-Year Deferment in Order to Produce a New Resource. [See p. 493.]

That the recommendation is approved with amendment and with comment.

Amend the recommendation to read as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“The General Assembly Council, upon recommendation of its Congregational Ministries Division, recommends that the 214th General Assembly (2002) give a two-year deferment to Congregational Ministries Publishing in order that it might make available a “library of resources” [~~as an alternative~~] [in addition] to the current General Assembly action to “review and revise” the “God’s Gift of Sexuality” curriculum. These resources may be [~~expressed~~] [comprised] of, e.g., study aids; annotated bibliographies; specialized areas of concern related to human sexuality, such as incest, child abuse, and rape (see referral: Alternate Resolution to 27.007); biblical and constitutional references (see Alternate Resolution to *Overture 99-46*); a revised “A Guide to the PC(USA)” (see 2000 referral 25.085); suggested resources indexed by topic; optional lesson plan formats, etc., with the intent of providing congregations tools to create their own human sexuality learning events.”

Comment: The Assembly Committee on Christian Education and Publications’ understanding is that the review and revision process will occur as part of customary, timely practices of the General Assembly Council, Congregational Ministries Division’s Curriculum Publishing program area.

III. Presbyterian Publishing Corporation

Item 09-05, Confirm the Re-election of Davis Perkins as President and Publisher. [See p. 494.]

That the recommendation is approved.

IV. Commissioners' Resolutions

A. Item 09-07, *Commissioners' Resolution 02-9. ON Resourcing Congregation in Doing Annual Audits.* [See pp. 494–95.]

That the recommendation is approved with amendment

Amend the recommendation section as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“The 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) requests that the General Assembly Council, Congregational Ministries Division, Office on Stewardship Education, develop a resource to assist congregations in doing annual ~~audits~~ financial reviews. Such a practical resource would follow our *Constitution's* guidelines that it “provide general guidance and is not intended to require or not require specific audit procedures or practices” (G-10.0401d) and could be posted on our denominational web site to save on publication costs while making it widely available to our congregations.”

B. Item 09-08, *Commissioners' Resolution 02-17. On Supporting High Public Science Education Standards.* [See pp. 495–96.]

That the recommendation is approved with amendment.

Amend the recommendation section as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“That the 214th General Assembly (2002) do the following:

“1. Reaffirms that God is Creator, in accord~~ance~~ with the witness of Scripture and The Reformed Confessions].

“2. Reaffirms that ~~a natural explanation of the history of nature is fully compatible with the affirmation of God as Creator~~ there is no contradiction between an evolutionary theory of human origins and the doctrine of God as Creator].

“3. Encourages ~~the~~ State Board~~s~~ of Education ~~of Ohio and other similar state bodies~~ across the nation to establish ~~the highest~~ standards for ~~public~~ science education in public schools based on the ~~judgments of~~ most reliable content of scientific knowledge as determined by the scientific community ~~as to what constitutes the most reliable content of scientific knowledge and practice~~].

“4. Calls upon Presbyterian scientists and science educators ~~in Ohio and across the nation~~ to assist ~~their~~ congregations, presbyteries, ~~communities,~~ fellow Christians in other denominations, and the ~~general~~ public to understand what constitutes ~~the most~~ reliable ~~content of~~ scientific knowledge ~~and practice~~].

~~“5. Calls upon Presbyterians in Ohio and across the nation to support the establishment of public science education standards at state and local levels that represent the most reliable scientific knowledge and scientific practice.”]~~

V. Committee Final Action and Report to Plenary

[The items listed below were acted upon and approved by the assembly committee. No further action is needed, and is here for information only.]

A. Item 09-A, Minutes, Presbyterian Publishing Corporation.

That the minutes are approved with comment.

Comment: Having reviewed the minutes and reports of the Presbyterian Publishing Corporation, beginning February 19, 2001, and concluding December 11, 2001, we find them in order and accurately reflecting their work and actions as a corporation.

B. Item 09-B, Minutes, Synod of Alaska-Northwest.

That the minutes are approved with the following exceptions:

- 1. The rosters of former members of the permanent judicial commission should be alphabetized.**
- 2. The Korean American Presbyterian Administrative Commission is composed of six ministers and four elders, which is not in compliance with G-9.0504.**

C. Item 09-C, Minutes, Synod of the Covenant.

That the minutes are approved with the following exception:

There was no review of property and liability insurance carried by the synod reflected in the minutes.

D. Item 09-D, Minutes, Synod of Lakes and Prairies.

That the minutes are approved without exception.

E. Item 09-E, Minutes, Synod of Lincoln Trails.

That the minutes are approved with the following exceptions:

- 1. There was no review of property and liability insurance carried by the synod reflected in the minutes.**
- 2. The minutes of the special meeting of November 29, 2001, do not reflect the names of the presbyteries requesting the meeting.**

F. Item 09-F, Minutes, Synod of Living Waters.

That the minutes are approved with the following exceptions and comment:

Exceptions:

- 1. The report of the committee on representation indicates that the committee did not meet, but that the presbyteries submitted reports.**
- 2. There was no review of property and liability insurance carried by the synod reflected in the minutes.**

Comment: The date the minutes were approved should be noted in the minutes.

G. Item 09-G, Minutes, Synod of Mid-America.

That the minutes are approved with exception:

There was no review of the property and liability insurance carried by the synod reflected in the minutes.

H. Item 09-H, Minutes, Synod of Mid-Atlantic.

That the minutes are approved without exception.

I. Item 09-I, Minutes, Synod of the Northeast.

That the minutes are approved with the following exceptions and comments:

Exceptions:

- 1. The place of meeting is not indicated.**
- 2. There is no report that the audit was completed.**

Comments:

- 1. The date the minutes were approved should be noted in the minutes.**
- 2. The minutes are easy to read and very well-organized.**

J. Item 09-J, Minutes, Synod of the Pacific.

1. That the 2000 minutes are approved with the following exceptions:

- a. There was no review of property and liability insurance carried by the synod reflected in the minutes.
- b. The treasurer's full financial report and a result of the audit were not included.

2. That the 2001 minutes are approved with the following exceptions:

- a. There was no review of property and liability insurance carried by the synod reflected in the minutes.
- b. The treasurer's full financial report and a result of the audit were not included.

K. Item 09-K, Minutes, Synod of Puerto Rico.

1. That the 2000 minutes are approved with the following exceptions:

- a. The minutes are in a loose-leaf notebook and are not bound.
- b. There is no indication that the 1999 annual meeting minutes were reviewed by the General Assembly.
- c. There is no original signature on the minutes.

2. That the 2001 minutes are approved with the following exceptions:

- a. The review of the minutes of the presbyteries is recorded, but there was a review of the minutes of only one of the three presbyteries. Minutes of the other two presbyteries were not available. This is the second year in a row that the minutes of Presbiterio Del Suroeste were not available.
- b. The minutes carry the list of former members of the permanent judicial commission as required, but because a synod permanent judicial commission must have no fewer than eleven members, there should be more than three members in a class. More than one class would have expired in the last six years. The names are not in alphabetical order as required by D-5.0206.

L. Item 09-L, Minutes, Synod of the Rocky Mountains.

That the minutes are approved without exception.

M. Item 09-M, Minutes, Synod of South Atlantic.

The synod meets biannually; there are no minutes to report.

N. Item 09-N, Minutes, Synod of Southern California and Hawaii.

That the minutes are approved without exception.

O. Item 09-O, Minutes, Synod of the Southwest.

That the minutes are approved with the following comment:

The date the minutes were approved should be noted in the minutes.

P. Item 09-P, Minutes, Synod of the Sun.

That the minutes are approved with the following exceptions:

1. The names of members of commissions, committees, and similar groups, including those groups, that only exist during a synod meeting, were not listed.
2. The exceptions taken for the review of presbyteries' minutes were not listed.
3. There is no report of the audit.
4. There was no review of property and liability insurance carried by the synod.

Q. Item 09-Q, Minutes, Synod of the Trinity.

That the minutes are approved with the following exceptions:

1. **There is not a complete audit report included in the minutes.**
2. **There was no review of property and liability insurance carried by the synod.**
3. **There is no evidence that the nominating committee complies with G-12.0102s.**

Announcements

Associate Stated Clerk Parsons announced that immediately following recess, commissioners and other participants were invited to attend a reception honoring the ministry of the General Assembly Council Executive Director John Detterick in the open area outside the Grand Ballroom.

Recess

Following prayer, led by Theological Student Advisory Delegate Mieke Vandersall, a student at Union Seminary, New York, the assembly recessed at 6:00 p.m. to reconvene at 7:30 p.m.

Thursday, June 20, 2002 7:30 P.M.

The meeting of the 214th General Assembly (2002) was reconvened at 7:30 p.m. with Moderator Abu-Akel presiding. Whitney Justin, youth advisory delegate from the Presbytery of Mackinaw, led the assembly in prayer.

Speak-Out

Commissioners, advisory delegates, and corresponding members were given an opportunity to speak out for fifteen minutes on issues of importance to them that are not related to business before the assembly, with one-minute limits on individual speeches.

REPORT OF THE ASSEMBLY COMMITTEE ON BILLS AND OVERTURES

An oral report was presented by the moderator of the Assembly Committee on Bills and Overtures, Rob Weingartner, who urged the assembly to stay within its docket.

Ecumenical Greeting

Moderator Abu-Akel, recognized Daniel Gunya, ecumenical representative, who brought greetings to the assembly from the Church of Central Africa Presbyterian.

Presbyterians for Disability Concerns

Moderator Abu-Akel recognized David Overly and Agnes Young of the Presbyterians for Disability Concerns, a network of the Presbyterian Health, Education and Welfare Association, for a presentation on Presbyterians for Disability Concerns. The presentation included a video on the place and work of persons with disabilities within the church.

Words of Gratitude from the Presbytery of New York City

Moderator Abu-Akel recognized Commissioner James Tse and Executive Presbyter James F. Reese from the Presbytery of New York City. Tse and Reese thanked Presbyterians for their love and support in reaching out to the Presbytery of New York City following the September 11th tragedy with prayers, phone calls, letters, personal visits, as well as with practical and financial assistance during those agonizing days of grief and uncertainty.

REPORT OF THE ASSEMBLY COMMITTEE ON PEACEMAKING AND GLOBAL ISSUES

The report of the Assembly Committee on Peacemaking and Global Issues was presented by its moderator, Earline Furlough. Furlough presented the consent agenda, I.D., Item 14-04; II.C., Item 14-07; IV.B., Item 14-10; IV.D., Item 14-13; IV.E., Item 14-14; and V.B., Item 14-16. Section IV.C., Item 14-12, was extracted from the consent agenda. The assembly approved the consent agenda. The assembly approved I.A., Item 14-01, I.B., Item 14-02, and I.C., Item 14-03. The assembly approved II.A., Item 14-05; II.B., Item 14-06; and II.D., Item 14-11. Furlough

introduced Gary McGrew, vice-moderator of the committee, who presented the remainder of the items in this report. The assembly approved III., Item 14-08. The assembly approved a motion by the moderator of the Assembly Committee on Bills and Overtures, Robert Weingartner, to extend the docket for this evening by thirty minutes, to recess at 10:00 p.m. The assembly approved IV.A. Item 14-09. McGrew presented IV.C., Item 14-12.

The assembly approved a motion from the floor to amend IV.C., Item 14-12, section 2, as follows: Strike “position of the Israeli government and other sectors of Israeli opinion,” and insert “positions of both the Israeli Government and the Palestinian National Authority and other sectors of Israeli and Palestinian opinion.” The assembly approved IV.C., Item 14-12, as amended.

McGrew presented V.A., Item 14-15. The assembly approved V.A., Item 14-15, as amended, to strike 1.f.

The assembly approved a motion by Robert Weingartner, moderator of the Assembly Committee on Bills and Overtures, to extend time until the report of the Assembly Committee on Peacemaking and Global Issues was concluded.

McGrew presented V.C. for approval. Martha Page Greene, commissioner from the Presbytery of Chicago, presented a substitute motion concerning V.C. The Moderator announced the substitute motion perfected. The merits of the main motion and the substitute motion were debated. Following debate, Moderator Abu-Akel placed before the assembly the question, should the substitute motion be substituted for the main motion? The assembly approved that the substitute motion be substituted for the main motion, which the assembly approved, as follows: “Based on our Presbyterian Church (U.S.A.)’s ‘Commitment to Peacemaking,’ the 214th General Assembly (2002) 1. reaffirms actions of previous General Assemblies calling for the lifting of economic sanctions; and 2. urges the United States government to exercise restraint in its contemplated military action against Iraq.”

McGrew presented V.D., Item 14-18, for approval. The assembly approved V.D., Item 14-18. This concluded the report of the Assembly Committee on Peacemaking and Global Issues and is as follows:

The 214th General Assembly (2002) approved the following recommendations: [Consent agenda items are marked with an asterisk (*).]

I. Global Issues

A. Item 14-01, Overture 02-4. A Plan of Christian Compassion to Ameliorate the HIV/AIDS Crisis in Africa. +ACREC+ACC

[See p. 663.]

That the recommendation is approved with amendment.

1. Amend recommendation 1.a. to read as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“a. give leadership in support of the 0.7 percent initiative, so as to encourage and enable the denomination through its individual members, congregations, presbyteries, synods, and the General Assembly to study and adopt the 0.7 percent giving goal in support of our denomination’s international development programs [with an appreciable portion of this funding targeted for HIV/AIDS education, prevention, and care]; and”

2. Amend Section 2.a. to read as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“a. direct 0.7 percent of GNP to international ~~[aid]~~ [development assistance];”

3. Insert a new section “2.d.” to read as follows [Text to be added is shown with an underline and with brackets.]:

“c. target aid funds repairing and building . . . community-based organizations[-]]; and”

“[d. use its influence to ensure that African nations are able to obtain HIV/AIDS medications at a reasonable price.]”

B. Item 14-02, *Overture 02-40. On Requesting Worldwide Ministries Division to Strengthen Its Recruitment and Retention of Long-Serving, Career Missionaries.*

[See p. 665.]

That the recommendation is approved with amendment and with comment.

Insert a new paragraph to become “2.” and renumber the remaining paragraphs to read as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“2. Request the General Assembly Council to review the policies and procedures related to churches and individuals desiring innovative mission opportunities inside and outside the U.S.A., identifying successes and barriers and implementing improvements and reporting to the 215th General Assembly (2003).”

~~“2.”~~ “3.” Ask our presbyteries and congregations who are involved . . . long-serving mission personnel.”

~~“3.”~~ “4.” Request congregations to stress . . . Sunday School and youth groups.

~~“4.”~~ “5.” Remind our PC(USA) seminaries of the importance . . . for such training in the curriculum.

~~“5.”~~ “6.” Call on the church . . . mission volunteer appointments.”

Comment: We urge the General Assembly Council, if funds become available, to grant mission funds to Worldwide Ministries Division to restore the number of fully compensated mission personnel to the level of January 1, 2002.

C. Item 14-03, “Guiding Principles for Decisions Concerning Religious Freedom Around the World.”

[See p. 666.]

That the recommendation is approved with amendment.

1. Insert the following at the end of the bulleted list of statements in recommendation 2. [Text to be added or inserted is shown with an underline and with brackets.]:

“• We celebrate that freedom of thought, conscience and religion are universal human rights and are so recognized in international law, law that affirms freedom to change one’s religion, and to manifest religion or belief in public and private life, and in teaching, practice, worship, and observance.”

“• We are grateful that the United Nations, on behalf of the international community, has the mandate and responsibility to promote and protect fundamental human rights and the dignity and worth of the human person, including freedom of religion and belief.”

2. Insert a new section “2.e.” to read as follows [Text to be added or inserted is shown with an underline and with brackets.]:

“e. Religious freedom in our Reformed tradition comprehends both a respect for the civil magistrate that ‘God, . . . hath ordained civil magistrates to be under him over the people, for his own glory and the public good’ (Westminster Confession of Faith, 6.127), as well as an insistence that ‘. . . no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of any denomination of Christians, according to their own profession and belief’ (Westminster Confession of Faith, 6.129).”

3. Insert a new paragraph for recommendation “3.b.”, re-letter sections “b.”, “c.”, and “d.” to read as follows: [Text to be added or inserted is shown with an underline and with brackets.]

“b. give full cooperation to the UN in the performance of its responsibilities for protecting human rights;”

“and should not

~~“b.”~~ “c.” co-opt, manipulate, or constrain religious . . . human rights for all;

~~“c.”~~ “d.” limit or deny religious participation in public life; or

~~“d.”~~ “e.” discriminate either for or against any religious tradition or organization.”

***D. Item 14-04, Human Rights Update**

[See pp. 669–704.]

That the recommendations are approved.

II. Arms Control

A. Item 14-05, *Overture 02-45. On Urging the USA to Become a Signatory to the Ottawa Convention and to take the Global Lead in Banning Land Mines.* +ACSWP+ACREC

[See pp. 704–6.]

That the recommendation is approved with amendment.

Amend the recommendation to read as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“The Presbytery of Southern Kansas overtures the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) to direct the Stated Clerk to once again petition the president of the United States, [the secretary of state and the members of the United States Senate]~~[the speaker of the House of Representatives, and the Senate majority leader]~~ to take every necessary ~~[action to make the]~~ [step to assure] United States ~~[of America a signatory to]~~ [ratification of] the Ottawa Convention in this Year of Our Lord 2002 and to ~~[take the global lead in the banning and quick removal of all land mines throughout God’s world]~~ [join with the countries that have already taken the lead in the banning of antipersonnel land mines and are engaged in the removal of those antipersonnel land mines that have already been distributed].”

B. Item 14-06, Resolution on Challenges to Global Security.

[See pp. 706–10.]

In response to this recommendation, that the 214th General Assembly (2002) approved the following resolution with comment:

**Resolution on the Challenges to Global Security:
Threats to the International System
Controlling Arms and Their Development**

A. *Introduction*

In 2000, at the beginning of the 21st century, the 212th General Assembly (2000) of the Presbyterian Church (U.S.A.) approved a “Statement of Concern Regarding the Challenge of Security in the 21st Century: The Continuing Dynamics of the Arms Race” (*Minutes*, 2000, Part I, pp. 276–81). Numerous dynamics were identified with suggestions of their potential impact on national and global security. The General Assembly expressed concern about developments/trends in United States foreign policy and its military developments, noting that the arms race, often thought dead because of the “end of the cold war,” was still very much alive. It called on the United States to reexamine both its domestic and international policies, and the seeking of informed public review of its foreign policy perspective and goals for the 21st century, to the end that the building of security for the 21st century will be based on the extension of the rule of law, the development of strengthened instruments of international governance, the strengthening of arms control and disarmament agreements, the enhancing of instruments of nonviolent conflict resolution, not on the continued enhancement of technological instruments of destruction, shaped originally in the context of the cold war (Ibid, p. 281).

The events of September 11, 2001 (9/11), have made it clear that achieving security for the country within the context of global security is still and will remain a challenge. In some ways, those events should have made clear that devastation can come in unexpected ways, that methods of prevention are not always successful, that violence usually begets violence, and that technological fixes are problematic.

B. *Recent Developments*

Recent developments and decisions in the United States have justified and heightened the importance of the call of the 212th General Assembly (2002). While it is clear that major decisions with far-reaching consequences have been made, their import seems the opposite of the concerns expressed. The rule of law and international instruments of governance have been weakened. Arms control and disarmament agreements are increasingly under threat. The arms control regime that took decades to develop is increasingly at risk. The Comprehensive Test Ban Treaty has been sidetracked and the U.S. is contemplating abandoning its own voluntary moratorium and resuming tests. The Anti-Ballistic Missile Treaty has been abrogated and an opportunity to strengthen the Biological Weapons Treaty has been lost. The nation’s response to the crimes committed on September 11 has been a massive use of destructive power leveled against the Taliban, an unpopular government controlling a country already in the throws of desperation, and the Al Qaeda.

Among recent actions of the United States are its refusal to ratify the Ottawa Treaty (the Convention on the Prohibition of the Use, Stockpiling, Production and Transfer of Anti-Personnel Mines and on Their Destruction) and its refusal to ratify The Rome Statute (the International Criminal Court), partly on the grounds that it poses a threat for our military. While the United States has opposed these two treaties and has tried to weaken them in the negotiation process, it has taken no formal action on them.

Comprehensive Test Ban Treaty (CTBT): On October 13, 1999, by a 51 to 48 vote, the United States Senate voted on and rejected the Comprehensive Test Ban Treaty, a decisive legal action and statement to the world. Sought by every U. S. president and General Assemblies of the Presbyterian Church (U.S.A.) and its predecessor bodies for almost thirty years, the CTBT was an effort to complete a partial ban achieved in 1963, which included testing in the atmosphere, outer space, and underwater. The earlier treaty had allowed the continued testing underground and simulation tests. The CTBT would have included the underground tests. This defeat for a long-sought treaty endorsed by all earlier presidents, while not irreversible, certainly contains a more strident message to the rest of the world than simply allowing the treaty to float in legislative-political limbo. The testing of nuclear weapons by India and Pakistan and the increased tensions between those now nuclear powers reveal the importance of both the Non-Proliferation Treaty and the CTBT.

National Missile Defense System: While the Strategic Defense Initiative (Star Wars) was shelved, work continued on missile defense technology. After the end of the cold war, focus turned to a limited version of the earlier challenge, a limited National Missile Defense system, proposed to prevent “rogue states” or “terrorist groups” from limited missile attack. More than twenty years and \$95 billion have been invested in research and testing without proving the ability to successfully deploy such a system. Another \$60 billion in expenses for the program is expected. Whether either provided credible threats or whether such would be probable scenarios seems irrelevant. In the presidential campaign in 2000, President Clinton chose to make the National Missile Defense System an issue, promising continued support for research and development and a recommendation of deployment should initial tests succeed. President Bush, in his election campaign and in his first year in office, made the building of a National Missile Defense system the keystone in his asserted effort to provide homeland protection, despite the fact that it would violate the terms of the Anti-Ballistic Missile (ABM) Treaty agreed to in 1972. Since that time, the ABM Treaty has been regarded by most as an important cornerstone of the nuclear control system. The events of 9/11 have not deterred President Bush from that commitment even though the National Missile Defense System would provide no defense for an attack like that suffered. On December 13, 2001, President Bush announced that the United States was giving the six-month required notice that it was going to abrogate the treaty, something neither country had found necessary during the height of the cold war. This marks the first time that a major post-World War II arms control treaty has been abrogated by a major participant, and in this situation that abrogation has effectively destroyed the treaty since there are only two parties.

The abrogation came after a legal analysis ultimately concluded that building a limited National Missile Defense System would violate the ABM Treaty. The United States opted to abrogate the ABM Treaty, informing its allies of the decision, in opposition to the concerns of Russia and China.

Abrogation is an international method often built into treaties that allows, after a specified time, for ratifiers to withdraw from the obligations of the treaty. The question is not the legality of the decision but its symbolism and the potential consequences both for the United States and global security. The government's own 2002 Intelligence Assessment report suggested that the greatest danger of a nuclear attack on the U.S. would come from planes and ships, not missiles. Greater security would be provided by addressing these other threats.

Biological and Toxin Weapons Convention: Over thirty years ago, the United States took the lead in trying to prevent the development of biotoxin weapons, achieving in 1972 the Convention on the Prohibition of the Development, Production and Stockpiling of Bacteriological (Biological) and Toxin Weapons and on Their Destruction (BWC), a treaty subscribed to by 144 governments. In principle, such weapons have been banned since 1925, recognizing their inherent dangers and risks. A few highly publicized terrorist efforts in recent years have shown both the risks and the difficulties of chemical and biological terrorism and the difficulties of preparing for them. For over seven years, the adherents to that treaty have sought a protocol providing for a new inspection mechanism to help monitor compliance.

As with many treaties, a regular review process takes place. At the five-year review conference that took place in Geneva in December 2001, the U.S. effectively blocked further work on the protocol. This decision stunned other countries, particularly since the United States was reeling from the internal impact of the anthrax scare and caught up in speculation and rumor about a terrorist attack spreading smallpox. The U.S. chose not to try to develop international monitoring mechanisms, efforts its own country specialists had worked on. Yet, little evidence is available in the public domain that the United States, despite decades of consideration, is able to provide protections or even rapid responses for its own people in the light of chemical or biological attack. The United States told the conference that it was not in this country's business and defense interests to have any kind of monitoring or enforcement agreement, thus bringing the conference work to a halt. Conference chairman, Hungarian diplomat Tibor Toth, managed to obtain an adjournment of the meeting until November 2002 rather than to have it end, in effect, in failure.

Small Arms and Light Weapons: At the United Nations Conference on the Illicit Trade in Small Arms and Light Weapons in All Its Aspects, the United States was active in expressing concerns about the trafficking, but was also instrumental in blocking the creation or development of any instrumentation with the capacity to monitor or control the flow. Therefore, more than five hundred million small arms and light weapons are in circulation, with more in the pipeline. There are few international mechanisms in place that keep them from the hands of terrorists deemed to be the source of our insecurity and the focus of our open-ended war.

Arms Control Decisions at the United Nations General Assembly: The 56th General Assembly of the United Nations (2001) dealt with a usual array of arms control and security issues. One pattern is worth noting, though, in fact, it is not new. On the major resolutions that were adopted by vote related to nuclear weapons, development, use, etc.,

the United States voted in the negative on ten of twelve votes, with one abstention and one affirmative. The ten all related to matters that seek to move the world toward nuclear disarmament, including the United States. The affirmative vote was for a resolution on the Non-Proliferation Treaty because its application had been basically aimed at preventing others from gaining what we are legally bound by that same treaty to give up. The abstention, marking a switch from some previous years where the vote had been negative, was on a resolution designed to assure non-nuclear states would not be the victims of nuclear attack from nuclear states. The U.S. was one of four countries to abstain on a resolution seeking to prevent an arms race in outer space (of particular concern for those who feel that the development of the National Missile Defense System will be the first major step in the weaponization of space, reflecting well-circulated U.S. commitments to control space, to fight in, from, and through space).

C. Key Questions for Discussion and Reflection

United States policy and practice in recent years pose concerns for public discussion and reflection. The Advisory Committee on Social Witness Policy (ACSWP) drafted some conclusions regarding U.S. actions, which are shared as questions for discussion

- Has the United States adopted a unilateralist approach to the whole question of armaments and military developments (in its treatment of allies, its former stated enemies, and its current list of enemies)?
- Is the United States seeking freedom from any international restraints or instruments, no matter how beneficial they may be perceived to be by others? (This includes freedom to build its own military establishment without restrictions. It also includes the option to impose by force, if necessary, its will on those countries that displease it.)
- Does the United States commitment to an extensive military buildup, costly in nature, skew its national priorities? Does it destabilize others in implication? Does it represent a potential stimulus to others, including the fueling of a new global arms race?
- Does the United States' decision-making reflect a disconnect between a critical analysis of security needs and the efforts to meet those needs? (A so-called rogue state, seeking to attack the United States with nuclear weapons, is more apt to choose a less risky method of delivery, exploring the openness of ports as most container ships arrive without inspection.)
- Has the United States manipulated both the domestic and international climate created by the events of September 11? Has the U.S. counted on the reticence of its political establishment, the U.S. media and public, and its allies to question its actions?
- Is the United States caught in a paradox of its own making? In the name of enhancing national security, is it undermining international efforts at control and restraint developed to provide an increased context of confidence and security? Is the United States seeking to achieve peace by intimidation?
- What price is U.S. "military" security at home and abroad? What cost in addressing critical social needs at home as military budgets escalate?
- What relevance does the development of the international rule of law have to the issues raised by 9/11?

D. Need for Criteria for Evaluation

Over the years, criteria have been set for judging the rightness or wrongness of the use of force. Guidelines embodied in "just war doctrine," and "just peace principles" and "nonviolent intervention principles" have provided the basis for both rational and irrational support of military action. They also provide the basis for challenging those same actions. Discuss whether the following provide a set of criteria to evaluate or judge decisions that are made in the realm of arms development and foreign policy decisions?

- Does the action-program development promote restraint and build confidence instead of engendering fear and mistrust in the world community at large or among states where there has been previous conflict, where there is current tension, or where there are growing issues that could ensue in conflict?
- Does the action-program development tempt other countries to follow suit with similar developments, thus raising the potential level of future conflict? Or does it stimulate efforts to develop countervailing options that stimulate an increased cycle of research, expenditure, and development of other weapons?
 - Are the action-program development goals to be achieved at the expense of weaker countries and people, imposing economic, military, or political burdens on them, with or without their informed consensual and participatory acceptance?
- When does a response to a threat/strategy set into motion irreversible, unintended consequences? What is the possibility that the decision, deployment, dare, or defiance will set in motion things that were not intended?
- Does the action-program development tempt or encourage a country or a group of countries to unilaterally

exercise power just because it has it; increasing the likelihood, as has usually been the historic case, that in the quest for security, those with the power have become the threat to the security of others?

- Is the action-program development built on worst-case scenario developments, which, if pursued, could be self-fulfilling or on informed understanding of probabilities coupled with deliberate political and diplomatic efforts to resolve sources of potential conflict through nonviolent methodologies?

- Has there been an honest, transparent effort to consult with the United Nations and other appropriate international organizations about the implications and consequences of steps that are contemplated?

- What additional criteria would you add?

E. *Conclusion and Reflection*

The 214th General Assembly (2002) presents this study to the constituency of the church and, for whatever benefit, to the larger society. At the beginning of the 21st century, the American people must learn from the tragedies of the present and the legacies of the past and engage in a full discussion of our country's role and responsibility in the world community. We urge our members to prayerfully study these concerns.

With prayer we lift up our country, which represents but one part of God's good creation, with prayers for its peace and security, with prayers for its leaders and all who are called to serve it, with compassion for all who have suffered from the violence of criminal acts and of war and from the systemic oppressions of economic, social, cultural, and political power. We pray that America, so richly blessed, will use its gifts as they bestow special responsibility, not as they signify special privilege. We pray for all peoples what we would pray for ourselves: the opportunity to live free from fear, free from want, and in the fullness of life intended by God in the creation.

Comment: The Presbyterian Peacemaking Program is committed to producing and distributing this material as a study guide including as appendices: just war criteria, just peace principles, nonviolent intervention principles, and glossary (e.g., "international rule of law").

*§C. Item 14-07, Study on Violence and Terrorism.

[See p. 711.]

That the recommendation is approved with amendment.

Amend the recommendation as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

"The Advisory Committee on Social Witness Policy recommends that the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) direct the Advisory Committee on Social Witness Policy to authorize a task force to study and report on terrorism, the relationship of religion to violence, [U.S. military response] and U. S. political and economic involvement that ~~contributes~~ [may contribute] to global problems and report to the 216th General Assembly (2004). A vital part of the study will be the defining of terrorism, war, and political violence for the General Assembly, and reviewing the applicability of the concepts of just peacemaking~~],~~ [and] just war, and nonviolent intervention in the context post September 11, 2001."

[Financial Implications: (2002) \$13,099; (2003) \$39,298; (2004) \$28,748, Total \$81,145, Per Capita (GAC)]

D. Item 14-11, *Overture 02-55. On Renewing the Call for the President to Sign the Convention on the Prohibition of the Use of Antipersonnel Mines.* +ACSWP+ACREC+ACWC

[See p. 729.]

That the recommendation is answered by action taken on II.A. (Item 14-05, *Overture 02-45*).

III. World Conference on Racism

Item 14-08, United Nations World Conference Against Racism, Racial Discrimination, Xenophobia, and Related Intolerances.

[See pp. 711–26.]

That the recommendations are approved with amendment.

Amend recommendations "1.", "2.", "5", and "6." as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“1. ~~[Offer for study] [Commend the principles and priorities of]~~ the Declaration and the Program of Action adopted by the World Conference against Racism, Racial Discrimination, Xenophobia, and Related Intolerance in Durban, South Africa, to the Presbyterian Washington Office, the Presbyterian United Nations Office, the Advocacy Committee on Racial Ethnic Concerns, the Advisory Committee on Social Witness Policy, the Advocacy Committee on Women’s Concerns, the Social Justice Ministries program area, the Presbyterian Peacemaking Program, the Women’s Ministries program area, and the Racial Ethnic Ministries program area ~~[for study and appropriate action]~~ (these documents are available at the following Web addresses: www.un.org/WCAR/durbandeclaration080901.pdf and www.un.org/WCAR/programme080901.pdf and <http://www.icare.to/wcar/>.)”

“2. ~~[Offer for study] [Commend the principles and priorities of]~~ the World Conference Against Racism Non Governmental Organization Forum Declaration and Non Governmental Organization Forum Program of Action adopted in Durban and dated 3 September 2001 to the Presbyterian Washington Office, the Presbyterian United Nations Office, the Advocacy Committee for Racial Ethnic Concerns, the Advisory Committee on Social Witness Policy, the Advocacy Committee for Women’s Concerns, the Social Justice Ministries program area, the Presbyterian Peacemaking Program, the Women’s Ministries program area, and the Racial Ethnic Ministries program area ~~[for study and appropriate action]~~. (These documents are available at www.hri.ca/racism/major/ngodeclaration.htm.)”

“5. ~~[Offer for study] [Commend the principles and priorities of]~~ the Declaration and Program of Action adopted in Durban to all General Assembly entities, synods, presbyteries, and congregations ~~[for study]~~. (These documents are available at www.un.org/WCAR/durbandeclaration080901.pdf and www.un.org/WCAR/programme080901.pdf and <http://www.icare.to/wcar/>.)”

“6. ~~[Offer for study] [Commend the principles and priorities of]~~ the World Conference on Racism Non Governmental Organization Forum Declaration and Non Governmental Organization Forum Program of Action adopted in Durban and dated 3 September 2001 to all General Assembly entities, synods, presbyteries, and congregations ~~[for study]~~. (These documents are available at www.hri.ca/racism/major/ngodeclaration.htm.)”

IV. Peacemaking

A. Item 14-09, *Overture 02-41. On Endorsing the Creation of a United States Department of Peace.* +ACSWP +ACREC +ACWC

[See p. 726.]

That the recommendation is approved.

*B. Item 14-10, Commitment to Peacemaking.

[See pp. 728–29.]

That the recommendations are approved.

C. Item 14-12, *Overture 02-58. On Travel in the Middle East.*

[See pp. 729–30.]

That the recommendation is approved with amendment.

Amend Section “2.” to read as follows [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“2. Encourage individuals and groups, when the trips are to Israel-Palestine, to meet with Palestinian Christians and Muslims, with partner groups ~~[such as the Sabeel Ecumenical Liberation Theology Center in Jerusalem]~~, with Israeli peace activists, and with other groups carrying out nonviolent witness, ~~[such as the Christian Peacemaker Teams, headquartered in Chicago,]~~ as well as with groups representing the [position of the Israeli government] [positions of both the Israeli government and the Palestinian National Authority and other sectors of Israeli and Palestinian opinion].”

*D. Item 14-13, Recommendation to Dissolve the Peacemaking Advisory Committee.

[See p. 730.]

That the recommendation is approved with comment.

Comment: Thanks to the Peacemaking Advisory Committee on their fine work. They have done so well that they have worked themselves out of a job!

*E. Item 14-14, Recommendation to Amend the “Commitment to Peacemaking.” [See pp. 731–32.]

That the recommendations are approved.

V. Commissioners’ Resolutions

A. Item 14-15, *Commissioners’ Resolution 02-5. On Urging Sustainable Peace Between Israelis and Palestinians.*

[See pp. 732–35.]

That the recommendation is approved with amendment.

Amend the recommendation section as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“That the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) approve the following in relation to the current crisis between Israelis and Palestinians:

“1. Urges all the parties involved in the Israeli-Palestinian conflict to work toward a just, sustainable peace by [~~taking actions designed to achieve~~]

“a. [~~an end to~~] [ending] all forms of violence by Israelis and Palestinians alike;

“b. [~~the implementation of~~] [implementing] the Arab League proposal, essentially the same as United Nations Security Council Resolution 242, calling for full Arab recognition of Israel and Israel’s withdrawal from the Occupied Territories;

“c. an affirmation by Israel that it will work with Palestinians toward the establishment of a viable, contiguous Palestinian state with the same sovereign rights as those of the State of Israel;

“d. [~~the establishment of~~] [establishing] an international peacekeeping force to help provide security for all people as long as needed;

“e. [~~the end of~~] [ending] Israel’s occupation of East Jerusalem, the West Bank, and Gaza;

“f. [~~the halting of new Israeli settlements and of the expansion of current settlements around Jerusalem, in the West Bank, and in Gaza;~~]

“g. [~~negotiated agreements relating to settlements that would impair the geographic integrity of a viable, contiguous Palestinian state;~~]

“h. [~~f.~~] [f.] [~~the sharing of~~] [striving for a negotiated agreement, under U.N. supervision, for a shared] Jerusalem by the two peoples (Palestinians and Israelis) and three faiths (Jewish, Christian, Muslim); and

“i. [~~g.~~] [g.] the commitment by Israel to address justly the issue of the right of return for Palestinian refugees.”

[The rest of the recommendation (2.–4.) remains unchanged.]

*B. Item 14-16, *Commissioners’ Resolution 02-7. On Concern and Justice for East Timor.* +ACSWP+ACREC [See pp. 736–37.]

That the recommendation is approved with amendment.

Amend Recommendation 1 as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“1. Call on the president of the United States[, the secretary of state,] and the U.S. Congress to

“a. [~~take all necessary administrative and legislative steps to ensure the continuation of the strong security arrangements and international peacekeeping forces in East Timor, especially in light of the emphasis of Nobel Peace Prize-winning Bishop Carlos Ximenes Belo on the need for stability to help East Timor recover from its ordeal since 1975;~~]

“b. [~~increase appropriate international reconstruction aid and support for employment for local people;~~]

“c. [~~help ensure the safe return to East Timor all of its refugees in West Timor and elsewhere who wish to return, as well as provide resettlement assistance for the returnees; and~~]

~~["d. ensure that the Indonesian military figures responsible for the terror inflicted on East Timor be brought to justice through an international war crimes tribunal."]~~

["a. support and participate in strong international security and peacekeeping forces in East Timor until such time as the United Nations Security Council has determined that security and stability have been established in East Timor;

["b. support and contribute to international reconstruction and development aid for the people of East Timor;

["c. help ensure the safe return to East Timor of all its refugees in West Timor and elsewhere who wish to return and to provide resettlement assistance for the returnees;

["d. cooperate with the United Nations in bringing to justice under international law Indonesian military personnel responsible for crimes of war and crimes against humanity committed during the years of conflict; and

["e. refrain from all support for the Indonesian military until those responsible for the crimes have been brought to justice and the military has been reformed."]

"2. [The remainder of the text remains unchanged.]"

C. Item 14-17, *Commissioners' Resolution 02-16. On Preventing War Between the U.S. and Iraq.* +ACSWP+ACREC

[See pp. 737–39.]

In response to this recommendation, that the 214th General Assembly (2002) approve the following recommendation:

Based on our Presbyterian Church (U.S.A.)'s "Commitment to Peacemaking," the 214th General Assembly (2002)

1. reaffirms actions of previous General Assemblies calling for the lifting of economic sanctions; and
2. urges the United States government to exercise restraint in its contemplated military action against Iraq.

D. Item 14-18, *Commissioners' Resolution 02-19. On United States' Funding of the United Nations Population Fund.* +ACWC+ACSWP

[See p. 739.]

That the recommendation is approved.

Recess

Following prayer, led by Theological Student Advisory Delegate Helen Kester, a student at Pittsburgh Theological Seminary, the assembly was recessed at 10:16 p.m.

Friday, June 21, 2002, 8:30 A.M.

Commissioners, advisory delegates, and other participants worshiped together in the Grand Ballroom of the Greater Columbus Convention Center. Brett Webb-Mitchell, assistant professor of Christian Nurture, Duke Divinity School, preached a sermon entitled, "Claiming Our Place." The Scripture reading was from Luke 14:15–24.

Friday, June 21, 2002, 9:30 A.M.

The 214th General Assembly (2002) was reconvened by Moderator Abu-Akel in the Greater Columbus Convention Center. The assembly was led in prayer by Theological Student Advisory Delegate Paul Muresan, a student at Fuller Theological Seminary.

REPORT OF THE ASSEMBLY COMMITTEE ON BILLS AND OVERTURES

The Moderator recognized the vice-moderator of the Assembly Committee on Bills and Overtures, Danelle McKinney, who presented its report. The assembly voted to approve Report Five that contained the docket for the day. The Assembly Committee on Bills and Overtures reviewed the minutes through June 19, 2002, and found them

to be in good order in accordance with the Standing Rules of the General Assembly. Report Five of the Assembly Committee on Bills and Overtures was concluded and is as follows:

Report Five

The 214th General Assembly (2002) approved the following recommendation:

I. Docket

Friday, June 21—Morning

- 8:30am** Morning Worship
- 9:30am** Opening Prayer
- BUSINESS MEETING 8**
- 9:35am** Assembly Committee on Bills and Overtures (01)
- 9:40am** Ecumenical Greeting
- 9:45am** Assembly Committee on General Assembly Procedures (03) (Financial Implications)
- 9:50am** Assembly Committee on Mission Coordination and Budgets (08) (Financial Implications)
- 9:55am** Board of Pensions Healthcare Initiatives Video
- 10:05am** Assembly Committee on Health and Social Issues (13)
- 12:15pm** Announcements
- Closing Prayer
- 12:30pm** Recess

Friday, June 21—Afternoon

- 2:00pm** Opening Prayer
- BUSINESS MEETING 9**
- 2:05pm** Speak-out
- 2:20pm** Assembly Committee on Bills and Overtures (01)
- 2:25pm** Ecumenical Greeting
- 2:30pm** World Prayer Concerns
- 2:40pm** Assembly Committee on Church Orders and Ministry (05)
- 3:40pm** Assembly Committee on National Issues (12)
- 4:40pm** Arrested Reports, Including Assembly Committee on Mission Coordination and Budget (08)
- 5:45pm** Announcements
- Closing Prayer
- 6:00pm** Recess

Friday, June 21—Evening

- 7:30pm** Opening Prayer
- BUSINESS MEETING 10**
- 7:35pm** Speak-out
- 7:50pm** Assembly Committee on Bills and Overtures (01)
- 7:55pm** Ecumenical Greeting
- 8:00pm** Assembly Committee on Church Polity (04)

9:15pm Announcements

Closing Prayer

9:30pm Recess

Saturday, June 22

8:30am Morning Worship

9:30am Opening Prayer

BUSINESS MEETING 11

9:35am Assembly Committee on Bills and Overtures (01)

9:40am Assembly Committee on General Assembly Procedures (03) (Financial Implications)

Assembly Committee on Mission Coordination and Budgets (08) (Financial Implications)

Introduction of Denver Committee on Local Arrangements

Closing Prayer

Noon ADJOURN

Ecumenical Greeting

Moderator Abu-Akel recognized the Reverend Thomas Hennefeld, who brought greetings to the assembly from the Reformed Church of Austria.

**FINANCIAL IMPLICATIONS UPDATE:
REPORT OF THE ASSEMBLY COMMITTEE ON
GENERAL ASSEMBLY PROCEDURES**

Jim Thurman, moderator of the Assembly Committee on General Assembly Procedures, gave a report on financial implications of actions of this assembly to the per capita budget.

**FINANCIAL IMPLICATIONS UPDATE:
REPORT OF THE ASSEMBLY COMMITTEE ON
MISSION COORDINATION AND BUDGETS**

Moderator Abu-Akel recognized Marcia Thomas, vice-moderator of the Assembly Committee on Mission Coordination and Budgets, who presented its report.

Board of Pensions Health-Care Initiatives

Moderator Abu-Akel recognized Adele Langworthy, a member of the Board of Pensions, for a report and film on its health-care initiatives.

Vice Moderator Ann Beran Jones assumed the chair.

**REPORT OF THE ASSEMBLY COMMITTEE
ON HEALTH AND SOCIAL ISSUES**

The report of the Assembly Committee on Health and Social Issues was presented by its moderator, Mary-Ruth Marshall. The assembly approved Section I.A.

The committee moved Section I.B. A minority report was moved by Donald M. Meekhof, a member of the Assembly Committee on Health and Social Issues. The assembly sought first to perfect the majority report. Vice-Moderator Beran Jones declared the main motion perfected.

The assembly sought next to perfect the minority report. Vice Moderation Beran Jones declared the minority report perfected. The assembly debated whether to substitute the minority report for the majority report. The assembly voted not to substitute the minority report for the main motion (majority report). The assembly approved Section I.B.

The assembly approved Sections I.C. and I.D. The committee moved Section I.E. Upon receiving a motion from the floor, the assembly voted to amend recommendation 1. by striking “conjunction” and inserting “conversation,” and inserting “the Advisory Committee on Social Witness Policy, and” after the words “in conversation with.” The assembly approved Section I.E. as amended. The report of the Assembly Committee on Health and Social Issues was arrested. [The rest of the report can be found on pp. 69–71.]

Recess

The assembly recessed at 12:30 p.m., following prayer by the Reverend Dr. Carlos Camps, general secretary, ecumenical advisory delegate from the Presbyterian-Reformed Church in Cuba.

Friday, June 21, 2002, 2:00 P.M.

The 214th General Assembly (2002) was reconvened by Moderator Abu-Akel in Hall D of the Greater Columbus Convention Center, Columbus, Ohio. The opening prayer was led by Megan Cornell, youth advisory delegate from the Presbytery of Riverside, and Kristina Rugg, youth advisory delegate from the Presbytery of Western New York.

Speak-Out

Commissioners, advisory delegates, and corresponding members were given an opportunity for fifteen minutes to speak out on issues outside the deliberative mode of the assembly, with one-minute limits on individual speeches.

Ecumenical Greeting

Moderator Abu-Akel recognized Dr. Graham Redding, who brought greetings to the assembly from the Presbyterian Church of Aotearoa, New Zealand.

World Prayer Concerns

The Moderator recognized Dwight White, chair of the Worldwide Ministries Division, for sharing of concerns and prayer through the powerpoint presentation of The World Concerns Prayer 2002.

REPORT OF THE ASSEMBLY COMMITTEE ON CHURCH ORDERS AND MINISTRY

The report of the Assembly Committee on Church Orders and Ministry was presented by its moderator, Michael Lindvall. The assembly approved sections I.A., I.B., II.A., II.B., II.C.1.a., II.C.1.b., II.C.1.c., II.C.1.d., II.C.2. and II.C.3. Barbara Flythe, vice-moderator of the Assembly Committee on Church Orders presented Section III. of the report. The assembly approved sections III.A., III.B. and III.C. Lindvall presented the remaining sections of the assembly committee’s report. Section IV.A. was approved as amended from the floor, to add the phrase “and with” to first sentence of the assembly committee’s resolution after the words “on behalf of”. The assembly approved sections IV.B. and IV.C. Section V. was received as information. The report of the Assembly Committee on Church Orders and Ministry was concluded and is as follows:

The 214th General Assembly (2002) approved the following recommendations: [There were no items on the consent agenda.]

I. On Chapter 14 Revision

A. Item 05-01, Overture 02-29. On Revision of Chapter XIV of the Form of Government, and Amendments to Chapters IX and XI of the Form of Government, and Chapter IV of the Directory for Worship. +ACC
[See pp. 355–71.]

That the recommendation is referred to the Office of the General Assembly for revision and resubmission to the 217th General Assembly (2006), with an interim report of their progress brought to the 216th General Assembly (2004) [note: dates have been adjusted to the next nearest assembly meeting because biennial assemblies have become a reality], with instructions:

- 1. We urge the Office of the General Assembly to pursue this issue with vigor and urgency, and**

2. That the Office of the General Assembly pursue a broad-based conversation with presbytery committees on ministry, stated clerks, and other appropriate groups throughout the church on this item and other issues regarding role of the *Constitution* in the life of the PC(USA).

B. Item 05-02, *Overture 02-43. On Referring the Provisions of Amendment 01-H Back to the Office of the General Assembly for Revision and Resubmission to the 215th General Assembly (2003).*

[See p. 371.]

That the recommendation is answered by the action taken on I.A. (Item 05-01).

II. Christian Educators

A. Item 05-03, *Overture 02-11. On Amending G-11.0501a to Include Christian Educators in the Membership Statement of the Committee on Ministry.* +ACC

[See p. 372.]

That the recommendation is approved.

B. Item 05-04, Amend the *Book of Order* Contained in the Christian Educator Certification Council Report. +ACC

[See pp. 373–77.]

[Note: The assembly committee took action that the following editorial change be made: Insert the word “Christian” between the words “Associate” and “Educator,” so that the title reads “Certified Associate Christian Educator” whenever the title appears. See sections G-14.0702b(2), G-11.0306, G-11.0407, G-11.0103n, G-14.0705b, and G-14.0705b(2).]

1. Recommendation 1., Amend G-14.0702b.

That the recommendation is approved.

2. Recommendation 2., Amend G-14.0703.

That the recommendation is approved.

3. Recommendation 3., Amend G-11.0305a.

That the recommendation is approved.

4. Recommendation 4., Amend G-11.0306.

That the recommendation is approved.

5. Recommendation 5., Amend G-11.0407.

That the recommendation is approved.

6. Recommendation 6., Amend G-14.0705c.

That the recommendation is disapproved.

7. Recommendation 7., Amend G-11.0103n.

That the recommendation is approved.

[Note: Since the 213th General Assembly (2001), the *Book of Order* has been amended. The text of G-11.0103n has changed since the writing of this report in 2001. Therefore, the text below has been stricken and the current language of G-11.0103n has been inserted.]

~~“n. to ordain, receive, dismiss, install, remove, and discipline ministers, to plan for the integration of new ministers into the life and work of presbytery, to establish the same minimum compensation and benefit requirements for all pastoral calls (G-14.0506e) and all calls to Certified Christian Educators and guidelines for compensation and benefits for Certified Christian Associate Educators employed by the churches of the presbytery (G-14.0705b(2)), to provide services of recognition for Certified Christian Educators and Certified Associate Educators (G-14.0705b(1)), and to find in order, approve, and record in the presbytery minutes the full terms of all calls, and changes of calls approved by the presbytery;”~~

“n. to ordain, receive, dismiss, install, remove, and discipline ministers, to plan for the integration of new ministers into the life and work of presbytery, to establish minimum compensation and benefit requirements for all pastoral calls (G-14.0506e) and for all calls to Certified Christian Educators [and guidelines for compensation and benefits for Certified Associate Christian Educators] employed by the churches of the presbytery (G-14.0705b(2)), to provide services of recognition for Certified Christian Educators (G-14.0705b(1)), and to find in order, approve, and record in the presbytery minutes the full terms of all calls, and changes of calls approved by the presbytery;”

8. Recommendation 8., Amend G-14.0705b.

That the recommendation is approved.

C. Item 05-05, Ordination of Christian Educators. +ACC

[See pp. 377–82.]

[Note: The assembly committee took action to present these recommendations to the General Assembly, and hopefully then to the presbyteries for their affirmative or negative votes, as two separate amendments, as follows.]

1. Items A, B, C, and D

a. Recommendation A., Amend G-6.0202a

That the recommendation (A.) is approved.

b. Recommendation B., Affirm the Ordination Standards in G-6.0203

That the recommendation (B.) is approved.

c. Recommendation C., Amend G-14.0310b(3)

That the recommendation (C.) is approved.

d. Recommendation D., Amend G-14.0305j(6) and G-14.0402a

That the recommendation (D.) is approved.

2. Items 05-05 (E) and (F)

a. Recommendation E., Amend G-14.0313

That the recommendation (E.) is approved.

b. Recommendation F., Amend G-14.0501

That the recommendation (F.) is approved with amendment.

Amend the section to read as follows: [Text to be added or inserted is shown with an underline and with brackets.]

“f. A Certified Christian Educator who is approved for ordination as minister of the Word and Sacrament [in accordance with G-14.0303d, the provisions of which expire on December 31, 2007,] shall be eligible to serve as associate pastor within the same congregation.” (Rest of section remains the same).

3. Other action: The General Assembly dismissed the task force with thanks and deep appreciation.

III. Other

A. Item 05-06, Overture 02-9. On Amending G-14.0209b and W-4.4003 to Change the Word “Moderator” to “Minister”. +ACC

[See p. 382.]

That the recommendation is disapproved.

B. Item 05-07, Overture 02-26. On Amending G-14.0509b Regarding Dissolution of the Pastoral Relationship. +ACC

[See p. 383.]

That the recommendation is disapproved.

C. Item 05-11, Language of the Stated Clerk Attestation in the Call Referral System.

[See p. 387.]

That the recommendation is approved.

IV. Moratorium

A. Item 05-08, Overture 02-21. On Establishing a Moratorium on Discussions Regarding Human Sexuality and Ordination Standards.

[See p. 384.]

In response to this recommendation, that the 214th General Assembly (2002) approve the following recommendation:

That the 214th General Assembly (2002) calls the church to prayer for a period of one year, with the focus of prayer to be on behalf of, and with those with whom we disagree. This call for prayer would not seek to prevent, or be a substitute for other discussions, dialogue, or actions.

B. Item 05-09, Overture 02-25. On Requesting a Period of Grace Within the Church. +ACC

[See p. 385.]

That the recommendation is answered by the action taken on IV.A. (Item 05-08).

C. Item 05-10, Overture 02-35. On Ceasing to Consider Overtures on the Issues Involving Human Sexuality Until the Theological Task Force Has Submitted Its Report to the 217th General Assembly (2005). +ACC

[See p. 386.]

That the recommendation is answered by the action taken on IV.A. (Item 05-08).

V. Committee Final Action and Report to Plenary

[The item listed below was acted upon and approved by the assembly committee. No further action is needed, and is here for information only.]

Item 05-A, Minutes, General Assembly Committee on Representation.

That the minutes are approved.

Dissent

The following commissioner filed a dissent from the action taken on Section IV.B., Item 05-09, *Overture 02-25*, of the Assembly Committee on Church Orders and Ministry: Stephen Van Kuiken, Presbytery of Cincinnati.

Prayer

In consideration of the action taken on section IV.A. (Item 05-08, *Overture 02-21*) of the report of the Assembly Committee on Church Orders, Moderator Abu-Akel led the assembly in prayer.

**REPORT OF THE ASSEMBLY
COMMITTEE ON NATIONAL ISSUES**

The report of the Assembly Committee on National Issues was presented by its moderator, Gayle Parker. The assembly approved consent agenda sections (*) as follows: I.C., I.E., and I.F Sections I.A., I.B., I.D. were removed from the consent agenda. The assembly approved Sections II.A., II.B., and II.C. The assembly approved Section II.D. with the following amendment: in Recommendation 5, strike the word “them” and insert the words “any person.” The assembly approved Section II.E. The assembly approved II.F. with the following amendments: (1) Add the following as Recommendation 4: “Lifts up the life, death, and resurrection of Jesus Christ as the source of peace and hope for all who live in fear, anger, or despair as they remember these recent terrible events and anticipate their possible repetition.” [Note: items will be editorially renumbered.] (2) Add the following recommendation: “11. Suggests that its moderator convey his strong commitment to building bridges between Christians, Jews, and Muslims to the Moderator’s counterparts in other Christian communities as he may deem appropriate, and to print and broadcast media.” The report of the Assembly Committee on National Issues was arrested. [The rest of the report can be found on pp. 71–75.]

Amendment to Docket

The assembly approved a motion to amend the docket by removing the “Speak-out” segment of the evening session in the interest of the conservation of time.

Announcements

Associate Stated Clerk Gradye Parsons announced that the Assembly Committee on Mission Coordination and Budgets would meet that night following the recess of the evening session. He also announced that there had been a request that the Moderator restate for the assembly what is meant by the phrase or greeting, “I see the Christ in you.”

Recess

Following prayer by Veronica Ransom, observer at this assembly, the assembly was recessed at 6:10 p.m. to reconvene at 7:30 p.m.

Friday, June 21, 2002, 7:30 P.M.

The 214th General Assembly (2002) was reconvened by Moderator Abu-Akel in the Greater Columbus Convention Center. The opening prayer was offered by the Reverend Hugo Arman Pilon, moderator, ecumenical observer from the Waldensian Evangelical Church of the River Plate, Uruguay.

REPORT OF THE ASSEMBLY COMMITTEE ON BILLS AND OVERTURES

An oral report of the Assembly Committee on Bills and Overtures was presented by its; moderator, Rob Weingartner.

Ecumenical Greetings

Moderator Abu-Akel recognized the Reverend Dr. Boonratna Boayen, moderator, who brought greetings to the assembly from the Church of Christ in Thailand.

REPORT OF THE ASSEMBLY COMMITTEE ON CHURCH POLITY

The report of the Assembly Committee on Church Polity was presented by its moderator, Mary V. Atkinson. The assembly approved the consent agenda as follows: Sections II.C., III.C., III.D., and V.A. The assembly approved Sections I.A.–I.F. The assembly approved Sections II.A., II.B., and II.D. Thomas Are Jr., vice-moderator of the Assembly Committee on Church Polity, presented the next section of the report.

The assembly approved Sections III.A., and III.B. Mary V. Atkinson, moderator of the Assembly Committee on Church Polity, presented Section IV. of the report. The assembly approved Section IV.

Thomas Are Jr., vice-moderator of the Assembly Committee on Church Polity, moved Section V.B. of the report. A minority report was moved by John N. Somerville Jr., commissioner from the Presbytery of Lake Michigan. The assembly sought first to perfect the majority report. Moderator Abu-Akel declared the main motion perfected. The assembly sought next to perfect the minority report. The assembly voted not to substitute the minority report for the main motion. The assembly then voted to approve Section V.B.

The assembly approved Section VI.A. and VI.B. [Note: Editorial corrections in Item 04-19.—In Recommendation 4., strike “of” and insert “toward” so it reads as follows: “. . . that in situation in where sexual misconduct [of] [toward] children is admitted . . .” Also, in the assembly committee report, VI.B., Item 04-19, strike the word “the” and insert the word “a” so that it reads as follows: “6. Advise the permanent judicial commissions that the only appropriate censure for persons found to have been part of ~~the~~ a violation of Recommendation 2. of this resolution is also removal from office.”] The Assembly Committee on Church Polity was concluded, and is as follows:

The 214th General Assembly (2002) approved the following recommendations: [Consent agenda items are marked with an asterisk (*).]

I. On Revising the Requirements for Amending the *Book of Order*

- A. Item 04-01, *Overture 02-1. On Amending G-18.0301c to Require Two-Thirds Vote of the General Assembly Before Transmitting Book of Order Amendments to the Presbyteries for Vote.* +ACC+COGA

[See p. 277.]

That the recommendation is disapproved.

- B. Item 04-02, *Overture 02-6. On Amending G-13.0103, G-13.0104, and G-18.0301 to Allow Amendments to the Book of Order and Book of Confessions Every Fifth Year.* +ACC+COGA+ACREC

[See p. 278.]

That the recommendation is disapproved.

- C. Item 04-03, *Overture 02-22. On Amending the Book of Order to Require a Two-Thirds Majority for Book of Order Changes.* +ACC+COGA

[See p. 280.]

That the recommendation is disapproved.

- D. Item 04-04, *Overture 02-24. On Amending G-15.0301a, G-18.0201a, G-18.0301 to Provide for Greater Consensus in the Church Before Amending the Constitution.* +ACC+COGA

[See p. 282.]

That the recommendation is disapproved.

- E. Item 04-05, *Overture 02-28. On Amending G-18. 0301a., c., d., and e. to Require Two-Thirds Affirmative Vote at Each Phase.* +ACC+COGA

[See p. 284.]

That the recommendation is disapproved.

- F. Item 04-06, *Amend G-18.0301 Regarding Presbyteries Voting on Proposed Amendments.* +ACC

[See p. 286.]

That the recommendation is disapproved.

II. Other Form of Government Amendments

- A. Item 04-07, *Overture 02-3. On Amending G-10.0103a to Allow Former Members of a Presbytery's Committee on Ministry to Moderate a Session.* +ACC

[See p. 287.]

That the recommendation is disapproved with comment.

Comment: The Advisory Committee on the Constitution advises that under G-9.0103, powers not mentioned in the *Constitution* are reserved to the presbyteries, which permits presbyteries to adopt procedures not explicitly provided in the *Constitution*, subject to the review of higher governing bodies. Therefore, presbyteries have the power to authorize the procedure without a constitutional amendment as proposed by the overture.

- B. Item 04-08, *Overture 02-27. On Amending G-10.0401d Regarding a Financial Review of Church Records.* +ACC+ACREC

[See p. 288.]

That the recommendation is disapproved with comment.

Comment: The overture proposes to permit presbyteries to adopt an alternative plan for financial review of churches. Under G-9.0103, powers not mentioned in the *Constitution* are reserved to the presbyteries, which permits presbyteries to adopt procedures not explicitly provided in the *Constitution*, subject to the review of higher governing bodies. Therefore, presbyteries have the power to authorize the procedure without a constitutional amendment as proposed by the overture.

- *C. Item 04-09, *Overture 02-30. On Amending G-12.0204 Regarding Participation on Synod.* +ACC

[See p. 289.]

That the recommendation is disapproved with comment.

Comment: The General Assembly has been informed by the Synod of Living Waters that the wording of the overture is incorrect as submitted. The overture will be corrected and submitted to the 215th General Assembly (2003).

D. Item 04-10, Overture 02-36. On Amending G-11.00101 Regarding Membership on Presbytery. +ACC +ACREC

[See p. 290.]

That the recommendation is disapproved with comment.

Comment: Section G-11.0101b allows the presbytery to redress an imbalance annually.

III. Rules of Discipline Amendments

A. Item 04-11, Overture 02-12. On Amending D-10.0203 to Clarify the Meaning of the Word "Conference." +ACC

[See p. 292.]

In response to this recommendation, that the 214th General Assembly (2002) approves the following recommendation:

The Stated Clerk is directed to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall D-10.0203 be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

"At the beginning of each and every conference with an investigating committee or any of its members, the person against whom an allegation has been made, ~~the investigating committee shall inform the person shall be informed by the investigating committee or its members~~ of the right to remain silent, to be represented by counsel, and, if charges are later filed, to have counsel appointed if unable to secure counsel. (D-11.0301-.0302)"

B. Item 04-12, Amend the Rules of Discipline, Resolution Agreement. +ACC

[See p. 293.]

1. Recommendation 1, Amend D-2.0103

That the recommendation is disapproved.

[See p. 293.]

2. Recommendation 2, Amend D-10.0202

That the recommendation is disapproved.

[See p. 293.]

3. Recommendation 3, Amend D-10.0203f-i

That the recommendation is disapproved.

[See p. 294.]

4. Recommendation 4, Amend D-10.0301-.0302

That the recommendation is disapproved.

[See p. 294.]

5. Recommendation 5, Amend D-10.0401c

That the recommendation is approved.

***C. Item 04-13, Authoritative Interpretation of the Use of Depositions to Take Pre-trial Testimony for Purposes of Discovery.**

[See p. 297.]

That the recommendation is approved.

***D. Item 04-14, Authoritative Interpretation of the Means of Service of Documents in Judicial Process.**

[See p. 298.]

That the recommendation is approved.

IV. Scriptural Allusions

Item 04-15, Scriptural Allusions Endnotes. +ACC

[See pp. 299–312.]

That the recommendation is approved with comment:

Comment: The Office of the General Assembly will

1. prepare scriptural allusions for Chapters 3, 5, 7, 8, 13, 15, 16, 17, and 18 of the Form of Government;
2. prepare asterisks for allusions behind confessional statements where they apply; and
3. complete these scriptural allusions and asterisks by the time of the 216th General Assembly (2004).

V. Other

*A. Item 04-16, *Overture 02-47. On Transferring Shin II Presbyterian Church, Norwalk, California, from the Presbytery of Hanmi to the Presbytery of Los Ranchos.*

[See p. 312.]

That the recommendation is approved.

B. Item 04-17, *Overture 02-59. On Responding to the Report of the Stated Clerk to the General Assembly Regarding Session of Londonderry Presbyterian Church, et a. v. Presbytery of Northern New England (Remedial Case 213-2).* +ACC+COGA

[See p. 313.]

That the recommendation is disapproved.

VI. Commissioners' Resolutions

A. Item 04-18, *Commissioners' Resolution 02-3. On Reconciliation Prior to the Filing of Disciplinary Cases.*

[See p. 316.]

That the recommendation is disapproved.

B. Item 04-19, *Commissioners' Resolution 02-20. On Openness in Cases of Sexual Misconduct with Children.* +ACWC

[See p. 316.]

That the recommendation is approved with amendment.

Add two new recommendations as “6.” and “7.” to read as follows:

“[6. Advise permanent judicial commissions that the only appropriate censure for persons found to have been part of a violation of Recommendation 2. of this resolution is also removal from office.]”

“[7. In response to and recognizing the extreme urgency of Commissioners' Resolution 02-20 regarding ‘openness in cases of sexual misconduct with children,’ the 214th General Assembly (2002) instructs the ACWC (Advocacy Committee for Women’s Concerns), the ACSWP (Advisory Committee on Social Witness Policy), the Office of Constitutional Services, and the Office of Legal Services to seriously consider this resolution as they continue to address issues of sexual misconduct by church professionals with children, with the request that these groups report back to the 215th General Assembly (2003).]”

VII. Committee Final Action and Report to Plenary

[The items listed below were acted upon and approved by the assembly committee. No further action is needed, and is here for information only.]

A. Item 04-A—Report of the Votes of the Presbyteries

[See p. 319.]

The Report of the Votes of the Presbyteries to the 214th General Assembly (2002) on Proposed Amendment to the *Constitution* is confirmed.

B. The Assembly Committee on Church Polity informs the 214th General Assembly (2002) that the reports of the Advisory Committee on the Constitution and the General Assembly Permanent Judicial Commission (Item 04-Info) were received and reviewed.

[See pp. 326, 329.]

Vice Moderator Ann Beran Jones assumed the chair.

REPORT OF THE ASSEMBLY COMMITTEE ON HEALTH AND SOCIAL ISSUES

The assembly resumed the report of the Assembly Committee on Health and Social Issues, which was presented by its vice moderator, Edward McLeod Jr. [The first part of the report can be found on pp. 60–61.] The assembly approved all items in Sections II. (II.A. and II.B.) and III. The assembly received Section IV. as information.

The Assembly Committee on Health and Social Issues was concluded, and is as follows:

The 214th General Assembly (2002) approved the following recommendations: [There are no items for the consent agenda.]

I. Abortion

A. Item 13-01, *Overture 02-10. On Appointing a Special Committee to Conduct a Study of the Christian and Reformed View of Human Life in Relation to the Practices of Euthanasia, Assisted Suicide, Abortion, and Infanticide.* +COGA+CMD+ACSWP+ACWC

[See p. 623.]

That the recommendation is disapproved with comment.

Comment: The intent of this recommendation is fulfilled by *Commissioner's Resolution 01-22* from the 213th General Assembly (2001) (*Minutes*, 2001, Part I, pp. 49, 498–99).

B. Item 13-04, Clarification of Policy on Problem Pregnancies. +ACWC

[See p. 628.]

That the recommendation is approved with amendment.

1. Amend the first paragraph of the Statement on Late-Term Abortion as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“The church has a responsibility to provide public witness and to offer guidance, counsel, and support to those who make or interpret laws and public policies about abortion and problem pregnancies. Pastors have a duty to counsel with and pray for those who face decisions about abortion. Congregations have a duty to pray for and support those who face these choices, to offer support for women and families to help make unwanted pregnancies less likely to occur, and to provide practical support for those facing the birth of a child with [~~genetic~~] [medical] anomalies, birth after rape or incest, or those who face health, economic, or other stresses.”

[Note: Second paragraph is recommended for approval as printed in the RGA.]

2. Amend the third paragraph of the Statement on Late-Term Abortion as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“When an individual woman faces the decision whether to abort a pregnancy, the issue is intensely personal, and may manifest itself in ways that do not reflect public rhetoric, or do not fit neatly into medical, legal, or policy guidelines. Humans are empowered by the spirit prayerfully to make significant moral choices, including the choice to continue or end a pregnancy. Human choices should not be made in a moral vacuum, but must be based on Scripture, faith, and Christian ethics. For any choice, we are accountable to God; however, even when we err, God offers to forgive us. The ending of a pregnancy after the point of fetal viability is a matter of grave moral concern to us all, [~~but~~] [and] may be undertaken only [in the rarest of circumstances and] after prayer and [/or pastoral care,] when necessary to save the life of the woman, to preserve the woman's health in circumstances of a serious risk to the woman's health, to avoid fetal suffering as a result of untreatable life-threatening [~~genetic~~] [medical] anomalies, or in cases of incest or rape.”

C. Item 13-02, *Overture 02-37. On Protecting the Lives of Mothers and Their Babies Late in Pregnancy.* +ACSWP, ACREC, ACWC

[See p. 625.]

That the recommendation is answered by the action taken on I.B. (Item 13-04, Clarification of Policy on Problem Pregnancies) of this report.

D. Item 13-03, *Overture 02-48. On Precluding Coverage by the Board of Pensions for the Abortion Procedure Known as Intact Dilation and Extraction.* +ACSWP, ACREC+ACWC+BOP

[See p. 626.]

That the recommendation is disapproved with comment.

Comment: Note the General Assembly policy allowing for congregations to be granted Relief of Conscience status with the Board of Pensions of the Presbyterian Church (U.S.A.).

E. Item 13-08, *Overture 02-52. On Pastoral Resources for Women Who Have Experienced Abortion.* +ACWC

[See p. 654.]

That the recommendations are referred to the Advocacy Committee for Women's Concerns (ACWC), in consultation with the Advisory Committee on Social Witness Policy (ACSWP), with amendment and with comment.

Amend Recommendation 1 as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“1. Instruct the Office of Theology and Worship to prepare, in conversation with the Advisory Committee on Social Witness Policy, and other Presbyterian Church (U.S.A.) related groups, including Presbyterians Affirming Reproductive Options (PARO), Presbyterian Association of Specialized and Pastoral Ministries (PASPM), Advocacy Committee for Women's Concerns (ACWC), Presbyterians Pro-Life, and other resource groups, pastoral resources for our Presbyterian congregations that are based on the knowledge that there are women and men in our local churches who suffer from adverse spiritual, emotional, psychological, and physical effects of abortion and are in need of the compassionate and restorative ministry of the gospel.”

Comment: The Advocacy Committee for Women's Concerns (ACWC) and the Advisory Committee on Social Witness Policy (ACSWP) are to research and assess resources currently or potentially available as specified in the overture and its attached rationale.

II. Health

A. Item 13-05, Resolution on Advocacy on Behalf of the Uninsured.

[See pp. 633–44.]

That the recommendations are approved with amendment.

1. Amend Recommendation 6. as follows: [Text to be deleted is shown with a strike-through and with brackets.]

“6. Urge presbyteries, sessions, and the members of congregations to be mindful of our church's health policy statements and to establish employment practices to cover all employees (including part-time ~~and contract~~ employees).”

2. Amend Recommendation 15. as follows: [Text to be deleted is shown with a strike-through and with brackets.]

“15. Urge the Board of Pensions (BOP) to make available health coverage to all church employees (including part-time ~~and contract~~ employees) so that the church can serve as a model to other organizations in the nation for offering universal health-care coverage.”

B. Item 13-06, Standards on Cultural and Linguistically Appropriate Services in Healthcare Standards (CLAS).

[See pp. 644–54.]

That the recommendations are approved as amended.

1. Amend Recommendation A. as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“A. Call upon the U.S. Department of Health and Human Services to ~~[establish a timetable for mandating]~~ [promote] the adoption of all *Cultural and Linguistically Appropriate Services in Healthcare Standards (CLAS)*, promulgated by the Office of Minority Health/Public Health Service of the U.S. Department of Health and Human Services ~~[as minimum standards for]~~ [by] all providers of health-care services that receive, either directly or through reimbursement, federal funds.”

2. Amend Recommendation B.1. as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“1. advocate for the adoption of the standards ~~[as mandatory]~~ by all individual health-service providers and facilities, as well as those entities that accredit and provide quality assurance for those providers and facilities, and,”

3. Add a new Recommendation D. to read as follows:

“[D. Urge that local churches and presbyteries work with health-care providers in their areas to help implement these standards.]”

III. Other

Item 13-07, Delay Implementation of *Commissioners’ Resolution 01-22. On Churchwide Dialogue on End-of-Life Issues.*

[See p. 654.]

In response to this recommendation, that the 214th General Assembly (2002) approve the following recommendation:

The General Assembly Council, Office of Theology and Worship, is directed to implement *Commissioners Resolution 01-22.*

IV. Committee Final Action and Report to Plenary

[The items listed below were acted upon and approved by the assembly committee. No further action is needed, and is here for information only.]

Item 13-A, Minutes, Advisory Committee on Social Witness Policy

That the minutes are approved.

Dissents

The following commissioner filed a dissent from the action taken on Section I.D., Item 13-03, *Overture 02-48*, of the Assembly Committee on Health and Social Issues: Glen T. Eason, Presbytery of Huntingdon.

The following commissioners filed a dissent from the action taken on Section I.B., Item 13-04, Clarification of Problem Pregnancies, of the Assembly Committee on Health and Social Issues: Robin L. Caudillo, Presbytery of Seattle; Steven Davis, Presbytery of Santa Barbara; Glen T. Eason, Presbytery of Huntingdon; Donald A. Elliot, Presbytery of St. Andrew; Cynthia Reyes Fillmore, Presbytery of San Gabriel; James McClurkin, Presbytery of Santa Barbara; Don R. Waite, Presbytery of Seattle; John Zimmerman, Presbytery of Alaska.

REPORT OF THE ASSEMBLY COMMITTEE ON NATIONAL ISSUES

The assembly resumed the report of the Assembly Committee on National Issues, which was presented by its moderator, Gayle Parker. [The first part of the report can be found on pp. 64.]

Section III. of the report was moved by the committee with the following editorial change in comment #1 and comment #2: strike “Advisory Committee on Social Witness Policy” and insert “Advocacy Committee on Women’s Concerns.” The assembly voted to approve Section III.

The assembly approved Sections I.A., and I.B. Section I.D. was moved by the committee. The assembly voted to amend Recommendation 1 by inserting “and the economic consequences of such actions” after the word “limits”

and before the period at the end; amend Recommendation 2, to insert “in the most cost-efficient way” after the word “will” and before 2.a.; and amend Recommendation 2. by adding a new “e.” to read as follows: “e. Encourage federal funding of technologies that will facilitate and/or reduce the cost of implementing these recommendations.” The assembly voted to approve Section I.D. as amended. Section IV. was received as information.

The Assembly Committee on National Issues was concluded, and is as follows:

The 214th General Assembly (2002) approved the following recommendations: [Items with financial implications are indicated with a dollar sign (\$). Consent agenda items are indicated by an asterisk (*).]

I. Consent Agenda Items

A. Item 12-01, *Commissioners’ Resolution 01-29.*

[See p. 571.]

That the recommendation is answered by the action taken on II.B., Item 12-05, *Overture 02-51.*

\$B. Item 12-06, *Overture 02-57. On Revising the Denominational Policy on the Issue of Energy.* +ACWSP, ACREC

[See pp. 596–97.]

That the recommendation is approved.

[Financial Implications: Per Capita (GAC): \$11,659 (2002); \$20,427 (2003); \$6,150 (2004). Total—\$38,236]

*C. Item 12-07, Support Efforts to Enact State Religious Liberty Protection Acts.

[See pp. 597–98.]

That the recommendation is approved.

D. Item 12-08, *Commissioners’ Resolution 02-4. On Cleaning Up Power Plant Pollution.*

[See p. 598.]

That the recommendation is approved with amendment.

1. Amend Recommendation 1. as follows: [Text to be added or inserted is shown with an underline and with brackets.]

“1. Educate Presbyterians through PC(USA) offices and publications about the environmental and health consequences of pollution from outdated coal-fired power plants and the benefits of ensuring that these plants adhere to tighter air pollution limits[, and the economic consequences of such actions].”

2. Amend Recommendation 2. as follows: [Text to be added or inserted is shown with an underline and with brackets.]

“2. Ask all Presbyterians to exercise stewardship by urging government officials to support federal policies and multipollutant legislation that will[, in the most cost-efficient way,]”

3. Add a new recommendation “2.e.” to read as follows (make editorial changes in “c.” and “d.”: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“c. enact new clean air laws for power plants that will substantially reduce pollutants that cause smog, acid rain, respiratory disease, mercury contamination, and global warming; [~~and~~]

“d. end the ‘grandfather’ loophole that exempts older coal-fired plants[-] [~~]; and~~]

“[e. encourage federal funding of technologies that will facilitate and/or reduce the cost of implementing these recommendations.]”

*E. Item 12-10, *Commissioners’ Resolution 02-21. On Assisting the People of Lowndes County, Alabama.*

[See p. 601.]

That the recommendation is referred to the Self-Development of People Committee.

*F. Item 12-12, *Commissioners' Resolution 02-8. On Honoring the 100th Anniversary of the Working Men's Department.*

[See p. 604.]

That the recommendation is approved with amendment. [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“That the 214th General Assembly (2002), in recognition of the 100th anniversary of the establishment of the Workingmen's Department in the Presbyterian Church (U.S.A.), designate a special day of remembrance on Labor Day 2003 ~~[, plan and budget for the holding of a symposium]~~ [and urge the General Assembly Council to explore ways] to celebrate the ongoing influence of the social ministry begun in 1903, and review the current social ministry of our church in the light of this past history. [Strategies might include such things as a symposium, conference, workshops, or the use of church publications.]”

II. National Issues

SA. Item 12-04, Resolution on Restorative Justice.

[See pp. 576–94.]

That the recommendations are approved.

[Financial Implications: Per Capita (OGA): \$14,460 (2002)]

SB. Item 12-05, *Overture 02-51. On Developing a Social Witness Policy on “Takings.”* +ACSWP

[See p. 595.]

That the recommendation is approved with amendment.

Amend Recommendations 1. and 2. as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“1. Authorize and encourage the General Assembly Council, through the Advisory Committee on Social Witness Policy, [in consultation with the Advisory Committee on Litigation,] to undertake a study of “takings” in accordance with “Forming Social Policy” and, if appropriate, present to the General Assembly at a future meeting a proposed social witness policy statement regarding takings. Takings is the concept that any governmental action that restricts the private property rights of the owner of real property and thereby decreases the value of the property requires compensation under the Fifth Amendment to the Constitution. Examples of such governmental actions are zoning, historic preservation regulations, and environmental laws and regulations.

“2. Declare ~~[, pending the adoption of such a social witness policy statement,]~~ that the second paragraph of *Commissioners' Resolution 01-29, On the Klamath Basin Drought*, which states that the General Assembly “Affirm[s] that the taking of water rights is taking private property and that just compensation is due” (*Minutes*, 2001, Part I, p. 503) shall be construed only to apply to the specific water rights issues of the Klamath Valley Basin.”

[Financial Implications: Per Capita (GAC): \$25,199 (2002); \$40,298 (2003); \$18,649 (2004). Total: \$84,146.]

SC. Item 12-02, *Overture 02-44. On Farm Worker Justice.* +WMD+ACREC+ACWC

[See p. 571.]

That the recommendation is approved.

[Financial Implications: Mission (Restricted): \$11,775 (2002); \$23,550 (2003); Total—\$35,325]

D. Item 12-03, *Commissioners' Resolution 01-25. On Affirming Civil Rights and Nondiscrimination of All Persons Regardless of Sexual Orientation.*

[See p. 575.]

That the recommendation is approved with amendment.

Amend the recommendation section as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“That the ~~[213th]~~ [214th] General Assembly ~~[(2001)]~~ [(2002)] direct the Stated Clerk to communicate the following action to all clergy, congregations, and seminaries:

“The General Assembly reaffirms these resolutions adopted by the 190th General Assembly (1978) of the UPCUSA—

“[Sections 1.–4. remain the same.]

~~“5. Calls upon Presbyterians to reject in their own lives, and challenge in others, the sin[s] of [homophobia,] [harassment, abuse, and hate towards homosexual persons,] which drives [homosexual persons] [any person] away from Christ and his Church.~~

~~“6. Calls upon candidates’ committees (committees on preparation for ministry), personnel committees, nominating committees, and governing bodies to conduct their examination of candidates for ordained office with discretion and sensitivity, recognizing that it would be a hindrance to God’s grace to make a specific inquiry into the sexual orientation or practice of candidates for ordained office where the person involved has not taken the initiative in declaring his or her sexual orientation.]~~

~~“7.] [6.]~~ Calls upon seminaries, governing bodies, and churches to initiate courses on sexuality, providing officers and members with a ~~[systemic]~~ [balanced] understanding of the [diverse views regarding the] dynamics of human sexuality as understood within the context of Christian ethics.”

E. Item 12-09, *Commissioners’ Resolution 02-6. On Supporting the Federal Marriage Amendment.*

[See pp. 599–601.]

That the recommendation is disapproved.

F. Item 12-11, *Commissioners’ Resolution 02-23. On the Response of the Presbyterian Church (U.S.A.) to the Events and Aftermath of September 11.*

[See pp. 602–4.]

In response to this recommendation, that the 214th General Assembly (2002) approved the following resolution:

The 214th General Assembly (2002):

1. Expresses its grief and sympathy with all those of many nations who lost loved ones on September 11, 2001, and in subsequent terrorist incidents and military conflicts.
2. Conveys its gratitude for all those who offered their energies and even sacrificed their lives to protect those endangered by the September 11, 2001 attack and subsequent events.
3. Affirms that Christ calls us to be peacemakers and that, in hope, Christians can never give ultimate significance to any conflict, for in Christ’s death and resurrection we find the ultimate victory over all fear, despair, and confrontation.
4. Lifts up the life, death, and resurrection of Jesus Christ as the source of peace and hope for all who live in fear, anger, or despair as they remember these recent terrible events and anticipate their possible repetition.
5. Acknowledges that other countries and peoples have grievances against the United States for its economic, political, and military practices, and affirms that the United States must examine seriously these grievances and seek to address them, as appropriate.
6. Condemns any attacks directed at innocent civilians as inappropriate means to remedy grievances.
7. Offers its prayers, in the spirit of biblical teachings concerning government, for all those called by God to protect peoples against wrongful violence.
8. Respects the right of conscience for those who conscientiously object to the use of violence as national policy.

9. Recognizes the teaching of Jesus that we are to love not only neighbors but also those whom we identify as our enemies or those who identify themselves as such.

10. Urges Presbyterians, in the aftermath of September 11, to act in practical ways that show the love of Christ to all persons in our communities, including Muslims and others who have been targets due to their religious identity: ensure basic civil liberties for all; resolve not to use inflammatory language or scapegoat individuals and groups; learn about other faith traditions and cultures as well as from Christian brothers and sisters who live in those cultures; and continue acts of care and compassion to those who are most vulnerable among us.

11. Suggests that its moderator convey his strong commitment to building bridges between Christians, Jews, and Muslims to the Moderator's counterparts in other Christian communities as he may deem appropriate, and to print and broadcast media.

III. Final Responses to Referrals

Item 12-13, Advocacy Committee for Women's Concerns Report Without Recommendations: "Sisters of Mercy, Daughters of Grace; Presbyterians and Prostituted Women" (Pulled from Plenary Consent Agenda).
[See pp. 604–20.]

That the response is approved with comments.

Comment #1: "That the Advocacy Committee for Women's Concerns consider adding the additional resources provided by the *National Coalition for the Protection of Children and Families* and *One by One, Inc.*

Comment #2: "That the Advocacy Committee for Women's Concerns consider removing the resources identified with Miriam Therese Winter and James B. Nelson.

IV. Committee Final Action and Report to Plenary

[The items listed below were acted upon and approved by the assembly committee. No further action is needed, and is here for information only.]

[See p. 620.]

Item 12-A, Recipients of Awards

The Assembly Committee on National Issues reports to the 214th General Assembly (2002) that the awards were acknowledged and will be presented to the recipients at meetings of their respective presbyteries.

1. *Women of Faith Awards*—Nancy Goshow, Susan Mozena, Norma Ross.
2. *Partners in Mission Awards*—The Religious Coalition for Reproductive Choice (RCRC); The Presbytery of Western Reserve.
3. *Restorative Justice Award*—The Reverend Marla Cates.

Dissent

The following commissioner filed a dissent from the action taken on Section II.E., Item 12-09, *Commissioners' Resolution 02-6*, of the Assembly Committee on National Issues: John C. Zimmerman, Presbytery of Alaska.

Announcements

Stated Clerk Kirkpatrick announced that two assembly committees would meet at 7:00 a.m. tomorrow morning: the Assembly Committee on General Assembly Procedures would meet in Room D230–232 and the Assembly Committee on Mission Coordination and Budgets would meet in Room D233. Morning worship would be held at 8:30 a.m. the next morning in the plenary hall (Hall D of the Greater Columbus Convention Center).

Recess

The assembly recessed at 10:48 p.m., following prayer by Bethany Benz, youth advisory delegate from the Presbytery of Greater Atlanta.

Saturday, June 22, 2002, 8:30 A.M.

Commissioners, advisory delegates, and other participants gathered for worship in Hall D of the Greater Columbus Convention Center. Mickie Choi, interim executive presbyter, Hanmi Presbytery, preached a sermon entitled, "God Who Doesn't Forget." Scripture readings were from Genesis 22:1-18 and Hebrews 6:9-12.

Saturday, June 22, 2002 9:30 A.M.

The meeting of the 214th General Assembly (2002) was reconvened in Hall D of the Greater Columbus Convention Center. Youth Advisory Delegate Becky Schwandt, from the Presbytery of John Calvin, and Andrea Stokes, youth advisory delegate from the Presbytery of Giddings-Lovejoy, led the assembly in prayer.

Announcements

Moderator Abu-Akel recognized Stated Clerk Clifton Kirkpatrick for announcements. The announcements included a reminder for commissioners to pick up their presbytery banners around the hall, and that a souvenir set of compact discs, containing the sermons preached at the assembly this week, newscaster Robin Roberts' presentation at the General Assembly breakfast, as well as sights and sounds of the assembly, will be distributed to each commissioner and advisory delegate. Kirkpatrick also announced that the 214th General Assembly (2002) Committee on Local Arrangements would post prayers from this week on their website.

REPORT OF THE ASSEMBLY COMMITTEE ON BILLS AND OVERTURES

An oral report of the Assembly Committee on Bills and Overtures was presented by its moderator, Robert Weingartner. Weingartner reported that the minutes for the remainder of Friday, June 21, 2002, and Saturday, June 22, 2002, would be reviewed by representatives of the committee after the assembly meeting. Weingartner also reported that the committee received two protests and several dissents. The protests were found to be decorous and respectful language, and would be included in the *Minutes* of the General Assembly. All completed dissent forms would be delivered to the journal clerks for inclusion in the *Minutes*.

Protests

The Assembly Committee on Bills and Overtures received two protests, found them to be decorous and respectful language, and the assembly voted to include them in the *Minutes* of this assembly:

Protest of Presentation of Report—From Alfred Zdrzil, commissioner from the Presbytery of the Twin Cities Area: "I wish to protest and object to the adoption of the committee's recommendation of 02-01. I was a member of the committee. I believe that our committee moderator presented reasons for adoption of the recommendation that were not discussed by the committee. I am, therefore, concerned and upset that she gave either her own or some other person's reasons for the recommendation."

Protest of Action of the Assembly—From Steven J. Davis, commissioner from Santa Barbara Presbytery: "We who are pastors often offer spiritual support to families as they anticipate the birth of a child. On occasion we have the holy and awesome responsibility to offer pastoral support and compassion to women and their families who lose a child during pregnancy. Most of us know the trauma and deep loss those families feel, especially when they lose the child late in pregnancy. It seems to me that to now grant our Stated Clerk the opportunity to speak on behalf of the membership of PC(USA) in favor of late-term abortions, presents the potential of creating tremendous insult and further pain to many of our grieving families. Advocating for late-term abortions is tremendously troublesome, when scientific evidence shows the fetus can live outside the womb, that a c-section providing live birth would be no less threatening to the mother, when significant pain would be inflicted on the fetus, and when biblical admonitions implore us to give voice to the voiceless one in the womb."

REPORTS ONE AND TWO OF THE ASSEMBLY COMMITTEE ON MISSION COORDINATION AND BUDGETS

Report One of the Assembly Committee on Mission Coordination and Budgets was resumed by its moderator, William Pohlmann. [The first part of the report can be found on p. 30.] Pohlmann presented the consent agenda. The

assembly approved the consent agenda as follows: III.A. (Item 08-05, Number 1 and 2); III.B. (Item 08-06); III.C. (Item 08-07); V.A.; (Item 08-02); V.B. (Item 08-10); VI.A. (Item 08-04); and VI.B. (Item 08-08). Pohlman presented II.A. (Item 08-11). The assembly viewed a Powerpoint presentation on mission initiative. The assembly approved Item II.A. (Item 08-11) as amended to add “and shall report on the web quarterly the cash receipts and disbursements of all Mission Initiative Funds.” Pohlman presented II.B. The assembly approved a motion from the floor to take up an offering for missions at close of the assembly. Baskets were placed at the back of the assembly hall at the close of the assembly to receive cash donations and pledge cards. The assembly approved II.B. (Item 15-06).

Floor Motion Regarding Mission Initiative

The assembly approved a floor motion regarding II.A. as follows: “The 214th General Assembly (2002) encourages presbyteries, synods, exhibitors, and affiliated groups to apply the savings realized from biennial assemblies to the Mission Initiative, and that we, the individual commissioners to the 214th General Assembly (2002), pledge ourselves to celebrating the hope in our Lord Jesus Christ by interpreting and advocating for the Mission Initiative in our presbyteries.”

Pohlman presented IV. (Item 08-12). The assembly approved IV., Item 08-12. The assembly received VII. as information. Report One of the Assembly Committee on Mission Coordination and Budgets was concluded and is as follows:

Report One

The 214th General Assembly (2002) approved the following recommendations: [Consent agenda items are indicated with an asterisk (*).]

I. Order of the Day: Thursday, June 20, 2002, 2:30 p.m. Confirmation of the Election of John Detterick

Item 08-01, Confirmation of the Election of John Detterick.

[See p. 443.]

That the recommendation is approved.

II. Funding for Mission

A. Item 08-11. Recommendation to Approve the Mission Initiative.

[See pp. 461–65.]

That the recommendation is approved with amendment. [Text to be added or inserted is shown with an underline and with brackets.]

“The General Assembly Council recommends that the 214th General Assembly (2002) approve the Mission Initiative, a five-year, \$40 million funds development effort for international mission personnel and church growth, and direct the General Assembly Council (GAC) to implement the Mission Initiative and report on its progress to the 215th (2003), 216th (2004), 217th (2005), 218th (2006), and 219th (2007) General Assemblies[, with the provision that the proceeds from this campaign be considered over and above the budget and not be used to weaken the church’s commitment to missions from its unrestricted budget and shall report on the web quarterly the cash receipts and disbursements of all Mission Initiative Funds.”

B. Item 15-06, *Overture 02-54. On Establishing a Youth and Young Adults Evangelism Endowment.* +GAC

[See pp. 466–67.]

That the recommendation is disapproved with comment:

Comment: The 214th General Assembly (2002) strongly urges the General Assembly Council to be guided by the intent of *Overture 02-54* in future budget development and to consider additional fundraising to aid with youth and young adult programs lacking sufficient funds.

III. Mission Budget

*A. Item 08-05, Sections 1 and 2, Budgets of the General Assembly Mission Program.

[See pp. 445–50.]

That the recommendations (1 and 2) are approved.

***B. Item 08-06, Reserved or Committed Funds.**

[See pp. 454–58.]

That the recommendations are approved.

***C. Item 08-07, John C. Lord and Edmund P. Dwight Funds**

[See p. 459.]

That the recommendation is approved.

IV. Commissioners' Resolution

Item 08-12, Commissioners' Resolution 02-12. On Directing the Presbyterian Health, Education and Welfare Association to Achieve Financial Independence.

[See p. 465.]

That the recommendation is disapproved.

V. Other General Assembly Council Business

***A. Item 08-02, Amendments to GAC Manual of Operations.**

[See p. 444.]

That the recommendation is approved.

***B. Item 08-10, Amendments to the GAC *Manual of Operations*.**

[See p. 461.]

That the recommendations are approved.

VI. Other

***A. Item 08-04, Amend Hubbard Press Articles of Incorporation.**

[See p. 444.]

That the recommendation is approved.

***B. Item 08-08, Final Response on the Mission Initiative (1999 Referral: Alternate Resolution to 20.139–.142a.).**

[See p. 459.]

That the response is answered by the action taken on II.A., Item 08-11.

C. Item 08-09. Recommendation to Reaffirm the Churchwide Compensation Guidelines; Dissolve the Advisory Committee on Churchwide Compensation.

[See p. 460.]

That the recommendation is approved with comment:

Comment: The General Assembly extends its appreciation and sincere thanks to the Advisory Committee on Churchwide Compensation for its dedicated service to the church over the past several years.

VII. Committee Final Action and Report to Plenary

[The items listed below were acted upon and approved by the assembly committee. No further action is needed, and is here for information only.]

A. Item 08-A, Minutes, General Assembly Council.

That the minutes are approved.

B. Item 08-B, Minutes, PC(USA) A Corporation.

That the minutes are approved.

C. Item 08-C, Audit.

[See p. 467.]

That the audit is approved.

William Pohlman presented Report Two of the Assembly Committee on Mission Coordination and Budgets. Pohlman presented Item 08-05, Recommendation 3, for approval, and reported the financial implications for actions taken this week by the assembly on the mission budget as follows: \$26,425 for 2002; \$45,850 for 2003; \$43,500 for 2004. The assembly approved Item 08-05, Recommendation 3. Report Two of the Assembly Committee on Mission Coordination and Budgets was concluded and is as follows:

Report Two

The 214th General Assembly (2002) approved the following recommendation: [There are no items for the consent agenda in this report.]

Item 08-05, Recommendation 3, General Assembly Mission Budget and Program 2003

[See pp. 451–53.]

That the recommendation is approved with amendment and with comment.

Amendment: That the existing recommendation be numbered “a.” and that additional text be added so that the recommendation reads as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“a. The General Assembly Council recommends that the 214th General Assembly (2002) approve the 2003 General Assembly Mission Budget and Program in the total amount of \$130,123,844.

“b. That the General Assembly Council be authorized to make necessary program adjustments to implement the additional activities approved by this 214th General Assembly (2002).”

“c. That the General Assembly Council be directed to communicate to the particular churches of the denomination an extra commitment opportunity (ECO) to support a ‘faith factor’ increase in the 2003 budget of sufficient size to permit continuity in the recruiting, placement, and support of worldwide missionaries.”

Comment: We commend to the loving care of Almighty God, and to the love and concern of the members of the Presbyterian Church (U.S.A.), those whose positions have been terminated, the persons who will be affected by the positions and programs that have been eliminated, and the present members of the staff as they continue to work through all of the effects of these changes, practically, emotionally, and spiritually. In light of the concerns expressed by the 214th General Assembly (2002) we:

- encourage the General Assembly Council and staff to work diligently to begin, as soon as possible, to replace the number of personnel in our worldwide mission program reflected in those positions that are not being filled by the proposed 2003 budget, and
- encourage the Moderator of the General Assembly and the chair of the General Assembly Council to communicate pastorally, in the most effective, efficient, and economical way, with all sessions and presbyteries giving the rationale and impact of these budget cuts, urging sessions and presbyteries to review their own giving patterns to look for ways of increasing the amount of their unrestricted giving to the work of the Presbyterian Church (U.S.A.) through the mission budget and programs of the General Assembly, and encouraging support of the extra opportunity commitment for worldwide mission personnel included in the approval of the 2003 budget.

Vice Moderator Berans-Jones occupied the chair.

**REPORT OF THE ASSEMBLY COMMITTEE
ON GENERAL ASSEMBLY PROCEDURES**

Report Three of the Assembly Committee on General Assembly Procedures was presented by its moderator, Jim Thurman. There were no consent agenda items. Thurman reported the financial implications for actions taken this week by the assembly: Per capita: \$80,137 for 2002 (increase of .03 cents); \$107,673 for 2003 (increase of .04

cents); and \$61,197 for 2004 (increase of .03 cents). The assembly approved A., (Item 03-08). The assembly approved B. This concluded the report of the Assembly Committee on General Assembly Procedures and is as follows:

Report Three

The 214th General Assembly (2002) approved the following recommendations: [There are no consent agenda items for this report.]

A. Item 03-08, Per Capita Budget, Recommendations B. and C.

[See p. 186.]

1. Recommendation B, Approve Proposed 2003 Per Capita Apportionment Budget.

That the recommendation is approved with amendment.

Amend B. to read as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“B. The Committee of the Office of the General Assembly and the General Assembly Council recommend that the 214th General Assembly (2002) approve a proposed 2003 Per Capita Apportionment Budget totaling [~~\$14,303,540~~] [\$14,411,213].”

2. Recommendation C, Approve Per Capita Apportionment Rate.

That the recommendation is approved with amendment.

Amend C. to read as follows: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]

“C. The Committee of the Office of the General Assembly and the General Assembly Council recommend that the 214th General Assembly (2002) approve a per capita apportionment rate of [~~\$5.40~~] [\$5.44] per active member for 2003.”

B. Commissioners' Vouchers

The Assembly Committee on General Assembly Procedures is also charged with approving commissioners' expense vouchers to the assembly.

The Assembly Committee on General Assembly Procedures recommends that the 214th General Assembly (2002) approve commissioners' vouchers amounting to a total sum of \$165,929.86 plus an additional 61 vouchers yet to be processed along the same policies.

Introduction of Leadership for Year Ahead General Assembly Council and the Committee on the Office of the General Assembly

Vice-Moderator Ann Berans-Jones recognized Jeff Bridgeman, chairperson of the General Assembly Council (GAC), and William Forbes, moderator of the Committee on the Office of the General Assembly. Bridgeman introduced the new General Assembly Council chair, Barbara Renton. He passed the cross, symbol of GAC leadership, to Barbara Renton. William Forbes introduced the new Committee on the Office of the General Assembly moderator, Sandy Peirce.

OGA Thanks to 2002 Local Committee

Vice-Moderator Berans-Jones recognized Assistant Stated Clerks Dennis Cobb and Deb Davies for a presentation to the Committee on Local Arrangements. Moderator Abu-Akel resumed the chair. Dennis Cobb introduced COLA Co-moderators Jim Browne, Sue Mooney, and Jim Wilson, Executive Coordinator Ginny Shanda, and Administrative Assistant Kristen Kidd, and thanked them for their service to the church on behalf of the 214th General Assembly (2002). Cobb presented the COLA co-chairs with a gift of a stoneware plate engraved to the Presbytery of Scioto Valley. Cobb then introduced a video presentation to give commissioners an idea of what it took to build this assembly experience. Jim Thurman read a resolution from the Assembly Committee on General Assembly Proce-

dures on behalf of the commissioners, advisory delegates, visitors, and guests, extending heartfelt thanks and deepest gratitude to the General Assembly Committee on Local Arrangements.

Greetings from the 2003 Local Arrangements Committee—Presbytery of Denver

Moderator Abu-Akel recognized the co-moderators of the 215th General Assembly (2003), Susan Cornman, Sylvia Casberg, and Bill McGregor, commissioners from the Presbytery of Denver, to bring greetings and introduce a video from the 2003 Local Arrangements Committee. The theme for the 215th General Assembly (2003) is “A House of Prayer for All People.”

Youth Advisory Delegate Presentation

Moderator Abu-Akel recognized Celeste Hill, Presbytery of Stockton, and Timothy Hitchens, Presbytery of Carlisle, co-moderators of the Youth Advisory Delegate Caucus, for a youth advisory delegate presentation. Hill and Hitchens presented Stated Clerk Kirkpatrick with a childrens’ book, entitled *B Is for Buckeye*, in honor of the “Decade of the Child” and as a reminder of the denomination’s support of youth and youth ministries. They also presented Kirkpatrick with a bell with the Ohio bicentennial crest. Hill and Hitchens presented to Moderator Abu-Akel a tee shirt containing the pronunciation of Abu-Akel and the various definitions of the name Fahed; a pair of Ohio sunglasses; and a stole crafted by the youth advisory delegates, symbolic of Moderator Abu-Akel’s commitment to mission, his experience with Scottish missionaries, and containing the colors of the Palestinian flag. Hill and Hitchens presented Vice-Moderator Berans-Jones with a stole that was also crafted by the youth advisory delegates, symbolizing Beran-Jones’ involvement in Presbyterian Women, her deep interest and concern for the people of the Middle East, and the beautiful complexity of her life and faith.

Thanks to Staff

Moderator Abu-Akel recognized Stated Clerk Clifton Kirkpatrick, who expressed thanks to staff, volunteers, and the 214th General Assembly (2002) Committee on Local Arrangements.

Remarks from the Stated Clerk

Stated Clerk Clifton Kirkpatrick reminded commissioners that their service to the church would continue for the next year until the convening of the 215th General Assembly (2002) in Denver, Colorado. Commissioners will serve as interpreters of the actions of this assembly during that time.

ADJOURNMENT

Moderator Abu-Akel gave a prayer and blessing to the assembly and declared “By the authority granted to me by the *Constitution of the Presbyterian Church (U.S.A.)* and the rules of this assembly, I declare the 214th General Assembly (2002) adjourned, and dissolved upon the convening of the 215th General Assembly (2003) on May 24, 2003, in Denver, Colorado.” The 214th General Assembly (2002) stood adjourned.

[Note: Harold Hillier, Pat Hyden, Danelle McKinney, and Kenneth Osborne were members of the Assembly Committee on Bills and Overtures subcommittee to approve the balance of the minutes of Friday, June 21, and Saturday, June 22, 2002. The minutes have been reviewed and approved unanimously for these days.]

SECTION TWO

Assembly Committee Reports Containing All Reports, Referrals, and
Recommendations of the Committee on the Office of the General
Assembly,
the Office of the General Assembly, Permanent and Special Committees,
the General Assembly Council, the Board of Pensions, the Presbyterian
Publishing Corporation,
the Presbyterian Church (U.S.A.) Foundation, Overtures, and
Commissioners' Resolutions

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Item 00-01

[The assembly approved Item 00-01. See p. 3.]

The Stated Clerk of the General Assembly recommends that the 214th General Assembly (2002) approve the following assembly committee structure [a brief list of the business to be referred to that committee follows the committee title]:

01 Bills and Overtures

Docket of the assembly (SR B.1.; C.6.a.); referrals of business to assembly committees (SR B.6; C.6.a.); review and recommend approval of GA minutes (SR C.6.c.); recommend approval of time limits on debate (SR B.1.); requests for presentations to the assembly (SR C.6.e.); review requests from agencies to schedule meetings, briefings, hearings during assembly meeting (SR C.6.f.); review protests, determine if entered in the *Minutes*, prepare response if needed (SR C.6.g.); review requests for distribution of material to commissioners (SR C.6.d.); report on assembly committee requests for establishment of special committees or commissions (SR B.8.); appeal of persons denied the right to speak at a public hearing (SR C.4.g.); receive report on moderatorial campaign practices; review expenses of moderatorial candidates, with report of results to plenary (SR F.1.c.(1)).

02 General Assembly Meetings

Consider matters related to: meetings of the assembly; standing rule amendments.
Narrative Report: Theological Task Force on Peace, Unity and Purity

03 General Assembly Procedures

Consider matters related to: per capita budget; standing rule amendments; operation of the Office of the General Assembly; statistics; publishing of reports; GANC process; special committees; commissioners and advisory delegates credentials/leaves of absence.

04 Church Polity

Consider matters related to: amendments to Chapters I, IV, VIII-IX, XI-XIII, XVI-XVIII of the Form of Government with Advisory Committee on the Constitution advice; requests for interpretation; amendments to the Rules of Discipline with Advisory Committee on the Constitution advice; proposed amendment tallies.

05 Church Orders and Ministry

Consider matters related to: Amendments to Chapter VI and XIV of the Form of Government with Advisory Committee on the Constitution advice; requests for interpretation; business regarding certified Christian educators; recruiting, enlistment of persons to service of church.

06 Catholicity and Ecumenical Relations

Consider matters related to: amendments to Chapter XV of the Form of Government with Advisory Committee on the Constitution advice; requests for interpretation; matters dealing with relationships with, and attitudes toward, other religious movements or bodies; conversations with other Presbyterian denominations; nominations for ecumenical advisory delegates; nominations for delegations to corresponding churches; reports of Corresponding Bodies (World Council of Churches, World Alliance of Reformed Churches, National Council of Churches of Christ, etc.).

07 Confessions and Christology

Consider matters related to: the Confessions of the Presbyterian Church (U.S.A.); items relating to authority and interpretation of Scripture; items related to Christologies.

08 Mission Coordination and Budgets

Consider matters related to: Mission programs authorized by General Assembly; PC(USA) vision and mission goals; *Organization for Mission* and General Assembly Council *Manual of Operations*; Mission Budget; Audits; churchwide compensation.

Minutes: General Assembly Council, Presbyterian Church (U.S.A.), A Corporation.

Agency Summary: General Assembly Council.

09 Christian Education and Publications

Consider matters related to: organization, program, and mission of particular churches—particularly items dealing with education and other programs of Christian nurture; curriculum and other materials for use in particular churches; public, private education.

10 Theological Issues, Educational Institutions

Consider matters related to: Amendments to Directory for Worship and Chapter II of the Form of Government with Advisory Committee on the Constitution advice; requests for interpretation; business related to worship of the church and the practice of private devotional life; theological institutions; celebration of Lord's Supper requests.

11 Evangelism and Witness

Consider matters related to: Amendments to Chapter III of the Form of Government with Advisory Committee on the Constitution advice; items concerning evangelism, outreach, and church growth as they relate to congregations and governing bodies of the church; higher education; business related to the Presbyterian Church (U.S.A.) Investment & Loan Program, Inc.

12 National Issues

Consider matters related to: Concerns of church in national affairs; women, children, and youth issues; military matters; matters relating to righteousness and justice of persons/organizations.

13 Health and Social Issues

Consider matters related to: Health, managed care, disabilities.

14 Peacemaking and Global Issues

Consider matters related to: Peacemaking; international matters; human rights; military affairs and the arms race; plight of refugees worldwide; international economic justice; global evangelism and education.

15 Pensions, Benefits, and Stewardship

Consider matters related to: Report of Board of Pensions; business related to the church's pension, annuity, insurance, and medical plans; other forms of such programs, including government or private retirement programs; Special offerings; business related to the Presbyterian Church (U.S.A.) Foundation.

Item 00-02

[The assembly approved Item 00-02 with the removal of H.2. See pp. 3, 8.]

The Committee on the Office of the General Assembly recommends that the 214th General Assembly (2002) approve the referrals in progress and final responses to referrals as follows:

REFERRALS IN PROGRESS**COMMITTEE ON THE OFFICE OF THE GENERAL ASSEMBLY**

<i>Commissioners' Resolution 01-17 (Comment) Response to Recommendation Encouraging COGA to Create a Process in Which Overture Consultation May Take Place in an Easier and More Constructive Manner (Minutes, 2001, Part I, p. 22).</i>	215th GA 2003
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OFFICE OF THE GENERAL ASSEMBLY

A. <i>1998 Referral: 41.0028-.0030. Response to Recommendation That GAC/OGA Conduct Annual Consultations for 5 Years; Develop Final Report with Recommendation on Possible Inclusion of Catechisms in The Book of Confessions (Minutes, 1998, Part I, pp. 85, 599).</i>	215th GA 2003
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B. 2000 Referral: 12.049. <i>On Encouraging the Use of "Standards of Ethical Conduct" in Leadership Training; Request OGA to Include a Summary of Uses Made in Theological Seminaries, Churches, Presbyteries, and Synods in Its Report to the 215th GA (2003) (Minutes, 2000, Part I, pp. 54, 83).</i>	215th GA 2003
C. <i>Overture 01-16, Items 1 and 2. On Advocating Passage of Legislation Requiring Health Insurance Plans to Provide Mental Health Benefits in Full Parity with Medical and Surgical Benefits. (Minutes, 2001, Part I, p. 48, 419).</i>	215th GA 2003

COMMITTEE ON ECUMENICAL RELATIONS

A. 2000 Referral: 15.014. <i>Take Action in Conjunction with the General Assemblies of the Cumberland Presbyterian Church and the Cumberland Presbyterian Church in America to Enter Church-to-Church Conversations to Strengthen Mutual Relationships; Present Results by 2006 (Minutes, 2000, Part I, pp. 27, 108).</i>	218th GA 2006
B. <i>Commissioners' Resolution 01-18. On a Communication to the Reformed Church of America on Our Common Work in Sudan (Minutes, 2001, Part I, p. 20, 496).</i>	215th GA 2003

GENERAL ASSEMBLY COUNCIL

*A. <i>Overture 99-39 (Alt). Response to Recommendation Regarding Ongoing Consultation/Planning for Mission Activities; GAC to Develop Policies to Implement Consultation; GAC to Conduct Pilot Consultation, Develop Reporting Process (Minutes, 1999, Part I, p. 34).</i>	213th GA 2001 214th GA 2002 215th GA 2003
*B. <i>Commissioners' Resolution 00-11. Concerning General Assembly Policies and Actions Related to Women (Minutes, 2000, Part I, pp. 65, 493-94).</i>	214th GA 2002 215th GA 2003
C. 2001 Referral: 25.091-101. <i>Response to Recommendation to Establish a Cross-Divisional Staff Team to Devise a Plan for Implementing the Concerns of this Policy (Domestic Violence), Giving Consideration to Items a-h; Report to 214th GA (2002) (Minutes, 2001, Part I, pp. 61, 238).</i>	215th GA 2003
D. 2001 Referral: 26.004. <i>Response to Recommendation Directing GAC to Create a Task Force to Study the Disenfranchisement of People of Color in the US' Electoral System, to Determine Whether the Church Should Make a Policy Statement; Report Findings to the 215th GA (2003). (Minutes, 2001, Part I, pp. 60, 333).</i>	215th GA 2003
E. 2001 Referral: 26.013. <i>Response to Recommendation to Create a Task Force to Study Issues of Reparations for African Americans, Native Americans, Alaskan Natives, Asian Americans, Mexicans, Puerto Ricans, and Others Who Have Experienced Unjust Treatment; Report Findings to 216th GA (2004) (Minutes, 2001, Part I, pp. 60, 334).</i>	215th GA 2003
F. <i>Overture 01-57. On Helping Children by Establishing a Voluntary Adoption Fund (Minutes, 2001, Part I, pp. 60, 469).</i>	215th GA 2003

*Item A: The GAC consulted with the Synod of the Southwest on the use of restricted funds designated for use in that synod or to people groups primarily in that synod. Continuing questions necessitated an additional dialogue held in March 2002. Based on the outcome of those conversations, adjustments have been made. It is expected that the learnings from working with the Synod of the Southwest will be the basis of conducting similar consultations with other synods about restricted funds designated for specific geographical regions and people groups. These consultations are expected to take place in late 2002 and 2003.

Overture 99-39 also directed the GAC to develop a process for allocation of administrative costs. This work is still in progress due to the complexity of the issue. It is expected that the responsive recommendation will be made to the General Assembly Council in January 2003 and will come to the 215th General Assembly later that year.

*Item B: A project team is presently being assembled to conduct a comprehensive review of all national entities to evaluate the overall implementation of these actions and policies. A final report of this evaluation will be presented to the 215th General Assembly (2003).

CONGREGATIONAL MINISTRIES DIVISION

*A. 1997 Referral: 19.0015. Response to Recommendation to Develop a Means to Introduce French Confession of 1559 to Church; Report Annually on Efforts; Refer to 211th GA Constitutional Procedures to Include in The Book of Confessions (Minutes, 1997, Part I, pp. 41, 162).	Annual Report; Final 214th GA 2002 215th GA 2003
*B. 1998 Referral: 20.0326. Response to Recommendation That GAC, Synods, and Presbyteries Identify and Develop Resources to Enhance Pastoral Skills and Develop Responsible and Faithful Personal Stewardship (Minutes, 1998, Part I, pp. 50, 233).	214th GA 2002 215th GA 2003
C. 1998 Referral: 41.0028-.0030. Response to Recommendation That GAC/OGA Conduct Annual Consultations for 5 Years; Develop Final Report w/Recommendation on Possible Inclusion of Catechisms in The Book of Confessions (Minutes, 1998, Part I, pp. 85, 599).	215th GA 2003
*D. Overture 98-33. Response to Recommendation On Amending W-2.4006 and W-2.4011a. to Establish Open Communion (Minutes, 1998, Part I, pp. 86, 671).	212th GA 2000 213th GA 2001 214th GA 2002 217th GA 2005
*E. Overture 99-72. Response to Recommendation Directing the GAC to Include in the Mission Budget Sufficient Funds to Provide for the Development and Implementation of Racial Ethnic Needs in Educational Curriculum (Minutes, 1999, Part I, pp. 35, 672).	214th GA 2002 215th GA 2003
F. 2000 Referral: 21.164. Recommendation G.2., That the 212th General Assembly (2000) Direct the General Assembly Council, Through Its Office of Theology and Worship, to Constitute a Task Force (2001-2003) to Study the Doctrine of the Trinity in Presbyterian Theology and Worship with Particular Attention to the Need to Recover the Terms and Images That Refer to the Being of the Persons of the Trinity, as Stated in "Definitions and Guidelines on Inclusive Language" and Report to the 215th General Assembly (2001)—From the General Assembly Council (Minutes, 2000, Part I, pp. 34, 176).	215th GA 2003 216th GA 2004
G. Commissioners' Resolution 00-20. Concerning Dialogue Regarding Contemporary Theologies of Women (Minutes, 2000, Part I, pp. 33, 499).	215th GA 2003
H. 2001 Referral: 25.201. Response to Recommendation to Direct the Office of OAM to Make Resources Available that Enable Congregations to Celebrate Caregiving Through Conducting of Ceremonies, Use of Symbols, to Support Spiritual Growth of Caregivers (Minutes, 2001, Part I, pp. 49, 281).	215th GA 2003
I. Commissioners' Resolution 01-20. On the Evangelical Lutheran Church in America Statement on Suicide Prevention (Minutes, 2001, Part I, pp. 49, 497).	215th GA 2003
J. Overture 01-34 (Alt), Item #1. On Preparing Worship Resources Based on The Book of Confessions That Include Inclusive Language; Also Preparing a Preface to the Book of Confessions Presenting the Book of Confessions as Historical Statements (Minutes, 2001, Part I, p. 38).	215th GA 2003
K. Overture 01-61 (Alt), Item #1. On Preparing Worship Resources Based on the Book of Confessions That Include Inclusive Language; Also Preparing a Preface to the Book of Confessions Presenting The Book of Confessions as Historical Statements (Minutes, 2001, Part I, p. 38).	215th GA 2003

*Item A: The Office of Theology and Worship is working to make a final report to the 215th General Assembly (2003). The Office of Theology and Worship is due to make a recommendation regarding the inclusion of the New Presbyterian Catechisms into *The Book of Confessions* at that time. Recommendations regarding both the French Confession of 1559 and the New Presbyterian Catechisms will then be made in one comprehensive report rather than in separate reports to two consecutive assemblies.

*Item B: The Office of Theology and Worship conducted an annual consultation on the New Presbyterian Catechisms. Representatives of Presbyterian Publishing Corporation and Congregational Ministries Publishing joined with pastors, presbytery executives, a member of the Special Committee, and staff of the Office of Theology and Worship. A final report, including recommendations regarding possible inclusion of the catechisms in *The Book of Confessions* will be made to the 215th General Assembly (2003).

*Item D: Refer to Item 10-01 for a response to this referral. A final report will be made to the 217th General Assembly (2005).

*Item E: The General Assembly Council (GAC) has taken initial steps to place funds in the mission budget to insure quality curriculum resources for the church. The scope of dollars needed to develop curriculum resources for racial ethnic constituencies is part of the ongoing work of the GAC.

NATIONAL MINISTRIES DIVISION

*A. 1998 Referral: 22.0419. Response to Recommendation That the Report of the Comprehensive Strategy for Ministry with Hispanics Be Presented to the 212th GA (2000) (Minutes, 1998, Part I, pp. 88, 406).	212th GA 2000 214th GA 2002 215th GA 2003
*B. 1998 Referral: 23.0112. Response to Recommendation That NMD Redouble its Efforts to Implement Actions Calling for Development of a Comprehensive Strategy for Ministry to and with Hispanics in the United States (Minutes, 1998, Part I, pp. 88, 443).	212th GA 2000 214th GA 2002 215th GA 2003
*C. 1998 Referral: 27.0046. Response to Recommendation That Presbyterian Council for Chaplains and Military Personnel Designate Chaplains to Review the Situation of Prostitution Around Military Bases and Make Specific Proposals for Change (Minutes, 1998, Part I, pp. 57, 516).	212th GA 2000 213th GA 2001 214th GA 2002 215th GA 2003
D. 1998 Referral: 39.0080–0081. Response to Recommendation That PHEWA/NMD Live Under Covenant of Agreement for 5 Years, Exception That Only Recognized Constituency Groups Within PHEWA Be Allowed to Voice Dissent, Report to 215th General Assembly (2003) (Minutes, 1998, Part I, pp. 92, 591).	215th GA 2003
*E. 1999 Referral: 25.025. Response to Recommendation Directing Office of Health Ministries and Board of Pensions to Develop Resources to Help Individuals Make Informed Choices About "Alternative" "Complementary" Medical Practices (Minutes, 1999, Part I, pp. 40, 308).	214th GA 2002 215th GA 2003
F. 1999 Referral: 25.030. Response to Recommendation Urging Entities Engaged in Health Ministries to Develop Appropriate Documentation to Quantify Their Programmatic Work, to Be Included in Monitoring Report of Denominational Health Policy Report to 216th General Assembly 2004 (Minutes, 1999, Part I, pp. 41, 308).	216th GA 2004
G. 1999 Referral: 25.040. Response to Recommendation Requesting a Monitoring Report from [GAC] to 216th General Assembly (2004) Based on a Review of Denominational Health Policies Adopted Since '88, Health Activities for GA Entities for 1999–2003, & Sociopolitical Context at That Time (Minutes, 1999, Part I, pp. 41, 309).	216th GA 2004
H. 1999 Referral: 25.086. Response to Recommendation Requesting a Report from [GAC] Addressing Church's Progress Toward Implementing Recommendations in This Resolution, with Necessary Funds to Insure This Assessment Can Be Presented to 216th General Assembly (2004) (Minutes, 1999, Part I, pp. 43, 343).	216th GA 2004
*I. 1999 Referral: 25.239. Response to Recommendation Urging Women's Ministries, Consulting with Theology and Worship, to Form a Group to Survey Recent Contributions by Women Theologians, and Others, to Produce a Resource Lifting Up These Voices for Congregational Study (Minutes, 1999, Part I, pp. 33, 404).	213th GA 2001 214th GA 2002 215th GA 2003
*J. Commissioners' Resolution 00-8. On Racial Ethnic Church Development and Redevelopment (Minutes, 2000, Part I, pp. 27, 492).	214th GA 2002 215th GA 2003
L. Overture 00-61. On Consulting with the Leadership of the Presbyterian AIDS Network Concerning Experiences with Care Team Ministries, Allocating Funds for Conferences, with Report to the 215th General Assembly (2003)—From the Presbytery of Northern New York (Minutes, 2000, Part I, pp. 59, 443–44).	215th GA 2003
*M. Overture 00-71. On Developing a Mission Strategy to Strengthen the Partnership Between the Church and Its Related Schools, Colleges, and Universities—From the Presbytery of Transylvania (Minutes, 2000, Part I, pp. 22–23, 456–57).	Report Progress to 214th GA 2002 215th GA 2003
*N. Overture 00-89. On Affirming the Quality of Life in Rural Communities—From the Presbytery of Northern New York (Minutes, 2000, Part I, pp. 52, 475–76).	214th GA 2002 215th GA 2003
*O. 2001 Referral: 22.096. Response to Recommendation Requesting an Annual Report from the General Assembly Council Regarding Progress and Implementation of the Strategy Contained in "Renewing the Commitment" (Minutes, 2001, Part I, p. 19, 197).	Annual Progress; Final 218th GA 2006
P. 2001 Referral: 22.118-127. Response to Recommendation That CPS w/COTE Con-	215th GA 2003

<i>vene a Consultation to Address Issues (a-h) in the Recruitment, Nurture, Support of Those Preparing for Ordained Ministry, the Results of Which Should Include Training Modules (Minutes, 2001, Part I, pp. 39, 214).</i>	
<i>Q. 2001 Referral: 22.128. Response to Recommendation that CPS and COTE Be Encouraged to Gather and Share Models of Healthy and Effective Relationships Among Candidates, Sessions, Seminaries, and Presbytery CPMs (Minutes, 2001, Part I, pp. 39, 215).</i>	216th GA 2004
<i>R. 2001 Referral: 22.140. Response to Recommendation that CPS Develop Resources to Assist COMs and Sessions in the Entry of Pastors into Their First Call with Particular Attention to First Call Issues (Minutes, 2001, Part I, pp. 39, 216).</i>	215th GA 2003
<i>S. 2001 Referral: 22.141. Response to Recommendation that CPS, Consulting with COTE, Seek Funding to Finance A Coordinated Effort to Assist Synods, Presbyteries, in Administering Programs Designed to Help Newly Ordained Ministers Become Effective Leaders (Minutes, 2001, Part I, pp. 39, 216).</i>	215th GA 2003
<i>T. 2001 Referral: 22.142. Response to Recommendation that CPS Urge CPMs to Incorporate Into Their Counsel of Candidates First-Call Issues, and That These Concerns be Included in the Final Assessment of Candidates (Minutes, 2001, Part I, pp. 39, 216).</i>	215th GA 2003
<i>U. 2001 Referral: 22.148. Response to Recommendation That CPS Encourage CPMs in Their Responsibility and Authority in Guiding Candidate's Training/Field Education; Urge Their Use of Existing Provisions for Adequate Experiences of Supervised Practice of Ministry (Minutes, 2001, Part I, pp. 39, 216).</i>	215th GA 2003
<i>V. Overture 01-46. On Calling for a "Decade of the Child" to Extend the Issues and Initiatives Begun This Past "Year of the Child" (Minutes, 2001, Part I, pp. 60, 458).</i>	215th GA 2003

*Items A and B: The Hispanic Advisory Committee requested a one year extension to complete preparation of a Comprehensive Strategy for Ministry with Hispanics. A final report will be presented to the 215th General Assembly (2003).

*Item C: A trip to Korea by the task force assigned to study the problem of prostitution around military institutions took place in December 2001. However, the task force needs time in 2002 to prepare a report and make specific recommendation. We are asking for an extension to report to the 215th General Assembly (2003).

*Item E: Discussion with the Board of Pensions is underway in order to avoid duplication of materials in addressing the subjects of "alternative or complementary medical practice."

*Item I: The response to this overture is being coordinated with the response to *CR 00-20*, which is due in 2003.

*Item J: See Progress Report I, on page 8 of this document.

*Item M: The response committee has met several times and is well on their way to presenting the assembly with the requested Mission Strategy. In order to complete their work, they request the assembly to grant a one-year extension, enabling them to report to the 215th General Assembly (2003).

*Item N: Consultation has begun between the Rural Ministry Advisory Committee, the Mission Responsibility through Investment Committee, and staff. The limited number of meetings possible for these groups each year and the time needed to identify the relevant corporations in which the church owns stock, and to engage in conversations with rural community people, require more time than available in one year.

*Item O: See Progress Report II, on page 9 of this document.

WORLDWIDE MINISTRIES DIVISION

<i>*A. 2000 Referral: 23.022. That the 212th General Assembly (2000) Direct the Worldwide Ministries Division to Work in Cooperation with the Congregational Ministries Division and the National Ministries Division to Distribute the "Presbyterians Do Mission in Partnership" Policy Statement to Middle Governing Bodies, Congregations, Partner Churches, and Others for Study and Consideration of Its Impact on Their Respective Mission Ministries—From the General Assembly Council (Minutes, 2000, Part I, pp. 35, 229).</i>	214th GA 2002 215th GA 2003
<i>*B. 2000 Referral: 23.023. Direct WMD to Undertake a Study, in Cooperation with This and Partner Churches and Organizations, of the Implications of the "Presbyterians Do Mission in Partnership" Policy (Minutes, 2000, Part I, pp. 35, 229).</i>	214th GA 2002 215th GA 2003
<i>*C. 2000 Referral: 23.024. Direct WMD to Develop Self-Directing "Guidelines", Tools for</i>	214th GA 2002

<i>Analysis and Use, and a Partnership Resource Packet for Use by Presbyteries Seeking to Be Involved in Mission (Minutes, 2000, Part I, pp. 35, 229).</i>	215th GA 2003
<i>*D. 2000 Referral: 23.025. "Tools for Analysis and Use," and a Partnership Resource Packet for Use by Presbyterians Seeking to Be Involved in Mission; and to Report Back to the 214th General Assembly (2002) (Minutes, 2000, Part I, pp. 35, 229).</i>	214th GA 2002 215th GA 2003

*Items A, B, C, and D: Work to address all parts of this overture continues to be guided by the Partnership Action Staff Team (PASTE), composed of staff from National, Congregational and Worldwide Ministries Divisions. The length of study recommended by this overture was extended one year by decision of the GAC in September 2001. The full report will be presented to the 215th General Assembly (2003). Cooperative study of "Presbyterians Do Mission in Partnership" shows the policy statement needs refining. Revisions will be brought forward through action of the Worldwide Ministries Division. A smaller cross-divisional team will pursue the revision, synthesizing ample feedback. Additional resources are being developed to illustrate the implications of doing mission in partnership. These resources will comprise the "partnership resource packet," portions of which will be available in advance of the final report in 2003.

ADVISORY COMMITTEE ON SOCIAL WITNESS POLICY

<i>*A. 1995 Referral: 34.507. GAC to Report Annually on "God's Work in Our Hands," Final Report to the 212th General Assembly (2000) on Churchwide Implementation (Minutes, 1995, Part I, pp. 58, 425).</i>	213th GA 2001 214th GA 2002 216th GA 2004
<i>*B. Overture 95-36 (Alt.) Response to Recommendation on Issuing a Public Call for Prayer to Restore Peace and Order to Our Cities and Our Nation, Item 5 (Minutes, 1995, Part I, pp. 73, 684).</i>	212th GA 2000 213th GA 2001 214th GA 2002 217th GA 2005
<i>*C. 1996 Referral: 36.636. Response to Recommendation That ACSWP Monitor the Implementation and Consequences of the Recent International Agreements and Mechanisms for Expanding World Trade (Minutes, 1996, Part I, pp. 114, 542).</i>	periodic progress; 214th GA 2002 215th GA 2003
<i>*D. 1997 Referral: 35.0087. Response to Recommendation to Call Upon ACSWP to Examine Issue of Changing Families and Social Structures Focusing on the Effects on Children (Minutes, 1997, Part I, pp. 44, 536).</i>	214th GA 2002 215th GA 2003
<i>*E. Commissioners' Resolution 98-23. Response to Recommendation on Support of Families and Children (Minutes, 1998, Part I, pp. 55, 748).</i>	214th GA 2002 215th GA 2003
<i>F. 1999 Referral: 25.038. Response to Recommendation Directing ACSWP, Consulting with Appropriate Agencies, to Develop Comprehensive Disabilities Policy, and Report it to the 217th GA 2005 (Minutes, 1999, Part I, pp. 41, 308).</i>	217th GA 2005
<i>G. 1999 Referral: 25.039. Response to Recommendation Directing ACSWP, Consulting with Appropriate Agencies, to Develop a Comprehensive Serious Mental Illness Policy, and Report to the 217th GA 2005 (Minutes, 1999, Part I, pp. 42, 309).</i>	217th GA 2005 218th GA 2006
<i>*H. 1999 Referral: 25.206. Response to Recommendation Directing the Congregational Ministries Division, Consulting with ACSWP, to Develop a Video Resource for Use with Congregations (Minutes, 1999, Part I, pp. 32, 402).</i>	213th GA 2001 214th GA 2002 215th GA 2003
<i>*I. Overture 99-17. Response to Recommendation on Affirming the Equality of Women and Men (Minutes, 1999, Part I, pp. 80, 591).</i>	214th GA 2002 216th GA 2004
<i>*J. Overture 99-35, Item 3. Response to Recommendation Directing ACSWP to Gather Information on Current Policy Debates on Prison Privatization; Examine Areas of Potential Conflict of Interest on Part of Legislators (Minutes, 1999, Part I, pp. 81, 620).</i>	213th GA 2001 214th GA 2002 215th GA 2003
<i>K. 2000 Referral: 25.087. D. Monitoring Report on the Implementation of General Assembly Policy on Abortion, Recommendation 6.a., That the 212th General Assembly (2000) Direct the Advisory Committee on Social Witness Policy to Develop a Monitoring Report on the Implementation of the Problem Pregnancies and Abortion Policies Every Five Years, Beginning in 2005, and Report to the Appropriate General Assemblies—From the Advisory Committee on Social Witness Policy (Minutes, 2000, Part I, pp. 34, 265).</i>	217th GA 2005
<i>L. 2001 Referral: 25.110. Response to Recommendation Directing ACSWP to Instruct Its Task Forces on Disabilities and Mental Illness to Include Dimensions of Domestic Violence in Their Respective Work (Minutes, 2001, Part I, pp. 61, 239).</i>	217th GA 2005

M. <i>2001 Referral: 25.172. Response to Recommendation Calling the Advisory Committee on Social Witness Policy to Monitor the Implementations of this Policy on Domestic Violence Periodically with a Final Report to the 219th GA (Minutes, 2001, Part I, pp. 61, 243).</i>	218th GA 2006
N. <i>Commissioners' Resolution 01-13. On False Allegations Against Educators in Schools (Minutes, 2001, Part I, pp. 62, 492).</i>	215th GA 2003
O. <i>Commissioners' Resolution 01-27. On the Full Legalization of Immigrants in the United States of America (Minutes, 2001, Part I, pp. 62, 502).</i>	215th GA 2003
P. <i>Overture 01-65. A Resolution on Africa (Minutes, 2001, Part I, pp. 57, 480).</i>	215th GA 2003

*Item A: When *God's Work in Our Hands* was adopted, the recommendations became "action/implementation" items to be fulfilled over a number of years with yearly progress reports. The former Mission Support Services (MSS) inadvertently listed the referral as a "final response to referral." When this was brought to the attention of the Advisory Committee on Social Witness Policy, the committee explored the resources available to complete this unfounded mandate. A letter was sent to the entities and a partial response has been gathered. In addition, pay equity issues from Item I below have been included with this referral. The ACSWP recommends gathering further response and provide the monitoring report to the 216th General Assembly (2004).

*Item B: In consultation with ACREC and ACWC, it is recommended that this work be divided into two separate areas: (1) a focus on national and international terrorism, and (2) a focus on hate groups and hate crimes. Workloads and lack of funding have prevented addressing this earlier. It is anticipated that a report will be submitted to the 217th General Assembly (2005) and to the 215th General Assembly (2003) respectively.

*Item C: The Advisory Committee on Social Witness Policy has made available for churchwide study two papers examining trade and globalization issues. "Globalization and the Economics of Life" and "The Employment Effects of Free Trade and Globalization." Two future study papers (on the environmental and cultural impact of globalization, respectively) are anticipated in the study process with a report to be submitted to the 215th General Assembly (2003).

*Item D: The Advisory Committee on Social Witness Policy received the report of the Task Force on Changing Families at its October meeting. The ACSWP extended the timeline for feedback from the "Changing Families" churchwide study document and set a more relaxed schedule for the Synod Consultation and its editing of the document with anticipation that the report will be submitted to the 215th General Assembly (2003).

*Item E: The Advisory Committee on Social Witness Policy had included this referral in the work of its Task Force on Changing Families, whose final report they heard at its October meeting. Due to time constraints related to providing for a Synod Consultation and final editing on the report, the ACSWP extended the timeline for feedback from the "Changing Families" churchwide study document and set a more relaxed schedule for the Synod Consultation and its editing of the document with anticipation that the report will be submitted to the 215th General Assembly (2003).

*Item H: The video oversight group has refined a plan for the video in consultation with Media services. Challenges in the making contacts in the communities have delayed production. It is anticipated that it will be completed by the 214th General Assembly (2003).

*Item I: The Advisory Committee on Social Witness Policy has been pursuing this referral on a number of fronts, some of which have been completed in prior years and some still outstanding. Outstanding work is included in Items A, D and E above. It is anticipated that this referral will be fully completed by the 216th General Assembly (2004).

*Item J: The Advisory Committee on Social Witness Policy received a report from its work group and called for further work on the report in the coming year. It is anticipated that this referral will be fully completed by the 215th General Assembly (2003).

ADVOCACY COMMITTEE FOR RACIAL ETHNIC CONCERNS

A. <i>2001 Referral: 25.231. Response to Recommendation Requesting the ACREC to Prepare an Analysis of the Church's Effort to Combat Racism and Live out Its Antiracism Commitments (Minutes, 2001, Part I, pp. 55, 286).</i>	215th GA 2003
B. <i>2001 Referral: 26.001-003. Response to Recommendation to Create a Task Force to Examine 215th GA (2003) the Racial Justice Policies/Programs of the BOP, Foundation,</i>	215th GA 2003

<i>PILP, and PPC in relation to the Racial Ethnic Members of the PC(USA); Report Its Findings and Recommendations to the 215th GA (2003) (Minutes, 2001, Part I, pp. 58, 333).</i>	
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ADVOCACY COMMITTEE FOR WOMEN'S CONCERNS

* 2000 Referral: 27.004. Recommendation 3., That the 212th General Assembly (2000) Direct the Advocacy Committee for Women's Concerns, in Collaboration with the Office of the General Assembly, Churchwide Personnel Services, and Research Services to Look at the Emerging Issues Related to Clergywomen Serving in Parish Ministry, Including the Decreasing Numbers of Clergymembers Available for Service, Proportionately Lower Numbers of Women Serving Congregations, and the Increasing Numbers of Clergywomen Leaving Parish Ministry, and Report Back to the 214th General Assembly (2002)—From the Advocacy Committee for Women's Concerns (Minutes, 2000, Part I, pp. 53, 317).	214th GA 2002 215th GA 2003
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*The ACWC requests the postponement of its report on emerging issues related to clergywomen serving in parish ministry, including the decreasing numbers of clergy members available for service, proportionately lower numbers of women serving congregations, and the increasing numbers of clergywomen leaving parish ministry from the 214th General Assembly (2002) until the 215th General Assembly (2003). More time is needed to differentiate between issues that have faced clergywomen throughout their almost 50 years of serving the church and emerging issues such as mobility (approximately 50 percent of clergywomen are married to clergymen), economics, especially related to the compensation of single parent clergywomen, and nature of calls accepted by clergywomen (women serving as pastors are disproportionately concentrated in smaller-membership congregations). Are these issues evidence of discrimination or matters of personal choice? Current available data and interpretation of that data doesn't allow us to make a determination and thus complete our report.

PRESBYTERIAN PUBLISHING CORPORATION

<i>Commissioners' Resolution 00-10 (Alt). Response to Alternate Resolution Concerning Ministry Resources in Braille (Minutes, 2000, Part I, p. 41).</i>	215th GA 2003
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BOARD OF PENSIONS

<i>1999 Referral: 25.041-.042. Response to Recommendation Directing Board of Pensions to Report to 215th GA (2003) the Utilization Costs of Plan Members for Different Categories, to Identify Services That Would Most Improve the Health Status of Members (Minutes, 1999, Part I, pp. 41, 309).</i>	215th GA 2003
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JOINT REPORT OF THE COMMITTEE ON THE OFFICE OF THE GENERAL ASSEMBLY AND THE GENERAL ASSEMBLY COUNCIL

* 2001 Referral: 33.002. Response to Recommendation to Instruct COGA and GAC to Continue the Consultation Process and Bring Progress Reports to the 214th GA (2002) and the 215th GA (2003) on the Functions of the Governing Body System. (Minutes, 2001, Part I, pp. 58, 363).	Progress 214th GA 2002, 215th GA 2003; Final 216th GA 2004
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* See Progress Report III, on page 10 of this document.

THEOLOGICAL TASK FORCE ON PEACE, PURITY, AND UNITY

<i>A. Commissioners' Resolution 00-28. On Studying the Ordination Standards of other Faith Communities (Minutes, 2000, Part I, pp. 20, 506).</i>	217th GA 2005
<i>B. Commissioners' Resolution 01-23 (Alt), Item #2. On the Dissemination of Annual Reports by Special Interest Organizations (Minutes, 2001, Part I, pp. 22).</i>	217th GA 2005
<i>C. Overture 01-33 (Alt). On Appointing a Theological Commission to Study the Spiritual Condition of Our Church and the Causes for Unrest; Report to the 217th General Assembly (2005) (Minutes, 2001, p. 28).</i>	217th GA 2005

Progress Report I**Progress Report on *Commissioners' Resolution 00-8*
From the General Assembly Council, National Ministries Division**

This progress report is in response to the following referral: *Commissioners' Resolution 00-8. On Racial Ethnic Church Development and Redevelopment (Minutes, 2000, Part I, pp. 27, 492-93)*

The work team for *Commissioners' Resolution 00-8* met twice (January 2001 in Louisville, Kentucky, and October 2001 in Daytona Beach, Florida) to address the issues of the commissioners' resolution relating to the implementation of the Racial Ethnic Immigrant/Evangelism Church Growth Report (REIECGR), and to develop an educational process that assists governing bodies in

- developing strategies and timelines for church development,
- providing cultural sensitizing seminars and conferences.

The work team has done the following in response to this charge:

- Began developing the educational process design to assist presbyteries in implementing the REIECGR, which includes an assessment of area churches, designing strategies/plans for racial ethnic ministry and church growth, and programmatic and care support;
- Received progress reports from Racial Ethnic Ministries staff and Evangelism and Church Development staff as to the implementation of the REIECGR;
- Through the Racial Ethnic Ministries (REM) staff and Evangelism and Church Development (ECD) staff, sent out questionnaires to General Assembly Council (GAC) entities, governing bodies, and congregations to see the level of participation and penetration of the goals and objectives of the REIECGR;
- Requested that a questionnaire be sent to Congregational Enhancement staff relating to their roles in working with constituency groups, presbyteries, and other staff to address the ministry needs for the 21st century.

The work team will be meeting February 7-9, 2002, in Los Angeles to do the following:

- Finalize the educational process design for presbyteries and synods;
- Receive the Research Services findings as to the level of penetration and participation of GAC entities, governing bodies, and congregations in the REIECGR;
- Receive the findings of the questionnaire sent to REM and ECD staff, and provide appropriate advice and counsel;
- Plan a test consultation for the educational process design by identifying a region in the country or cluster of presbyteries to test the effectiveness of the developed educational process design. The test consultation will be held in the Fall 2002;
- Mail out the educational process design to invited governing body and General Assembly staff in preparation for the Fall 2002 consultation;
- Revisit the mandate of the commissioners' resolution calling for an educational process that helps provide cultural sensitivity seminars;
- Due to resignations of some members because of personal reasons, welcome new members to the work team.

The work team will plan a test consultation in Fall 2002 with the following goals:

- Discuss the educational process model with governing body staff and General Assembly staff;

- Compare models that work within identified presbyteries;
- Discuss resources that can be given/shared between presbyteries and with the General Assembly.

It is the hope of the work team that the educational process will be tried, and that initial findings will be received within a year. The work team's final report to the 215th General Assembly (2003) will include the educational process, initial findings, and a recommendation as to how the monitoring work of the REIECGR's implementation and the issues raised in the commissioners' resolution can be maintained and brought to a successful completion.

Progress Report II

Annual Report Regarding Progress and Implementation of the Strategy Contained in "Renewing the Commitment"

This progress report is in response to the following referral: *2001 Referral: 22.096. B. Final Report of "Renewing the Commitment: A Churchwide Mission Strategy for Ministry in Higher Education," 5. Request Annual Report from the GAC Regarding Progress and Implementation of the Strategy Contained in "Renewing the Commitment"—From the General Assembly Council, National Ministries Division, (Minutes, 2001, Part I, pp. 19, 197).*

A. Distribution of Recommendations and Report

The approved recommendations and report have been printed and distributed in print as instructed through the *Minutes* of the 213th General Assembly (2001). Additionally, a separate publication was produced by the Higher Education program area for distribution to PC(USA)-related colleges and universities, collegiate ministry staff, and more than 1,800 of our "Collegiate Ministry Congregations."

B. Collegiate Ministry Internship Program

Staff is in consultation with other national, regional, and local organizations regarding their internship programs. Also, staff is meeting with units within the General Assembly Council regarding partnerships in the development and continuing operations of the intern program.

C. Funds Development

Mission and Funding Development project staff is in the process of writing the case statement and identifying individuals to serve on a steering committee to direct the long-range funds development program.

D. Electronic Information

The process to identify PC(USA) students on the nation's campuses, the ecumenical "Directory of Ministries in Higher Education," is accessible via the web. The publication of the "PCUSA Higher Education Ministries Catalog," with a directory of PC(USA)-related college chaplaincies, campus ministries, and collegiate ministry congregations, is being compiled and scheduled for publication in late Spring of 2002.

E. National Conferences

The national conferences for the development of resources is collectively called "Next Steps for Presbyterian Collegiate Ministry." Two concurrent conferences have been planned for June 12–16, 2002, at Denison University, Granville, Ohio. The student conference will examine and reflect on the "Six Great Ends of the Church." The collegiate ministry staff gathering will focus on what resources need to be provided for the expansion of our ministry with students and others in the academic community.

F. Expansion of Presbyterian Student Strategy Team

The Presbyterian Student Strategy Team has been increased with representation from the Korean American, African American, and Hispanic American and Filipino American collegiate constituencies.

G. ANNUAL REPORT TO THE GENERAL ASSEMBLY COUNCIL

All implementation aspects of the strategy are being compiled and readied for distribution to the General Assembly Council at its spring meeting.

Progress Report III**Progress Report on Middle Governing Body Consultation**

This report is in response to the following referral: *2001 Referral: 33.002–.003. Recommendation to Continue the Middle Governing Bodies Consultation Process and That a Progress Report Be Submitted to the Annual Assembly—From the Joint Report of the Committee on the Office of the General Assembly and the General Assembly Council (Minutes, 2001, Part I, p. 363).*

I. Prologue

This informational report from the Committee on the Office of the General Assembly and the General Assembly Council Executive Committee provides an update on the progress in the consultation process with the synods and presbyteries. We see the consultations as an ongoing process through which the whole church can be engaged in continuing discernment to learn from one another about how our governing bodies can best function to support the mission and ministry of the Presbyterian Church (U.S.A). No recommendations are proposed here for action by the 214th General Assembly (2002).

II. Introduction

In 1999, the General Assembly received from the hands of the General Assembly Council and the Committee on the Office of the General Assembly the report from the Special Committee on Middle Governing Body Relationships (*Minutes*, 1999, Part I, pp. 521–27). The following “guiding principles” for governing body life were put forward in that report:

- A. The primary organizational focus of the life and work of the PC(USA) is on developing, encouraging, equipping, and resourcing its congregations and their leaders as the Living Body of Jesus Christ.
- B. The primary focus of the life and work of presbyteries is to enhance the effectiveness of congregations.
- C. It is essential that simplified, flexible, and more responsive ways be found for the PC(USA) to do its work as it moves into a new millennium in a rapidly changing environment.
- D. All governing bodies will be engaged in partnerships for mutual mission and ministry opportunities.
- E. No PC(USA) governing body is an island; indeed, none can serve its historic role apart from the others.

This current report wants to affirm these “guiding principles” and use them as the foundation for our sharing information from our consultations with synods and presbyteries.

The 211th General Assembly (1999) instructed the General Assembly Council (GAC) and the Committee on the Office of the General Assembly (COGA) to proceed with holding consultations with synods and presbyteries that would examine and encourage relationships within and among middle governing bodies. These consultations were begun in 2000 and 2001, and will continue into 2002 and 2003. This report has its roots in the learnings from these consultations.

III. The Consultation Process

The Reverend Clifton Kirkpatrick, Stated Clerk of the General Assembly, and Elder John Detterick, Executive Director of the General Assembly Council, have undertaken the journey to visit every synod and presbytery that have invited them to engage in a process of listening and sharing. They have been accompanied by elected persons from each of the six General Assembly agencies and other OGA and GAC staff. The focus of these consultations has been to reflect together on our partnership as governing bodies in the theological context of the New Testament Church in the new century. The outcomes hoped for in these consultations have been as follows:

- Recommending to the General Assembly ways to improve working relationships of governing bodies, including a recommendation on the future of synods.
- Gaining a new, shared understanding of partnership and relationship in the PC(USA) that goes beyond structure and builds on trust and faith.
- Building a new sense of trust, community, and common mission in the PC(USA).
- Providing an opportunity for the Holy Spirit to breathe new life into our dry bones to mold the PC(USA) into a renewed Body of Christ so that it may, in some small way, model the New Testament Church.

During 2000, consultations were held with 14 of the 16 synods. In 2001, consultations were held with 1 synod and 32 presbyteries. In 2002, specific dates are scheduled for consultations with 42 presbyteries. We have kept detailed notes from each of these consultations, and we will continue to do so. The learnings from these notes inform this concept paper.

Some learnings from the consultations inform our perspective on the working relationship of the presbyteries, the synods, and the General Assembly. The first learning is the most obvious. The life, ministry, and style of our middle governing bodies are quite diverse throughout the church. No two of our synods are alike. Further, the relationships between the synods and their presbyteries change in different regions of the church. This learning is important because many persons throughout the church assume that all other synods and presbyteries are like the one they know. Second, the work, mission, structure, and functioning of the middle governing bodies, especially in the synods, is known by very few persons in the church.

Common Threads

Throughout the consultations, we have found some common threads in governing body life:

1. All of the consultations have affirmed, in one way or another, the need for our governing body system to be flexible and to be able to respond quickly to new mission opportunities.
2. There is widespread concern that our governing bodies go about their tasks with more efficiency. This means, for most persons, savings in meeting costs of elected persons to make decisions as well as savings in administrative costs of all governing bodies.
3. There is a desire for mutual accountability among our governing bodies.
4. Throughout the church, there is strong interest in our governing bodies working together in joint mission ventures (such as congregational redevelopment, new church development, international mission partnerships). We heard strong affirmation for new approaches and new resources for mission, as well as flexibility in the way the General Assembly and the middle governing bodies engage in partnership to provide them.
5. The roles of presbyteries and synods are different in various regions of the church. Even during these two years of consultations, for example, the roles of synods have continued to evolve. It is not possible, nor do we believe desirable, to state definitive “roles” for each level of the church. We need flexibility so that the functions that a presbytery performs in one region may need to be done by the synod in another. Further, within the geography of any one synod, this may be the case. The important principle is “flexibility” to meet rapidly changing mission opportunities.
6. The key focus of synods needs to be the support of presbyteries, as the presbyteries support congregations and their leaders.
7. In all but two synods of the church, we have found support for the role of synods in advocacy for racial ethnic ministries and as a “home” for the regional racial ethnic caucuses.
8. As the number of presbytery partnerships increases, we are beginning to see more sharing of staff across governing body lines. Shared staff models are developing across presbytery lines, in partnership with synods or General Assembly, and with ecumenical partners.

9. To plan common mission in our governing body system, an arena for joint mission strategy and sharing of resources (models, money, and staff) is needed.

10. In some regions of the church, there is an expressed need for contact/support/accountability for such ministries as campus ministries, church-related colleges, camps and conference centers, and institutional ministries. In some places the synods do this; in other places the presbyteries share them. Some regions have dropped these ministries entirely.

11. No one in the church is interested in spending major efforts (time and money) in a radical reorganization of our governing body system. One consultation participant said, "Don't reinvent the wheel, just change some of the spokes."

IV. The Future of Our Governing Body System

One of the charges of the 211th General Assembly (1999) was that we consult with the synods and presbyteries on the feasibility of moving to a three-level governing body system. During the consultations, we heard participants talking about several options for our governing bodies. From these, we developed the following six options to test them in the consultations. When these options were presented for discussion at the consultations, it was pointed out that they are not mutually exclusive. Two or more could/may be combined to create new functioning of governing bodies.

1. Maintain our current configuration of a four-governing-body system.

In our consultations with presbyteries we found very little interest in keeping the governing body system the way it is now. The interest seemed to be in keeping the synods and making them more flexible and responsive to the urgent needs of the presbyteries, which should in turn be responsive to the urgent needs of congregations.

2. Eliminate all synods, with presbyteries forming partnerships for mutual mission.

There also was little or no interest in eliminating synods. Two key ideas emerged when talking about this. The first one was well-expressed by a consultation participant: "If we eliminated the synods, in a short while we would have re-created a coordinating function that would look much like our present synods." Secondly, no one desired spending a large amount of money and volunteer and staff time on reorganizing the PC(USA). Elimination of synods, some believed, would require looking at presbytery boundaries and other reorganization.

3. Recognizing the diversity in style and functions of synods, change the language in Chapter XII in the Form of Government of the *Book of Order* to make the functions optional, with each region deciding what kind of synod to have.

We heard considerable support for making the Book of Order more flexible regarding synods. Further, we saw that the synods in various regions of the church have changed the size, functioning, and organizational structure of their synod. In many parts of the church the current functioning of synods does not fully reflect the model in the Book of Order.

4. Shift the function of synods to become regional mission support entities, supporting presbyteries as they resource congregations, and eliminating the ecclesiastical role of synods. The synod would be, in effect, a joint venture of the presbyteries and the General Assembly for the support of mission.

Throughout the church we have heard more support for this option than any one of the others. Persons liked the notion that governing bodies should function for the purpose of supporting mission. The idea of General Assembly being in joint mission ventures with the presbyteries was very attractive to many. The synods seem to be a natural arena for developing these joint ventures.

5. Reduce the size and scope of synods while maintaining the core ecclesiastical functions including committee on representation, judicial process, and administrative review.

Not surprisingly, we discovered a moderate amount of interest in maintaining the synod's role in the ecclesiastical life in the church. In addition, when we discussed this option, we found keen interest in reducing the size and scope of synods. In every region we heard voices affirming the need for streamlined synods. Moreover, persons fa-

voring this option pointed out that we would have to create structures for judicial process, administrative review, and monitoring representation IF these were taken away from synods.

6. Change the boundaries of synods to state boundaries with exceptions where this is not feasible.

While there is some nostalgia regarding state boundary synods, we found almost no one who wanted to return to the old state boundary synods. There is a clear sense that we have moved far beyond this option.

As a general reflection on the responses to these six options, we heard the MOST interest in #3 and #4. Throughout the church, Presbyterians want synods to be small and flexible with options left to each region to determine the kind of synod it wants and needs. To respond to the mission needs in the region, many favor the presbyteries, the synods, and the General Assembly developing joint mission ventures. With presbyteries working in new ways as partners, the synod would become an arena where these partnerships could be worked out.

The two key themes for this report, then, are streamlined, flexible synods and partnerships of General Assembly/synod/presbyteries in joint mission ventures.

V. Directions for the Future

From the beginning of the consultation process, we have followed our commitment to consult with synod executives and clerks about our progress. On January 18, 2002, we held a meeting with the synod executives to test with them two very different models for middle governing body life. A similar conversation was held in a conference phone call with synod stated clerks on January 24, 2002. These conversations have convinced us that moving to a three-level, governing-body system is not wise at this time. Instead, while keeping synods in our governing body system, we need to move to provide maximum flexibility for synods and presbyteries as they carry out the mandated functions of each governing body.

Drawing upon our dialogues in all the consultations, the following are some of the implications we would like to test in our continuing consultation process:

1. In recent years, the synods have been restructuring to have a smaller number of commissioners with two or three synod meetings a year. In many cases this has made it possible to simplify the structure and functioning of the synod (making a synod council unnecessary, for example). The consultation views would support and encourage this shift.

2. A major conceptual shift for the governing bodies is to see the synods as arenas where joint mission efforts can be negotiated. In this scenario, the presbyteries, the General Assembly Council, and the synods can continue and expand planning together joint ventures in mission and share program designs, funds, and staff.

3. Some synod permanent judicial commissions (PJC) have a limited number of cases. Our dialogue has found an interest in allowing one or more synods to share a PJC. We believe there may be interest in similar flexibility for presbyteries in some sectors of the church.

4. Similar flexibility in the committee on representation function would be welcome. Again, this principle would mandate the function (i.e. monitoring our inclusiveness and diversity in decision making) and leave the form it takes flexible for the middle governing bodies to determine.

5. It is important to the fabric of our Presbyterian polity to maintain the integrity of the nominating process. Therefore, we will need to be cautious with changes suggested for this process. The key point is that the nominating process should not be taken from the hands of the governing body.

6. All our governing bodies need to continue to seek the most efficient ways to carry out administrative planning and oversight of mission. We have only just begun to use tools like electronic communication for this purpose.

7. In all of these changes for governing bodies, we propose changes in the *Book of Order* that would allow flexibility in form, while mandating the functions seen to be necessary to hold together our governance system.

FINAL RESPONSES TO REFERRALS

A. *Final Responses to Referrals from the Committee on the Office of the General Assembly*

1. *Overture 00-47. On Calling Upon Appropriate Denominational Leaders to Devise a Common and Single Annual Reporting Form for Ecumenically Shared Ministry Churches—From the Presbytery of Santa Fe (Minutes, 2000, Part I, pp. 45, 422).*

Response: As of December 31, 1999, presbyteries reported to the Office of the General Assembly (OGA) the existence of 126 union churches with eight other denominations. In some cases, union churches are related to more than two denominations, creating thirteen different combinations of union churches.

In response to this action, the ecumenical staff of the OGA has been in contact with the ecumenical officers of other denominations where we share ministry in local congregations with the purpose of securing a commitment to move toward a common annual report format. Once a commitment has been achieved with another denomination, conversations between the Office of the General Assembly (OGA Records) and the appropriate counterparts in other denominations will move forward to create and implement common forms.

2. *1994 Referral: 15.015. Recommendation That COGA Evaluate the Benefits or Disadvantages of Regularly Holding Assemblies in Louisville (Minutes, 1994, Part I, pp. 55, 173).*

Response: The Committee on the Office of the General Assembly recognizes the advantages of holding General Assembly meetings in Louisville. Taking into account the information provided by commissioners and the Office of the General Assembly as listed below, the COGA will continue to recommend sites in the rotation schedule as outlined in the Standing Rules of the General Assembly. This arrangement allows for a greater number of Presbyterians to experience the wide diversity of our church, to witness and experience the mission of local congregations in different locations, as well as allowing the opportunity for many Presbyterians across the country to serve as volunteers at the assembly.

a. *Advantages*

- Meeting in Louisville was an opportunity for commissioners, advisory delegates, and other participants to visit the Presbyterian Center.
- The Presbyterian Center staff did not have to travel to another city, resulting in savings in time, travel, and hotel expenses.
- The members of the Presbyterian Center staff that would not normally participate in a General Assembly were able to do so in Louisville.

b. *Disadvantages*

- The Committee on Local Arrangements would have to recruit several hundred volunteers from the same community every year. This would place an enormous burden on one presbytery of our denomination.
- The COLA and the presbyteries would have to regularly budget the additional cost of hosting the General Assembly.
- There would be a loss of the opportunity for commissioners, advisory delegates, and staff to witness the local mission of a variety of locations.
- There would be a loss of the negotiation advantage of having multiple cities bid for hosting the General Assembly.

Results of the reports from evaluations from the 213th General Assembly (2001):

Eighty-one percent of the commissioners and advisory delegates said their General Assembly experience was enhanced by being in Louisville.

- The 213th General Assembly (2001) was the first assembly for 58 percent of the commissioners and advisory delegates.
- Fifty-nine percent of the commissioners and advisory delegates did not visit the Presbyterian Center.
- Forty-nine percent of the commissioners and advisory delegates said the General Assembly should be in a variety of locations.
- Thirty-three percent of the commissioners and advisory delegates said the General Assembly should meet regularly in Louisville.
- Sixty-five percent of the observers and other participants said the Louisville location was not a factor in their decision to come to General Assembly.
- Seventy percent of the observers and other participants said the General Assembly should be held in a variety of locations.

B. Final Responses to Referrals from the Office of the General Assembly

1. *2000 Referrals: 22.115; 25.171; 25.186; 25.198; 25.232; 25.248; 27.026; 27.027; 27.031; Overture 01-53; Overture 01-59; Overture 01-60; Overture 01-62; Commissioners' Resolution 01-06; Commissioners' Resolution 01-18; Commissioners' Resolution 01-21, (Minutes, 2001, Part I, pp. 20, 54–57, 60–62, 212, 243, 275, 279, 286, 289, 336, 465, 470, 473, 477, 489, 496–97).*

Response: The 213th General Assembly (2001) directed the Stated Clerk to communicate certain of its actions to specific persons. These directives have been carried out by the transmittal of the General Assembly's actions to the designated individuals.

2. *2000 Referral: Overture 00-64. Response to Recommendation Directing OGA and GAC to Develop a Policy Governing the Production and Distribution of Documents so There Is Responsible Stewardship of Money and Materials—From the Presbytery of Tres Rios (Minutes, 2000, Part I, pp. 42, 448).*

Response: Since 1999, the use of electronic tablets at the General Assembly meeting has grown. Currently nearly three hundred of these tablets, known as SoftBooks, are in use at the General Assembly meeting and have reduced the cost of producing paper documents each succeeding year. The development of the concept of “e-commissioners” for the 214th General Assembly (2002) is a further step in the direction of the responsible use of resources at the General Assembly meeting. E-commissioners will be solicited to read meeting materials on the Internet prior to the meeting and to use either an electronic tablet or a laptop computer during the meeting in order to further the need for paper documents. Developing these and other technologies for the future will only result in more opportunities to be good stewards of the gifts of God.

In addition, a project team, working jointly under the direction of the Executive Director's Office and the Office of the General Assembly, has been appointed to propose the most efficient building-wide management plan for coordinating the production of all resource material done by the General Assembly Council and the Office of the General Assembly.

The scope of this project would include the assessment of current conditions and relationships employed to produce resources. This team seeks to address such issues as criteria for determining the need for programmatic materials, principles for determining appropriate production methods that are cost effective, expenses incurred due to similar resources being published simultaneously by different program areas, feedback received about too many materials, image and vision of the denomination resulting from too many disconnected and independent pieces, unequal funding available for the production of resources in program units, coordination of information about resources in the pipeline, developing a common marketing plan for General Assembly resources, materials produced that are not necessary or requested, building in an obsolescence plan for each published item, and the accumulation of dated materials in inventory. The coordination of material production using responsible stewardship as a guidepost will expand as this team progresses in its work.

3. *2001 Referral: Overture 01-30. On Developing Guidelines for Presbyteries and Synods Concerning the Orientation of Youth Advisory Delegates—From the Presbytery of Genesee Valley (Minutes, 2001, Part I, pp. 21, 440).*

Response: The Office of the General Assembly affirms the value of the participation of Youth Advisory Delegates (YADs) in the General Assembly. That participation is enhanced when care has been given to the selection of the Youth Advisory Delegate and to their orientation to the General Assembly. Less than 50 percent of the Youth Advisory Delegates reported that they had had any orientation before they arrived at the General Assembly. The Office of the General Assembly has developed these basic guidelines for the selection process and for orientation.

Selection Process Criteria

- The youth advisory delegate should be mature since the demands of the General Assembly require responsible decision making. Reference checks should be made with their pastor or other local congregation leader.
- The potential youth advisory delegate should be active in their local congregation and presbytery or campus youth ministry
- It is important that they be able to attend all of the General Assembly meeting.
- The potential YAD should verify the dates when their school semester ends and when they may be home and available for orientation.
- The potential YAD should have medical insurance. Insurance bought through school systems often ends at the end of the school year.
- The potential YAD and their parents should be informed that the presbytery staff person in attendance at General Assembly will be called upon to deal with emergencies

Orientation

- The orientation should include a basic overview of the *Book of Order* and *The Book of Confessions*.
- The orientation should include all of the General Assembly orientation materials and videos.
- There should be a basic introduction to *Robert's Rules of Order* and parliamentary procedure.
- A review of the main issues will provide helpful background. Resources are General Assembly issues video, packets of magazines articles, Web site, and background on budget issues.

How to Conduct Orientation When Youth Advisory Delegate Is Away at College

- The presbytery staff could contact the school to see if other YADs are students and arrange a group orientation.
- The presbytery staff could contact the local presbytery and ask to include their YAD in that orientation.
- It is possible that former YADs or commissioners near the school could conduct orientation for the YAD.
- At the minimum, the presbytery could include the YAD by conference call during the presbytery orientation.
- The presbytery could create an individual notebook with helpful hints and frequently asked questions.

At the General Assembly

- The presbytery staff should have a check-in protocol to assure the safe arrival of the youth advisory delegate.
- The presbytery staff should develop emergency procedures, such as giving cell phone numbers of staff and having cell phone number of parents.

4. *2001 Referral: Overture 01-31. On Studying the Option of Extending Full Voice and Vote on Plenary Floor to Advisory Delegates, with a Report to the 214th General Assembly (2002)—From the Presbytery of Genesee Valley (Minutes, 2001, Part I. pp. 21, 440).*

Response: Advisory delegates make a positive contribution to the deliberations of the General Assembly. They enrich the life of the General Assembly and help it to fulfill the call of the *Book of Order* in G-4.0403

The Presbyterian Church (U.S.A.) shall give full expression to the rich diversity within its membership and shall provide means, which will assure a greater inclusiveness leading to wholeness in its emerging life. Persons of all racial ethnic groups, different ages, both sexes, various disabilities, diverse geographical areas, different theological positions consistent with the Reformed tradition, as well as different marital conditions (married, single, widowed, or divorced) shall be guaranteed full participation and access to representation in the decision making of the church.

The rationale for giving full voice and vote to advisory delegates is that it would allow them to fully participate in the decision making of the General Assembly during the plenary sessions. Advisory delegates have vote in committee proceedings under the current provisions of the Standing Rules. Full participation in the plenary would allow them to move and second their own motions. Full participation would eliminate the need to have separate votes. The votes of advisory delegates would be counted with the commissioners.

The rationale against giving advisory delegates full vote and voice is that it would be a change in the historic principles of Presbyterian government found in the following sections of the *Book of Order*:

G-4.0301b. This church shall be governed by presbyters (elders and ministers of the Word and Sacrament, traditionally called ruling and teaching elders);”

G-9.0101. The Presbyterian Church (U.S.A.) shall be governed by representative bodies composed of presbyters, both elders and ministers of the Word and Sacrament. These governing bodies shall be called

session
presbytery
synod
General Assembly.

G-13.0102. The General Assembly shall consist of equal numbers of elders and ministers from each presbytery, in the following proportion: Each presbytery consisting of not more than 10,000 members shall elect one elder and one minister; and each presbytery consisting of more than 10,000 members shall elect one elder and one minister for each additional 10,000 members, or for each additional fractional number of members not less than 5,000; and these persons, so elected, shall be called commissioners to the General Assembly. Each person elected Moderator shall be enrolled as a member of the General Assembly until a successor is elected and installed, and then shall be enrolled as a corresponding member of the General Assembly.

The historic principles of governance in the Presbyterian church are the governing by ministers of the Word and Sacrament and elders. This governance is fundamental to the understanding for Presbyterians of the governing role of elders in equal authority with ministers of the Word and Sacrament. Advisory delegates may or may not be elders or ministers of the Word and Sacrament. In order to give them full voice and vote would require:

a. That all advisory delegates be elders or ministers of the Word and Sacrament. This would require an increase in the total number of commissioners to achieve parity of elders and ministers of the Word and Sacrament; or

b. That the *Book of Order* be changed to create a new approach to governance in the Presbyterian Church (U.S.A.). The new approach would allow nonordained members to participate with full voice and vote in governing bodies. This would also mean that there would no longer be a required parity of ministers of the Word and Sacrament and elders.

Another consideration is the election of advisory delegates. The Standing Rules require the election of theological student advisory delegates by their presbytery of care. Youth advisory delegates are appointed by their presbytery and missionary advisory delegates are chosen by the Worldwide Ministries Division. In order to be consistent with other commissioners, all advisory delegates would need to be elected by a presbytery or a revision of the *Book of Order* that would allow for nonelected commissioners.

Because giving full voice and vote would require a fundamental shift in the understanding of the governance of elders and ministers of the Word and Sacrament, the Office of the General Assembly does not bring proposals for changes in the current participation of advisory delegates in the plenary sessions of the General Assembly.

5. *2001 Referral: 15.014 Recommendation to Request the World Alliance of Reformed Churches to Join the Consultation on the Doctrine of Justification with the Pontifical Council for Promoting Christian Unity (Minutes, 2001, Part I, pp. 20, 143).*

Response: The Stated Clerk sent a letter to the General Secretary of the Alliance and the Secretary for the Theology Department requesting WARC participation in this consultation. The Executive Board of WARC took action to enable their participation and the Reverend Anna Case Winters of the Presbyterian Church (U.S.A.) was invited to participate in the consultation. The consultation was held November 2001 in Columbus, Ohio. Recommendations from the consultation are being forwarded to the August 2002 Executive Board of WARC. The General Assembly Committee on Ecumenical Relations invited the Office of Theology and Worship to undertake a study on the Joint Declaration of Justification in consultation with the World Alliance of Reformed Churches and the Colloquium on Justification.

6. *Commissioners' Resolution 01-23. On the Dissemination of Annual Reports by Special Interest Organizations (Minutes, 2001, Part I, pp. 22, 499).*

Response: In January 2002, special interest organizations were contacted with a request to submit information as outlined in this resolution. The information was posted to the web site in March 2002, and a printed copy of this information will be mailed to commissioners and advisory delegates prior to the assembly meeting.

7. *2001 Referral: 12.035. Response to Recommendation That the Stated Clerk Be Authorized to Make Editorial Changes as Needed to Conform Other Sections of the Book of Order (Including Cross-References) to the Changes Proposed in Recommendations 12.026–.034 and Report Such Changes in the 214th General Assembly (2002) (Minutes, 2001, Part I, pp. 43, 126).*

Response: This referral authorized the Stated Clerk to make editorial changes as needed to conform other sections of the *Book of Order* (including cross-references) to the changes approved by the 213th General Assembly (2001) and submitted to the presbyteries for their affirmative or negative votes as Proposed Amendment to the Constitution 01-H; and to report such changes to the 214th General Assembly (2002). The changes made were as follows:

a. G-14.0502: Upon approval of Amendment 00-L by vote of the presbyteries, the intent was incorporated by adding to the final sentence in this section the following language: “, *except by a two-thirds vote of presbytery*” so the final sentence of the proposed G-14.0502 reads as follows:

“ . . . *Nor is a minister serving in a temporary pastoral relationship eligible to serve that church in a permanent or designated pastoral relationship, except by a two-thirds vote of presbytery.* ”

b. G-14.0504: Upon approval of Amendment 00-E by vote of the presbyteries, section G-14.0504 in proposed Amendment 01-H was deleted and all material about reception of ministers from other denominations was moved to Chapter XI (G-11.0404).

8. *2001 Referral: 22.155. Recommendation That PCCEC, in Consultation with CPS and COTE and the Seminaries It Represents, Work to Make Ordination Exams More Effective Tools for Evaluating Readiness for Ministry (Minutes, 2001, Part I, pp. 40, 217).*

Response: This recommendation asked that the PCCEC, in consultation with CPS and COTE and the seminaries it represents, work to make ordination exams more effective tools for evaluating readiness for ministry. The PCCEC has addressed the concerns by taking the following action:

a. The PCCEC has included a member of the Committee on Theological Education (COTE) on the search committee for the Manager of Examination Services.

b. The Manager of Examination Services will be an adjunct member of COTE.

9. *2001 Referral: Overture 01-7. On Amending G-14.0801 Regarding CLPs, and Directing the Presbyteries' Cooperative Committee on Examination for Candidates to Develop Standardized Exams—From the Presbytery of Yellowstone (Minutes, 2001, Part I, pp. 43, 398–401).*

Response: In the referral of *Overture 01-7*, the 213th General Assembly (2001) asked the Stated Clerk to explore with colleagues in other agencies whether it is time for a deeper exploration of theological issues involved between ordination and issues surrounding development of church leadership.

In response to this referral, the Office of General Assembly, Department of Constitutional Services, has convened a staff team consisting of representatives from National Ministries Division [Churchwide Personnel Services & Evangelism (rural and racial ethnic/new immigrant ministries)], from Congregational Ministries Division (Theology and Worship, COTE) and from the Louisville Seminary. The team has begun to explore the issues raised in this referral. The Office of the General Assembly thanks the 213th General Assembly (2001) for presenting this opportunity to convene such a consultation.

10. *2001 Referral: Overture 01-13. On Amending G-14.0801 and G-15.0202 to Recognize the Ordination of Elders from Other Presbyterian Churches—From the Presbytery of National Capital (Minutes, 2001, Part I, pp. 43, 412–414).*

Response: The 213th General Assembly (2001) answered *Overture 01-13* with the following comment:

That the overture is referred to the Office of the General Assembly (OGA) for further discussion and review, with comment:

The 213th General Assembly (2001) directs the Office of the General Assembly to consult with the Presbytery of National Capital concerning the issues raised in *Overture 01-13*, and to report to the 214th General Assembly (2002) with suggestions on ways to address those issues.

In response to this referral, the Office of General Assembly, Department of Constitutional Services has convened a staff team consisting of representatives from National Ministries Division [Churchwide Personnel Services & Evangelism (rural and racial ethnic/new immigrant ministries)], from Congregational Ministries Division (Theology and Worship, COTE) and from the Louisville Seminary. The team has begun to explore the issues raised in this referral. The Office of the General Assembly thanks the 213th General Assembly (2001) for presenting this opportunity to convene such a consultation.

The OGA reports that it has consulted with the Presbytery of National Capital and suggested ways they could work with the particular congregation and the concerns that engendered this overture.

C. Final Responses to Referrals from the General Assembly Committee on Ecumenical Relations

1. *2001 Referral: 15.011 Recommendation to Acknowledge the Catholic Church as Part of the Body of Christ; That the Assembly Instruct the Committee on Ecumenical Relations to Form the Appropriate Language to Describe the Character of This Relationship (Minutes, 2001, Part I, pp. 20, 143).*

Response: Our current constitutional language refers to our ecclesiastical relationships in two basic categories. These categories are “Full Communion” and “In Correspondence.” Full Communion specifically refers to our relationships as defined by the Formula of Agreement with the Evangelical Lutheran Church in America, the Reformed Church in America, and the United Church of Christ. “In Correspondence” refers to our relationships with those churches with which we have had historical relationships outside the United States and of those churches that are members of the ecumenical bodies in which the Presbyterian Church (U.S.A.) holds membership (G-15.0202). Neither of these categories adequately describes our relationship with the Catholic Church. The General Assembly Committee on Ecumenical Relations requested the Ecumenical Staff Team to prepare a study process to consider new language to describe our relationship with the Catholic Church. This process will be reported to the fall 2002 meeting of the General Assembly Committee on Ecumenical Relations.

2. *2001 Referral: 15.012 Recommendation to Instruct the Committee on Ecumenical Relations to Encourage and Facilitate the Continuing Study with the Catholic Church of the Events in the 16th and 17th Centuries That Led to Division (Minutes, 2001, Part I, pp. 20, 143).*

Response: While many of the confessions of the 16th and 17th centuries (Westminster, Scots, Second Helvetic, Heidelberg,) reflect the passions of their time, much of the anti-Roman language does not represent the attitude of our church today. It is the expectation that a joint study would allow us to place these statements in their historical context and to affirm a more positive relationship between our churches. The General Assembly Committee on Ecumenical Relations requested the Office of Theology and Worship, in partnership with the Ecumenical Staff

Team and the possibility of a joint study with the Catholic Church, to develop a proposal for such a study process to review the events of the 16th and 17th centuries that led to our divisions, and to report back to the fall 2002 meeting of the General Assembly Committee on Ecumenical Relations.

3. *2001 Referral: 15.013 Recommendation to Instruct the Committee on Ecumenical Relations to Invite the U.S. Conference of Catholic Bishops to Join in a Study That Will Enable Us to Mutually Affirm One Another's Baptisms* (Minutes, 2001, Part I, pp. 20, 143).

Response: While in practice both the Catholic and Presbyterian Church (U.S.A.) recognize one another's baptism, we have not formally affirmed together that which is a reality. For the Catholic Church, this mutual affirmation would occur through dialogue with the U.S. Conference of Catholic Bishops. The General Assembly Committee on Ecumenical Relations requested the Stated Clerk to issue an invitation to the U.S. Conference of Catholic Bishops to join a study that will lead to mutually affirming one another's baptisms. The Stated Clerk has sent this letter and we are awaiting a response.

4. *2001 Referral: 15.014 Recommendation to Request the World Alliance of Reformed Churches to Join the Consultation on the Doctrine of Justification with the Pontifical Council for Promoting Christian Unity* (Minutes, 2001, Part I, pp. 20, 143).

Response: The Stated Clerk sent a letter to the General Secretary of the Alliance and the Secretary for the Theology Department requesting WARC participation in this consultation. The Executive Board of WARC took action to enable their participation and the Reverend Anna Case Winters of the Presbyterian Church (U.S.A.) was invited to participate in the consultation. The consultation was held November 2001, in Columbus, Ohio. Recommendations from the consultation are being forwarded to the August 2002 Executive Board of WARC. The General Assembly Committee on Ecumenical Relations invited the Office of Theology and Worship to undertake a study on the Joint Declaration of Justification in consultation with the World Alliance of Reformed Churches and the Colloquium on Justification.

5. *Commissioners' Resolution 00-26, #1, #3. Invitation to the United Presbyterian Church of Brazil During the 215th General Assembly (2003)* (Minutes, 2000, Part I, pp. 45, 504).

Response: To celebrate the twentieth-fifth anniversary of the United Presbyterian Church of Brazil (IPU), the World Ministries Division asked the Office of the General Assembly to invite one representative from the IPU to serve as an ecumenical advisory delegate to the 215th General Assembly (2003). This representative will also be invited to speak at the ecumenical breakfast.

D. Final Responses to Referrals from the General Assembly Council

1. *2000 Referral: 21.184. H. Report of the Special Offerings Task Group, Recommendation 3. Direct the General Assembly Council to Explore and Pursue Technological Tools to Encourage Nontraditional Giving to Broaden the Church's Donor Base for Special Offerings and to Initiate Conversations with Middle Governing Body Partners and Congregations Concerning Development of Direct Marketing and Mailing Protocols—From the Special Offerings Task Group* (Minutes, 2000, Part I, pp. 66, 181).

Response: Staff of the General Assembly Council have been exploring and implementing new methods to enhance the church's donor base in concert with partners in congregations and middle governing bodies for the past several years. In recent years, the General Assembly has made it possible for individuals to give to Extra Commitment Opportunities (both General Assembly and middle governing body projects) and, through Hubbard Press, for members to fulfill their pledges to their congregation through automatic debit. Staff from Mission Funding and Development, Mission Interpretation and Promotion, and Mission Support Services will continue to work on these and other methods to enhance the ability of individuals and congregations to give to all causes, including Churchwide Special Offerings.

2. *Overture 00-68. On Conducting a Study Regarding Responsibilities and Projected Funding Levels for the Presbyterian Council for Chaplains and Military Personnel—From the Presbytery of Southeastern Illinois* (Minutes, 2000, Part I, pp. 64, 452-54).

Response: The General Assembly Council (GAC) adopted a covenant agreement between the GAC and the Presbyterian Council for Chaplains and Military Personnel (PCCMP) at its January 2002 meeting. The covenant agreement defines the mutual responsibilities and functions of the GAC and the PCCMP. The covenant also estab-

lishes a baseline level of mission funding for the PCCMP. The covenant agreement will be reviewed every three years.

3. *Overture 00-78. On Funding the Presbyterian Council for Chaplains and Military Personnel from the Per Capita Budget—From the Presbytery of Northumberland (Minutes, 2000, Part I, pp. 64, 463–64)*

Response: This referral is answered by the response to *Overture 00-68*, Response to Referral 3., above.

4. *Commissioners' Resolution 01-5. On Giving \$1 a Week Each Sunday to Fund Proclaiming the Gospel to the Ends of the Earth (Minutes, 2001, Part I, pp. 59, 488).*

Response: The General Assembly Council (GAC) does not recommend implementing the actions called for in *Commissioners' Resolution 01-5*. However, the GAC will explore ways of encouraging the concept of \$1 a week increased giving through existing stewardship and mission interpretation materials and programs. The General Assembly Council appreciates the spirit and optimism behind *Commissioners' Resolution 01-5*.

The commissioners' resolution estimates that if every member of the Presbyterian Church (U.S.A.) gave an extra \$1 per week, more than \$130,000,000 annually could be raised. The commissioners' resolution states that these funds would support free theological, musical, or Christian education studies for students making a five-year service commitment, place 1,000 missionaries in the foreign field, place 1,000 missionaries in the United States, and provide a full-time ordained pastor to every church in the Presbyterian Church (U.S.A.).

Unfortunately, such an effort likely would not generate the funds estimated, since congregational giving patterns indicate that 20 percent of any congregation gives 80 percent of the support to the church. Therefore, in a denomination of 2.5 million members, only perhaps 500,000 members might choose to participate in a \$1 a week campaign. Thus, considerably less than \$130 million annually might be generated. Perhaps only \$26 million would be generated if the effort was actively supported by all congregations in the Presbyterian Church (U.S.A.).

The GAC is reluctant to make the significant, multiyear financial commitments to individuals called for in this commissioners' resolution when the proposed funding stream likely will have such variation from year to year. The \$1 a week campaign also assumes that pastors, sessions, and congregations will embrace this additional stewardship option and actively promote it. The \$1 a week campaign would also compete with existing funds development efforts for theological education, mission personnel, and church development.

5. *Overture 00-64. On Directing the Office of the General Assembly and the General Assembly Council to Develop a Policy Governing the Production and Distribution of Documents so There Is Responsible Stewardship of Money and Materials—From the Presbytery of Tres Rios (Minutes, 2000, Part I, pp. 43, 448).*

In concurrence with the Office of the General Assembly, the following response is offered. Since 1999, the use of electronic tablets at the General Assembly meeting has grown. Currently, nearly 300 of these tablets, known as SoftBooks, are in use at the General Assembly meeting and have reduced the cost of producing paper documents each succeeding year. The development of the concept of "e-commissioners" for the 214th General Assembly (2002) is a further step in the direction of the responsible use of resources at the General Assembly meeting. "E-commissioners" will be solicited to read meeting materials on the Internet prior to the meeting and to use either an electronic tablet or a laptop computer during the meeting in order to further reduce the need for paper documents. Developing these and other technologies for the future will only result in more opportunities to be good stewards of the gifts of God.

In addition, a project team, working jointly under the direction of the Executive Director's Office and the Office of the General Assembly, has been appointed to propose the most efficient building-wide management plan for coordinating the production of all resource material done by the General Assembly Council and the Office of the General Assembly. The scope of this project would include the assessment of current conditions and relationships employed to produce resources. This team seeks to address such issues as: criteria for determining the need for programmatic materials; principles for determining appropriate production methods that are cost effective; expenses incurred due to similar resources being published simultaneously by different program areas; feedback received about too many materials, image, and vision of the denomination resulting from too many disconnected and independent pieces; unequal funding available for the production of resources in program units; coordination of information about resources in the pipeline; developing a common marketing plan for General Assembly resources; materials produced that are not necessary or requested; building in an obsolescence plan for each published item; and the accumulation of dated materials in inventory. The coordination of material production using responsible stewardship as a guidepost will expand as this team progresses in its work.

6. *Commissioners' Resolution 01-19. On Establishing an Advocacy Committee for the Concerns of Sexual Minorities (Minutes, 2001, Part I, pp. 59, 496).*

Response: The 213th General Assembly (2001) referred *Commissioners' Resolution 01-19* to the General Assembly Council for further study. A work group formed to study this issue has determined that the establishment of an Advocacy Committee for the Concerns of Sexual Minorities is not appropriate based on three factors: historical precedent for advocacy committees, lack of clarity about the definition of sexual minorities, and ongoing costs.

The two existing advocacy committees (Racial Ethnic Concerns and Women's Concerns) were formed following Reunion. Their purpose was to support and to enhance the historic work of the Presbyterian church and to uphold existing General Assembly policies in the areas of racial justice and justice for women. There is no clear General Assembly policy in the area of sexual minorities. An advocacy committee for sexual minorities is not needed until a General Assembly approves clear policies that could be monitored. The problem of clarity of definition and policy also extends to what groups constitute "sexual minorities." *Commissioner's Resolution 01-19* seems to define "sexual minorities" as gay, lesbian, transgendered, or bisexual individuals. However, this term could be expanded to include other individuals with different sexual preferences. Finally, the cost of an advocacy committee is about \$57,000 per year. Advocacy committees are funded from the per capita budget, but the funding for staff support comes from the mission budget. In a time of budget constraints, it does not seem prudent to create another ongoing cost.

The General Assembly Council does concur with the advice and counsel on *Commissioners' Resolution 01-19* given at the 213th General Assembly (2001) by the Advisory Committee on Social Witness Policy. The advice and counsel suggested that middle governing bodies and congregations should consider forming advocacy committees for the concerns of sexual minorities, as the locus of greatest need at this time is at the presbytery and congregational level.

E. Final Responses to Referrals from the Congregational Ministries Division

1. *Overture 98-56. On Developing Resources Regarding Relationships Between Presbyterians and Roman Catholics—From the Presbytery of West Jersey (Minutes, 1998, Part I, pp. 37, 683–84).*

Response: *Overture 98-56* is answered by the work of the most recent round of the Reformed-Roman Catholic Dialogue. The report, together with supporting papers, will be published by Geneva Press in Spring 2002.

2. *Alternate Resolution to 1999 Referral: 25.228. G. Policy Statement on Building Community Among Strangers, Social Class Divisions, Recommendation 3.d. Direct General Assembly Council to Prepare a Bibliography of Available Resources on the Themes of Materialism, Money, and Wealth and Commend the Study Document Hope for a Global Future: Toward a Just and Sustainable Human Development to the Use of Our Congregations—From the 211th General Assembly (1999) (Minutes, 1999, Part I, pp. 33, 403).*

Response: The Office of Stewardship has prepared the bibliography with a print date of Spring 2002, at which time it will be posted on the Office's Web site: www.pcusa.org/pcusa/cmd/se.

3. *Overture 01-25. On Communicating to Pastors That the "Left Behind" Series Is Based on an Interpretation of the Bible That Is Not in Accord with Our Reformed Theology—From the Presbytery of Sierra Blanca (Minutes, 2001, Part I, pp. 37, 433–34).*

Response: The 213th General Assembly (2001) asked that the Office of Theology and Worship make its publication, "Between Millennia," available to all congregations to aid in the study of the Book of Revelation (see *Minutes*, 2001, Part I, p. 37). "Between Millennia" employs previous General Assembly theological statements to address the broad theological and pastoral concerns of millennial speculation. "Between Millennia" has been made available in print and on the Office of Theology and Worship Web site, www.pcusa.org/taw.

4. *2000 Referral: 25.030. B. Resolution on Police Accountability, Recommendation 1.a.(3), That the 212th General Assembly (2000) Urge the Congregational Ministries Division to Develop a Resource That Explores the Theological, Ethical, and Pastoral Dimensions of the "Code of Silence" Practiced in Law-Enforcement Agencies, Especially When Applied to Situations Relating to People of Color—From the Advisory Committee on Social Witness Policy (Minutes, 2000, Part I, pp. 51, 234).*

Response: The National Ministries Division's Office of Criminal Justice published "Police, Community, Church: A Study/Action Resource" in May 2001. The resource has been distributed to synod and presbytery offices, resource centers, congregations, and others requesting it. The portfolio includes a study/action guide on police accountability, the Program Guide for Race Relations and Criminal Justice Sunday, "People of Color and the Criminal Justice System," and the reprint of three police-related articles from *Church & Society* magazine, March/April 1997, among its other policy and information contents. The study/action guide on police accountability includes leader's notes and a study guide for five sessions. The "code of silence" is explored in two of the five sessions of the resource.

5. *2001 Referral: 25.230. E. Resolution on the International Year of Mobilization Against Racism, Racial Discrimination, Xenophobia and Related Intolerance (2001) and the World Conference on Global Racism (2001), Recommendation 10. That March 21 Be Identified in the Church Calendar as the "Day to End All Forms of Racial Discrimination"—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 55, 286).*

Response: Because the General Assembly approved the list of programmatic emphases for 2003 prior to the approval of this recommendation, the requested day will not be included for 2003. Because this requested day will not be part of the 2003 list, part of Congregational Ministry Publishing's response was to ask that the Advisory Committee on Social Witness Policy (ACSWP) and Racial Ethnic Ministries consider possible ways to partner together to provide information about this item to congregations via the resources being provided for Race Relations Sunday, February 2, 2003. Days must be requested annually and are included according to the approved guidelines.

6. *1998 Referral: 25.0176. Response to Recommendation That GAC Encourage Examination, Discussion and Prayerful Reflection of Just Peacemaking Through Carrying Out Item 4.a. (Minutes, 1998, Part I, pp. 75, 458).*

Response: The Congregational Ministries Division, through the Presbyterian Peacemaking Program, prepared a bookmark that encouraged all middle governing bodies and congregations to pray for peace in different regions of the world each day of the year beginning with World Communion Sunday in 2000 and continuing until World Communion Sunday 2002, which includes the period from the 213th General Assembly (2001) to the 214th General Assembly, (2002).

7. *2001 Referral: 25.178. B. Resolution on Small Arms, Recommendation 3. Call on the United States Government to Fulfill Its Obligation to Increase Its Support for the United Nations in Ways That Enhance the United Nations' Ability to Engage in Preventive Diplomacy, Nonviolent Conflict Resolution, Peacekeeping and Peacebuilding in Order to Reduce the Number of Violent Conflict Situations Currently Existing, to Seek Their Resolution in Nonviolent Ways, and to Provide the Mechanisms and Skills That Can Ultimately Remove War as a Method of Solving Conflict in Human Affairs—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 55, 275).*

The response to this referral also incorporates the Christian Education and Leader Development program area's response to the following referrals:

- *2001 Referral: 25.179. B. Resolution on Small Arms, Recommendation 4. Commend the United Nations for Convening the Conference on the Illicit Trade in Small Arms and Light Weapons, with Encouragement That It Will Be Able to Mobilize International Concern Regarding the Devastations Stemming from the Free Flow of Small Arms and Light Weapons, Agree on and Promote Voluntary and Binding Agreements Designed to Curb the Flow of Weapons, and Define and Clarify the United Nations Role Both in the UN Disarmament Commission and Disarmament Committee—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 55, 275).*

- *2001 Referral: 25.180. B. Resolution on Small Arms, Recommendation 5. Support the Concept of a Small Arms Control Regime, Empowered to Promote Transparency, National Export Controls, and the Development of an International Code of Conduct and Call Upon the United Nations to Include Small Arms and Light Weapons in the United Nations Registry of Conventional Arms, in Order to Promote Transparency—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 55, 275).*

- *2001 Referral: 25.184. B. Resolution on Small Arms, Recommendation 9. Support the Efforts of Civil Society to Promote Education and Advocacy Regarding Small Arms Matters, and Encourage Cooperation with Other Nongovernmental Organizations in the Promotion of Understanding on Issues Related to Small Arms and Light Weapons—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 55, 275).*

- *2001 Referral: 25.185. B. Resolution on Small Arms, Recommendation 10. Lift a Voice of Concern for Those Numerous Situations of Conflict Currently Existing, Where the Violence of Civil Conflict Continues to Create Victims, with the Heaviest Burden Falling on Women and Children, for the Victims, Their Families, and the Societies Which Have Been Rent Asunder—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 55, 275).*

Response: Letters and the text of the Resolution on Small Arms have been sent by the Stated Clerk to the president, secretary of defense, secretary of state, the U.S. ambassador to the United Nations, and members of Congress, and to the secretary general of the United Nations as the appropriate form of communication as requested in Paragraphs 25.179, 25.180, which are inclusive of concerns expressed in Paragraphs 25.184 and 25.185. In addition, the Presbyterian UN Office provided copies directly to U.S. Mission at the UN and other selected missions to the UN. The Washington Office, acting in its capacities in Washington, has shared information as appropriate.

Information regarding small arms and light weapons has been provided for our constituency through “World Updates,” *Church & Society* magazine, *HORIZONS*, and in Washington Office materials.

The Presbyterian United Nations Office (PUNO) monitored and reported on the dynamics of the UN Conference on the Illicit Trade in Small Arms and Light Weapons, held in New York, July 9–20. It has cooperated with IANSA, the International Action Network on Small Arms, the organizing force for civil society, in preparation for the conference and its follow-up work.

Both the Washington Office and the PUNO participate in nongovernmental organizations (NGO) groupings working on arms control issues, including small arms and light weapons.

- 8. *2001 Referral: 25.187–189. C. Resolution on the International Year of Dialogue Among Civilizations, Recommendation 1. Commend the United Nations for This Initiative in the Interest of Peace and International Understanding and Welcome the Opportunity to Participate in the Process—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 55, 278).*

The response to this referral also incorporates the Christian Education and Leader Development (CELD) response to the following referrals:

- *2001 Referral: 25.190. C. Resolution on the International Year of Dialogue Among Civilizations, Recommendation 2. Affirm the Broad Goals of the Initiative: The Building of Understanding Through Study, Dialogue, and Sharing; Cooperation in Areas of Mutual Concern, and the Building of Authentic, Open, Pluralistic Societies—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 55, 278–79).*

- *2001 Referral: 25.191. C. Resolution on the International Year of Dialogue Among Civilizations, Recommendation 3. Recognize the Need for Such Understanding Domestically and in the International Arena as Our Country’s Internal Experiences with Cultural Diversity and Pluralism Increase, Bringing Greater Challenges for Our Understanding and Acceptance—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 55, 279).*

Response: The Stated Clerk has sent letters and the text of the resolution as requested in the resolution itself to appropriate United States government and UN officials, conveying the action of the General Assembly and the intent of the resolution.

The PC(USA) has been promoting interfaith, intercultural dialogue for some time, particularly working with the World Conference on Religion and Peace, and the United States Conference of Religions for Peace. The Interfaith Office of Worldwide Ministries Division, the Presbyterian Peacemaking Program (PPP), and the Stated Clerk have been involved in ongoing discussions regarding dialogue around both the themes of Dialogue Among Civilizations and another closely related UN Initiative, Building a Culture of Peace.

The Presbyterian Office at the United Nations has been in communication with the related United Nations agencies and offices promoting this issue, the Organization of the Islamic Conference, UN Office, which is one of the principle sponsors, and the UN secretary general’s Personal Representative for the Year. The PUNO/PPP also participates in the NGO Committee on Freedom of Religion or Belief, which brings together representatives from different traditions to learn about and build relations, specifically aimed at religious tolerance in a religiously plural world.

The PPP focused its peacemaking conferences in 2000 and 2001 on related themes: 2000, “Uncommon Ground: Living Faithfully in a Diverse World”; and 2001, “Venturing Into Differences: An Intergenerational Journey Across Cultural Divisions,” and its study resources have looked at intercultural and interfaith themes.

This is an ongoing challenge that actually interrelates a number of concurrent global activities sponsored or supported by the UN: building a “culture of peace,” “promoting a dialogue among civilizations,” promoting freedom of religion and belief, and encouraging ethnic, racial, religious, and cultural tolerance.

The events of September 11, 2001, have underscored the importance of intercultural, interreligious, and inter-civilization efforts in the quest for peace and justice.

9. *2001 Referral: 25.192. C. Resolution on the International Year of Dialogue Among Civilizations, Recommendation 4. Encourage the United States Government to Support the Initiative as the Beginning of Ongoing Efforts to Systematically Encourage and Enable Cultural Exchange, Particularly Where Intercivilizational Understanding Appears Critical to the Resolution of Conflict, or the Prevention of Misunderstandings That Can Lead to Conflict and Intolerance—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 55, 279).*

Response: The Congregational Ministries Division, through the Presbyterian United Nations Office of the Presbyterian Peacemaking Program, provided the text of the Resolution on the International Year of Dialogue Among Civilizations and other background information necessary to the Stated Clerk of the Presbyterian Church (U.S.A.) so the Stated Clerk could convey the action of the General Assembly and the intent of the resolution to the appropriate U.S. government and UN officials. These communications were fulfilled by the Stated Clerk’s Office.

10. *2001 Referral: 25.193. C. Resolution on the International Year of Dialogue Among Civilizations, Recommendation 5. Encourage the Media in Our Country to Be Sensitive to the Intercultural Challenges in Both News and Entertainment Programming, and to Monitor Voluntarily Their Own Activity to Avoid the Conscious or Unconscious Stereotyping or Denigration of the Religious and Cultural Practices of Other Societies—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 55, 279).*

Response: The Congregational Ministries Division, through the Presbyterian Peacemaking Program, provided educational materials that encouraged its constituency to raise awareness of the intercultural challenges in news and entertainment programming.

11. *2001 Referral: 25.194–195. C. Resolution on the International Year of Dialogue Among Civilizations, Recommendation 6. Encourage the Use of Available Denominational Resources That Can Assist and Give Guidance in the Church’s Experience—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 55, 279).*

Response: The Presbyterian Church (U.S.A.), through all three Ministries Divisions, has encouraged the use of denominational resources that have been designed to encourage intercultural dialogue, including peacemaking conferences, multicultural church conferences, Guidelines for Interfaith Dialogue, and other resources. The web site of the Presbyterian Church (U.S.A.) has encouraged and promoted these resources and events.

12. *2001 Referral: 25.227. E. Resolution on the International Year of Mobilization Against Racism, Racial Discrimination, Xenophobia and Related Intolerance (2001) and the World Conference on Global Racism (2001), Recommendation 7. Approve the Church’s Participation in the World Conference as Appropriate Through Its Formal Accreditation as a Nongovernmental Organization in Consultative Status with the Economic and Social Council of the United Nations, Asking That the Presbyterian United Nations Office Continue to Share the Statements and Concerns of Our Church in That Arena—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 55, 285–86).*

Response: The action of the 213th General Assembly (2001) had a long title: Resolution on the International Year of Mobilization Against Racism, Racial Discrimination, Xenophobia and Related Intolerance (2001) and the World Conference on Global Racism (2001). The specific aspect of this resolution referring to work of the Presbyterian Peacemaking Program related to the authorized participation of the PC(USA) at the World Conference (WCAR), held in Durban, South Africa, from August 31 to September 7–8, 2001. As an accredited Non-Governmental Organization with Consultative Status with the Economic and Social Council of the UN (ECOSOC) [the accrediting body], the PC(USA) was entitled to send a delegation to the official world conference. The 213th General Assembly (2001) action gave specific approval for participation in the event, giving voice to prior actions of the church seeking to address the legacies of the past and contemporary manifestations of racism and related intolerances. The “Human Rights Update,” approved by the 213th General Assembly (2001), provided further information

for study. Basic documents of the General Assembly, along with Presbyterian policies, were shared with and made available at the WCAR.

In anticipation of the special year and the conference, the Presbyterian United Nations Office of the Presbyterian Peacemaking Program (PUNO-PPP), in cooperation with the National Ministries Division, Office of *Church & Society* magazine, helped in the preparation of an issue focusing on “Racism in the Global Village,” January-February 2001, providing information for ongoing study about global racism and the concerns of the church. In addition, the PUNO-PPP offered a seminar on “The Challenge of Global Racism,” May 16–18, 2001, as anticipatory and preparatory for the conference and forum (with 60 attendees), with a special planning and training session for those anticipating participation in the formal delegation, and a follow-up seminar, “Putting the Pieces Together: The World Conference Against Racism” (with 45 participants), both designed to inform and to assist in organizing at the local level.

The PUNO-PPP, in cooperation with the Racial-Ethnic Ministries office, provided extensive material on the conference. The basic packet of material was included in the UN WCAR website, and utilized by other organizations. A Presbyterian human rights lawyer was enabled to attend many of the preparatory meetings. A cooperative plan was developed for the selection and preparation of a six-person PC(USA) delegation, which included a thorough review of existing PC(USA) policy related to racism and related issues. It arranged for the coordination of the official delegation, and provided information for the twenty-two Presbyterians who, on their own, wished to attend the public forum. A copy of the report of the delegation is available.

Materials on the conference and the issues have been included in “World Updates,” *Church & Society* magazine, and other communications sources. Information is on the PUNO web site.

13. *Overture 01-60. On Preserving Biodiversity and Halting Mass Extinction—From the Presbytery of Susquehanna Valley (Minutes, 2001, Part I, pp. 56, 473–76).*

Response: To Recommendation 7. of the overture—To help Presbyterians and Presbyterian congregations become informed and active regarding preservation of habitats and biodiversity in their own communities, the materials for the Camp and Conference Ministries Emphasis Sunday for 2003 and the worship materials for Earth Day Sunday will include interpretation materials to assist with this. We are seeking funding to reissue the video and study guide *Cherishing God’s Creation*, which focuses on earth, air, water, habitat, and people. The habitat section of this video in particular focuses on environmental issues and endangered species. We are exploring the possibility of a camp and conference center serving as a resource to the Presbyterians Restoring Creation (PRC) conference in July 2002 in Portland. The Presbyterian Church Camp and Conference Associates (PCCCA) will invite environmental justice staff to serve as part of the leadership team for the PCCCA annual meeting in November 2002 at Mo-Ranch. In addition, this concern is being brought to the attention of the PCCCA Executive Committee for their guidance in working with other community groups with the goal that development and industrialization will not impair the integrity of wetlands, streams, fields, and forests. These strategies have been accomplished through a staff team composed of members of the Conference Ministries Program Team and the Environmental Justice Program Team.

Responses to other sections of this overture can be found in other portions of the Reports to General Assembly.

14. *Alternate Resolution to Overture 01-64. On Supporting the Global Nonviolent Peace Force—From the Presbytery of the Twin Cities Area (Minutes, 2001, Part I, pp. 55, 479–80).*

Response: The 213th General Assembly (2001) responded to *Overture 01-64* concerning an ongoing endeavor to create a “global nonviolent peace force,” by endorsing in principle the concept, but deferring any future action until such time as the existence, shape, and mandates be clearly established. No future steps by the church are called for at this time.

15. *Commissioners’ Resolution 01-11. On Encouraging Support for Scouting (Minutes, 2001, Part I, pp. 26, 491).*

- The response to this referral also incorporates the Congregational Ministries Division response to the following referral: *Commissioners’ Resolution 01-15. On Addressing the Violation of PC(USA) Standards by the Boy Scouts of America (Minutes, 2001, Part I, pp. 27, 494).*

Response: The Congregational Ministries Division Committee (CMDC) reaffirmed the covenant with the National Association of Presbyterian Scouters (NAPS) at the June 2001 meeting. At the November 2001 meeting, in

response to a request from the National Presbyterian Youth Ministry Council, and after dialogue with representatives present from NAPS, CMDC sent a letter to NAPS thanking them for their willingness to represent the five intentions of youth ministry in the Presbyterian church, adopted by the 205th General Assembly (1993) of the PC(USA), in their communications with the Boy Scouts of America. Ongoing dialogue on issues related to the Boy Scouts of America will take place through our covenantal relationship with the National Association of Presbyterian Scouters.

16. *1999 Referral: 27.008. Recommendation 7. To Direct the General Assembly Council Through the Congregational Ministries Division's Curriculum Publishing Program Area, to Develop a Bible Study for Adults That Looks at Prostitution in the Bible and How That Informs Us in Dealing with Prostitution in Society—From the Advocacy Committee for Women's Concerns (Minutes, 1999, Part I, pp. 78, 473).*

Response: The 211th General Assembly (1999) (see *Minutes*, 1999, Part I, p. 473) directed the Advocacy Committee for Women's Concerns, in consultation with the General Assembly Council, to appoint a five-person team to study and report on the status of how the PC(USA) is addressing issues of sexual exploitation. This report is entitled: *Sisters of Mercy, Daughters of Grace*. The Congregational Ministries Publishing (CMP) will develop a study guide as a companion to this report for congregations to use in adult bible study or small group settings.

17. *Alternate Resolution to Overture 01-43. On the Theology of Salvation—From the Presbytery of San Joaquin (Minutes, 2001, Part I, pp. 37–38, 456).*

The response to this referral also incorporates the response to the following referrals:

- *Alternate Resolution to Overture 01-51. On Affirming That Jesus Christ Is the Only Savior of Humanity and the World—From the Presbytery of Beaver-Butler (Minutes, 2001, Part I, pp. 37–38, 464–65).*

- *Alternate Resolution to Overture 01-52. On Instructing the Executive Director and the Stated Clerk to Affirm That Belief in Salvation by the Grace of God Through Faith in Jesus Christ as the Only Savior Is Integral to the Reformed Tradition—From the Presbytery of San Francisco (Minutes, 2001, Part I, pp. 37–38, 465).*

Response: The General Assembly approved a resolution to answer the overture (see reference to *Minutes*, above). In response to that action of the General Assembly, the Office of Theology and Worship developed a brief theological statement on the Lordship of Jesus Christ. Together with a cover letter, "Hope in the Lord Jesus Christ" was disseminated throughout the church, and was affirmed by the General Assembly Council. (See the Report Without Recommendations, Office of Theology and Worship: A Report to the Church, Section 6, *Hope in the Lord Jesus Christ*. It is Item 10-Info, p. 5.)

F. Final Responses to Referrals from the National Ministries Division

1. *Commissioners' Resolution 01-31. On Addressing the New Church Development Associate and Conferences (Minutes, 2001, Part I, pp. 59, 504).*

Response: The position description and responsibilities of the job have been reviewed against the standards for other positions in the General Assembly Council (GAC), and it has been determined that it is appropriately factored. National Ministries Division has advertised the position of associate for New Church Development nationally through the PC(USA) Human Resources process, and in national media including *The Outlook*, *Presbyterians Today*, and other journals. It has appeared on the PC(USA) web site's Church Leadership Connections Opportunities Search. In addition, communications have been sent to all presbytery and synod executives describing the position and seeking their nominations. Letters have been sent to current and former new church development pastors inviting response. Direct contact has been made with individuals who might be qualified encouraging their application. Additional search activities such as recruitment inquiries and applicant screening will continue until the search has been successfully concluded.

The New Church Development Conference for 2002 has been scheduled. Registration fees for NCD pastors have been advertised at \$50.

2. *1998 Referral: 43.0028. III. Recommendation 6. That National Ministries Division Develop a Study Guide on the Standards of Ethical Conduct for Use in Committees on Ministry, Committees on Preparation for Ministry, and Christian Educations Committees—From the Special Committee on a Professional Code of Ethics (Minutes, 1998, Part I, pp. 68, 628).*

Response: The study guide was completed and available upon request after March 31, 2002.

3. *2001 Referral: 22.129. E. Report of the Work Group on the Entrance into Pastoral Ministry, Recommendation 1.c. That Churchwide Personnel Services and the Committee on Theological Education Make Seed Grants Available to Encourage Development of Partnerships Between Seminaries Related to the Committee on Theological Education and Presbyteries to Provide for Ongoing Regional Consultation and Development of Partnership Programs—From the General Assembly Council (Minutes, 2001, Part I, pp. 39, 215).*

Response: Grants are now available through Churchwide Personnel Services (CPS).

4. *2001 Referral: 22.135–139. E. Report of the Work Group on the Entrance into Pastoral Ministry, Recommendation 2.a. (1)–(4). That Churchwide Personnel Services Encourage Presbyteries Singularly or in Clusters to Make Available to All Ministers in Their First Call a Program That Includes Items (1)–(4)—From the General Assembly Council (Minutes, 2001, Part I, pp.39, 215–16).*

Response: Churchwide Personnel Services sent a letter to presbytery executive presbyters and committee's on ministry encouraging them to make available to all ministers in their first call a program that includes the First Call issues listed and offering consultant support.

5. *2001 Referral: 22.143. E. Report of the Work Group on the Entrance into Pastoral Ministry, Recommendation 2.f. That Churchwide Personnel Services Urge of the Calling Presbyteries to Request the Assessment From the Presbytery of Care of Newly Ordained Ministers in Order to Help Their Committees on Ministry Address Particular Concerns During the First Call—From the General Assembly Council (Minutes, 2001, Part I, pp. 39, 216).*

Response: The assessment has been included in the committee on ministry (COM) training model.

6. *2001 Referral: 22.145. E. Report of the Work Group on the Entrance into Pastoral Ministry, Recommendation 3.b. That the General Assembly Reaffirm and Churchwide Personnel Services Encourage Committees on Preparation for Ministry in Their Essential Role in the Support, Nurture, and Oversight of Persons Preparing for Ministry so That Committees on Preparation for Ministry Devote Attention to Discernment of Call and Formation for Pastoral Ministry, as Well as Opportunities for Practical Training, as Early as Possible in the Process—From the General Assembly Council (Minutes, 2001, Part I, pp. 39, 216).*

Response: In its resources and training, Churchwide Personnel Services encourages committees on preparation for ministry (CPM) in their essential role in the support, nurture, and oversight of persons preparing for ministry so that as early as possible in the process, committee's preparation for ministry pay attention to discernment of call, formation for pastoral ministry, and opportunities for practical training.

7. *2001 Referral: 22.146. E. Report of the Work Group on the Entrance into Pastoral Ministry, Recommendation 3.c. That Churchwide Personnel Services Encourage Committees on Preparation for Ministry to Assist Local Congregations in Their Responsibility to Support and Nurture Their Members Throughout the Inquiry/Candidacy Process—From the General Assembly Council (Minutes, 2001, Part I, pp. 39, 216).*

Response: Churchwide Personnel Services has encouraged committee's on preparation for ministry, through CPM resources and training, to assist local congregations in their responsibility to support and nurture their members through the inquiry/candidacy process.

8. *2001 Referral: 22.150–152. E. Report of the Work Group on the Entrance into Pastoral Ministry, Recommendation 4.b (1)B(2). That the General Assembly Council Through Churchwide Personnel Services, Communicate to the Presbyteries' Cooperative Committee on Examinations for Candidates the Need to Prepare and Distribute as Broadly as Possible Two Interpretative Resources: (1) a Brief Educational Piece Summarizing the Role and Significance of Ordination Examinations in Our Denomination, and (2) a Bulletin Insert With Similar Content for Use in Worship Services Related to Ordination and Installation—From the General Assembly Council (Minutes, 2001, Part I, pp. 40, 217).*

Response: Churchwide Personnel Services communication to presbyteries' cooperative committee (PCC) has been completed.

9. *2001 Referral: 22.153. E. Report of the Work Group on the Entrance into Pastoral Ministry, Recommendation 4.c. That Churchwide Personnel Services Encourage Presbyteries of Care and Local Congregations to Offer*

Nurture and Support of Those Taking Ordination Examinations—From the General Assembly Council (Minutes, 2001, Part I, pp. 40, 217).

Response: Churchwide Personnel Service communication to presbytery committee's on preparation for ministry has been completed.

10. *2001 Referral: 22.154. E. Report of the Work Group on the Entrance into Pastoral Ministry, Recommendation 4.d. That the General Assembly Council Through Churchwide Personnel Services Request the Presbyteries' Cooperative Committee on Examinations for Candidates to Provide Guidance for Proctors and Seminaries So That They Make Available to Presbyterian Seminarians Appropriate Worship Opportunities Around the Writing of Ordination Examinations and the Posting of Results—From the General Assembly Council (Minutes, 2001, Part I, pp. 40, 217).*

Response: Churchwide Personnel Services communication to Presbyteries' Cooperative Committee on Examinations for Candidates has been completed.

11. *Overture 99-64. Recommendation On the Negative Effects of Stereotyping and Hate Crime Based on Sexual Orientation (Minutes, 1999, pp. 79, 661).*

Response: The Presbyterian Church (U.S.A.) is working ecumenically with several other denominations and the Center for Democratic Renewal to revise a manual titled *When Hate Groups Come to Town*. The concern of *Overture 99-64* is addressed in that manual. A preliminary draft has been completed. Advocacy on legislative issues is being done by the Presbyterian Washington Office through its "Stewardship of Public Life" resource.

12. *2000 Referral: 22.232. B. Comprehensive Strategy for Ministries with Native Americans, Recommendation 3., That the 212th General Assembly (2000) Instruct the General Assembly Council to Make Available Adequate Funding for Implementation of the COMPREHENSIVE Strategy for Ministries with Native Americans Including Items (a)–(f)—From the General Assembly Council (Minutes, 2000, Part I, pp. 26, 206).*

Response: Financial implications for the recommendations from the report "Comprehensive Strategy for Ministries with Native Americans" have been identified. The strategy is being implemented by the Office for Native American Congregational Enhancement. A report of the Special General Assembly Native American Task Force is being presented to the 214th General Assembly (2002) (See the report, "Comprehensive Strategy for Ministries with Native Americans," Item 11-02).

13. *1999 Referral: 25.044. A. Monitoring Report on the Presbyterian Church (U.S.A.)'s Health Care Policies and Activities and the Current Sociopolitical Context for Health Care with Recommendations, 3. Recommendations to Entities Related to General Assembly, c. Recommendation to Urge the Presbyterian Network on Alcohol and Other Drug Abuse and the Office of Health Ministries (USA) to Update, if Appropriate, Their Educational Material on Alcoholism and Addictions—From the Advisory Committee on Social Witness Policy (Minutes, 1999, Part I, pp. 41, 309).*

Response: The Office of Health Ministries U.S.A. has reviewed resources, in conjunction with appropriate Presbyterian Health, Education, and Welfare Association members (PHEWA), and the resources are being revised and updated.

14. *2001 Referral: 25.107. A. Turn Mourning Into Dancing! A Policy Statement on Healing Domestic Violence, Recommendation 3. That the 213th General Assembly (2001) Direct the Criminal Justice Office in the Social Justice Program Area to Continue to Address the Injustice of the Criminal Justice System, Including, But Not Limited to Racism and Sexism—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 61, 239).*

Response: In terms of addressing a wide spectrum of injustices of the criminal justice system for many years, specifically in 2001, the Criminal Justice Office, with the cooperation of the Advisory Committee on Social Witness Policy, presented an invitational, three-day Restorative Justice Think Tank to look at many aspects of those injustices, including appropriate accountability and treatment for crimes of domestic violence and for hate crimes. The Criminal Justice Office was part of the cross-divisional staff team called for by this action.

15. *2001 Referral: 25.108. A. Turn Mourning Into Dancing! A Policy Statement on Healing Domestic Violence, Recommendation 4. That the 213th General Assembly (2001) Direct the Child Advocacy Office to Work for*

the Eradication of the Sexual and Commercial Exploitation of Children—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 61, 239).

Response: The Office of Child Advocacy works in partnership with other entities of the General Assembly, using expert information from organizations such as Network for the Elimination of Child Prostitution, Child Pornography and Trafficking of Children for Sexual Purpose (ECPAT), United Nations Children’s Fund (UNICEF), and Children’s Defense Fund, to educate and inform efforts directed toward the eradication of sexual and commercial exploitation of children.

16. *2001 Referral: 25.203.D. Resolution on the Ministry of Caregiving in Relation to Older Adults, Recommendation 4. That the 213th General Assembly (2001) Establish or Strengthen the Parish Nursing Model by Partnering with Community Hospitals/Other Health-Care Agencies to Provide and/or Strengthen the Ministry of Caregiving—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I pp.49, 281).*

Response: Through the Office of Health Ministries U.S.A., the parish nursing model has been strengthened by the following:

- A collaborative arrangement resulting in information, contextual support, and resource sharing among and with the parish nursing networks of other reformed tradition denominational groups.
- The development of a nationwide community of Presbyterian congregational care teams who can appropriately serve as parish nurse extenders.
- A partnership between Louisville Presbyterian Theological Seminary and the Office of Health Ministries U.S.A., to provide resources and pastor education (as well as other church leader education) around the importance of parish nursing and intentional care giving and support for older adults and their primary caregivers.

17. *2001 Referral: 25.205. Resolution on the Ministry of Caregiving in Relation to Older Adults, Recommendation 6. That the 213th General Assembly (2001) Encourage the Mission Responsibility Through Investment Committee, in Its Conversations with Corporate Employers, to Lift Up the Impact of Caregiving on Worker Productivity and the Importance of Caregiving in the Design of Benefit Packages, Employee Assistance Programs, and Pension Levels—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 49, 281).*

Response: The Mission Responsibility Through Investment (MRTI) Committee regularly includes such subjects in its discussions with corporations on employment-related issues.

18. *2001 Referral: 25.233–.235. F. Resolution on the United Nations Assembly on the Child: The Future of the Child in the 21st Century, Recommendation 1. That the 213th General Assembly (2001) Commend the United Nations for Holding a Special General Assembly Session on the Child—From the Advisory Committee on Social Witness Policy (Minutes, Part I, pp. 56, 288).*

Response: The Stated Clerk sent a letter to the United Nations commending them as directed by the 213th General Assembly (2001).

19. *2001 Referral: 25.236. Resolution on the United Nations Assembly on the Child: The Future of the Child in the 21st Century, Recommendation 2. That the 213th General Assembly (2001) Commend the United Nations Children’s Fund, the World Health Organization, the U. N. High Commissioner for Refugees, the U.N. High Commissioner for Human Rights, and All Other Related U.N. Entities Whose Daily Labors Seek to Improve the Lives of Children the World Over—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 56, 288–89).*

Response: The Stated Clerk of the General Assembly sent letters to the appropriate entities commending them for their role in seeking to improve the lives of the world’s children.

20. *2001 Referral: 25.237. Resolution on the United Nations Assembly on the Child: The Future of the Child in the 21st Century, Recommendation 3. That the 213th General Assembly (2001) Pledge to Make the Commitment to Children Evident in the Church’s Own Celebration of Year of the Child, a Permanent Priority in the Life of the Church; Renewing the Vision Statement Made by the 205th General Assembly (1993)—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 56, 289).*

Response: The Year of the Child concluded with the close of the 213th General Assembly (2001). Work to the benefit children continues as the Decade of the Child provides opportunity for continuation and expansion of the church's work and commitment to children.

21. *2000 Referral: 25.029. B. Resolution on Police Accountability, Recommendation 1.a.(2), That the 212th General Assembly (2000) Urge the Criminal Justice Program to Explore Mutually Accountable Membership, Support, and Participation in the Efforts of Groups Concerned About This Issue to Promulgate Deeper Understanding, Mutual Respect, and Increased Cooperation Between Law Enforcement Agencies and Citizens Toward a Reduction of Violence and Greater Accountability, One to Another—From the Advisory Committee on Social Witness Policy (Mission, 2000, Part I, pp. 51, 234).*

Response: The Criminal Justice Program works cooperatively with several partners concerned about police accountability, especially through a long-standing relationship with the National Coalition on Police Accountability and the Center for Democratic Renewal. Important to those relationships, also, is the research and advocacy work of the Southern Poverty Law Center. The requested publication, *Police, Community, Church: A Study/Action Resource*, has received widespread distribution.

22. *1999 Referral: 22.205–.212. D. Recommendations for the Study of Urban Theological Education, Joint Consultation of the Urban Strategy Work Group and the Committee on Theological Education. Recommendation 1.a.–f. That the 211th General Assembly (1999) Affirm the Foundational Principles from the Study of Urban Theological Education—From the General Assembly Council (Minutes, 1999, Part I, pp. 46, 287–88).*

Response: The Urban Strategy Work Group, in consultation with the Committee on Theological Education, hosted two meetings with urban ministry theological educators from nine Presbyterian seminaries in 2000 and 2001. The urban theological educators discussed their urban ministry curriculum and programs, and explored the future of seminary urban ministry training curriculum and program. The urban ministry theological educators held a meeting in March 2002. The report is available from the Urban Ministry Office.

23. *2001 Referral: 25.102–.103. A. Turn Mourning Into Dancing! A Policy Statement on Healing Domestic Violence, Recommendation 2.a. That the 213th General Assembly (2001) Direct the Presbyterian Washington Office to Monitor Legislation Involving Domestic Violence and Related Federal Initiatives and Advocate the Church's Policy—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 61, 238).*

Response: Congress continues to introduce legislation on the issues of violence against women in particular and domestic violence overall. The Washington Office has responded to this legislation by contacting members of congress to urge that these bills, reflecting church policy, be passed.

24. *2001 Referral: 25.104. A. Turn Mourning Into Dancing! A Policy Statement on Healing Domestic Violence, Recommendation 2.b. That the 213th General Assembly (2001) Direct the Presbyterian Washington Office to Advocate Support for Daycare, Shelters, Social Services, etc. That Counteract the Rise of Violence and Abuse in Society—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 61, 238).*

Response: Congress re-authorized federal funding for two major social services programs: Food Stamps and Women, Infants & Children program (known as WIC). The Washington Office joined other religious representatives in advocacy visits to members of Congress and wrote action alerts for Presbyterians, calling for increased funding. Other social services programs, including childcare, will be dealt with in 2002 during the re-authorization of the Federal program, Temporary Assistance for Needy Families (TANF). The Washington Office has participated with other mainline religious organizations in creating a shared principles statement concerning TANF re-authorization.

25. *2001 Referral: 25.105. A. Turn Mourning Into Dancing! A Policy Statement on Healing Domestic Violence, Recommendation 2.c. That the 213th General Assembly (2001) Direct the Presbyterian Washington Office to Reaffirm the General Assembly's Call to Urge the United States Senate to Ratify the United Nations Convention on the Elimination of All Forms of Discrimination Against Women and on the Rights of the Child—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 61, 238–39).*

Response: The Washington Office sent letters to all members of the Senate Foreign Relations Committee and the president of the United States informing them of the Presbyterian Church (U.S.A.)'s General Assembly support of these two United Nations conventions and urged that they be ratified.

26. *2001 Referral: 25.106. A. Turn Mourning Into Dancing! A Policy Statement on Healing Domestic Violence, Recommendation 2.d. That the 213th General Assembly (2001) Direct the Presbyterian Washington Office to Support Policies, Programs, and Services That Protect Victims, Hold Offenders Accountable for Their Offenses, Provide Incarceration of and Treatment for Offenders of Domestic Violence and Advocate for Support for Family Members—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 61, 239).*

Response: The Washington Office sent letters to the judiciary committees of both the House and the Senate urging that domestic violence legislation include services to protect victims, hold offenders accountable for their offenses, provide treatment for offenders and support for families. Other ways of support will be given as opportunities present themselves.

27. *2001 Referral: 25.182. B. Resolution on Small Arms, Recommendation 7. That the 213th General Assembly (2001) Encourage All Regional Governmental Bodies and All National Governments to Develop Codes of Conduct and the Mechanisms to Monitor the Flows of Arms Into and Out of Their Respective Jurisdictions—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 55, 275).*

Response: Through its work with the Arms-Trade-Working Group, the Washington Office has promoted advocacy efforts on developing codes of conduct and mechanisms to monitor the flow of arms. It has also addressed specific issues of the arms trade through action alerts and advocacy with Congress.

28. *2001 Referral: 25.183. B. Resolution on Small Arms, Recommendation 8. That the 213th General Assembly (2001) Commend the United States Congress for Approving the “International Arms Sale Code of Conduct Act of 1999”—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 55, 235).*

Response: The Washington Office has sent letters to members of Congress commending the approval of the “International Arms Sale Code of Conduct Act of 1999.” Through our work with the Arms Trade Working Group, we have promoted advocacy efforts on developing codes of conduct and mechanisms to monitor the flow of arms. We have also addressed specific issues of the arms trade through action alerts and advocacy with Congress.

29. *2001 Referral: 25.225. E. Resolution on the International Year of Mobilization Against Racism, Racial Discrimination, Xenophobia and Related Intolerance (2001) and the World Conference on Global Racism (2001), Recommendation 5. That the 213th General Assembly (2001) Call Upon the United States Government to Establish a Commission of Eminent Persons to Examine the Manifestations of Racism, Racial Intolerance, Xenophobia, and Related Forms of Intolerance That Have Been Present in the History of Our Country; with Recommendations to Address the Impact on the Victims—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 55, 295).*

Response: The Washington Office has communicated with the White House regarding the continuation of the Commission on Racism and that the findings of the previous commission as established under the Clinton administration, be released to the public.

30. *2001 Referral: 25.242. F. Resolution on the United Nations Assembly on the Child: The Future of the Child in the 21st Century, Recommendation 8. That the 213th General Assembly (2001) Renew Its Call on the United States Government to Ratify the Convention on the Rights of the Child—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 56, 289).*

Response: The Washington Office has sent a letter to the Foreign Relations Committee of the Senate and to the president of the United States urging that this convention be ratified.

31. *2001 Referral: 25.243. F. Resolution on the United Nations Assembly on the Child: The Future of the Child in the 21st Century, Recommendation 9. That the 213th General Assembly (2001) Call on the United States Government to Ratify the Two Protocols to the Convention on the Rights of the Child That Were Approved in 2000, Designed to Prevent the Use of Children as Soldiers, and Commercial Sexual Exploitation of Children Through Sale, Prostitution, and Child Pornography—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 56, 289).*

Response: The Washington Office sent a letter to the Foreign Relations committee of the Senate as well as to the president of the United States urging that these protocols be ratified.

32. *2001 Referral: 25.244A. F. Resolution on the United Nations Assembly on the Child: The Future of the Child in the 21st Century, Recommendation 11. That the 213th General Assembly (2001) Call on the United States*

Justice Department to Vigorously Enforce Federal Obscenity and Child Pornography Laws—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 56, 289).

Response: The Washington Office sent a letter to the Justice Department urging that the department vigorously enforce federal obscenity and child pornography laws.

33. *2001 Referral: 25.245. F. Resolution on the United Nations Assembly on the Child: The Future of the Child in the 21st Century, Recommendation 11. That the 213th General Assembly (2001) Renew Its Call on the United States Government to Ratify the Convention on Land Mines as Part of Its Commitment to the Protection of the World's Children—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 56, 289)*

Response: The Washington Office has sent letters to Congress and the administration urging the ratification of the Convention on Land Mines. We have actively advocated in Congress along with the U.S. Committee to Ban Landmines and we have promoted efforts in the church urging calls to officials and letter-writing campaigns.

34. *2001 Referral: 27.028. Recommendation 9. That the 213th General Assembly (2001) Request the Presbyterian United Nations Office to Support Advocacy Efforts to Address the Massive Effort Against the Diseases of Poverty and the Need to Make Affordable Medication Available to Countries in the Developing World—From the Advocacy Committee for Women's Concerns (Minutes, 2001, Part I, pp. 54, 336).*

Response: The Washington Office has sent letters to the administration and actively lobbied Congress urging that more money be made available to the global fund. We have also actively lobbied in support of specific legislation introduced in Congress allocating more funds toward both treatment and prevention of AIDS in the developing world. We have called for advocacy efforts around these legislation efforts as well.

35. *Commissioners' Resolution 01-02. On Supporting Peacebuilding in Northern Ireland (Minutes, 2001, Part I, pp. 57, 487).*

Response: The Washington Office sent letters to Congress and the administration informing them of the Presbyterian Church (U.S.A.)'s continued concern for peace building in Northern Ireland. The office also encouraged the United States government to continue aid towards economic development.

36. *Commissioners' Resolution 01-16. Supporting Tohono O'Odham Treaty Rights (Minutes, 2001, Part I, pp. 62, 494).*

Response: The Washington Office sent letters to the judiciary committees of both the House of Representatives and the Senate, the president of the United States and the entire Texas delegation urging that the treaty rights of the Tohono O'Odham people be recognized and that family tribal unity be respected.

37. *Commissioners' Resolution 01-26. On Using Fair-Traded Organic Coffee and Sugar, Recommendation 6. That the 213th General Assembly (2001) Support Advocacy Efforts to Persuade the U. S. Congress and Administration to Reduce or Eliminate the Protective Tariffs on Imported Sugar and to Reduce or Eliminate the Heavy Subsidies of U. S. Sugar Growers (Minutes, 2001, Part I, pp. 57, 501).*

Response: The Washington Office has signed on to a statement concerning the principles of fair trade. This statement originated with the interfaith coalition working on trade and investment and it has been sent to Congress and the administration. In addition, a letter stating the concerns of the PC(USA) General Assembly on issues concerning the tariffs on imported sugar and the heavy subsidies of U.S. sugar growers has been sent to Congress and the administration.

38. *2001 Referral: 25.109. A. Turn Mourning Into Dancing! A Policy Statement on Healing Domestic Violence, Recommendation A.5. That the 213th General Assembly (2001) Direct the Higher Education Program Area and the National Network of Presbyterian College Women, to Make Available or Develop Resources on Dating Violence and Urge College Chaplains to Address the Issue in Sermons and in Other Communications with Students—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 61, 239).*

Response: The National Network of Presbyterian College Women (NNPCW) of the Women's Ministries program area has included a section called "Sexual Violence: Naming the Sin" in its comprehensive new discussion resources *Lifting Up Our Voices: Young Women Explore Life, Liberation and Faith*. This section focuses mainly on rape and sexual harassment, while pointing to further resources on physical abuse, psychological abuse, and child sexual abuse. The NNPCW has also included a section in its Spring 2002 "Sisters Together" newsletter with re-

source suggestions for campus ministers and college students to address, in sermons and other programming, issues of dating violence. The associate for NNPCW is serving on the cross-divisional staff team charged with the responsibility of devising a plan for implementing the concerns of the entire domestic violence policy statement. The Higher Education Ministries and Students' Ministries office of the Higher Education program area has also circulated a communication urging college chaplains to address, in sermons and other programming, the issue of dating violence.

39. *2001 Referral : 25.206.D. Resolution on the Ministry of Caregiving in Relation to Older Adults, Recommendation 7. That the 213th General Assembly (2001) Affirm That the Ministry of Caregiving Is an Important Vocation and Direct the Presbyterian Washington Office to Advocate for Just and Fair Pay for Caregivers, in Consultation with the General Assembly Council Office of Health Ministries (USA), Advocacy Committee for Racial Ethnic Concerns (ACREC), and Advocacy Committee for Women's Concerns (ACWC)—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 49, 281).*

Response: The Presbyterian Washington Office followed legislation and wrote advocacy letters to legislators regarding caregivers to older adults through U.S. House of Representatives legislation: H.R. 2575, which amends the IRS Code of 1986 to provide credits against income tax for caregivers of individuals with long-term needs; and the Medicare Modernization and Solvency Act of 2001, which provides waivers to Medicare recipients for the cost of caregivers.

40. *Commissioners' Resolution 00-21. On Coordinating Translation of the Book of Order (Minutes, 2000, Part I, pp. 45, 500–501).*

Response: In response to the request that the National Ministries Division coordinate the effort to assess the progress made in the translation of the essential portions of the *Constitution* of the church into languages that represent the diverse immigrant community in our nation, the Office of Immigrant Group Ministries, in the Evangelism and Church Development program area, convened two different staff teams with representation from the appropriate offices. These teams identified that progress had been made in making the *Book of Order* available in Spanish, Korean, and Taiwanese/Chinese. Furthermore, it found that portions have been translated into Urdu, Vietnamese, Japanese, and Laotian. The teams also developed criteria and an outline of things to be considered in translating the *Book of Order* for Immigrant Groups.

41. *Commissioners' Resolution 00-22. On Clarifying the Relationship of the Women's Ministries Program Area to Women's Ministries and the General Assembly (Minutes, 2000, Part I, pp. 501–2).*

Response: The General Assembly Council approved the following covenant during its meeting of June 6–7, 2001. It became effective August 1, 2001:

COVENANT AMONG PRESBYTERIAN WOMEN AND THE
GENERAL ASSEMBLY COUNCIL OF THE PRESBYTERIAN CHURCH (U.S.A.),
THE NATIONAL MINISTRIES DIVISION, AND THE WOMEN'S MINISTRIES PROGRAM AREA

I. Preface: This covenant expresses the partnership in mission among Presbyterian Women (PW, as represented by its Churchwide Coordinating Team, CCT) and the Presbyterian Church (U.S.A.) General Assembly Council (GAC). PW and the Presbyterian Church (U.S.A.) have had a long-standing partnership based upon shared beliefs, complementary visions and commitments, common history, and a relationship of mutual respect and cooperation. While this covenant is specifically for the relationship between PW Churchwide and the GAC, it is commended as a model for PW in relation to other corresponding governing bodies and councils.

II. The Covenant-Based Relationship: A covenant is essentially an agreement between two or more parties committing themselves to certain responsibilities. The idea of Covenant is at the heart of the Biblical story and is generally understood as different from a contract. A contract is about legal and economic transactions while a covenant depends on trust and fidelity and focuses more on the quality of the relationship. It is agreed that PW, Women's Ministries Program Area (WMPA), National Ministries Division (NMD), and GAC will each assume responsibility for their actions, and the signing of the covenant does not hold any party liable for the actions of another party. As reflected in this covenant, however, the GAC does provide various services to PW.

A. Background: Presbyterian Women (PW) is the national women's organization of the Presbyterian Church (U.S.A.), hereinafter PC(USA). Its members are first and foremost members of the PC(USA). PW came into being in 1988, five years after the reunion of the Presbyterian Church in the United States and the United Presbyterian

Church in the United States of America. It is a mission entity in the PC(USA) with leadership coordinating teams at all governing body levels from the congregation to the General Assembly.

From reunion in 1983 until the organizing Business Meeting of PW in 1988, a Working Team of the Women of the Church (WOC) and United Presbyterian Women (UPW) proposed designs to their constituencies which culminated in the approval of the present structure. The 198th General Assembly (1986) received the PW Purpose and Principles of Organization as information only, pending approval by the uniting constituencies. The General Assembly action affirmed the independence and responsibility of Presbyterian Women to make its own decisions concerning leadership, program and budget.

Membership in Presbyterian Women is open to all women who choose to participate in or be supportive of PW in any way.

The PW Purpose states:

Forgiven and freed by God in Jesus Christ and empowered by the Holy Spirit,

we commit ourselves:

to nurture our faith through prayer and Bible study,

to support the mission of the church worldwide,

to work for justice and peace, and

to build an inclusive, caring community of women that strengthens the Presbyterian Church (U.S.A.) and witnesses to the promise of God's kingdom.

In 1986, UPW and WOC, as they looked ahead to becoming PW, willingly became a part of the Women's Ministry Unit where they were in partnership with Justice for Women, Women Employed by the Church, and the Committee of Women of Color. In 1993, the Women's Ministry Unit was reorganized into the Women's Ministries Program Area of the National Ministries Division. There it continues to be lodged with staff as part of the NMD program area. PW leaders in presbyteries and synods were polled in the spring of 1994 and eighty-three percent (83%) of the respondents were satisfied with PW's placement. With each restructure or reorganization, Presbyterian Women made the decision to be lodged in the unit or program area with other women's constituency groups and emphases.

Funds owned and operated by PW but managed by the GAC and its entities belong to PW in perpetuity. Should the relationship between PW and NMD or its successor be dissolved, these funds and earnings from investment of the funds will be transferred to PW or its successor.

B. The Covenant Responsibilities of Presbyterian Women

Presbyterian Women will:

1. (as stated in their purpose)
 - a. nurture (their) faith through prayer and Bible study,
 - b. support the mission of the church,
 - c. work for justice and peace,
 - d. build a . . . community of women that strengthens the PC(USA);
2. work cooperatively with the Women's Ministries Program Area as a whole and with other offices within the program area, being especially aware of the need to keep staff in the synods up-to-date on decisions and actions of the Churchwide Coordinating Team;
3. be an active presence on the General Assembly Council through the PW Moderator's membership, voice and vote;
4. be faithful stewards of the money given by Presbyterian Women from throughout the church, whether that money is given for the general mission of the church, for ongoing work of PW, or for projects of Creative Ministries offerings;

5. ensure editorial autonomy for *Horizons* magazine, the annual Bible study, and all other publications of PW Communications;
6. respect the limits of staff time available from WMPA staff in the synods and other staff of the program area;
7. understand that staff operate under the rules of the GAC employee handbook and report via the regular process of supervisors within WMPA and NMD;
8. be guided by general policies of the GAC (for example: contract procedures, minority vendor policies, and travel and meeting policies).

C. Covenant Responsibilities of the General Assembly Council through the National Ministries Division and its Women's Ministries Program Area

The GAC through the NMD and WMPA will:

1. assign national staff to give time and support to the work of PW. This arrangement will be reviewed triennially on the anniversary date of this covenant by the parties of the covenant and revised by agreement if revision is needed.
2. make support systems available to the personnel assigned to PW. Support systems include information technology, human resources, payroll, office space, legal counsel, and insurance coverage. This arrangement will be reviewed triennially on the anniversary date of this covenant by the parties to the covenant and revised by agreement if revision is needed.
3. provide support to PW by the GAC:
 - a. recognizing the full membership with voice and vote on the GAC of the Moderator of PW Churchwide;
 - b. servicing the funds and affirming the faithful stewardship of money and offerings given by Presbyterian Women;
 - c. acknowledging and assuring editorial autonomy for all PW publications, including *Horizons* magazine and the annual Bible study;
4. through specifically assigned staff persons, seek ways to build tangible partnerships with PW for joint programming with various program areas of the PC(USA) in which the mission priorities of the church are served;
5. through the WMPA staff assigned, maintain close connections with PW and be responsive to changes, new developments, and program options;
6. respect PW as an autonomous organization, self-determining in its leadership, budget, and program.

III. Accountability: In the following ways, PW, GAC, NMD and WMPA stay in communication as each party attempts to be faithful to the covenant promise:

- A. PW will provide an annual report to the NMD of its programs, services, and policies, and PW's ~~financial report~~ **mission giving** will appear in the General Mission Budget;
- B. A member of the NMD Committee will be invited to report on the policies and activities of the NMD when the Churchwide Coordinating Team of PW meets in Louisville and at the triennial Churchwide Gathering Business Meeting of PW;
- C. A representative group from each body will meet on a three-year cycle to review the covenant and propose any changes, the terms of this covenant being three years, commencing _____ and expiring on _____.
- D. Any party may propose changes in the covenantal relationship at any time upon prior written notice to the other parties.

Rationale: The covenant is being entered into to clarify, enhance, and strengthen the relationship between Presbyterian Women and the General Assembly Council through National Ministries Division and the Women's Minis-

tries program area. A minor revision, as noted above in III. Accountability, was recommended by the finance office for clarity.

G. Final Responses to Referrals from the Worldwide Ministries Division

1. *1999 Referral: 25.246. G. Policy Statement on “Building Community Among Strangers.” Recommendations on Religious Intolerance and Conflict, 5.(f). That the 211th General Assembly (1999) Encourage the General Assembly Council, Through the Worldwide Ministries Division, in Cooperation with the Committee on Theological Education, to Convene a Consultation on Ways Seminaries and Others Might Provide Continuing Education for Pastors to Enable Their Training Church Members to Articulate Their Faith Adequately in the Context of Interreligious Dialogue—From the Advisory Committee on Social Witness Policy (Minutes, 1999, Part 1, pp. 33, 404)*

Response: A consultation will be held in 2002, and a full report will be made to the Worldwide Ministries Division Committee of the General Assembly Council.

2. *Overture 99-65. On the Negative Effects of Stereotyping and Religion—From the Presbytery of the Western Reserve (Minutes, 1999, Part I, pp. 79–80, 663–65).*

Response: This overture directed the Worldwide Ministries Division (WMD) to make available resource(s) that guide Presbyterians in overcoming problems that have developed through the history of Christian relationships with peoples of other faith communities, as part of an action calling upon congregations and governing bodies of the Presbyterian Church (U.S.A.) “to work prayerfully and carefully to eliminate the language, imagery, and symbols in their preaching and teaching ministries that perpetuate stereotypes.”

Ongoing work through the WMD Office of Interfaith Relation has emphasized the need to eliminate stereotyping—especially in the aftermath of September 11, 2001, as addressed through resources on the PC(USA) web site. A packet is in process, using newly revised and new resources to speak to this timely concern.

3. *2001 Referral: 27.012–.013. Recommendation 4.a. That the 213th General Assembly (2001) Direct the Worldwide Ministries Division to Support the Administrative and Programmatic Needs of the Two New WMD Mission Personnel Positions That Will Address AIDS in Africa—From the Advocacy Committee for Women’s Concerns (Minutes, 2001, Part I, pp. 54, 335).*

Response: The two people have been recruited and both will be on the field by the spring of 2002. Core support of salary, benefits, and mobilizing costs are being covered by the Mission Personnel Budget (Directed Mission Support, Shared Mission Support, and Extra Commitment Opportunity (ECO) giving). An ECO has been established to encourage support of program expenses in the field. As an alternate, funds from the International AIDS ECO will help to provide program support.

4. *2001 Referral: 27.014. Recommendation 4.b. That the 213th General Assembly (2001) Direct the Worldwide Ministries Division to Consider Establishing a Mission Personnel Position to Assist Churches Working to Address the AIDS Epidemic in Southeast Asia, Which May Soon Be at the Epicenter of the Epidemic—From the Advocacy Committee for Women’s Concerns (Minutes, 2001, Part I, pp. 54, 335).*

Response: This position was considered, but current limits in available funds for mission personnel preclude any appointment.

5. *2001 Referral: 27.015. Recommendation 4.c. That the 213th General Assembly (2001) Direct the Worldwide Ministries Division to Support Indigenous Efforts That Address Underlying Gender Inequalities That Intensify the Epidemic and to Do So in a Culturally Sensitive Manner and to Allocate Resources in a Just Manner to Men and Women and Addressing the Unique Needs of Men and Women and Children—From the Advocacy Committee for Women’s Concerns (Minutes, 2001, Part I, pp. 54, 335).*

Response: This is being accomplished with grants from the Presbyterian Hunger Program and the Self-Development of People work (both funded by the One Great Hour of Sharing) from which an increasing amount is going to support work that brings opportunities to people impacted by AIDS. In both programs, an emphasis is given to work among and by women.

6. *2001 Referral: 27.016. Recommendation 4.d. That the 213th General Assembly (2001) Direct the Worldwide Ministries Division to Establish Funds for the Provision of Financial and Technical Support to Indigenous Efforts in All Regions of the World That Seek to Develop Programs and Educational Materials Concerning Gender*

Inequalities That Exacerbate the Pandemic—From the Advocacy Committee for Women’s Concerns (Minutes, 2001, Part I, pp. 54, 335).

Response: Programs supported by the Presbyterian Hunger Program (particularly Agricultural Missions) and the Presbyterian Women’s Thank Offering are providing such support though not as comprehensively or proactively as the recommendation would suggest and this set of concerns will be included as one of the components in a request to the church for additional funds addressing AIDS internationally.

7. *2001 Referral: 27.017. Recommendation 4.e. That the 213th General Assembly (2001) Direct the Worldwide Ministries Division to Facilitate Local or Regional Gatherings of Church Women Overseas Who Are Working to Address the AIDS Pandemic and Seek the Opportunity to Exchange Information, Receive Additional Training, and Support One Another’s Work—From the Advocacy Committee for Women’s Concerns (Minutes, 2001, Part I, pp. 54, 335).*

Response: The two AIDS coordinators will undertake this once they are on the field in Africa. The number of such gatherings is dependent upon new funds from Presbyterians in the United States or from other grant sources provided to address AIDS internationally.

8. *2001 Referral: 27.018. Recommendation 4.f. That the 213th General Assembly (2001) Direct the Worldwide Ministries Division to Facilitate Partnerships Between Presbyterian Women’s Groups in the United States and Women’s Groups in Partner Churches and Ecumenical Organizations—From the Advocacy Committee for Women’s Concerns (Minutes, 2001, Part I, pp. 54, 335).*

Response: As was indicated to the 213th General Assembly (2001), a list will be compiled as a matter of routine in Worldwide Ministries of women’s groups in partner church and ecumenical organizations addressing AIDS (particularly in Africa). As women’s groups in the United States express interest, this list will be shared.

9. *2001 Referral: 27.019. Recommendation 4.g. That the 213th General Assembly (2001) Direct the Worldwide Ministries Division to Maintain a Database of Women’s Groups and Partnerships Between Women’s Groups That Are Working to Address Gender Inequalities and HIV/AIDS—From the Advocacy Committee for Women’s Concerns (Minutes, 2001, Part I, pp. 54, 335).*

Response: As was indicated to the 213th General Assembly (2001), a list will be compiled as a matter of routine in Worldwide Ministries Division of women’s groups in partner church and ecumenical organizations addressing gender inequalities and AIDS (particularly in Africa). As women’s groups in the United States express interest, this list will be shared.

10. *2001 Referral: 27.020. Recommendation 4.h. That the 213th General Assembly (2001) Direct the Worldwide Ministries Division to Develop Materials on the Global Pandemic and Its Gender Dimensions to Be Sent Out in the Already Established Resource Packet Mailing for World AIDS Day—From the Advocacy Committee for Women’s Concerns (Minutes, 2001, Part I, pp. 54, 335).*

Response: This was done for 2001. The WMD expects to have a more extensive packet for 2002.

11. *2001 Referral: 27.021. Recommendation 4.i. That the 213th General Assembly (2001) Direct the Worldwide Ministries Division to Consider Establishing a Two-Three Year Staff Position with International Health Ministries Focusing on Community- and Congregation-Based Initiatives That Target Support for People Infected and Affected by HIV/AIDS and, in Particular, Orphans—From the Advocacy Committee for Women’s Concerns (Minutes, 2001, Part I, pp. 54, 335–36).*

Response: Such a position is funded through 2004 by a special grant from a Foundation and from other program grants apart from congregational support. Extension beyond 2004 will depend upon significant giving focused on AIDS by members and congregations of the PC(USA).

12. *2001 Referral: 27.022. Recommendation 5. That the 213th General Assembly (2001) Request That the Worldwide Ministries Division AIDS Task Team and the Presbyterian United Nations Office Host a Consultation or Educational Event on the Gender Dimensions of the AIDS Pandemic, and Invite Partner Churches, Ecumenical Leaders, and Faith-Based Women’s Organizations in Different Regions of the World to Participate and Help Plan the Event—From the Advocacy Committee for Women’s Concerns (Minutes, 2001, Part I, pp. 54, 336).*

Response: Planning for a consultation has begun. As the focus of this consultation is primarily to enable the bringing together of many working on AIDS and gender issues internationally, the expenses are significant. The Worldwide Ministries Division AIDS Task Team is working on identifying potential funding supporters for such an event.

Ongoing work through the Worldwide Ministries Division office of Interfaith Relations has emphasized the need to lower the level of stereotyping—especially in the aftermath of September 11, 2001, as addressed through resources on the PC(USA) web site. A packet is being developed using new and newly revised resources to speak to this timely concern.

13. *Commissioners' Resolution 01-12. On the Civil War in Sudan (Minutes, 2001, Part I, pp. 57, 62, 491–92).*

Response: Several Action Alerts on Sudan have gone out from the Washington Office, informing and updating Presbyterians on the progress of various issues with regards to Sudan. Through the Sudan Working Group in Washington, we are following the Sudan Peace Act, the Foreign Operation Appropriation Bill, and the Talisman Lawsuit. The Washington Office is involved in arranging a meeting with the special envoy for Sudan and on compiling a reference of nongovernmental organization (NGO) policy statements on Sudan. These efforts serve to support the Sudan Peace Act and to convey the desire of the General Assembly to condemn the killings and persecution going on in Sudan. The response called for an offering of letters by the Presbyterian church.

A total of \$362,197.42 has been contributed for humanitarian assistance and ministry programs in Sudan in 2001. Of this, \$110,000 was to support partners in Sudan in peace work, education, community development, evangelism, theological training, and general administration. The challenge to raise at least \$50,000 will be met. Special gifts designated for humanitarian assistance in Sudan received in 2001 total \$49,636.91 of which \$42,197.41 has been received since the assembly.

14. *Alternate Resolution to Overture 01-62. On Peace Efforts in the Middle East—From the Presbytery of Central Florida (Minutes, 2001, Part I, pp. 54–55, 477–78).*

Response: The Office for the Middle East of the Worldwide Ministries Division assisted the Office of the Stated Clerk in fulfilling the direction of the 213th General Assembly (2001).

Letters were sent to the president and vice-president of the United States, the secretary of state, and members of Congress asking that they urge and work with both the Israelis and the Palestinians to seek a just and lasting peace; urging the conversion of funds presently budgeted or allocated for military assistance to nations of the Middle East to support for humanitarian assistance and economic aid; and discouraging the private, direct or indirect, sale of military weaponry to Middle Eastern nations.

Letters were also sent by the Stated Clerk to Israel's Prime Minister Ariel Sharon, and to the Palestinian Authority's Chairman Yasser Arafat, appealing that they redouble their efforts to stop the violence, resume negotiations, and urgently seek an enduring peace based on ending the Israeli occupation.

15. *Commissioners' Resolution 01-26. On Using Fair-Traded Organic Coffee and Sugar, Recommendation 5. That the 213th General Assembly (2001) Encourage the Enough for Everyone: Global Discipleship Program to Develop Education and Advocacy Resources Concerning Fair Trade and Find Ways to Support and Network Presbyterians Working in the Production, Importation, Distribution, and Marketing of Fairly Traded, Organic Coffee and Sugar (Minutes, 2001, Part I, pp. 57, 501).*

Response: The Worldwide Ministries Division, through the Presbyterian Hunger Program's support of the Enough for Everyone partnership initiative, has taken several steps in response to the *commissioners' resolution*. Enough for Everyone has

- promoted the use of fairly-traded coffee to all PC(USA) congregations, governing bodies, and related institutions through magazine and newsletter articles, workshop presentations, and direct staff contact;
- recruited more than 480 congregations for the Presbyterian Coffee Project, through which they order and use fairly traded coffee and tea;
- developed and distributed educational materials concerning fair trade issues;
- initiated the use of Equal Exchange fairly traded coffee at the Presbyterian Center;

- consulted with PC(USA) mission personnel working with sugar-producing cooperatives as a first step in promoting the use of organic sugar;
- held initial conversations with several Presbyterians interested in developing fair trade coffee businesses.

Current plans call for continued efforts in 2002, including:

- production of a Presbyterian Coffee Project video;
- more in-depth educational materials on fair trade issues;
- development of a listing of Presbyterians involved in coffee and sugar importation and marketing in order to communicate the General Assembly's expressed concern.

H. Final Responses to Referrals from the Advocacy Committee for Women's Concerns

1. *1999 Referral: 32.003. Recommendation 2. That the 211th General Assembly (1999) Encourage the Presbyterian Church (U.S.A.) to Find Specific Ways to Increase Acts and Programs of Solidarity with Women, and Particularly Work on Behalf of Women in the Struggle Against Sexual Exploitation and Violence, with a View of Reporting These Measures Through the Advocacy Committee for Women's Concerns, to the 213th General Assembly (2001)—From the Presbyterian Church (U.S.A.) Delegation to the Eighth Assembly of the World Council of Churches (Minutes, 1999, Part I, pp. 20, 519).*

Response: The ACWC answers this referral with the following action: "We feel that the request is fulfilled with the projects underway, including, but not limited to, the report on prostituted women, the clergy women report, and the sexual misconduct initiative. We understand that this is not, by any means, complete, but given our budget restraints, we feel that it meets the request. Our very existence shows that this is happening!"

2. *1999 Referral: 27.005. Recommendation 4. That the 211th General Assembly (1999) Direct the Advocacy Committee for Women's Concerns, in Consultation with the General Assembly Council, to Appoint a Five-Member Work Group of Women and Men from the Church at Large to Work with Appropriate Staff Persons from Women's Ministries, Men's Ministries, and Church wide Personnel Services to Study the Status of How the Presbyterian Church (U.S.A.) Is Addressing the Issues of Sexual Exploitation, Sexual Addiction, Prostitution, and Their Root Causes, and Report to the 213th General Assembly (2001)—From the Advocacy Committee for Women's Concerns (Minutes, 1999, Part I, pp. 78, 473).*

[The assembly approved this response with comment. See p. 75.]

Response: In response to this referral, the Advocacy Committee for Women's Concerns presents the following report.

Sisters of Mercy, Daughters of Grace
Presbyterians and Prostituted Women
 February 2001

I. The Assignment

Direct the Advocacy Committee for Women's Concerns, in consultation with the General Assembly Council, to appoint a five-member work group of women and men from the church at large to work with appropriate staff persons from Women's Ministries, Men's Ministries, and Churchwide Personnel Services to study the status of how the Presbyterian Church (U.S.A.) is addressing the issues of sexual exploitation, sexual addiction, prostitution, and their root causes and report to the 213th General Assembly (2001). This report should include examples of current models of ministry, as well as a proposal of how the individual churches and committees on ministry can respond faithfully (*Minutes*, 1999, Part I, p. 78).

A Prayer for Prostitutes:

God of compassion: your Son Jesus showed mercy to a woman condemned by harsh judgment, and gave her life. We pray for prostitutes, who are victims of lovelessness, or of a craving to be loved. Keep us from easy blame or cruel dismissal. May our church seek them out, and show such genuine friendship and true grace that they may know your welcome, and live among us, as sisters of Jesus Christ our Lord. (*The Worshipbook*, Westminster Press, 1970, p. 189)

From the Larger Catechism, Question #139

Q. What are the sins forbidden in the Seventh Commandment?

A. . . . allowing, tolerating, keeping of stews, and resorting to them . . . (*The Book of Confessions*, 7.249)

II. Introduction

Prostitution involves the use of slave brothels by armies, the buying and selling of children, the kidnapping and entrapment of girls and women into trafficking and sexual slavery, phone sex, street walking, whore houses, dancing, and stripping. Prostituted women rely on prostitution for economic support when poverty, low self-esteem, sexualized childhoods, and a gender ideology that believes women, children, and the vulnerable are supposed to serve the personal needs of men prevail. Most laws and moral arguments related to prostitution have little to do with the reality of those who work as prostitutes. Their behavior has nothing to do with lust, desire, choice, or self-destruction. It has everything to do with survival.

Prostitution and sexual exploitation have been around since the beginning of patriarchal culture. From temple prostitutes to biblical prostitutes to accounts of rape to the “allowing, tolerating and keeping of stews” (a Scottish word for bordello) to church-owned brothels to church-based ministries of reclamation, people of faith have interfaced with prostitution and prostituted women.

In biblical history, the story of Tamar taking on the appearance of a prostitute to seduce her father-in-law (Genesis 38) dates from 1700 BCE. The prostitute Rahab saved Joshua’s spies and henceforth Israel (Joshua 2) around 1200 BCE. The story of the rape of Dinah (Genesis 34) is ages old, but still very much alive today.

According to historian Jess Wells, “By the time the Christians were powerful enough to replace the emperors, prostitution was a very lucrative business and the Catholic Church continued to levy taxes on (prostitute) women.”¹ According to the National Organization for Women’s (NOW) National Prostitution Task Force:

Prostitution has existed in every society for which there are written records. For a long period in history, women had only three options for economic survival: getting married, becoming a nun (earlier a priestess), or becoming a prostitute (related to being a priestess during certain periods). The invention of the spinning wheel, around the 13th century, enabled a woman working alone to produce enough thread to support herself for the first time as a *spinster*.²

“To prostitutes in the towns and cities of early modern Spain, the feast day of Mary Magdalene offered no rest. Not only did they have the usual summer clientele or have to search for customers; they also had to deal with friars, monks and priests who entered legal brothels or approached them on the streets to preach to them a message of hope and conversion” according to historian Mary Elizabeth Perry.³ Evidence of Magdalene Societies, or Magdalene Houses as they were also called, has been found dating as early as the 12th century in France.

The Presbyterian church continued the Magdalene legacy with the founding of the Donaldina Cameron House in San Francisco (1894) and the Mary Magdalene Project, started by the West Hollywood Presbyterian Church in Southern California (1980). The Reverend Glenda Hope, a Presbyterian, started Network Ministries (Safe House) in San Francisco’s “Tenderloin” area in 1978. The Presbyterian Church (U.S.A.) [PC(USA)] and its predecessor bodies have also seen fit to establish social witness policy related to female sexual slavery and violence, including “prostitution promoted by tourism” (*Minutes*, 1983, Part I, p. 475), initiating a study of related issues at that time. This was expanded in 1986 with the “Report of the Focus Group on Sexual Exploitation of Women” that recommended Presbyterians follow a “Code of Ethics for Tourists.” It also urged education about the sexual exploitation of women through tourism at all levels of the church (*Minutes*, 1994, Part I, p. 309). This was followed in 1997 and 1998 with the “Report on the Plight of Women and Children Forced into International Prostitution” and the “Report on the Military and Sexual Exploitation and Abuse of Women,” respectively. The 200th General Assembly (1988) also approved a study paper entitled “Pornography: Far from the Song of Songs.” The relationship between pornography and prostitution is legion. However, it has only been in the last three decades that our understanding of rape and the use of pornography have transcended a victim blaming posture and resulted in the prosecution of rapists and the regulation of sexually exploitative videos, magazines, and books.

In 1999, the PC(USA) approved the “Report on Prostitution in the United States,” the only American mainline denomination to approve such a policy. It was that report that initiated this study.

III. The Experience

“these days” by jm 9-98

tell me my friend
 do you know how i fee
 these days
 have you been there before
 bleeding
 but not admitting
 theres blood on the floor
 do you know how this feels
 because I wont say
 im not going to tell
 if im feeling any pain
 i just feel too young
 i feel old
 i feel colder when its cold
 do you know
 like a dead doll
 my eyes are open wide
 they stare blank
 they stay dry
 and my heart shrivels
 just a little
 every damn day
 do you know how i feel
 have you felt this feeling
 like you lost yourself
 and no ones noticed
 when youve forgotten
 even
 how to dream

 i dont want to live in the past
 but i cant live here today
 tomorrow isnt pretty either
 but the memories are starting to fade
 youve relived them
 in your mind
 so many times
 that even the memories are starting
 to fade
 do you know how this feels
 with rain in the skys
 the heat and the sweat
 dulling your life
 trying to pass the time
 because i cant kill it
 numbing my mind
 pretending not to feel this
 missing the flowers
 that i killed
 and didnt care
 at the time
 looking for an answer
 but reason and reasons are only excuses
 these days do you know how i feel
 choking on air
 refusing to cry

faking everything
 sleeping on steel every night
 always watching
 always waiting
 for the shadow
 in the corner
 with the blades
 and its lies
 feeling only stillness
 unless
 its the sharp
 teeth of the shark
 at your back
 or the men
 and their breath
 on your neck
 all the f***** time
 do you know how this feels
 like the sentence is
 forever
 not four years
 when your life
 might as well be over
 your friends are gone
 and nothing matters
 youve been alone
 so long
 that people are just shapes
 and i swear
 i dont care
 anymore
 anyways
 the chills
 that i feel
 dont have a name
 the smell of freedom
 is so rare
 that you can
 taste the air
 on your tongue
 when its almost there
 or halfway clean
 do you know how this feels
 do you care
 these days
 because it feels like forever
 it feels
 like it doesnt matter
 but it does
 to me

IV. The Experience Expanded

Within every community in our country, prostituted women and children are engaged in some form of “survival sex” just like “jm.” She wrote this poem from prison, a survivor of incest, prostitution, drug abuse, and mental illness.

“Tricks” and “Johns,” men who purchase the services of prostitutes, believe that they have the right to buy women and children for sexual gratification. Although not recent, a study by Kinsey, Pomeroy, and Martin (1948) revealed that 69 percent of the white male United States population had some experience with prostituted women.⁴ Men frequent prostituted women because they can, because they do not value the lives of women, and because double standards for male sexuality and female sexuality exist in our culture.

With the advent of a new millennium and this report, the writing team thought it was important to begin asking questions about certain male behaviors: Why do men rape? Why do men frequent prostituted women? Why do men beat their wives and lovers? Why do men incest their daughters and granddaughters? Why do men urinate in public? There is one answer to all of these questions: Because they can. Even though all of these behaviors have been deemed criminal by our society, they are epidemic. A woman is beaten every eighteen seconds and raped every six minutes in the United States.⁵ Within the context of a new millennium, it is time for the church to debunk this kind of thinking and address the issues of male sexual responsibility.

The 208th General Assembly (1996) approved a resolution from the Advocacy Committee for Women’s Concerns encouraging General Assembly, synod, and presbytery leaders to develop plans and strategies related to a host of issues including poverty, education, health, violence against women, economic structures, and the development of the girl child (*Minutes*, 1996, Part I, p. 608–16). Indeed, we do need to raise our female children with an understanding and provide sustaining resources that preclude prostitution as an option. We must also raise our male children to understand that purchasing another human being for sexual gratification is not an acceptable choice.

As part of the assignment “to study the status of how the Presbyterian Church (U.S.A.) is addressing the issues of sexual exploitation, sexual addiction, prostitution and their root causes” the members of this working group were given the task of calling every synod in the PC(USA) to survey what, if anything at all, was being done to address these issues. With the exception of a handful of programs scattered around the country, the answer is that nothing is being done either directly or indirectly by the PC(USA) to address these concerns. (See Appendix D of this report.)

A. *What Are Presbyterians Doing About Prostitution?*

The simple answer to this question would appear to be: What Presbyterians do best—study it! The abovementioned phone survey of all sixteen Presbyterian synods revealed clear knowledge of the agencies mentioned in the introduction, but beyond that exposed very limited involvement of individual Presbyterians or Presbyterian congregations with prostituted women and children, with the possible exception of some congregations or individuals engaged in outreach street ministries, visiting jails, or offering their church space to 12-step recovery programs.

B. *What Are Presbyterians Doing About Sexual Exploitation and Sexual Addiction?*

Once again, the answer appears to rely heavily on the study of sexual exploitation as an issue and concern. We refer to the already-mentioned Presbyterian social witness policy formulated by the General Assembly over the past twenty-five years. And, once again, we must point to the individual efforts of faithful folk who staff volunteer rape hot lines, who tutor at shelters for battered women, who serve on the governing boards of programs within their communities that provide services to the homeless, mentor children at risk, staff programs and hospices for HIV/AIDS patients, and who provide financial support for social service ministries in their communities.

According to Rita Nakashima Brock,

Exploitation is wrong not because of the moral status of the victims, but because the misuse of power, even by good people for a good cause, dehumanizes all involved. Hence we need to focus not on the innocence and forgiveness of the fallen girl, but on what is wrong with exploitive systems and behavior—the misuses of power.⁶

She goes on to propose that prostitution needs to be viewed as an abuse of power.⁷

Marie Fortune, director of the Center for the Prevention of Sexual and Domestic Violence in Seattle, Washington, is the author of *Sexual Violence: The Unmentionable Sin*. She divides the book into two sections: “An Ethical Perspective” and “A Pastoral Perspective.” She asks the question, “What is a responsible Christian understanding of rape, incest and other acts of sexual violence?” She indicts past Christian ethical thinkers for having

... provided little ethical guidance in understanding the difference between sexual activity and sexual violence. . . . [In fact,] Christian sexual ethics have often promoted the confusion of sexual activity with sexual violence. Furthermore, Christian ethics have failed to confront the problem of sexual violence itself; thus, there has been no mandate for Christians to address this widespread problem.⁸

Fortune concludes in *Sexual Violence* that “under no circumstance is adult-child sexual contact acceptable—it is unacceptable because it is non-consensual and exploitative of the child, not because it is sexual.”⁹ In the second part of her book, Fortune raises the questions that must be addressed by every church at every level: How do we communicate our compassion toward victims of sexual violence, how do we deal with offenders, how do we help a congregation or community become aware of the problem? She also has a word to say to those who maintain “this would never happen in my congregation.” Fortune states, “We have not heard about sexual violence in the church because we have not spoken about it.”¹⁰

There is even less conversation about sexual addiction. Within the context of mainline American religion, the presence of clergy sexual misconduct, including pedophilia, is widespread. When Jimmy Swaggart was caught leaving a New Orleans motel room in 1988 after visiting a prostitute, the headlines screamed “Sex Addict.” Though Swaggart had raged long and loud against “demon lust,” he fell victim to it. For many men (and most sex addicts are men), such behavior is an addiction not unlike drugs and alcohol that can lead to very destructive, compulsive behavior.

Some sex addicts act out their addictions alone, isolated from others; other sex addicts act out publicly. According to the editors of *What Everyone Needs to Know About Sex Addiction*,

one thing is common to all sex addicts: compulsive sexual behaviors and/or obsessive sexual thoughts that demand their attention and eventually shape and control their lives. Acting-out behaviors become the focus of the sex addict’s day.¹¹

Treatment for sexual addiction follows much the same course as treatment for other addictions. Some rely on 12-step programs; others receive therapy or do both 12-step programs and therapy. Some paraphiliacs require hospitalization and some are incarcerated. Some drug therapy—the use of selective serotonin reuptake inhibitors like Prozac and Paxil—is used.

Lackawanna Presbytery Executive Bill McSwegin counsels both sex offenders and victims of sexual abuse. According to McSwegin,

We tend to see sexual addiction as an obsession with sex. The real issues are a need for power, intimacy and self-esteem. Sex addicts often mistakenly equate intimacy with sex. They experience intimacy with someone and they think they can convert it into sex. They are instead feeding the ego needs of power, intimacy and self-esteem.¹²

It usually falls to the committee on ministry (COM) of a particular presbytery to deal with issues of sexual addiction as it relates to clergy. According to Churchwide Personnel Services, a national treatment program does not exist, and each COM is expected to use local treatment programs for ministers who are deemed to be sexually compulsive.

The PC(USA) has a sexual misconduct policy that is often used as a prototype for presbyteries and congregations. As near as could be discerned, most every presbytery has its own sexual misconduct policy. General Assembly approved a sexual misconduct policy statement that every minister and elder commissioner and advisory delegate is required to sign at the meeting of each General Assembly. A statement regarding sexual misconduct is on each Personal Information Form (PIF) submitted for consideration to pastor nominating committees that all clergy who use the form are required to sign. It should be noted that this statement relies solely on self-disclosure and information can be manipulated.

C. *What Are Presbyterians Doing About the Root Causes of Sexual Exploitation, Sexual Addiction, and Prostitution?*

Exploring the root causes of sexual acting out often involves listening to stories that are very hard to hear. From the “Report on Prostitution in the United States:”¹³

I turned my first date when I was fifteen years old. My father had been molesting me. I wanted out. Hooking was very liberating. I had control over my life for the first time. It was great. (Erica)

My mother was a prostitute. I was raised by my Auntie. Whenever I did something she didn’t like, she would scream at me, “You’re going to turn out to be just like your mother!” So. . . (Suzanne)

I was married, had a little girl. My husband would always leave money on my pillow after we had sex. When his violence became too intolerable and I decided to leave, I had no job skills, no education. What was I supposed to do? (Kathy)

I was a welfare mom with three kids. I have a seventh-grade education. I had no job skills. It felt like a giant ax was going to come crashing down on my life with all the talk about welfare reform. There was no way I could pull together the skills I needed and support my kids in five years. Phone sex isn’t really all that bad and I make a lot more money doing this than I ever made on welfare. (Maggie)

Drugs got me into prostitution. I would turn dates for drugs. It became a vicious cycle. (Kim)

I came home from school one day, my mom and her boyfriend had moved. They didn't even leave me a note telling me where to meet them or anything. I slept in the garage for two weeks and then my girlfriend showed me how to make some money. (Kirsten)

I have known since I was a small child that I was different. I was more sensitive, I knew I didn't think like other people did. I was often depressed and very sad. Then my brother started messing with me. When I told my mother to make it stop, she and my father had me committed to a mental hospital. Nothing ever happened to my brother and I became a world-class victim. I have been raped and assaulted and burned and shoved out of moving cars. One time this serial rapist tried to kill me. I have used street drugs to kill the pain and prostitution for financial survival. I believe that there are guardian angels and I must have several because I have lived through all of this. (Patty)

To these we can add the voices of the sexual addict:

I knew for certain that I'd lose my job if I got arrested for picking up a prostitute. I had only one year left until retirement, but still I continued to risk everything by looking for prostitutes whenever time permitted. Every night after work, I'd be out cruising the streets. When I finally was arrested and booked, it seemed so unreal. But then, when the story hit the newspapers the next day, the reality was so painful that I considered suicide. I think the most difficult thing was going into the office during the weekend to clean out my desk. After nineteen years with the same company and many of the same coworkers, I left alone and in shame.¹⁴

And an offending pastor:

Each time I came out of a porno movie or a strip show, I'd brace myself for the possibility of being seen by a member of my congregation. How would I ever explain my attendance at a sex show on Saturday night, particularly in light of my sermons on the evils of pornography on Sunday mornings? I kept praying that I'd be able to stop doing this, to stop living a lie. What had I done to deserve this hell on earth?"¹⁵

And from a pedophile:

I've always considered myself to be a straight man even though my first sexual encounter was with a male cousin when I was 14. I married when I was 19, but it didn't last. I wanted to be with little boys. I went to my pastor in hopes that he could heal me of this affliction. He prayed for me and we read the Bible together, but it didn't help. This went on for years. The worst part was having to threaten the kids or even hurt them when they threatened to tell on me. I remember the little boy who lived next door. I killed his cat to show him that I meant business. To this day I don't believe he has told a soul.¹⁶

And from a "trick" (a man who frequents prostitutes):

My father paid for my first sexual experience with a prostitute on my 16th birthday. His father had done the same thing for him. I didn't think much about it. Even after I married I continued to go to prostitutes. It wasn't until I was arrested that I ever realized there might be something wrong with it.¹⁷

The authors of *Our Bodies, Our Selves* list six elements that expose the systemic violence underlying the cultural phenomenon of prostitution and its impact on women:

- (1) poverty, lack of educational and employment options, sex discrimination, and personal histories of incest and abuse
- (2) police harassment
- (3) intimidation and abuse by pimps
- (4) lack of police protection against crimes (streetwalkers are especially vulnerable)
- (5) double standard of prosecution (prostitutes but not clients) race and class bias, leading to the disproportionate arrest and imprisonment of women of color and poor women.
- (6) racism and class bias which leads to the arrest and imprisonment of far more prostitutes and color and poor women than white women¹⁸

The Mary Magdalene Project (MMP), a long-term residential program for street prostitutes and their children in Los Angeles, uses a vulnerability checklist in its work with prostituted women (see below). During the screening process, women are asked to identify the items on the list that have been factors in their lives. According to MMP program director, the Reverend Ann Hayman, "On average each women has experienced over half of these [items]. In some cases, women have encountered all of them."¹⁹

Mary Magdalene Project
Vulnerabilities List

1. I am a survivor of childhood neglect.
2. I am a survivor of childhood sexual assault and/or incest.
3. I am a survivor of childhood physical abuse.
4. I survived verbal and mental abuse as a child.
5. I survived religiously based sexualized ritual abuse as a child.
6. I was abandoned by my parents as a child.
7. I was adopted.
8. I grew up in foster care, with extended family members and/or in group homes.
9. I have abandoned my own children.
10. There is mental illness in my immediate family.
11. I have been diagnosed with a mental illness.
12. One or both of my parents was incarcerated during my childhood.
13. I have been arrested incarcerated .
14. I have no job skills.
15. I have not completed my high school education.
16. I have a learning disability.
17. My parents used street drugs and/or abused alcohol .
18. I have used street drugs and/or abused alcohol .
19. I have either suffered brain damage or have a serious physical ailment (heart disease, diabetes, asthma, etc.)
20. I have tested positive for either AIDS or an STD .
21. I experienced violence in my home as a child.
22. I have been in a battering relationship.
23. I have experienced work place violence.
24. I have low self-esteem.
25. I have been sexually assaulted as an adult.
26. I have unresolved grief of five to ten years duration.
27. I have experienced racism in my life.
28. I have been homeless for a month or longer.

Rev. Hayman continues:

The legacy of incest and child abuse appears to be multi-generational. Having a parent incarcerated, adoption, the presence of unresolved grief and mild to severe learning disabilities coupled with very low self-esteem have also been present to MMP participants throughout the history of the program and appear to be long standing family traditions with MMP residents. Many of the learning disabilities, although treatable or correctable (glasses, hearing aids), were not diagnosed when these women were children.

Is there more child abuse today? It is hard to say. As a culture there is a much higher level of awareness today relative to child abuse, incest and battering. Public education campaigns related to domestic violence have resulted in a broad network of safe houses and shelters for battered women and their children. Have men stopped battering? No. Is a woman at the MMP who has experienced 24 of the 29 vulnerabilities part of a trend of increased violence and abuse or is she an exceptional case? Probably an exceptional case, but both she and a woman who brings with her 16 barriers to the MMP will have a comparable struggle in their recovery. One key factor is the number of generations in a woman's family who have engaged in these behaviors. Multiple generations of drug and alcohol abuse result in severe damage to a developing fetus, the result of which can be chronic developmental problems in childhood. Multiple generations of incest behavior create isolated and genetically compromised families. Recent research indicates that children who watch their mother being battered are more gravely affected by the helplessness of that situation, than by actually being physically assaulted themselves. Few children who live in violent families escape being beaten. The compounded effect of all of this is profound trauma.²⁰

Is the Presbyterian Church (U.S.A.) in denial about issues related to violence and human sexuality? Undoubtedly. Can it be redeemed? There is hope. We struggle not with ambiguous issues but with ambivalent responses to clear issues. Why have we been unable to respond effectively to an iniquity so clearly in view and mammoth in proportion? Sexual abuse in whatever garb and under whatever circumstance is unacceptable. Sexual violence against the body or the spirit is contrary to the covenants of God. Why has the church been unable to alleviate such wide-scale suffering and in some circumstances been implicit in the problem? Battering and incest are greater in church families than in non-church families.²¹ We speak here of the church's toleration of the subordination of women and of those streams of our theological heritage that countenance servitude and suffering for women.

Can we assume that most Presbyterians are familiar with the presence of poverty, racism, sexism, and violence within the confines of our culture, our communities, and, yes, even our church? Prostitution and the sexual exploita-

tion of women and children manifest all of these exploitative trappings and more. Too often, women throughout history have made decisions based solely on their need to survive. This decision-making often involves trickery and deceit. The story of Tamar posing as a prostituted woman and seducing her father-in-law (Genesis 38) serves as a classic example of such decision-making.

In its 1987 report, the Task Force on Prostitution of Ecumenical Ministries of Oregon stated:

Prostitution is an issue which, in general, traditional church bodies have not addressed. . . . They have little idea of its impact on the community and pay little attention to its victims. Congregations lack the consciousness-raising information that could call forth a positive response on their part.²²

It would appear that their call for consciousness-raising is still timely even today. In the remainder of this report, we list what we hope will be helpful suggestions for concerned Presbyterians about how they may engage in ministries of hope to the “Sisters of Mercy and the Daughters of Grace” who work and live in their communities.

D. *How Can Presbyterians Respond Faithfully?*

1. *Prayer*

Prayer opens us to the unlikely. It is where God does God’s best work. Start with the prayer printed at the front of this report from *The Worshipbook*; write a prayer for Tamar or Rahab. Although currently out of print, valuable worship resources, new interpretations of women in Scripture, and prayers can be found in Miriam Therese Winter’s books *WomanWord*, *WomanWitness*, and *WomanWisdom*.

2. *Worship*

Set aside a Sunday to feature a new look at an old topic. Resources abound for this. *Justice Jottings*, a publication of the Presbyterian Criminal Justice Program, contains both worship and study resources on restorative justice. The February 11, 2001, issue features the topic, “Offenders and the Criminal Justice System.” Challenge your pastor to pick a biblical prostituted woman, concubine, or “fallen woman” and preach a first-person sermon on her life. (See suggested topics and resources in Appendix C.)

3. *Financial Support*

There may already be agencies within your community such as ECPAT (Ending Child Prostitution and Trafficking) or ministries such as the Salvation Army, a shelter for battered women, or ministries with sexual addicts open to working with prostituted women and attempting to break the cycles of abuse and violence in people’s lives. Give these agencies a call. Find out what kind of help they need. Support them financially and volunteer to work as a tutor, mentor, or in any capacity suitable to the needs of the agency. (See Appendix D.)

4. *Make Your Church a Safe Place—a Sanctuary*

Would a battered or sexually exploited woman feel safe visiting your church on Sunday morning? What would make her feel safe? How would she know she was welcome to seek your congregation as a safe haven? Some churches hang posters with emergency phone numbers on them in their women’s restrooms. In other congregations, pastors preach sermons on domestic violence and sexual abuse issues. Some Bible study groups have learned how to help a woman plan to escape a violent relationship.

Is your congregation a safe place for women? Is there an awareness of domestic violence that does not blame the victim, offers prayer, but also provides hands-on services to families in crises? Does your pastor know how to refer a woman and her children to a safe shelter? Does your pastor know how to counsel a woman who has been sexually assaulted?

5. *Study*

Julia Roberts, in the movie *Pretty Woman*, has become our national paradigm for a prostituted woman. We need to educate ourselves about the truth. Make use of the bibliography of books, reports, and articles that is included at the end of this report. Get your Bible study group to study prostituted women in Scripture. Some suggested Scripture passages for study are offered at the end of this report (Appendix B). Have your women’s circle(s) read *No Longer a Secret: The Church and Violence Against Women* by Aruna Gnanadason. Invite your men’s study group to read *Embodiment: An Approach to Sexuality and Christian Theology* by James B. Nelson.

Invite your friends to join you in taking the Prostitution Test (Appendix A). Find out what you already know and what you need to learn about prostitution and prostituted women.

Read the PC(USA) policy statements related to prostitution and pornography. Discover why women take these seemingly destructive paths and learn how and why they make these difficult choices.

Remember it takes two to “turn a trick.” Don’t blame the victim. Engage in conversation about the role of men in prostitution and sexual exploitation, not only as pimps, but also as clientele. Why do men frequent prostitutes? Why do men rape? Why do men commit incest? Why do men batter their wives and lovers? Why do men urinate in public? It is a form of exhibitionism.

Attend conferences on women and economic justice. The Women’s Ministry program area sponsors such events and there are a number of United Nations nongovernment organizations (NGOs) that offer workshops and seminars locally on the subject of welfare reform and economic justice for women.

6. *Talk*

Talk with your children about pornography on the Internet. Talk with your youth group about the sexual exploitation of women and children. Tell the young men of your congregation, families, and community that it is not acceptable to buy a woman’s body for sexual gratification. Assure the young women in your congregation, community, and families that there are alternatives to choosing a life in prostitution, and make sure those alternatives are available when they are needed.

7. *Know What You Believe*

Establish for yourself and your congregation a list of your core beliefs about prostitution and sexual exploitation. The following list is from “Pornography: Far from the Song of Songs,” but there are others you can add:

- . . . God is the source of human dignity;
 - [There is] equal dignity of women and men as being created . . . in the image of God;
 - . . . Human beings were created with the possibility for ultimate acts of celebration and joy in sexuality;
 - . . . God calls human beings to positive expressions of mutual affirmation and commitment, especially as typified in the calling to faithful, respectful marital and family relationships;
 - . . . The historic pattern of dominance and subjugation in human relationships is a distortion of God’s intended creation;
 - . . . God’s gift of sexual pleasure is fulfilled in acts of human love and mutual respect;
 - . . . God demands sexual responsibility, balancing love for the self and love for the other;
 - . . . God calls us to promote the dignity of all persons and to confront the circumstances in society that negate the integrity of human life;
 - . . . Christians are called to model the covenantal, compassionate community;
 - . . . The love of Jesus Christ is the Good News, [and brings] empowerment in a world filled with conflict, alienation, and fear.
- (Pornography: Far from the Song of Songs, PC(USA), Louisville, Ky., p. 5)*

8. *Utilize the Gifts of Church Members*

One agency with whom we talked needed free dental work for a woman in their program. A retired dentist from a local Presbyterian church made dentures for her. A plastic surgeon from the same congregation treated a woman whose face had been badly burned. Volunteering for a mentoring program for children at risk, offering after-school tutoring at your church, providing respite care for the children of single parents are all valuable services that individuals and churches can provide.

9. *Assess the Needs of Your Community*

Establish a task force with people from other faith groups to study prostitution in your community. Take a problem-solving approach and ask questions such as:

- What is the problem?
- What do we have going for us?
- What are the snags?
- How do we go about working on the problem?
- What do we want to see happen?
- What observable outcomes do we wish for?
- What outcomes will we be satisfied with?
- What will we do next?

Remember that it is important to get input from prostituted women. Working through this process allows you to evaluate your work as you go. You may discover that what you originally thought was the problem isn't a problem at all. Feel free to move in another direction, take a different step. With this process you can make a difference in the lives of those, including yourself, for whom there are problems of economic justice.

Arrange to take a tour of your local jail or prison if your community is located near one. It is our tax dollars that pay for these institutions and yet most of us have never been inside one.

Prostitution is political. Many political issues adversely affect the lives of women and children. Prostitution laws are often sexist and enforced in less than egalitarian ways. From our Reformed heritage, we respect the obligation to be good citizens, to be well informed, to vote, to advocate for the rights of the oppressed, and to engage openly with our political process. It is important to advocate for laws that are just and enforced with integrity.

10. *Open Your Congregation to 12-Step Programs*

Many of our congregations are already hosting 12-step meetings. A recent edition of the *Daily News*, a Southern California newspaper, listed an entire page of self-help groups, everything from the traditional drug and alcohol AA, CA, and NA meetings to Emotions Anonymous and Sex Addicts Anonymous.

11. *Get Your Presbytery Involved*

Once you've discerned the needs in your community regarding prostitution, invite other churches in your presbytery to participate in your plan. Consolidate funding and resources to support ongoing ministries or establish new ones. Models of existing programs like the Mary Magdalene Project in Los Angeles are available for those who feel called to create shelter ministries. Make sure your presbytery's resource center has up-to-date materials about family and sexual violence.

12. *Rely on PC(USA) Resources*

The PC(USA) has produced some very prophetic and timely policies related not only to prostitution, but to issues of drug abuse, mental illness, HIV/AIDs, urban ministry, health concerns, disabilities, and domestic violence. Use them for study, for preaching and for discussion. For additional information, contact the Presbyterian Health, Education, and Welfare Association (PHEWA), Phone: 888-728-7228 x 5794, Web site: www.pcusa.org.

13. *Support Conferences and Events Targeted at the Sexual Exploitation of Women*

This can be done locally, regionally, nationally, or internationally. Providing care and nurture to the people who staff recovery programs is invaluable. The privilege of gathering with others providing services is unequalled.

14. *Copies of Report*

Make sure copies of this report get to your congregation.

V. Summary

The Presbyterian Church (U.S.A.) is a church in denial. Much work needs to be done. We have identified some of the problems and we have established policy. Now we must struggle to bring forth justice. We must pray, facili-

tate healing, offer help and hope to those who suffer, set the oppressed free, and embrace God's love for all God's creatures. Most of all, we must be prepared to have our lives changed and impacted by the lives of women and children who prostitute themselves. We are called by Jesus to welcome strangers into our lives; to make a place of welcome is to risk being changed. May we learn to show prostituted women and sex addicts, the survivors of incest as well as the men who frequent prostituted women, and those who pimp and pander them the mercy of Jesus and extend to them the grace of his friendship.

Endnotes

1. Wells, Jess. *A Herstory of Prostitution in Western Europe*. Shameless Hussey Press, 1982, p. 20.
2. National Organization of Women, National Prostitution Task Force Report, 1983.
3. Perry, Mary Elizabeth. *Magdalene Houses and the Penitential Order in Early Modern Spain*. Paper delivered on May 2, 1997, UCLA, p. 1.
4. Kinsey, Pomeroy, etc.
5. United Nations statistics, 1995.
6. Brock, Rita Nakashima. "Casting Stones: The Theology of Prostitution." *On The Issues*, Summer 1997, p. 24.
7. Ibid, p. 25.
8. Fortune, Marie Marshall. *Sexual Violence: The Unmentionable Sin*. Pilgrim Press, 1983, p. 2.
9. Ibid. p. 110.
10. Ibid, p. xi.
11. Edited, *What Everyone Needs to Know About Sex Addiction*. Minneapolis, CompCare Publishers, 1989, p. 3.
12. Notes from a telephone conversation, January 17, 2001.
13. "Report on Prostitution in the United States." PC(USA), 1999. From interviews conducted by the Reverend Ann Hayman, program director of the Mary Magdalene Project, Los Angeles, California, as part of the screening process for admission into the program. All names have been changed: Erica (1987), Suzanne (1998), Kathy (1981), Maggie (1996), Kim (1988), Kirsten (1986), Patty (1995).
14. "What Everyone Needs to Know About Sex Addiction," Ibid, p. 2.
15. Ibid, p. 2.
16. Unpublished Research interviews, P. D. Misterly. Los Angeles, 1998. "Mr.Jones."
17. Interview with Norma Hoteling, San Francisco Chronicle, 1996. p 13B.
18. *Our Bodies, Our Selves*, The Boston Women's Health Collective, Simon and Schuster, 1984, p. 113.
19. "Keeping Body and Soul Together, pp. 127–28.
20. "Beyond 2000."
21. "Beyond 2000."
22. From "An Ecumenical Study of Prostitution and a Report on Prostitution in the City of Portland, Oregon." 1987, p.17.

Appendix A The Prostitution Test

1. T F Street prostitutes make a tax-free \$25,000–\$30,000 or more per year. The national average income for white, middle-class working women is about \$12,000 per year.
2. T F Some prostitutes are taxed by the IRS on their income.

3. T F Some of the more appealing job-related benefits to prostitution are:
 - the flexible work hours,
 - the high pay
 - and the risk/excitement/danger factors involved with this line of work.
4. T F Prostitution meets many needs, one of which is economic stability. Other needs concern areas of politics, violence and power, a desire for kinky sex, and an inability to handle intimacy.
5. T F Prostitution tends to increase in time of high unemployment and/or high inflation, and arrest of prostitutes increase just prior to a major war or political upheaval.
6. T F Prostitution is not a criminal or legal issue, but a sociological concern.
7. T F Even in countries or states (Nevada) where prostitution is legalized, zoned, or regulated, it still exists in illegal forms.
8. T F There were 90,898 prostitution-related arrests in this country. Of those, 60 percent were White (including Hispanic), 39 percent were Black, .5 percent were Native American, and .5 percent were Asian/Pacific Islanders.
9. T F Prostitution to prostitutes is not degrading.
10. T F Prostitution cannot be abolished.
11. T F In California, prostitution is a misdemeanor, but carries a mandatory sentence of 10 days (first arrest/conviction), 45 days (second arrest/conviction), and 90 days (third arrest/conviction).
12. T F Prostitutes claim that the most embarrassing part of their work is being arrested.
13. T F The average starting age for a female prostitute is 13 to 14 years of age, and for a male prostitute 12 to 13 years of age. Some agencies report working with children as young as ten who have engaged in survival sex.
14. T F Many prostitutes were youth who were runaways or “throw-aways” (kicked out, abandoned, or emancipated by their parents).
15. T F A large number of prostitutes come from religious families (went to Sunday school as children, or had access to other church programs).
16. T F Of female prostitutes, 85 percent or more were victims of male family member incest as children.
17. T F The incidents of incest and battering are greater in church-related or religious families than in non-churched families.
18. T F Teenage prostitutes working the streets work for a pimp.
19. T F Street prostitution is only about 10 percent of all prostitution.
20. T F Pimps can either be male or female.
21. T F Pimping is said to be the oldest profession begun by temple priests in early cultic religions who were the owners/managers of temple prostitutes (women given to the gods by their fathers, brothers, and husbands as living sacrifices or offerings). The priests lived quite lavishly on the means provided by these women.
22. T F A pimp by definition is anyone who accepts money for or from a prostitute. Pimps that are arrested are usually arrested for tax evasion.
23. T F Most prostitutes working for a pimp give him all their income.
24. T F Pimps can either work one woman (usually a love relationship—husband/wife relationship) or a “stable” of several women.
25. T F Many tricks/customers are looking for children (either male or female) the ages of their own children in instances of juvenile-involved prostitution.

For more information, please contact Mary Magdalene Project, Inc.; P. O. Box 8396; Van Nuys, CA 91409; (818) 988-4970.

Answers to the Prostitution Test

Dispelling the Myths

This is not an aptitude test, but was designed to help dispel the many myths that surround and shape much of our understanding of prostitution. All the answers are *true*. The following material is offered as additional information to help interpret the test.

Questions #1 and #2

Some “call girls” and anyone employed in one of Nevada’s legal brothels pay income tax on their earnings. A street prostitute makes an average of \$300–\$500 a day (8 to 12 “tricks” at \$45 per date), but pays no income tax. The national average income for women of color in this country is lower than \$10,000.

Question #3

Many young people going into prostitution come from very abusive families and talk openly about having more control over their lives on the streets.

QUESTION #4

Prostitution is about low self-esteem and power relationships. It is a very powerful thing for a man of low self-esteem to buy a woman’s body. It is a very powerful thing for a woman with low self-esteem to take money from a man for something she has and she knows he wants.

QUESTION #5

See “Working on Prostitution,” prepared by Priscilla Alexander for the National Organization for Women, July 1983.

QUESTION #6

Prostitution is a manifestation of dysfunctional families and a patriarchal culture. As a society, we have chosen to control it through law enforcement measures.

QUESTION #7

Visit Reno or Las Vegas.

QUESTION #8

These statistics were taken from a study done in 2001 by the Mary Magdalene Project in Los Angeles. The actual numbers came from the Federal government.

QUESTIONS #10 AND 12

“Turning a trick” is not usually degrading to a prostituted woman; it can even be affirming to a person who has no other sense of accomplishment in her life. However, being arrested can be extremely degrading and being subject to society’s attitudes towards prostituted women is very humiliating.

QUESTION #11

See the California Penal Code, 647 B.

QUESTIONS #13, 14, 15, 16, AND 17

These statistics are confirmed by our records as well as several studies that have been done (Delancey Street, 1985) and books that have been written (*Children of the Night*, by D. Kelly Weisburg). Our experience would indicate that the incest rate is actually higher. Other trusted adults sexually assaulted those women who were not incested: next-door neighbors, teachers, and ministers top the list.

QUESTION #18

This is sad, but true. Most kids who are engaged in survival sex on the streets have pimps. We seldom, if ever, see pimps with older women.

QUESTION #19

NOW’s National Prostitution Task Force figured this out in the early 1980s. Most prostitution takes place in what we call store-front operations: brothels, massage parlors, bondage houses, out-call services, dating agencies, bars, hotels, strip clubs, adult book stores, etc.

QUESTION #20

The most obvious example of this would be the “madams” who manage whorehouses.

QUESTION #21

We got this idea from Kathleen Barry in her book, *Female Sexual Slavery*.

QUESTION #22

Actually, the only people we ever met who went to jail for pimping were women.

QUESTIONS #23 AND 24

True.

QUESTION #25

There are many control issues in situations in which adults knowingly involve themselves in sexual behavior with minors. Incest and pedophilia are examples of this, too.

Appendix B

Suggested Bible Study Passages

Prostitutes, Concubines, and “Fallen” Women in Scripture

Keturah (Gen. 25:1–6; 1 Chron. 1:32–33)—She is listed as Abraham’s concubine whom he married after the death of Sarah. She was the mother of six of his sons.

The Levite’s Concubine (Judges 19:1–30)—She is raped and murdered, and her body cut up into twelve pieces and sent throughout the land of Israel.

Rizpah (2 Sam. 3:6–11; 21:1–14)—Saul’s concubine and mother of Armoni and Mephibosheth, who along with five other of Saul’s sons were impaled by David. Rizpah kept vigil to protect their bodies.

Gomer (Hosea 1:2–9; 2; 3; 4:1, 5–6, 10)—God ordered Hosea to marry the prostitute Gomer to demonstrate God’s persevering love even to those who wander away.

Tamar (Gen. 38:6–30; 1 Chron. 2:3–6)—She took on the appearance of a prostitute and tricked her father-in-law into sleeping with her. She is the mother of twin sons, Perez and Zerah.

Rahab (Joshua 2:1–24; 6:1–2, 15–25)—She is a harlot who sheltered two of Joshua’s men when they came to spy on Jericho and got them to safety. She is recognized in the genealogy of Jesus in Matt. 1.

The Adulteress (John 8:2–11)—She is accused by the Scribes and Pharisees of having committed a sin. Jesus rescues her from her accusers, then directs her to change her lifestyle.

Appendix C

Suggested Reading

Barry, Kathleen. *Female Sexual Slavery*. New Jersey: Prentice Hall, Inc. 1981.

Gnanadason, Aruna. *No Longer a Secret: The Church and Violence Against Women*. Geneva: WCC Publications, 1996.

Hart, Archibald. *The Sexual Man: Masculinity Without Guilt*. Dallas: Word Publishing, 1994.

James, Jennifer. *Perspectives on Prostitution*. Seattle, Wash.: Social Research Associates, 1980.

Nelson, James B. *Embodiment: An Approach to Sexuality and Christian Theology*. Minneapolis: Augsburg, 1978.

Rosen, Ruth. *The Maimie Papers*. Old Westbury, NY: The Feminist Press, 1977.

Winter, Miriam Therese. *WomanWitness* (1992), *WomanWord* (1990), and *Woman Wisdom* (1991). New York: Crossroad Publishing.

PC(USA) Resources and Policies:

1986—*Report of the Focus Group on Sexual Exploitation*

1988—*Pornography: Far from the Song of Songs*

1997—*Report on the Plight of Women and Children Forced into International Prostitution*

1998—*Report on the Military and Sexual Exploitation and Abuse of Women*

1999—*Report on Prostitution in the United States*

Other PC(USA) Resources:

Justice Jottings—a publication of the PC(USA) Criminal Justice Program.

Keeping Body and Soul Together—a report of the General Assembly Special Committee on Human Sexuality, 1993.

Sermon Resources:

God and Mrs. Adam by Alma Blanton, Loving Publishers, 4576 Alla Rd., Los Angeles, 90066.

To Love Delilah by Mary Carthledge-Hayes, Innisfree Press, 136 Roumfort Rd., Philadelphia, PA 19119-1632, 1-800-367-5872, InnisfreeP@aol.com.

Gomer by Ann Hayman, unpublished script, c/o Mary Magdalene Project, P. O. Box 8396, Van Nuys, CA 91409

Searching for Shalom by Ann Weems, Westminster/John Knox Press, Louisville, KY.

Just a Sister Away by Renita J. Weems, Innisfree Press, 136 Roumfort Rd., Philadelphia, PA 19119-1632, 1-800-367-5872, InnisfreeP@aol.com.

Appendix D

Ministries and Agencies Reclaiming Broken Lives

Each of these agencies states as part of their mission outreach to prostituted women and children.

Globally

- ECPAT—USA, Inc. (End Child Prostitution, Child Pornography and Trafficking of Children for Sexual Purposes) New York City

Nationally

- Covenant House (New York, Los Angeles, and Dallas)
- Center for Missing and Exploited Children

Locally

- Network Ministries, San Francisco
- Mary Magdalene Project, Los Angeles
- Children of the Night, Los Angeles
- Magdalene, Nashville
- Mary Magdalene, Eagle River, Alaska
- Dignity House, Phoenix
- Genesis House, Chicago
- Lisa and David, Connecticut

Related Agencies

- Church of Gethsemane, New York City
- Church of the Crossroad, New York City
- Judson Memorial Church, New York City
- Church of Mary Magdalene, Seattle

Programs for Sex Addicts

- Norma Hoteling—San Francisco

Studies

- University of Pennsylvania—Study of commercial sexual exploitation of children in the United States
- Beyond 2000—a study of street prostitution by the Mary Magdalene Project, Los Angeles
- ECPAT—Prostituted Youth in New York City: An Overview by Mia Spangenberg

Appendix E

Defining Our Terms

Denial: Refusing to accept the presence of something.

Paraphilia: Literally means ancillary attachment; used with regard to compulsive sexual behavior.

Pedophile: A man sexually attracted to children below the age of puberty.

Pedophilia: Child sexual abuse.

Pornography: Sexually explicit materials found in pictures, videos, books, magazines and on the internet; sometimes referred to as adult entertainment.

Child Pornography (Kiddie Porn): Sexually explicit materials using children that come in a variety of forms ranging from movies, videotapes, books, magazines, color slides and photos; made illegal by Congress in 1984; a misplaced definition of pleasure throughout the ages.

Prostituted Women: Glenda Hope (Network Ministries) refers to women engaged in prostitution as such, not as prostitutes. She states, “It is how they survive, not their identity.”

Sex Workers and Survival Sex: Politically correct terms for prostitutes, strippers, dancers, and others engaged in “sex for money” occupations and living off the proceeds of that sexual activity, coined by the National Organization for Women’s Prostitution Task Force.

Prostitute, Whore, Ho: A person who engaged in sexual activity for payment.

Harlot, Trollop, Strumpet: Archaic terms for a “loose” woman, prostitute.

Prostitution: The purchasing of the temporary use of someone’s body for one’s own [sexual] pleasure. (Glenda Hope).

Restorative Justice: Addresses the hurts and the needs of the victim, the offender, and the community in such a way that all—victim, offender and community—might be healed.

Sexual Addiction: Sexually compulsive behavior.

Sexual Exploitation: The misuse of power, even by good people for a good cause, which dehumanizes all involved (*Rita N. Brock*).

Sexual Misconduct: The abuse of a power, engaging in inappropriate sexual activity with people in your care (pastors having sex with parishioner, therapists with clients, teachers with students).

Sexual Violence: Primarily an act of violence, hatred, and aggression, either physical or psychological, secondarily sexual in nature (*Marie Fortune*).

Trafficking: Transporting people for the purposes of involving them in illicit sexual activity, often involving sexual slavery.

I. Final Response to Referral from the Presbyterian Publishing Corporation

Overture 95-45. Response to Recommendation on Translating the Book of Common Worship into Korean (Minutes, 1995, Part I, p. 690).

Response: The Presbyterian Publishing Corporation, in cooperation with the Presbyterian Church of Korea, has published the *Book of Common Worship Korean Edition*. The volume is available for purchase in Korea from the Presbyterian Church of Korea Publishing House and in the United States from the Presbyterian Publishing Corporation. It is estimated that approximately two-thirds of the book has been translated. The Presbyterian Church of Korea selected texts that are applicable and most efficiently translated.

J. Final Responses to Referrals from the Board of Pensions

1. *2001 Referral: Overture 01-16, Recommendation #3. On Advocating Passage of Legislation Requiring Health Insurance Plans to Provide Mental Health Benefits in Full Parity with Medical and Surgical Benefits—From the Presbytery of Pittsburgh (Minutes, 2001, Part I, pp. 48–49, 419–23).*

Response: The Board of Pensions has included in its Report to the General Assembly a paragraph in response to this overture’s recommendation #3 to “urge the Board of Pensions of the Presbyterian Church (U.S.A.) to evaluate, on an annual basis, issues of parity between coverage for mental health and medical and surgical benefits under plans offered by the Board of Pensions and include their evaluation in their annual reports to future General Assemblies.” The Board of Pensions will include an appropriate evaluation in subsequent reports to the General Assembly.

2. *2001 Referral: 25.159–160. Periodically Encourage Its Clergy Members to Monitor Health Concerns Such as Self Care, Stress Management, Attention to Family Relationships, Reasonable Workload, and Collegial Consultation and Supervision (Minutes, 2001, Part I, p. 241).*

2001 Referral: 25.161. Study How Family Members of Clergy and of Church Members Who Are in the Plan Receive Care and How That Impacts Where Families Go for Help (Minutes, 2001, Part I, p. 241).

2001 Referral: 25.162. Continue and Expand Mental Health Coverage (Minutes, 2001, Part I, p. 241).

Response: Each of these referrals flows from the approval of “Turn Mourning Into Dancing! A Policy Statement on Healing Domestic Violence” by the 213th General Assembly (2001). They recognize the role that the General Assembly has assigned to the Board of Pensions of the Presbyterian Church (U.S.A.) to assist pastors and their families through its benefits and assistance programs.

Taken together, the referrals are clearly matters of concern to the Board of Pensions and this response will address each of the referrals.

a. *25.159–.160. Periodically Encourage Its Clergy Members to Monitor Health Concerns Such as Self Care, Stress Management, Attention to Family Relationships, Reasonable Workload, and Collegial Consultation and Supervision*

Beginning with financial planning and health promotion initiatives for seminary students, the Board of Pensions actively communicates with Plan members about the health concerns identified in the first referral. The Board of Pensions actively encourages pastors and their families to take care of themselves by using the following services and coverage provided by the Medical Plan of the Benefits Plan:

- Enhanced coverage for appropriate preventive health services, specified by age and gender, based on the recommendations of the U.S. Task Force on Preventive Services.
- Smart Choices ®, a nurse advisory line that is available around the clock, offers immediate professional assistance with both emergency and routine needs for medical counsel.
- Smart Steps ®, a disease management service, helps patients with chronic illnesses, such as asthma, diabetes, and heart disease, make sure that they are receiving the most appropriate care.
- Response, an employee assistance program, offers a wide range of services including counseling, financial and legal advice, and elder and child care referral services. Access to this program through one telephone call allows the Plan member and/or a family member to receive help in addressing life issues in an immediate way, and provides up to six consultations at no charge for each separately identified concern.

Recognizing the role that financial concerns play in creating stress and associated health problems, in addition to the coverage provided by the Benefits Plan, the Board offers educational programs that address fiscal fitness (early to mid-career) and retirement planning. A program initiated by the Board of Pensions in 2001 addresses the debt burden incurred by many seminary students by relieving some of it for graduates serving smaller churches in their first calls.

Other programs initiated or piloted by the Board include awarding grants to presbyteries and others to support health-related activities on behalf of clergy, convening new pastor groups to facilitate education and peer exchange among those serving first calls, and subsidizing the cost of facilitators for local clergy colleague groups.

The Board of Pensions promotes all of these programs and services through its web site www.pensions.org, print materials, educational meetings, and the work of its regional representatives with middle governing bodies and in other forums. The Board will be pleased to send examples upon request.

b. *25.161 Study How Family Members of Clergy and of Church Members Who Are in the Plan Receive Care and How That Impacts Where Families Go for Help*

In a very real way, the encouragement to address the concerns identified in the first referral are a product of the Board of Pensions’ continuous study of both the needs of Plan members and their eligible dependents and how members and eligible dependents receive care. For instance, the Response program was designed to help members meet their immediate needs for assistance on a whole range of life-related topics. Although use of this service is confidential, from aggregated utilization data, the Board learned that new pastors have special needs and concerns; hence the development of the new pastor conferences. Similarly, observation and experience tell us that pastors may experience a sense of isolation within their communities, feeling unable to share their issues and problems openly.

By encouraging the establishment of clergy colleague groups, the Board hopes to establish local forums in which pastors are comfortable sharing with one another, thereby gaining counsel and relief.

c. *25.162 Continue and Expand Mental Health Coverage*

Mental health coverage is a matter of ongoing study. As recently as the 213th General Assembly (2001), the Board of Pensions responded to a referral and overture on the subject of mental health parity (*Commissioners' Resolution 00-5, Overture 01-16*) (*Minutes*, 2001, Part I, p. 48 for General Assembly action and pp. 421 ff. for the comment of the Board of Pensions). The Board confirmed that, as designed and administered, the Benefits Plan of the Presbyterian Church (U.S.A.) does provide full parity of coverage. The Board of Pensions continues to work with the Presbyterian Serious Mental Illness Network, as well as others interested in the scope of mental health benefit coverage and will include a statement regarding mental health coverage in its report to the General Assembly each year as requested by the 213th General Assembly (2001) (see *Minutes*, 2001, Part I, p. 49).

Item 00-03

[The assembly approved the nominations. See p. 32.]

The General Assembly Nominating Committee recommends that the 214th General Assembly (2002) approve the 2002 nominations, as shown on pages 31–37.

Item 01-01

[The assembly approved Item 01-01 with amendment. See p. 3.]

The Committee on the Office of the General Assembly recommends that the 214th General Assembly approve the proposed docket as follows:

**PROPOSED DOCKET
214TH GENERAL ASSEMBLY (2002)
COLUMBUS, OHIO**

Friday, June 14

6:00pm Assembly Committee on Bills and Overtures (to include dinner)
Youth Advisory Delegate Orientation

Saturday, June 15

9:00am Pre-Assembly Event: Mission Education and Involvement
Assembly Committee on Bills and Overtures
Briefing II

9:30am Overture Advocate Training

10:30am Platform Briefing (Plenary)

11:00am Exhibits Open

2:00pm **214th General Assembly Convenes**
Opening Processional, Commissioning Service
BUSINESS MEETING 1

2:30pm •Stated Clerk's Orientation I

2:55pm •Moderator's Report

3:10pm •Stated Clerk's Report

3:20pm •Executive Director's Report

3:30pm •~~General Assembly Council Report~~ Committee on the Office of the General Assembly Report

3:55pm 3:40pm •~~Committee on the Office of the General Assembly Report~~ General Assembly Council Report

4:05pm •Committee on Local Arrangements Report

4:25pm •Assembly Committee on Bills and Overtures

4:35pm •General Assembly Nominating Committee Report

4:45pm Announcements
Closing Prayer

5:00pm Recess
Dinner Break (On Own)

7:30pm Opening Prayer
BUSINESS MEETING 2

•Assembly Committee on Bills and Overtures

•Moderator's Election

Announcements
Closing Prayer
Recess

Sunday, June 16

10:30am Service of Holy Communion (Plenary)
Group Lunch (Committee on Local Arrangements)

2:00pm NEW BUSINESS DEADLINE
Mission Fair (Exhibit Hall)

4:00pm Overture Advocate Training

5:00pm Commissioners' Resolution Advocate Training

6:00pm Group Dinner

7:30pm *Committee Meeting 1*

Monday, June 17

7:00am General Assembly Group Breakfast and Morning Prayer
Robin Roberts

9:30am *Committee Meeting 2*

01 ASSEMBLY COMMITTEE ON BILLS AND OVERTURES

12:30pm Lunch Break (On Own)
 2:00pm *Committee Meeting 3*
 Mission Involvement Tours and Trips
 6:00pm Group Dinner
 7:30pm *Committee Meeting 4*

Tuesday, June 18

8:30am Morning Worship
 9:30am *Committee Meeting 5*
 12:30pm Lunch Break (On Own)
 2:00pm *Committee Meeting 6*
 5:30-7:00pm Moderator's Party (Columbus Museum)
 Dinner Break (On Own)
 Free Evening (Assembly Committees Will Meet Only as Needed)

Wednesday, June 19

8:30am Ecumenical Worship, Sacrament of the Lord's Supper
 Distribution of Reports and Reading Time
 10:30am Report Briefing
 Seminary Lunches
 2:00pm Opening Prayer
BUSINESS MEETING 3
 2:05pm •Assembly Committee on Bills and Overtures
 2:10pm •Stated Clerk's Orientation II
 2:25pm •Assembly Committee on General Assembly Procedures (Financial Implications)
 2:30pm •Assembly Committee on Mission Coordination and Budgets (Financial Implications)
 2:35pm [~~Decade of the Child~~ •Assembly Committee Reports
 2:45pm •Assembly Committee Reports •Decade of the Child
 Announcements
 Closing Prayer
 6:00pm Recess
 Group Subsistence Meal
 Report Briefing
 7:30pm Opening Prayer
BUSINESS MEETING 4
 7:35pm •Speakout
 7:50pm •Assembly Committee on Bills and Overtures
 7:55pm •Ecumenical Greeting
 8:00pm •Presbyterian Historical Society
 8:15pm •PHEWA Disabilities
 8:20pm •Assembly Committee Reports
 Announcements
 Closing Prayer
 Recess

Thursday, June 20

8:30am Morning Worship
 9:30am Opening Prayer
BUSINESS MEETING 5
 9:35am •Assembly Committee on Bills and Overtures
 9:40am •Ecumenical Greeting
 9:45am •Assembly Committee on General Assembly Procedures (Financial Implications)
 9:50am •Assembly Committee on Mission Coordination and Budgets (Financial Implications)
 9:55am •General Assembly Nominating Committee
 [• Enough for Everyone]
 •World Prayer Concern
 •Assembly Committee Reports
 Announcements
 Closing Prayer
 12:30pm Recess
 12:30pm Lunch Break (On Own)

01 ASSEMBLY COMMITTEE ON BILLS AND OVERTURES

2:00pm Opening Prayer
BUSINESS MEETING 6
 2:05pm •Speakout
 2:20pm •Assembly Committee on Bills and Overtures
 2:25pm •Ecumenical Greeting
 2:30pm •PHEWA Disabilities
 2:35pm •Assembly Committee Reports
 [Announcements
 Closing Prayer
 3:00pm • Confirmation of the Election of John Detterick as Executive Director of GAC
Announcements
Closing Prayer]
 6:00pm Recess
 Group Dinner
 Report Briefing
 7:30pm Opening Prayer
BUSINESS MEETING 7
 7:35pm •Speakout
 7:50pm •Assembly Committee on Bills and Overtures
 7:55pm •Ecumenical Greeting
 8:00pm •PHEWA Disabilities
 8:05pm •Assembly Committee Reports
 Announcements
 Closing Prayer
 Recess

Friday, June 21

8:30am Morning Worship
 9:30am Opening Prayer
BUSINESS MEETING 8
 9:35am •Assembly Committee on Bills and Overtures
 9:40am •Ecumenical Greeting
 9:45am •Assembly Committee on General Assembly Procedures (Financial Implications)
 9:50am •Assembly Committee on Mission Coordination and Budgets (Financial Implications)
 9:55am •Board of Pensions Healthcare Initiatives Video
 10:05am •Assembly Committee Reports
 Announcements
 Closing Prayer
 12:30pm Recess
 Group Lunch
 2:00pm Opening Prayer
BUSINESS MEETING 9
 2:05pm •Speakout
 2:20pm •Assembly Committee on Bills and Overtures
 2:25pm •Ecumenical Greeting
 2:30pm [~~•Enough for Everyone~~ World Prayer Concerns]
 2:40pm •Assembly Committee Reports
 Announcements
 Closing Prayer
 6:00pm Recess
 Dinner (On Own)
 7:30pm Opening Prayer
BUSINESS MEETING 10
 7:35pm •Speakout
 7:50pm •Assembly Committee on Bills and Overtures
 7:55pm •Ecumenical Greeting
 8:00pm •Assembly Committee Reports
 Announcements
 Closing Prayer
 Recess

Saturday, June 22

- 8:30am Morning Worship
 9:30am Opening Prayer
BUSINESS MEETING 11
 9:35am •Assembly Committee on Bills and Overtures
 9:40am •Assembly Committee on General Assembly Procedures (Financial Implications)
 •Assembly Committee on Mission Coordination and Budgets (Financial Implications)
 •Introduction of Denver Committee on Local Arrangements
 Closing Prayer
 Noon ADJOURN

[The Assembly Committee on Bills and Overtures has approved 5 minutes on the Docket for the Presbytery of New York City to express appreciation for the outpouring of support following the tragedies of September 11, 2001. The specific docket time will be determined later in the assembly.]

Item 01-02

[The assembly approved Item 01-02. See p. 8.]

The Committee on the Office of the General Assembly recommends that the 214th General Assembly (2002) approve the list of referrals of business as the plenary consent agenda as shown in Item 00-02., p. 86.

Item 01-03

[The assembly approved Item 01-03 with additional referrals. See p. 8.]

The Committee on the Office of the General Assembly recommends that the 214th General Assembly (2002) approve the following list of referrals of business:

00 PLENARY

- 00-01** Recommendation that the Committee Structure be Approved [OGA]
00-02 Recommendation that the Assembly Approve the Referrals in Progress and the Final Response to Referrals
00-03 Recommendation from the General Assembly Nominating Committee of Proposed Nominees for Service on General Assembly Committees, Councils, and/or Boards.

01 BILLS AND OVERTURES**I. For Plenary Action**

- 01-01** Recommendation to Approve the Docket of the General Assembly [COGA]
01-02 Recommendation to Approve Item 00-02 as the Plenary Consent Agenda [COGA]
01-03 Recommendation to Approve the List of Referrals of Business to Assembly Committees. [COGA]

02 GENERAL ASSEMBLY MEETINGS**I. For Plenary Action**

- A. Biennial Assemblies*
02-01 Recommendations regarding Biennial Assemblies (6 recommendations) [COGA/GAC]
- B. Standing Rules*
02-02 Recommendation to amend standing rules regarding Assembly Committee on Business Referrals (10 recommendations) [OGA]
02-03 Recommendations to amend five standing rules regarding electronic publication of reports (5 recommendations) [OGA]
02-04 Recommendation to amend standing rules regarding publication of daily minutes at GA [OGA]
02-05 Recommendation to amend standing rules regarding publication of the assembly's proceedings [OGA]
02-06 Recommendation to amend standing rules regarding comments [OGA]
02-07 Recommendation to amend standing rules regarding Advisory Committee on Church Property (2

recommendations) [OGA]

02-08 Recommendation to Approve the “Guidelines for Reviewing Synod Records.” [OGA]

C. Other

02-09 Recommendation regarding review process for permanent and advisory committees (3 recommendations) [GAC/COGA]

02-10 Recommendations regarding the Theological Task Force (3 recommendations) [COGA]

II. Committee Final Action and Report to Plenary

[No items]

III. Information

02 Theological Task Force on Peace, Unity and Purity Report.

03 GENERAL ASSEMBLY PROCEDURES

I. For Plenary Action

A. Standing Rules

03-01 Recommendation to amend standing rules regarding GAC membership on COGA [GAC/COGA] **1 rec.**

03-02 Overture 02-34. On Amending Standing Rule B.5.c.(2) Regarding Submission of Overtures—From the Presbytery of Southern New England.

+OGA

03-03 Overture 02-39. On Amending Standing Rule B.12. to Make the General Assembly Subject to the Document “Forming Social Policy”—From the Presbytery of Baltimore.

+ACSWP, ACREC, ACWC, OGA

B. Presbyterian Historical Society:

03-04 Recommendation to approve the resolution endorsing the Celebration of the 150th Anniversary of the PHS [COGA]

03-05 Overture 02-8. On Amending G-9.0406 Regarding the Archiving of Governing Body Minutes—From the Presbytery of Seattle.

*ACC

03-06 Overture 02-42. On Recognizing the Important Contributions of the Presbyterian Historical Society as It Celebrates Its 150th Anniversary—From the Presbytery of Philadelphia.

C. Per Capita:

03-07 Overture 02-15. On Amending G-9.0404d and Setting Aside an Authoritative Interpretation Which Requires Presbyteries to Pay the Per Capita Not Paid by a Session—From the Presbytery of San Joaquin.

*ACC +COGA

03-08 Recommendations pertaining to the Per Capita Budget. (4 recommendations) [COGA/GAC]

D. Other

03-09 Overture 02-16. On Amending G-13.0111a Regarding Election to the General Assembly Nominating Committee—From the Presbytery of Western Colorado.

*ACC +COGA +ACREC

03-10 Overture 02-49. On Directing OGA to Prepare a Study of Costs and Consequences of Litigation Related to G-6.0106b, with a Report to the 215th General Assembly (2003)—From the Presbytery of Hudson River.

+COGA

03-11 Recommendation to Eliminate Printing Presbytery Mission, Synod Mission, and General Assembly Mission Information in the Minutes of the General Assembly Part II. [OGA]

II. Committee Final Action and Report to Plenary

03-A Minutes, Presbyterian Historical Society

III. Information

03 Agency Summary, Committee on the Office of the General Assembly

03 Agency Summary, Office of the General Assembly

03 Agency Summary, General Assembly Nominating Committee

03 Agency Summary, Presbyterian Historical Society

03 Moderator’s Report

03 Per Capita Payments by Presbytery.

03 Report on Affinity Groups

04 CHURCH POLITY

I. For Plenary Action

A. On Revising the Requirements for Amending the Book of Order:

04-01 Overture 02-1. On Amending G-18.0301c to Require Two-Thirds Vote of the General Assembly Before Transmitting Book of Order Amendments to the Presbyteries for Vote—From the Presbytery of Mission.

*ACC +COGA

04-02 Overture 02-6. On Amending G-13.0103, G-13.0104, and G-18.0301 to Allow Amendments to the Book of Order and Book of Confessions Every Fifth Year—From the Presbytery of Olympia.

*ACC +COGA +ACREC

04-03 Overture 02-22. On Amending the Book of Order to Require a Two-Thirds Majority for Book of Order Changes—From the Presbytery of Foothills.

*ACC +COGA

04-04 Overture 02-24. On Amending G-15.0301a, G-18.0201a, G-18.0301 to Provide For Greater Consensus in The Church Before Amending The Constitution—from the Presbytery of New Harmony.

*ACC +COGA

04-05 Overture 02-28. On Amending G-18.0301a., c., d., and e. to Require Two-Thirds Affirmative Vote at Each Phase—From the Presbytery of Trinity.

*ACC +COGA

04-06 Recommendation from COGA to Amend G-18.0301 regarding Presbyteries voting on proposed amendments [COGA]

*ACC

B. Other Form of Government Amendments

04-07 Overture 02-3. On Amending G-10.0103a to Allow Former Members of a Presbytery's Committee on Ministry to Moderate a Session—From the Presbytery of Southern Kansas.

*ACC

04-08 Overture 02-27. On Amending G-10.0401d Regarding a Financial Review of Church Records—From the Presbytery of Heartland.

*ACC +ACREC

04-09 Overture 02-30. On Amending G-12.0204 Regarding Participation on Synod—From the Synod of Living Waters.

*ACC

04-10 Overture 02-36. On Amending G-11.0101 Regarding Membership on Presbytery—From the Presbytery of Memphis.

*ACC +ACREC

C. Rules of Discipline Amendments:

04-11 Overture 02-12. On Amending D-10.0203 to Clarify the Meaning of the Word "Conference"—From the Presbytery of National Capital.

*ACC

04-12 Recommendations to amend the Rules of Discipline (In response to 01R12.036-.041. Recommendations Contained in the "Rules of Discipline: Resolution Agreement" Report. [Referred to OGA, in Consultation with the Synod of the Pacific and the Presbytery of San Francisco.] (*Minutes*, 2001, p. 45, 127) (5 recommendations) [OGA]

*ACC

04-13 Authoritative Interpretation of D-7.0205 and D-14.0304aa.-d. Regarding Use of Depositions to Take Pre-trial Testimony for Purposes of Discovery [ACC]

04-14 Authoritative Interpretation of Means of Service of Documents in Judicial Process [ACC] **1 rec.**

D. Scriptural Allusions:

04-15 Recommendation on Scriptural Allusions (in response to Overture 01-58. On Directing the Office of the General Assembly to Prepare an Index of Scriptural Allusions for the Book of Order Beginning with the 2003-2004 Edition (consult w/CMD) (Minutes, 2001, p. 46, 469). [OGA]

*ACC

E. Other:

04-16 Overture 02-47. On Transferring Shin Il Presbyterian Church, Norwalk, CA from the Presbytery of Hanmi to the Presbytery of Los Ranchos—From the Synod of Southern California and Hawaii.

04-17 Overture 02-59. On Responding to the Report of the Stated Clerk to the General Assembly Regarding

Session of Londonderry Presbyterian Church, et al. v. Presbytery of Northern New England (Remedial Case 213-2)—From the Presbytery of Shenango.

+COGA

II. Committee Final Action and Report to Plenary

04-A Votes of Presbyteries [OGA]

III. Information

04 Agency Summary, Advisory Committee on the Constitution

04 Roster, Decisions, and Compliance Report of the General Assembly Permanent Judicial Decisions.

05 CHURCH ORDERS AND MINISTRY

I. For Plenary Action

A. On Chapter 14 Revision:

05-01 Overture 02-29. On Revision of Chapter XIV of the Form of Government, and Amendments to Chapters IX and XI of the Form of Government, and Chapter IV of the Directory for Worship—From the Presbytery of St. Augustine.

*ACC

05-02 Overture 02-43. On Referring the Provisions of Amendment 01-H Back to the Office of the General Assembly for Revision and Resubmission to the 215th General Assembly (2003)—From the Presbytery of Lake Erie.

B. Christian Educators:

05-03 Overture 02-11. On Amending G-11.0501a to Include Christian Educators in the Membership Statement of the Committee on Ministry—From the Presbytery of National Capital.

*ACC

05-04 01R22.097-.112. Recommendations to Amend the Book of Order Contained in the Christian Educator Certification Council Report: Amendments to G-14.0702b, G14.0703, G-11.0305a, G-11.0306, G-11.0407, G-14.0705c, G-11.0103n, G14.0705b(2) (*Minutes*, 2001, p. 43, 208) (8 recommendations) [213th GA]

*ACC

05-05 Recommendations to Amend the Book of Order [in response to 00R22.194-.196] (6 recommendations) [NMD]

*ACC

C. Other

05-06 Overture 02-9. On Amending G-14.0209b and W-4.4003 to Change the Word “Moderator” to “Minister”—From the Presbytery of Grace.

*ACC

05-07 Overture 02-26. On Amending G-14.0509b Regarding Dissolution of the Pastoral Relationship—From the Presbytery of Heartland.

*ACC

05-11 Recommendation to Change the Language of the Stated Clerk Attestation in the Call Referral System [GAC]

D. Moratorium

05-08 Overture 02-21. On Establishing a Moratorium on Discussions Regarding Human Sexuality and Ordination Standards—From the Presbytery of Foothills.

05-09 Overture 02-25. On Requesting a Period of Grace Within the Church—From the Presbytery of Northern New England.

*ACC

05-10 Overture 02-35. On Ceasing to Consider Overtures on the Issues Involving Human Sexuality Until the Theological Task Force Has Submitted Its Report to the 217th General Assembly (2005)—From the Presbytery of St. Andrew.

*ACC

II. Committee Final Action and Report to Plenary

05-A Minutes, General Assembly Committee on Representation

III. Information

05 Agency Summary, General Assembly Committee on Representation

05 Agency Summary, Presbyteries' Cooperative Committee on Examination of Candidates

06 CATHOLICITY AND ECUMENICAL RELATIONS**I. For Plenary Action***A. Committee on Ecumenical Relations:*

- 06-01** Recommendation to Approve the Slate of Churches to be Invited to the 215th General Assembly (2002) [CER].
- 06-02** Recommendation to Elect Persons to be Delegates and Alternate Delegates to the World Alliance of Reformed Churches 24th General Council [CER].
- 06-03** Recommendation to Elect Persons to be Delegates and Alternate Delegates to the Caribbean and North American Area Council [CER].
- 06-04** Recommendation to Affirm the Declaration of Debrecen (2 recommendations) [CER].
- 06-06** Recommendation to Commend the Review of the WARC and Caribbean and North America Area Council of WARC and Approval of the Reports Recommendations 1 through 8. [CER]

B. Ecumenical Partnership

- 06-05** Recommendations to commend for study the paper “Striving together in Dialogue: A Muslim-Christian Call to Reflection and Action (4 recommendations) [WMD].

II. Committee Final Action and Report to Plenary

- 06-A** Minutes, Committee on Ecumenical Relations
- 06-B** Recipient of Ecumenical Service Award

III. Information

- 06 Agency Summary, Committee on Ecumenical Relations
- 06 National Council of Churches of Christ in the U.S.A. General Assembly Report
- 06 National Council of Churches Seeks to “Bring Good News to the Poor.”

07 CONFESSIONS AND CHRISTOLOGY**I. For Plenary Action***A. Statement:*

- 07-01** Overture 02-2. On Affirming the Document “Hope in the Lord Jesus Christ” and Commending it to the Church in Accordance With G-13.0103p and q—From the Presbytery of Redstone Concurrence: Presbytery of Indian Nations.
+CMD +OGA
- 07-02** Overture 02-7. On Directing the Office of Theology and Worship to Develop a Lectionary-Based Liturgical Resource Which Draws Affirmations of Faith from the Book of Confessions—From the Presbytery of Yellowstone.
+CMD
- 07-03** Overture 02-13. On Adopting and Affirming a Statement on the Lordship of Jesus Christ—From the Presbytery of East Tennessee.
+CMD +OGA
- 07-04** Overture 02-17. On Reaffirming the Christologies Contained in the *Book of Confessions*—From the Presbytery of Western Colorado.
+CMD +OGA
- 07-05** Overture 02-20. On Affirming the Centrality of Jesus Christ for the PCUSA—From the Presbytery of Foothills.
+CMD +OGA
- 07-06** Overture 02-31. On Approving an Authoritative Interpretation of the First Ordination Vow (G-14.0207a and G-14.0405b(1))—From the Presbytery of Pittsburgh.
*ACC
- 07-07** Overture 02-32. On Instructing the Office of Theology and Worship to Develop a Theological Statement of our Faith—From the Presbytery of the James.
+CMD
- 07-12** Overture 02-56. On Bearing Witness to the Singular Role of Jesus in Salvation—From the Presbytery of San Diego.
+CMD

B. Theological Task Force:

- 07-08** Overture 02-14. On Requesting the Theological Task Force to Clarify the Issues Raised by the Confessing Church Movement Concerning the Lordship of Christ, the Authority of the Bible, and Ordination

Standards—From the Presbytery of Northeast Georgia.

+CMD +OGA

- 07-09** Overture 02-38. On Formulating a New PCUSA Confession of Faith for the 21st Century—From the Presbytery of South Alabama.
+CMD +OGA

C. The Book of Confessions

- 07-10** Overture 02-18. On Celebrating the Confession of 1967 and Authorizing the Provision of an Inclusive Language Version for Liturgical Use—From the Presbytery of Hudson River.
+CMD +ACWC, ACREC +OGA
- 07-11** Recommendation to approve Preface to the Book of Confessions (In answer to item #2 of Overture 01-34 (Alt) and 01-61 (Alt). On Preparing Worship Resources Based on the Book of Confessions That Include Inclusive Language; Also Preparing a Preface to the Book of Confessions Presenting B/C as Historical Statements (with CMD) (*Minutes*, 2001, p. 38).

II. Committee Final Action and Report to Plenary

[No Items]

III. Information

[No Items]

08 MISSION COORDINATION AND BUDGETS

I. For Plenary Action

A. General Assembly Council

- 08-01** Recommendation to confirm election of John Detterick. [GAC]
08-02 Recommendation to Approve amendments to GAC Manual of Operations [GAC]
08-03 Withdrawn

B. Other

- 08-04** Recommendation to amend Hubbard Press Articles of Incorporation [GAC]
08-08 Final Response on 99R20.139-.142a (Alt). Res. to Rec. on Referring to GAC the Responsibility for the Development of a Case Statement, Conducting Feasibility Study, Implementing Funding Plan for Mission Personnel Based on the Study; Annual Progress until Complete (Minutes'99, 34). [GAC]

C. Mission Budget

- 08-05** Recommendations Relating to Budgets of the General Assembly Mission Program (3 recommendations) [GAC]
08-06 Recommendations Relating to Reserved or Committed Funds (2 recommendations) [GAC]
08-07 Recommendation Relating to John C. Lord and Edmund P. Dwight Funds [GAC]

II. Committee Final Action and Report to Plenary

- 08-A** Minutes, General Assembly Council
08-B Minutes, PC(USA) A Corporation
08-C Audit

III. Information

- 08 Agency Summary, General Assembly Council
08 Report of the General Assembly Advisory Committee on Churchwide Compensation
08 Report of the Presbyterian Council for Chaplains and Military Personnel
08 Annual Report of the General Assembly Council on Current Task Forces, Work Groups, and Ad Hoc Committees
08 Affirmative Action and Equal Employment Opportunity Annual Report of Progress

09 CHRISTIAN EDUCATION AND PUBLICATIONS

I. For Plenary Action

A. Publications:

- 09-01** Recommendation directing GAC to Post a Directory of Websites and publications of resources for ministry with gay, lesbian, persons on the PC(USA) Website rather than publish a printed list of resources. (in response to *Overture 00-38*. On Developing Resources for Ministry with Gay, Lesbian, Bisexual, and

Transgendered Persons (*Minutes*, 2000, pp. 41, 409); *Overture 01-41* (Alt). On Approving Statement "The Church, Sexual Healing, and Transformation in Christ;" and *99R27.007* (Alt). Prepare Bibliography of Materials on Prostitution; Make it Available to Presbytery Resource Centers; Material Added to Human Sexuality Curriculum When Revised (*Minutes*, 1999, 78, 473). [CMD]

- 09-02** Overture 02-19. On Offering High Quality and Affordable Curriculum for Ages Preschool Through Adult—From the Presbytery of Northern Kansas.
+CMD

B. Requests for Delay:

- 09-03** Recommendation to Delay Implementation of Overture 01-55 until sufficient funding is provided (Overture 01-55. On Directing CMD to Develop Study Materials to Provide Guidance on the Relationship of the Finding of the Sciences to the Affirmation of God As Creator of the Universe (*Minutes*, 2001, p. 38, 467). [CMD]
- 09-04** Recommendation to be Given a Two-year Deferment in Order to Produce a New Resource, or a Library of Resources. (*Overture 00-70*. On the Revision and Review of the "God=s Gift of Sexuality Curriculum" (*Minutes*, 2000, pp. 41, 455); *Overture 99-46* (Alt). On Ensuring that the Sexuality Curriculum of the PC(USA) is Brought Into Compliance with Biblical and Constitutional Standards (*Minutes*, 1999, 24); *00R25.085*. Direct CMD to Revise the "Guide for PC(USA)" to Include the 1992 Policy Statements as Indicated by This Report (*Minutes*, 2000, pp. 34, 265); and *99R27.007* (Alt). Prepare Bibliography of Materials on Prostitution; Make it Available to Presbytery Resource Centers; Material Added to Human Sexuality Curriculum When Revised (*Minutes*, 1999, 78, 473). [CMD]

C. PPC:

- 09-05** Recommendation to confirm the Re-election of Davis Perkins as President and Publisher. [PPC]

D. Other:

- 09-06** Overture 02-53. On A Call For a Presbyterian Day of Prayer and Fasting in a Time of Crisis—From the Presbytery of Shenango.

II. Committee Final Action and Report to Plenary

- 09-A** Minutes, Presbyterian Publishing Corporation
09-B Minutes, Synod of Alaska-Northwest
09-C Minutes, Synod of the Covenant
09-D Minutes, Synod of Lakes and Prairies
09-E Minutes, Synod of Lincoln Trails
09-F Minutes, Synod of Living Waters
09-G Minutes, Synod of Mid-America
09-H Minutes, Synod of Mid-Atlantic
09-I Minutes, Synod of the Northeast
09-J Minutes, Synod of the Pacific
09-K Minutes, Synod of Puerto Rico
09-L Minutes, Synod of the Rocky Mountains
09-M Minutes, Synod of South Atlantic
09-N Minutes, Synod of Southern California and Hawaii
09-O Minutes, Synod of the Southwest
09-P Minutes, Synod of the Sun
09-Q Minutes, Synod of the Trinity

III. Information

- 09 Agency Summary, Congregational Ministries Division
 09 Agency Summary, Presbyterian Publishing Corporation

10 THEOLOGICAL ISSUES, EDUCATIONAL INSTITUTIONS

I. For Plenary Action

A. Theological Issues

- 10-01** Recommendation directing CMD to conduct a study of Sacramental Theology and Practice; report to 217th GA [CMD]
- 10-02** Recommendation to Approve "Presbyterian Worship Beyond the Local Congregation (this constitutes response to 00R21.165. Direct the Office of Theology and Worship to Review and Propose Revisions to "Presbyterians at Worship in Mass Assemblies" (1985) and Report to the 214th GA (2002) (*Minutes*, 2000, pp. 34, 176). [CMD]

B. Theological Institutions and Higher Education

- 10-03 Trustees of Theological Institutions [CMD]
 10-04 Approve Philip Walker Butin as President of SFTS [CMD]
 10-05 Permission for Theological Institutions to Celebrate Lord's Supper [CMD]
 10-06 Permission to Celebrate Lord's supper at conferences, retreats
 10-07 List of Colleges, Universities, Secondary Schools [NMD]

C. Special Days and Seasons

- 10-08 Special Days and Seasons [CMD]
 10-09 Recommendation to Approve Criteria for Special Days and Seasons [CMD]

D. Other

- 10-10 Mountain Retreat Trustees [CMD]

II. Committee Action and Report to Plenary

- 10-A Committee on Theological Education Minutes

III. Information

- 10 Committee on Theological Education Report
 10 Theology and Worship Report

11 EVANGELISM AND WITNESS**I. For Plenary Action***A. We Are What We Eat:*

- 11-01 "We Are What We Eat"—In Response to Overture 99-8. Advocacy for Survival of Family Farmers, Ranchers, and Rural Communities (Study Crisis (*Minutes*, 1999, 81, 581). (19 recommendations) [NMD]

B. Comprehensive Strategy for Ministry with Native Americans

- 11-02 Supplemental Recommendations Regarding the Comprehensive Strategy for Ministry with Native Americans (6 recommendations) [NMD]

C. Other

- 11-03 Recommendation to Confirm Individuals as Members of the Board of Directors of the Presbyterian Investment and Loan Program

II. Committee Final Action and Report to Plenary

- 11-A Minutes, Presbyterian Investment and Loan Program, Inc.

III. Information

- 11 Agency Summary, Presbyterian Investment and Loan Program, Inc.

12 NATIONAL ISSUES**I. For Plenary Action***A. National Issues*

- 12-01 Recommendation that Commissioners' Resolution 01-29, On the Klamath Basin Drought be referred to ACSWP in consult with ACL for clarification and report to 215th GA (2003) [NMD]
 12-02 Overture 02-44. On Farm Worker Justice—From the Presbytery of Tampa Bay.
 +WMD +ACREC +ACWC
 12-03 Commissioners' Resolution 01-25. On Affirming Civil Rights and Nondiscrimination of All Persons Regardless of Sexual Orientation [referred w/amendment to 214th GA].(*Minutes*, 2001, p. 62, 500) [213th]
 12-05 Overture 02-51. On Developing a Social Witness Policy on "Takings"—From the Presbytery of Baltimore.
 +ACSWP
 12-06 Overture 02-57. On Revising the Denominational Policy on the Issue of Energy—From the Presbytery of Susquehanna Valley.
 +ACSWP, ACREC
 12-07 Recommendation to Urge Presbyteries to Support Efforts to Enact State Religious Liberty Protection Acts [ACL]

B. Restorative Justice

- 12-04 Resolution on Restorative Justice (14 recommendations) [ACSWP]

II. Committee Final Action and Report to Plenary

[No items]

III. Information

- 12 Agency Summary, National Ministries Division
12 Agency Summary, Advocacy Committee for Women's Concerns

13 HEALTH AND SOCIAL ISSUES**I. For Plenary Action***A. Abortion:*

- 13-01 Overture 02-10. On Appointing a Special Committee to Conduct a Study of the Christian and Reformed View of Human Life in Relation to the Practices of Euthanasia, Assisted Death, Assisted Suicide, Abortion, and Infanticide—From the Presbytery of Muskingum Valley.
+COGA +CMD +ACSWP, ACWC
- 13-02 Overture 02-37. On Protecting the Lives of Mothers and Their Babies Late in Pregnancy—From the Presbytery of Huntingdon.
+ACSWP, ACREC, ACWC
- 13-03 Overture 02-48. On Precluding Coverage by the Board of Pensions for the Abortion Procedure Known as Intact Dilation and Extraction—From the Presbytery of Redstone.
+ACSWP, ACREC +ACWC
- 13-04 Clarification of Policy on Problem Pregnancies (in response to Overture 01-26. On Clarifying the PC(USA) Position on Late-Term Abortions, and Precluding Funding by the Board of Pensions for These Procedures (w/ACSWP) (Minutes, 2001, p. 49, 434); Overture 01-47. On Expressing Moral Opposition to the Abortion of Babies of Twenty Weeks Gestation and Older Except to Preserve the Life of the Mother (w/ACSWP) (Minutes, 2001, p. 49, 458); and 00R25.087b. Refer to ACSWP the Comment from the Advisory Committee on Litigation for response at the 214th General Assembly (2002) (Minutes, 2000, p. 34, 265). [ACL, ACSWP]
+ACWC
- 13-08 Overture 02-52. On Pastoral Resources for Women Who Have Experienced Abortion—From the Presbytery of Donegal.
+ACWC

B. Health:

- 13-05 Resolution on Advocacy on Behalf of the Uninsured, recommendations a-t. (in response to 99R25.037). ACSWP to Develop Resolution Addressing Need for Advocacy on Behalf of Uninsured Persons, Especially with Low Incomes, with Necessary Funding, for Presentation to the 213th GA (2001) (Minutes, 1999, 41, 308). (15 recommendations) [ACSWP]
- 13-06 recommendation to Endorse the Cultural and Linguistically Appropriate Services Standard (CLAS) as minimum guidelines for all church-operated, church-related health care services; develop strategy and report to 217th GA (99R25.029. Prepare Guidelines for Delivering Health Care for People of Color with Emphasis on How Church can Support the Effort (Minutes, 1999, 41, 308). (2 recommendations) [ACREC]

C. Other

- 13-07 Recommendation to Delay Implementation CR 01-22 until sufficient funding is provided. (Commissioners' Resolution 01-22. On Churchwide Dialogue on End of Life Issues. [CMD])

II. Committee Final Action and Report to Plenary

- 13-A Minutes, Advisory Committee on Social Witness Policy

III. Information

- 13 Agency Summary, Advisory Committee on Litigation
13 Agency Summary, Advocacy Committee for Racial Ethnic Concerns
13 Agency Summary, Advisory Committee on Social Witness Policy

14 PEACEMAKING AND GLOBAL ISSUES**I. For Plenary Action***A. Global Issues*

- 14-01** Overture 02-4. A Plan of Christian Compassion to Ameliorate the HIV/AIDS Crisis in Africa—From the Presbytery of New Castle.
+ACREC +ACWC
- 14-02** Overture 02-40. On Requesting Worldwide Ministries Division to Strengthen its Recruitment and Retention of Long Serving, Career Missionaries—From the Presbytery of Greater Atlanta.
- 14-03** “Guiding Principles for Decisions Concerning Religious Freedom Around the World” be approved. (in response to Overture 99-19 (Alt) [WMD])
- 14-04** Human Rights Update (3 recommendations) [ACSWP]

B. Arms Control

- 14-05** Overture 02-45. On Urging the USA to Become a Signatory to the Ottawa Convention and to Take the Global Lead in Banning Land Mines—From the Presbytery of Southern Kansas.
+ACSWP, ACREC +ACWC
- 14-06** Resolution on Challenges to Global Security: Threats to the International System Controlling Arms and Their Development [ACSWP]
- 14-07** Call for a Study on Violence and Terrorism (study and report on terrorism post 9/11) [ACSWP]
- 14-11** Overture 02-55. On Renewing the Call for the President to Sign the Convention on the Prohibition of the Use of Anti-Personnel Mines—From the Presbytery of Mission.
+ACSWP, ACREC, ACWC

C. World Conference on Racism

- 14-08** Recommendation regarding United Nations World Conference Against Racism, Racial Discrimination, Xenophobia, and related intolerances (in response to 01R25.218-.221; 01R25.223; 01R25.224; and 01R25.228) (10 recommendations) [NMD]

D. Peacemaking

- 14-09** Overture 02-41. On Endorsing the Creation of a United States Department of Peace—From the Presbytery of Greater Atlanta.
+ACSWP +ACREC +ACWC
- 14-10** Commitment to Peacemaking (8 recommendations) [CMD]
- 14-12** Overture 02-58. On Travel in the Middle East—From the Presbytery of Northern New York.

II. Committee Final Action and Report to Plenary

[No Items]

III. Information

- 14 Agency Summary, Worldwide Ministries Division

15 PENSIONS, BENEFITS, AND STEWARDSHIP**I. For Plenary Action***A. Board of Pensions:*

- 15-01** Approve the Sale of Retirement Homes at Morganwood, Swarthmore, PA [BOP]
- 15-02** Overture 02-33. **WITHDRAWN.**
- 15-03** Overture 02-46. On Offering Compensation to Pastors Incurring Adoption Expenses—From the Presbytery of Sacramento.

B. Experience Apportionment/Benefits Plan:

- 15-04** 2% Experience Apportionment Increase in Disability Benefits for Disabled Members effective 8/1/02 [BOP]
- 15-05** Amendment to Section 4.1 of the Benefits Plan [BOP]

C. Presbyterian Church Foundation Recommendations

- 15-08** Recommendations from the Presbyterian Foundation Regarding Churchwide Wills Emphasis, Planned Gifts Program, and New Covenant Trust Company (3 recommendations) [FDN]

- 15-09 Recommendation to Confirm Directors to the New Covenant Trust Company for 2002. [FDN]
- 15-10 Recommendation to Approve Amendments to Sections 3.(b)(2) and 3.(b)(3) of the Deliverance Implementing a Design for the Corporate Structure of Certain Agencies of the GA. [FDN]
- 15-11 Recommendation to Approve Amendments to Sections 2.(a)(ii) and Section 4 of the Deliverance of New Covenant Trust Company. [FDN]

D. Other

- 15-06 Overture 02-54 On Establishing a Youth and Young Adults Evangelism Endowment—From the Presbytery of Yukon.
- 15-07 Recommendation to Incorporate into the Minutes the Summary of Receipts (Special Offerings) for the Year 1999. [GAC]

II. For Committee Final Action and Report to Plenary

- 15-A Minutes, Board of Pension
- 15-B Receive Report Regarding Amendments to the Benefits Plan of the PC(USA) [BOP]
- 15-C Receive Report Regarding Amendments to the Retirement Savings Plan [BOP]
- 15-D Receive Report Regarding Approval of Amendments to the New Covenant Retirement Savings Plan [BOP]
- 15-E Minutes, Foundation

III. Information

- 15 Agency Summary, Foundation
- 15 Agency Summary, Board of Pensions
- 15 Board of Pensions Summary of Benefits Plan and Key Statistics.

Item 02-01

[The assembly approved Item 02-01 with amendment and with comment. See p. 26.]

The Committee on the Office of the General Assembly, in concurrence with the General Assembly Council, recommends that the 214th General Assembly (2002) approve the following:

1. That the General Assembly meet annually through 2004 and begin meeting biennially in 2006.
2. That the Committee on the Office of the General Assembly be authorized to renegotiate planned meeting sites and bring recommendations for meetings at those sites to the 215th General Assembly (2003).
3. That the Committee on the Office of the General Assembly and the General Assembly Council coordinate with all of the agencies of the Presbyterian Church (U.S.A.) the necessary changes in deliverances, policies, and procedures that would be necessary to facilitate a biennial meeting and bring those proposals to the 215th General Assembly (2003) for approval.
4. That the Committee on the Office of the General Assembly and the Stated Clerk prepare *Book of Order* amendments that would increase the total number of commissioners to a biennial assembly.
5. That the agencies and governing bodies of the church be encouraged to develop programs and events that would create opportunities for gathering in the years that the General Assembly would not meet.
6. That the Committee on the Office of the General Assembly prepare a full evaluation of biennial assemblies after the 219th General Assembly (2010) through either a special task group or by a committee appointed by the Stated Clerk and the Executive Director of the General Assembly Council, which will include at least one member of the General Assembly Council, one member of the Committee on the Office of the General Assembly, one representative of a presbytery who does not serve on either body mentioned, and one representative of a session not serving on either body. The assigned task shall be to ascertain the impact of biennial assemblies on the Presbyterian Church (U.S.A.) in terms of its ministry and mission; stewardship including per capita apportionment, mission dollars, and special offerings; communication including knowledge of the General Assembly and its work in the church, on governance of the church; the Form of Government and overtures sent to the General Assembly; use of judicial process and ways of dealing with conflictual issues, as well as addressing the theology of our Form of Government and how it has been impacted by biennial assemblies; and bring a report to the 220th General Assembly (2012).

Rationale

INTRODUCTION

The Committee on the Office of the General Assembly believes that biennial assemblies are a faithful expression of the historic principles of church governance and will allow the Presbyterian Church (U.S.A.) to give a more effective witness to the contemporary world and to provide a better stewardship of resources for the mission of the whole church.

It is the historic nature of Presbyterian church government that governance is exercised through the collected wisdom and united voice of the whole church. A distinctive feature of the Presbyterian church has been the gathering together of elders and ministers of the Word and Sacraments in equal numbers in governing bodies. The General Assembly is the most inclusive of the governing bodies, with specific responsibilities for the whole church and its mission in the world.

Our world is very different today. The attendees at the first General Assembly came by horseback and carriage. Later attendees would come by rail and jet. As the United States grew, so did the geography represented in the General Assembly.

The first assembly had commissioners from the east coast of the United States. Today people travel from the four corners of the planet to participate in deliberations about the mission of the church. The communications in the world of the first General Assembly were by irregular mail and the distribution of materials printed by handset type. We now live in a world where communications are instant with the availability of electronic mail and voice mail.

The General Assembly began as an annual gathering of people who had a limited horizon of mission and limited means of communication to deliberate with each other about that mission. The Presbyterian Church (U.S.A.) in the twenty-first century has an unlimited horizon for mission and an endless variety of means to communicate about that mission.

I. A Fuller Expression of Rich Diversity

The General Assembly continues the historic principles of church governance through its gathering of commissioners and advisory delegates representing the whole of the church. The *Book of Order*, G.-13.0102, establishes that the membership is as follows:

The General Assembly shall consist of equal numbers of elders and ministers from each presbytery, in the following proportion: Each presbytery consisting of not more than 10,000 members shall elect one elder and one minister; and each presbytery consisting of more than 10,000 members shall elect one elder and one minister for each additional 10,000 members, or for each additional fractional number of members not less than 5,000; and these persons, so elected, shall be called commissioners to the General Assembly. . . .

The total number of commissioners in 1984 was 690. Because of declining membership, the number of commissioners at the 213th General Assembly (2001) was 558. The current practice would seem to put the PC(USA) on a course to have fewer people involved in the deliberations of the mission of the whole church. This is not what is intended in G-4.0403 where the church is charged to “give full expression to the rich diversity within its membership” and guarantee “full participation and access to representation in the decision making of the church.”

Based on Current G-13.0102 formula	Total Number of Commissioners	Percentage of advisory delegates to commissioners	Ratio of commissioners to the total number of elders/ministers in the PC(USA)	Estimated cost of travel, housing and meals for commissioners (x @ \$1200)
Current for 2002	554	39.89%	Elders 1 to 385 Ministers 1 to 76	\$664,800
Projected by 2010	502	44%	Elders 1 to 385 Ministers 1 to 84	\$602,400

There have been numerous overtures in previous assemblies to change G.13-0102 to increase the number of commissioners. The report of the Special Committee on the Nature of the Church and the Practice of Governance in 1993 raised the concern that because of the decline in the number of commissioners, the ratio of advisory delegates to commissioners had risen from 17 percent to 35 percent (*Minutes*, 1993, Part I, p. 388).

The inflation of the cost for hotels and travel has outpaced the declining number of commissioners. Any plan to increase the number of commissioners would create additional cost to the per capita budget. A biennial assembly would allow the church to address the issue of additional commissioners at a General Assembly without creating the need for a large increase in the per capita budget. The opportunity for elders and ministers of the Word and Sacrament to participate in the General Assembly would therefore be increased, not diminished. There would be a greater opportunity to expand the number of commissioners at a General Assembly and create a more representative governing body.

Examples of Changes to G-13.0102	Total Number of Commissioners	Percentage of Advisory Delegates to Commissioners	Ratio of Commissioners to the Total Number of Elders/Ministers in the PC(USA)	Estimated Cost of Travel, Housing and Meals for Commissioners (x @ \$1200)
Add 2 to each presbytery	900	24.56%	Elders 1 to 237 Ministers 1 to 47	\$1,080,000
Add 4 to each presbytery	1,246	17.73%	Elders 1 to 171 Ministers 1 to 39	\$1,495,200
Change G-13.0102 to include additional commissioners at 5k, 10k, 15k	846	26.12%	Elders 1 to 252 Ministers 1 to 50	\$1,015,200
Change Standing Rules to require ratio of advisory delegates to commissioners of 1 to 4	884	25%	Elders 1 to 241 Ministers 1 to 48	\$1,060,800

II. A More Effective Program Planning and Administration

“Mission determines the form of structure and administration. All structures should enable the church to give effective witness to the Lordship of Christ in the contemporary world” (*Book of Order*, G-9.0402a).

The General Assembly is responsible to set priorities, develop overall objectives, provide the essential program functions, and to establish and administer national and worldwide ministries of witness, service, growth, and development. The thoughtful development of resources and the implementation of programs to meet these goals take time. The current tradition of preparing reports to annual assemblies limits the time available to measure effectively the emerging resources and programs.

Biennial assemblies would allow for the establishment of two-year goals and give more time to prepare, develop fully, and implement programmatic goals before reporting to the next assembly. The General Assembly would have established directions for the two years between the assemblies, and the agencies would be accountable to the next assembly for their actions. The agencies would also have the time and resources to dialogue with constituencies across the church through national or regional gatherings. The non-assembly years would create opportunities for gatherings of Presbyterians that focus on community building and mission rather than on decision making that nourish the tension between those who win the majority vote and those who lose. These gatherings could be developed and conducted in cooperation with the middle governing bodies.

The annual General Assembly spends much of its time in deliberation on issues concerning changes in the *Book of Order*. Most of those changes are proposed through overtures submitted by presbyteries and synods. The biennial discussion of changes to the *Constitution* would allow for a more deliberative process in the presbyteries, which would offer the opportunity to develop a wider consensus throughout the whole church before changes are approved.

In recent years, presbyteries have found it necessary to propose amendments to the *Constitution* to the next General Assembly before they knew the results of presbytery votes on proposed changes from the previous assembly. Biennial assemblies would permit the church to “live into” new amendments before developing proposed additional changes.

III. Good Stewardship of Resources

The Church is called “to a new openness to the possibilities and perils of its institutional forms in order to ensure the faithfulness and usefulness of these forms to God’s activity in the world” (*Book of Order*, G-3.0401c).

The total cost of the General Assembly to the national, synod, and presbytery budgets is almost \$5,000,000. Those costs include the housing and travel, room and board, and supplies for commissioners, advisory delegates, governing body staff, and elected members of General Assembly committees and agency boards. That total encompasses the cost of the facilities, support materials such as Reports to the General Assembly, voting machines, and audio/video equipment. These costs do not include the preparation time for commissioners, advisory delegates, and governing body staff to prepare and read reports. These costs do not include the cost incurred by affinity groups who attend the assembly.

Biennial assemblies would allow the Committee on the Office of the General Assembly to allocate revenues over a two-year period to pay for an assembly. This would result in a savings to the per capita and mission budgets and a decrease in the need to significantly raise the per capita apportionment. Biennial assemblies would result in similar cost savings in the budgets of presbyteries and synods. The continuation of annual assemblies may require a per capita increase of as much as 40 cents within the next three years.

The use of financial resources is not the only stewardship concern. There is the stewardship of time and energy. The annual assembly requires significant time to develop resources and materials so that commissioners and advisory delegates have the necessary background to make decisions. It is an opportunity for agencies to share their story of faithfulness to their mission on behalf of the whole church. Presbyterians have traditionally welcomed these reports, which communicate the accountability of the agencies to their constituencies. Biennial assemblies would continue the reporting of agencies, but would release more time for engagement in mission instead of reporting on mission.

Biennial assemblies would allow the reallocation of time and energy throughout the whole PC(USA) governing structure. The PC(USA) is a church with missional and governance relationships from the local congregation to General Assembly. Any given General Assembly requires an allocation of time and energy from all of those relationships. Part of that time and energy is spent in the preparation for an assembly. After an assembly, time and energy are spent in interpreting the actions of the assembly and assimilating changes in the missional programs of the PC(USA) at the local and national levels.

IV. “The Church Reformed, Always Being Reformed”

“. . . The church affirms ‘Ecclesia reformata, semper reformanda,’ that is, ‘The church reformed, always reforming,’ according to the Word of God and the call of the Spirit” (*Book of Order*, G-2.0200).

Changes do engage Presbyterians in conversations about their church as they live out its credo of *the church reformed, reformed and always being reformed*. That credo is best lived out when Presbyterians have adequate time to reflect upon their faith, history, and theology. The PC(USA) engagement in reflection has transformed ecumenical commitments, developed better mission structures, created new funding resources and allowed the growth of relationships that led to the reunion of the Presbyterian Church (U.S.A.). Those long-term periods of reflection allowed the church to develop new future directions while being fully engaged in the ongoing mission of the church. Biennial assemblies would allow the PC(USA) to devote time and energy to the ongoing mission of the church. Biennial assemblies would generate longer periods of time and more energy to fully engage the PC(USA) in setting directions for the twenty-first century.

V. Additional Considerations

A. *Meeting Frequency of Other Denominations*

The following denominations do not meet annually:

Denomination	Confirmed Membership	Frequency of National Meeting
American Baptist Church in the U.S.A.	1,507,400	Biennial
Christian Church (Disciples of Christ)	568,921	Biennial
Episcopal Church	1,593,413	Triennial
Evangelical Lutheran Church in America	3,804,136	Biennial
United Church of Christ	1,421,088	Biennial
United Methodist Church	8,400,000	Quadrennial

B. *G-13.0104—Meetings*

“The General Assembly shall hold a stated meeting at least biennially” (*Book of Order*, G-13.0104).

In 1981, the United Presbyterian Church in the U.S.A. voted to amend the *Book of Order* to have General Assembly meetings “at least once in every two years.” The current language in G-13.104 was adopted with the new *Book of Order* at Reunion. The request for biennial assemblies has been growing in frequency and the Committee on the Office of the General Assembly, with the concurrence of the General Assembly Council, is now presenting its joint proposal in favor of biennial assemblies.

The matter of biennial assemblies and/or different patterns of assembly meetings is not new. Previous assembly responses to recommendations to reduce the frequency of assemblies were “no action” or referral. The General Assembly has voted to approve reports that recommended no change in annual assemblies. The General Assembly disapproved the proposal for biennial assemblies in 1992 and 1996. The disapproval in 1992 was based on alternative cost savings that reduced the meeting time to the current Saturday-to-Saturday schedule. In 1996, disapproval was based on several factors, including the attempt to legislate by *Book of Order* amendments.

A 1986 Presbyterian Panel found support among the majorities of laity and clergy for moving towards, or experimenting with, biennial assemblies. Those favoring biennial assemblies cited cost savings and time savings—the reasons still offered most frequently. The Presbyterian Panel summary also noted that those opposed “appear to hold their views very strongly” with some analysis of opinions of the assembly meeting.

C. *General Assembly Action on Biennial Meetings (1983–2000)*1. *1985*

Commissioners’ Resolution 20-85. On Biennial Meetings of the General Assembly (Minutes, 1985, Part I, pp. 98, 766).
GENERAL ASSEMBLY ACTION: Referred to GAC for consideration in Mission Design Study.

2. 1986

a. 25.012. General Assembly Council's Response to *Commissioners' Resolution 20-85*: Assigned to Committee on the Office of the General Assembly to report its findings to the 199th General Assembly (1987) (*Minutes*, Part I, pp. 75, 277). GENERAL ASSEMBLY ACTION: Approved.

b. *Overture 43-86. On Annual Meetings of the General Assembly for at Least Ten Years*. GENERAL ASSEMBLY ACTION: No action taken because of the action taken on paragraph 25.012 (see 2.a. above) (*Minutes*, 1986, Part I, pp. 75, 792).

3. 1987

24.468–475. General Assembly Council's Response to *Commissioners' Resolution 20-85*. In view of strongly held convictions and realizing the church was in a critical transition as a new structure emerged, the GAC recommended that the General Assembly continue the current pattern of annual meetings for the foreseeable future. GENERAL ASSEMBLY ACTION: Approved (*Minutes*, 1987, Part I, pp. 104, 233).

4. 1988

Commissioners' Resolution 38-88. On the General Assembly Meeting Biennially. GENERAL ASSEMBLY ACTION: No action. (*Minutes*, 1988, Part I, p. 233).

5. 1991

Overture 91-73. On Developing Policies for Governing Bodies and Sessions That Maximize Technology and Minimize Travel. Asked, among other things, that General Assembly meet biennially. GENERAL ASSEMBLY ACTION: Referred to the Special Committee on the Nature of the Church and the Practice of Governance. (*Minutes*, 1991, Part I, pp. 98, 955)

6. 1992

a. 12.007–010. Program Committee. Recommendation to shorten 1993 assembly by one day; with further reduction in length for 1994; GAC and OGA to study ways docket can be shortened, meeting style simplified, reporting process streamlined, with report in 1994. GENERAL ASSEMBLY ACTION: Approved with comment: That style of General Assembly meetings be given serious consideration in evaluating past assemblies, and planning for future assemblies. (*Minutes*, 1992, Part I, pp. 116, 183).

b. 15.124–132. General Assembly Committee on Review. Recommendation that after 1994, the General Assembly be held biennially in even-numbered years; odd-numbered years that national events open to all be held; that *Overture 92-13* calling for biennial meetings be answered by above recommendations. GENERAL ASSEMBLY ACTION: Not adopted. (*Minutes*, 1992, Part I, pp. 116, 276)

c. 26.005; 26.007–008. Special Committee on the Nature of the Church and the Practice of Governance. Final response with recommendations. Annual assemblies continue for four years, with 1993 being shortened in docket to reduce costs. GENERAL ASSEMBLY ACTION: Answered by action taken on paragraphs 12.007–010. (*Minutes*, 1992, Part I, pp. 116–17, 343–44)

d. 30.304–307. General Assembly Council recommendation to reduce the size, length, or frequency of its meetings. GENERAL ASSEMBLY ACTION: Answered by action on paragraphs 12.007–010 (*Minutes*, 1992, Part I, pp. 117, 447).

e. *Overture 92-13. On Biennial Meetings of the General Assembly Beginning in 1995*. GENERAL ASSEMBLY ACTION: Answered by action taken on paragraphs 12.007–010. (*Minutes*, 1992, Part I, pp. 117, 840–41)

f. *Overture 92-45. On Biennial Meetings of the General Assembly*. GENERAL ASSEMBLY ACTION: Answered by action taken on paragraphs 12.007–010. (*Minutes*, 1992, Part I, pp. 117, 862)

7. 1994

a. 11.068–080. Office of the General Assembly's report on Reformatting of General Assemblies: planning, business items; plenary procedures, docket time for non-deliberative matters. No recommendations. (*Minutes*, 1994, Part I, pp. 137–38)

b. 15.004; 15.015. The Committee on the Office of the General Assembly answered *Commissioners' Resolution 93-3*. Recommendation to reconsider request after the 209th General Assembly (1997) meeting in Louisville. GENERAL ASSEMBLY ACTION: Approved. (*Minutes*, 1994, Part I, pp. 55, 58, 167–68, 173)

8. 1996

15.073–.075. Special Committee for Review. Recommended assemblies in odd-numbered years be about full range of business; even-numbered years (beginning in 2000) no more than two days on business (ordinarily limited to elections, budgets, PJC decisions). Remainder devoted to worship, celebration, continuing education, building networks, and friendships. GENERAL ASSEMBLY ACTION: Disapproved. (*Minutes*, 1996, Part I, pp. 62, 198)

9. 1999

a. 36.007. Special Committee for Review of the General Assembly recommendation that the Office of the General Assembly support the continuing study of feasibility of biennial meetings, provide findings no later than 2001. GENERAL ASSEMBLY ACTION: Approved (*Minutes*, 1999, Part I, pp. 54, 543).

b. *Overture 99-11. On Amending G-13.0104 to Direct the General Assembly to Meet Biennially*. GENERAL ASSEMBLY ACTION: Answered by action taken on paragraph 36.007 (see 9.a. above). (*Minutes*, 1999, Part I, pp. 56, 585)

10. 2000

Overture 00-87. On the Frequency and Agenda of Meetings of the General Assembly. Also dealt with two-year terms for commissioners, with comment from the Committee on the Office of the General Assembly (COGA). GENERAL ASSEMBLY ACTION: Referred to COGA. (*Minutes*, 2000, Part I, pp. 44, 473–74)

11. 2001

Final response to paragraph 36.007, recommended no changes. GENERAL ASSEMBLY ACTION: Approved. (*Minutes*, 2001, Part I, pp. 13, 511)

Item 02-02

[The assembly approved Item 02-02. See p. 26.]

The Office of the General Assembly recommends to the 214th General Assembly (2002) that the amend the standing rules as follows [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]:

1. Amend the first paragraph of Standing Rule B.1. to read as follows:

“The Stated Clerk shall submit to the Committee on the Office of the General Assembly a tentative docket. After making any necessary adjustments, this committee shall present a proposed docket to the Assembly Committee on ~~Bills and Overtures~~ *Business Referral* so that it may recommend the docket to the first meeting of the General Assembly for the transaction of business.”

2. Amend Standing Rule C.3.a. to read as follows:

“a. The moderator shall preside over the committee’s deliberations. The moderator may request the vice-moderator to preside and to assist in the work of the committee.

“(1)The Moderator of the preceding General Assembly shall appoint a commissioner to be moderator and a second to be vice-moderator of each committee. Final appointment shall be made only after consultation with the Committee on the Office of the General Assembly, and then also with representatives of the General Assembly Committee on Representation regarding the inclusivity mandated in the *Book of Order*, G-4.0403 and G-9.0104. The moderators of at least one-half of the assembly committees, including any committees dealing with finance and budgets, shall be elders. The moderators of at least one-half of the assembly committees should be women. No more than one person from any one presbytery may be appointed to serve as a moderator or vice-moderator. All synods shall be equitably represented.

“(2) The moderators and vice-moderators of the assembly committees, as a group, shall function as the Assembly Committee on Business Referral. The moderator and vice-moderator of the Assembly Committee on Bills and Overtures shall function as the moderator and vice-moderator of this committee as well. This committee shall report to the assembly for its action at the first meeting of the General Assembly for the transaction of business.”

*“(2)(3) The Stated Clerk shall conduct an orientation for moderators, vice-moderators, and committee assistants of assembly committees no less than three weeks prior to the convening of the General Assembly. The orientation shall include information regarding business likely to be referred to each committee; suggested procedures for dealing with business referred to committees, especially the use of *Robert’s Rules of Order, Newly Revised*; utilization of available resources, both persons and materials; and preparation and presentation of assembly committee reports. The Stated Clerk, following consultation with the General Assembly Council, may invite persons designated by the council as General Assembly resource coordinators to participate in the orientation. *During this orientation, the Assembly Committee on Business Referral shall meet and carry out the duties given it by these rules. The Assembly Committee on Business Referral shall also meet, if necessary, just prior to the convening of the assembly and its function shall end at the convening of the assembly.*”*

3. Amend the second paragraph of Standing Rule B.5.a. to read as follows:

“All papers intended for consideration by the General Assembly that are forwarded to the Stated Clerk and postmarked less than sixty days, but no later than forty-five days prior to the convening of the General Assembly, shall be reviewed by the Stated Clerk, who shall determine whether or not to refer them to the Assembly Committee on ~~Bills and Overtures~~ Business Referral. The Stated Clerk shall report to the committee regarding those papers not referred.”

4. Amend Standing Rule B.5.c.(5) by striking the existing language and inserting new text to read as follows:

“(5) The Stated Clerk shall present such items of business to the Assembly Committee on Business Referral, along with a recommendation for their referral. In the event that the presbytery or synod disagrees with the referral recommendation, this procedure shall be followed: The presbytery or synod shall be entitled to submit a written statement regarding the background and intent of the overture at the time the overture is initially being considered for referral by the Assembly Committee on Business Referral. If, after that committee makes its recommendation, the presbytery or synod still disagrees with the referral recommendation, the presbytery or synod shall notify the Stated Clerk, in writing, of its disagreement. The overture advocate will then be entitled to speak to the background and intent of the overture at a special meeting of the Assembly Committee on Business Referral that shall be held no more than twenty-four (24) hours prior to the convening of the assembly.”

5. Amend the second paragraph of Standing Rule B.6. to read as follows:

“The Stated Clerk shall submit to the Committee on the Office of the General Assembly (see Standing Rule E.2.d.(11)) a recommendation for the referral of all items of business coming before the General Assembly. After making any necessary changes, this committee shall present the prepared referrals to the Assembly Committee on ~~Bills and Overtures~~ Business Referral so that it may recommend referrals to the first meeting of the General Assembly for the transaction of business. Ordinarily, this committee shall recommend referrals to the General Assembly for its action. When the General Assembly is not scheduled to meet in time to act on its recommendation, the committee may refer business. Such referrals shall be reported to the General Assembly at its next business meeting.”

6. Amend the first paragraph of Standing Rule C.6.a. to read as follows:

*“a. The reports and recommendations of the Committee on the Office of the General Assembly regarding the initial docket of the General Assembly and referrals of business shall be referred to the Assembly Committee on ~~Bills and Overtures~~ Business Referral, along with any items of business not included in them (see Standing Rules E.2.d.(10) and E.2.d.(11)). *Following the convening of the assembly, such matters shall be directed to the Assembly Committee on Bills and Overtures.*”*

7. Amend Standing Rule E.2.d.(10) to read as follows:

“(10) Review and present to the Assembly Committee on ~~Bills and Overtures~~ Business Referral a recommendation regarding the Stated Clerk’s proposed docket for the next session of the General Assembly (see Standing Rule B.1.)”

8. Amend Standing Rule E.2.d.(11) to read as follows:

“(11) Review and present to the Assembly Committee on ~~Bills and Overtures~~ *Business Referral* a recommendation regarding the Stated Clerk’s proposed referral of each item of business to an appropriate assembly committee (see Standing Rule B.6.)”

9. Amend Standing Rule F.1.c.(1) to read as follows:

“(1) Candidates should budget campaign spending at \$1,000, excluding travel and meeting expenses related to their candidacy. Each candidate shall submit to the Stated Clerk an itemized statement of expenses, including travel and meeting expenses related to his/her candidacy and in-kind contributions. This statement shall be submitted to the ~~Assembly Committee on Bills and Overtures~~ *the Committee on the Office of the General Assembly* prior to the convening of the General Assembly. This information shall be distributed to commissioners and advisory delegates prior to the election of the Moderator. The statement of expenses of all candidates shall be kept on file in the Office of the General Assembly following the meeting of the General Assembly. The Office of the General Assembly shall not reimburse a candidate for campaign expenses, but shall assume expenses involved in printing and distributing material submitted for information packets as outlined in Standing Rule F.1.c.(5).”

10. Amend Standing Rule G.2.j. to read as follows:

“j. The Stated Clerk shall receive all reports, communications, overtures, and any other materials appropriate for General Assembly consideration. The Stated Clerk shall recommend to the ~~Committee on the Office of the General Assembly~~, for presentation to the ~~Assembly Committee on Bills and Overtures~~ *Business Referral*, a referral of such items of business coming before the General Assembly (Standing Rule B.6.)”

Rationale

In the current Standing Rules, the Assembly Committee on Bills and Overtures is assigned the task of reviewing the Committee on General Assembly’s recommendations for assignment of assembly business to committees. After discussion and possible changes, the Assembly Committee on Bills and Overtures makes a recommendation to the assembly for action. In order to complete that task, the Assembly Committee on Bills and Overtures arrives at the assembly location earlier than other commissioners and advisory delegates and meets the day before the assembly begins.

This system has two primary drawbacks. It requires the extra expense of bringing Assembly Committee on Bills and Overtures members to the assembly early. It also delays the process of handling the assignment of assembly business, making it difficult to organize the Reports to the General Assembly in a way that would be most helpful to assembly commissioners and advisory delegates. With the proposed changes, the assembly would still have the option of changing the final referral of assembly business. Some of the advantages of this proposal are as follows:

- Having assembly committee action on referrals earlier in the process will assist in the organization and printing of the Reports to the General Assembly in committee format, with only a small likelihood of changes being made.
- The committee moderators and vice-moderators have an early opportunity to become familiar with the items of assembly business. They also have a vested interest in the committee to which items of business are referred and are in a better position to make an informed decision about assignment to the appropriate committee.
- The moderators and vice-moderators meet for training a few weeks prior to the assembly and this responsibility can easily be scheduled to occur during that time.
- Given the standing rule requirements regarding appointment of committee leadership, there would be wide diversity among the body making the referral recommendations.
- The Assembly Committee on Bills and Overtures would not have to meet earlier than the rest of the assembly, resulting in a savings of that expense.

Item 02-03

[The assembly approved Item 02-03. See p. 26.]

The Stated Clerk of the General Assembly recommends to the 214th General Assembly (2002) that the following standing rules be amended to read as follows [Text to be deleted is shown with a strike-through; text to be added or inserted is show as italic.]:

1. Amend the first paragraph of Standing Rule B.5.b. to read as follows:

“b. All reports from entities, commissions, and committees of the General Assembly shall be delivered to the Stated Clerk on or before 120 days prior to the convening of the General Assembly. The Stated Clerk shall publish these reports (*print or electronic*) and distribute them so that they shall reach the commissioners thirty days before the convening of the General Assembly.”

2. Amend Standing Rule B.5.c.(3) to read as follows:

“(3) Overtures that do not propose constitutional amendment or interpretation, and that are postmarked at least sixty days prior to the convening of the General Assembly, shall be ~~printed~~ *published (print or electronic)* in the reports distributed by the Stated Clerk. Overtures received in the same manner, postmarked no later than forty-five days prior to the convening of the General Assembly, shall be distributed to the commissioners before the convening of the General Assembly.”

3. Amend the seventh paragraph of Standing Rule B.5.d. to read as follows:

“Resource material (except for previously published books), including advice and counsel memoranda from advocacy and advisory committees (see above), shall be prepared as necessary by entities of the General Assembly and shall not exceed 1,000 words on each item of business referred. This material shall be submitted to the Stated Clerk, postmarked no later than forty-five days before the convening of the assembly meeting, who shall then publish (*print or electronic*) and distribute the material to all commissioners prior to the assembly.”

4. Amend Standing Rule B.7.a. to read as follows:

“a. Copies of the reports of assembly committees (*print or electronic*) shall ordinarily be distributed to commissioners no later than the close of the meeting prior to the one at which they are to be considered. The Stated Clerk shall arrange for the reproduction and distribution of reports.”

5. Amend Standing Rule D.4. to read as follows:

“The approved reimbursement for the travel expenses, food, lodging, and other approved expenses of commissioners at the sessions of the General Assembly shall be paid by the treasurer or the treasurer’s designee. The treasurer shall have the authority to deposit funds for such purposes in a bank or trust company where the General Assembly is to be in session. Commissioners shall be reimbursed by means of individual checks upon receipt of a voucher on a form provided by the treasurer. The Stated Clerk shall recommend to the Committee on the Office of the General Assembly the amount of any per diem. The Committee on the Office of the General Assembly (see Standing Rule E.2.d.(18)) shall set the per diem, and the Stated Clerk shall publish such per diem in the materials (*print or electronic*) provided to the commissioners. The treasurer shall determine the manner in which such checks shall be distributed and shall announce the place or places where such checks may be cashed.”

Rationale

These amendments seek to provide a means by which materials for the General Assembly meeting may be provided using current technology. Electronic transmission or the posting of meeting materials on the Internet offer cost-efficient methods for distribution. The addition of “e-commissioners” at this year’s assembly is an example of how such publication could happen in the future.

Item 02-04

[The assembly approved Item 02-04. See p. 26.]

The Office of the General Assembly recommends to the 214th General Assembly (2002) that Standing Rule C.6.c. be amended to read [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]:

“c. This committee shall review the minutes of the General Assembly daily, report to the General Assembly any suggested corrections, and recommend approval of the minutes. *The minutes shall be posted on the church’s website and ~~Four~~ two printed* copies of the minutes shall be posted in different places during the following day for examination by commissioners. The minutes of the meetings of the General Assembly during the last two days of its session shall be

submitted for review and approval within ten days after the adjournment of the General Assembly to a subcommittee of the Assembly Committee on Bills and Overtures.”

Rationale

This amendment seeks to incorporate the use of current technology in the review process of the assembly minutes.

Item 02-05

[The assembly approved Item 02-05. See p. 27.]

The Office of the General Assembly recommends that the 214th General Assembly (2002) amend Standing Rule G.2.s. to read as follows [Text to be added or inserted is shown as italic.]:

“s. As soon as practicable after the adjournment of the General Assembly, the Stated Clerk shall publish the assembly’s proceedings and other documents as the assembly may direct *in an appropriate format (i.e. print or electronic) to be determined by the Stated Clerk.*”

Rationale

This amendment provides an opportunity for cost containment. With the use of current technology, the *Minutes* of the assembly meeting and other papers and documents directed by the assembly to be published can usually be more affordably placed on a CD or posted on the PC(USA) web site as opposed to the costs of traditional print publication. Not only is this a more cost-effective method of document distribution, but also provides for universal access to the papers and documents approved by the assembly. This amendment permits the Stated Clerk to make an assessment of the appropriate method for their publication and distribution.

Item 02-06

[The assembly approved Item 02-06. See p. 27.]

The Office of the General Assembly recommends that the 214th General Assembly (2002) amend the first four paragraphs of Standing Rule B.5.d. to read as follows [Text to be added or inserted is show as italic.]:

“d. Communications and resource material provide comment or advice on business already under consideration by the assembly and shall neither contain nor constitute business to be considered by the assembly. Communications may be directed to the General Assembly

- (1) by entities of the General Assembly that desire to comment on a single item of business coming before the General Assembly from any source *other than their own entity*, but which do not introduce new business,
- (2) by organizations in which the Presbyterian Church (U.S.A.) holds membership, and
- (3) by other denominations in correspondence with the General Assembly.”

Rationale

This amendment seeks to put in place the policy of the last several years that communications from entities are comments on business that was not initiated within their entity. The rationale that accompanies each recommendation to the assembly is the appropriate means through which the entity can provide information about their recommendation.

Item 02-07

[The assembly approved Item 02-07. See p. 27.]

The Office of the General Assembly recommends that the 214th General Assembly (2002) amend the following standing rules to read as follows [Text to be deleted is shown with a strike-through; text to be added or inserted is show as italic.]:

1. Amend Standing Rule G.2.h. to read as follows:

“h. The Stated Clerk shall provide staff services to the Advisory Committee on the Constitution; ~~the Advisory Committee on Church Property~~; and any other committees established to draft, consider, or amend The Book of Confessions or any of the documents it includes.”

2. Amend Standing Rule G.3.c. to read as follows:

“c. The Stated Clerk may designate a member of the staff of the Stated Clerk to be the budget officer of the Office of the General Assembly.

“The following will be related to the Office of the General Assembly for staffing and budgeting purposes: Committee on the Office of the General Assembly, Permanent Judicial Commission, Committee for the Presbyterian Historical Society, Committee on Representation, Advisory Committee on the Constitution, ~~Advisory Committee on Church Property~~, Advisory Committee on Litigation, General Assembly Nominating Committee, Presbyteries’ Cooperative Committee on Examinations for Candidates, and commissions and special committees of the General Assembly (see Standing Rule E.8.)”

Rationale

The Advisory Committee on Church Property was eliminated by action of the 210th General Assembly (1998). These amendments simply eliminate all other references to a nonexistent committee.

Item 02-08

[The assembly approved Item 02-08 with amendment. See p. 27.]

The Office of the General Assembly recommends to the 214th General Assembly (2002) that Guidelines for Reviewing Synod Records (in the “Guidelines and Policies of the General Assembly” printed in the *Manual of the General Assembly*) be amended by striking the existing text and inserting the following to read:

“GUIDELINES FOR REVIEWING SYNOD RECORDS

*“Compiled by the Department of Constitutional Services
and the OGA/GAC Governing Body Relations Office*

“Content of the Minutes

“The following matters shall be included in the minutes, as applicable:

- “1. The minutes shall contain an index.*
- “2. The date, time, and place of the governing body meeting; the name of the moderator presiding; and whether it is a “stated,” “adjourned,” or “special” governing body meeting (Robert’s Rules, Chapter IV, Section 8, page 79 ff).*
- “3. The call of the special governing body meeting and the names and presbyteries of those requesting or concurring in the call for a special governing body meeting (see Book of Order, G-12.0201).*
- “4. The opening of each meeting with prayer (see Book of Order, G-9.0301b).*
- “5. The closing of each meeting with prayer (see Book of Order, G-9.0301b).*
- “6. The roll of commissioners and advisory delegates present and their presbyteries.*
- “7. The names of absentees and their presbyteries.*
- “8. The names of corresponding members along with the name of their governing body, conference or classes, and, if not a member of the Presbyterian Church (U.S.A.), the name of their denomination (see Book of Order, G-12.0203).*

“9. A statement that a quorum was present, including an indication of the number specified [~~is~~] [as] a quorum in the synod bylaws or standing rules (see Book of Order, G-12.0202).

“10. A record of the celebration of the Lord’s Supper (see Book of Order, G-9.0301b).

“11. The report of the Committee on Representation (see Book of Order, G-9.0105 and G-12.0301) showing implementation of the principles of participation and inclusiveness in order to assure fair representation in decision making (see Book of Order, G-12.0102d).

“12. The names of members of commissions, committees, and similar groups, including those groups that exist only during a synod meeting.

“13. Action taken on reports and recommendations and all reports with clear indication of amendments.

“14. The decisions of the Permanent Judicial Commission and other commissions should be reported[.] [~~and~~] [A] report should be made that lawful injunctions to the presbyteries have been obeyed.

“15. Actions concerning the organization of new presbyteries or the division, uniting, or otherwise combining of presbyteries or portions of presbyteries previously existing, subject to the approval of the General Assembly (see Book of Order, G-12.0102k).

“16. The review of the records of presbyteries, including any exceptions taken (see Book of Order, G-12.0102n and G-9.0406c).

“17. The report of the synod council, if any, and action on its recommendations (see Book of Order, G-12.0102r).

“18. The approved synod budget (see Book of Order, G-12.0303).

“19. The treasurer’s full annual review and a report of the results of the audit. (G-12.0305).

“20. A record of the consultations with presbyteries and with the General Assembly Council (see Book of Order, G-9.0404, G-9.0701, G-9.0702, G-11.0303, G-12.0102f).

“21. Report of its ecumenical relationship, if any (see Book of Order, G-12.0102p).

“22. Indication that the minutes have been read and approved by the synod or by its authorized committee.

“23. A record of the synod having considered “programmatic” matters referred to it by the General Assembly.

“24. An alphabetical roster of former members of the Permanent Judicial Commission by classes who may be called upon when necessary to constitute a quorum (see Book of Order, D-5.0206).

“25. Actions on exceptions from the preceding General Assembly.

“26. A report of property and liability insurance carried by the Synod. (G-12.0306).

“27. Actions taken by synod councils/commissions held between synod meetings.

“General Provisions

“1. Each synod shall deliver to the Stated Clerk of the General Assembly, during the spring meeting to peer review minutes[.] one copy of the minutes of all sessions of the synod that have occurred since the last review by the General Assembly, provided that such minutes have been approved by the synod or its authorized committee, and have been printed or duplicated for distribution.

“2. The minutes shall be bound in a manner that is consistent with the needs of both protection and accessibility.

“3. The title page shall show attestation that the minutes of meetings of the most recent previous session or sessions have been reviewed by the General Assembly and shall give [~~a~~] page references to action on exceptions, if there be such.

“4. Minutes shall be signed and attested by either the moderator or stated clerk of the synod; such signature should appear at the end of the journal before any appendix or supplement.

“5. The bylaws and standing rules of the synod shall be either bound in the volume of the minutes or submitted for review with the minutes.

“6. The review of the minutes of each synod shall ordinarily occur as peer reviews by a gathering of all synod stated clerks. Their written review of each synod minutes shall be submitted to the General Assembly Committee assigned the review of the minutes, who shall attest that the minutes of each synod have been reviewed. If peer review is not completed, the synod shall submit its minutes for review by the General Assembly Committee charged with overseeing this review.

“7. The Stated Clerk of the synod shall deposit with the Presbyterian Historical Society a certified copy of the synod minutes after they have been approved by the General Assembly.

“Report of the Assembly Committee

“1. The assembly committee reviewing synod minutes shall report to the General Assembly whether the

“a. proceedings have been correctly recorded;

“b. proceedings have been regular and in concurrence with the Constitution;

“c. proceedings have been prudent and equitable;

“d. proceedings have been faithful to the mission of the whole church, and

“e. lawful injunctions of the General Assembly have been obeyed.

2. The assembly committee shall recommend appropriate action to the General Assembly, and if it believed the General Assembly should take exception to something in a synod’s minutes, that exception shall be listed in the committee’s report.”

Rationale

The current process and standards for review of synod minutes have been in place and unexamined for several years. In 2001, the synod stated clerks began holding a meeting of their group to meet to review one another's minutes. At this first annual gathering, the synod clerks reviewed the current Standing Rules and discovered a number of items that need to be changed in order to bring the Standing Rules into conformity with current practice. Thus, the proposed changes come from your synod stated clerks.

Item 02-09

[The assembly approved Item 02-09. See p. 27.]

The Committee on the Office of the General Assembly (COGA) and the General Assembly Council (GAC) recommends that the 214th General Assembly (2002) approve the following:

1. That the Committee on the Office of the General Assembly and the General Assembly Council, in consultation with General Assembly permanent, advocacy, and advisory committees, develop a process and propose language for the Standing Rules of the General Assembly that would create an independent review process for all General Assembly permanent, advocacy, and advisory committees.

2. That the proposed recommendations be presented to the 215th General Assembly (2003) for consideration and approval.

3. That the standards for the review of agencies that were established by the 213th General Assembly (2001) be carefully considered by COGA and GAC as they develop the review process for permanent, advocacy, and advisory committees of the General Assembly.

Rationale

The basic principles of Presbyterian government are found in Chapter IV of the Form of Government of the *Book of Order*. One of those principles is that a higher governing body shall have the right to review those for whom it is responsible (G-4.0301f.). The nature of those reviews can be as simple as the reading of the minutes of a governing body. The review can also be general administrative review required of congregations or governing bodies (G-9.0407a and b). In the *Minutes* of the 209th General Assembly (1997), the definition of those requiring review by a congregation included any group or organization whose activity “affects theological instruction, spiritual development, mission programs, raises money, uses property, or purports in any way to represent the congregation to the public.”

The ministry of the permanent, advocacy and advisory committees of the General Assembly is an important part of the mission of the Presbyterian Church (U.S.A.). They encompass ministries from the Department of History to the General Assembly Committee on Representation. The review process will provide an opportunity to allow the General Assembly and an individual permanent or advisory committee to engage in a dialogue about its mission. The result will be continual confidence by the membership of the Presbyterian Church (U.S.A.) in the work of its committees. The review can be the opportunity to make recommendations for improvements, suggestions for ministry developments, and commendations for achievements.

The 213th General Assembly (2001) approved an independent review process for the agencies of the General Assembly (see *Minutes*, 2001, Part I, p. 67 ff). That process encompasses the development of standards for the review. Those standards were based on standards used for the accreditation of institutions of higher learning and in consultation with the agencies to be reviewed. That review process will begin in 2002 and will serve as a model for the review process for the permanent, advocacy, and advisory committees.

Item 02-10

[The assembly approved Item 02-10 with amendment. See p. 27.]

The Committee on the Office of the General Assembly recommends to the 214th General Assembly (2002) the following [Text to be deleted is shown as a strike-through and with brackets; text to be added or inserted is shown with an underline and with brackets.]:

1. That the Theological Task Force on Peace, Purity, and Unity make its final report to the 217th General Assembly [~~(2005)~~].

2. That a report be distributed to presbyteries and sessions by electronic [and/or] print means [substantially before the 120-day deadline for reports to] [at least 9 months before] the 217th General Assembly [~~(2005)~~].

[Financial Implications: Per Capita (OGA): (2002)—\$7,650; (2003)—\$7,650; (2004)—\$7,650. Total \$22,950.]

Rationale

The 213th General Assembly (2001) took the following action concerning the Theological Task Force on Peace, Purity, and Unity:

d. The task force is directed to make a progress report to each General Assembly, beginning with the 214th General Assembly (2002) and concluding its work and making a final report to presbyteries and sessions not later than the 217th General Assembly (2005). (*Minutes*, 2001, Part I, p. 29)

The original motion from the committee to the plenary was amended to include the words “*presbyteries and sessions*”. The intention of the amendment was to have the task force make a final report to the presbyteries and sessions and not the 217th General Assembly (2005).

This is in contradiction to the *Book of Order*:

- Reporting to Governing Body—“The moderator, the stated clerk, the councils, commissions, committees, boards, agencies, and organizations of every governing body above a session shall report annually all proceedings and actions to that governing body, which shall review them” (G-9.0407b).

- “A committee is appointed either to study and recommend appropriate action or to carry out directions or decisions already made by a governing body. It shall make a full report to the governing body that created it, and its recommendations shall require action by the governing body” (G-9.0501a).

It is a basic principle of Presbyterian polity that any task force or committee created by a governing body is ultimately accountable and must report to that governing body. There is nothing that would prevent such a body from also reporting to other governing bodies, but that cannot relieve the ultimate accountability of a group created by a governing body to that governing body.

It is the intention of the recommendation to honor the goal of the amendment and clarify the misunderstanding around the action of the 213th General Assembly (2001). The Theological Task Force on Peace, Purity, and Unity could prepare and distribute its final report to presbyteries and sessions before the 120-day deadline to the 217th General Assembly (2005). This would allow sessions and presbyteries to review the report and its recommendations and submit any related overtures to the 217th General Assembly (2005).

3. That funding for the Theological Task Force on Peace, Purity, and Unity be increased to cover the cost for twenty members.

Rationale

The 213th General Assembly (2001) took the following actions regarding the appointment of a theological task force:

1. Directing the Moderators of the 213th, 212th, 211th General Assemblies (2001, 2000, 1999), in consultation with the General Assembly Nominating Committee, to appoint a theological task force as follows:
 - a. The task force is to be composed of seventeen members of the Presbyterian Church (U.S.A.), with membership reflecting the theological and cultural diversity of the Presbyterian Church, (U.S.A.). (*Minutes*, 2001, Part I, p. 29)

The three Moderators, Jack Rogers, Syngman Rhee, and Freda Garner, met over several weeks and appointed the members to the task force. They issued the following letter:

“October 4, 2001:

“Beloved in Christ:

“We were gathered in Louisville on September 11 to finalize the appointments to the Theological Task Force mandated by the 213th General Assembly. When we learned of the tragic events in New York, Washington, and Pennsylvania, we, like you, were shocked and saddened. Everything changed in that moment and our attention was redirected. With others, we led a service of Scripture, hymns, and prayers in the Presbyterian Center Chapel, which was filled with staff and volunteers. We watched national staff immediately mobilize to provide resources to Presbyterians in the most affected areas, to all our congregations, as well as our personnel here and around the world. With you, we celebrate the committed, competent, and compassionate ministry of our national staff. We have been slowed down, given these recent events, in finalizing the task force. Now we are ready to announce the names of the Task Force members chosen to help the church reflect on ‘matters that unite and divide us’ as we move from this time of turmoil into the future to which God calls us in the 21st century.

“We are grateful for a wonderful gift to the church. We received over 500 nominations of persons for a 17 member Task force ‘to lead the Presbyterian Church (U.S.A.) in spiritual discernment of our Christian identity.’ We give thanks for all of those who made nominations and those who were willing to be available for service. It is clear to us that a great host of people have been in prayer for the well being of the church and are prepared to ‘promote the peace, unity, and purity of the Presbyterian Church (U.S.A.).’ We, also, were often in prayer as we tried to be faithful to the request of the church.

“We three moderators of the church met together for a total of eight days and many thought-filled nights in addition to reading all of the over 500 letters of nomination and accompanying papers.

“We first met to reflect on the mandate from the Assembly to clarify in our minds the task, and to develop criteria to guide us in selecting the members. Then, in a second meeting of three days we began the difficult process of selecting 17 persons. Ours was an embarrassment of riches. We could have selected multiple task forces of 17 members, each composed of persons of significant competence. Finally, in order to represent adequately the strengths and diversity needed on the Task Force we have chosen **21 people**. Gary Demarest and Jean S. Stoner have agreed to serve as co-moderators.

“We believe that the task force members we have chosen represent the heart of this great church. They were chosen as people who can develop a process which includes conferring with synods, presbyteries, and congregations seeking the peace,

unity, and purity of the church. The Task Force will assist congregations and governing bodies in a process of discernment that ‘shall include but not be limited to issues of Christology, biblical authority and interpretation, ordination standards, and power.’ In this process, the Task Force will assist congregations and governing bodies throughout the church to ‘reflect on and discuss matters that unite and divide us.’ They then may recommend ways by which we can live more faithfully together in the 21st century.

“The Task Force will have its first meeting December 6–8, 2001. We three moderators will convene and charge them. They will then develop their own processes and focus on the task before them. The Task Force will make an interim report to the 214th General Assembly in 2002 and to each subsequent Assembly prior to their final report to the 217th General Assembly in 2005.

“We ask you to remain in prayer for these people who have been willing to give themselves in service on behalf of us all. This is a holy moment, an opportunity for us together, as the body of Christ, to seek the well being of the body and all of its members. Let us join together in supporting this effort that holds great promise for us all.

“In Christ’s love,
 “Jack Rogers, Moderator, 213th General Assembly
 “Syngman Rhee, Moderator, 212th General Assembly
 “Freda Gardner, Moderator, 211th General Assembly”

As stated in their letter, the three Moderators worked diligently to appoint a task force that would meet the call for a “membership reflecting the theological and cultural diversity of the Presbyterian Church, (U.S.A.)” The result was a membership of twenty-one original persons. Since their appointments and before the first meeting, one of the members resigned because of illness. The resulting number is twenty. The Moderators decided not to fill the twenty-first position, since they had already gone beyond the original seventeen and the task force had begun its work.

While there may be need for additions or substitutions in the future, the Committee on the Office of the General Assembly believes that the current task force membership should be maintained.

Item 02-11

[The assembly disapproved Item 02-11. See p. 28.]

Commissioners’ Resolution 02-22. On Scheduling GA on Dates Other Than Mother’s Day and Father’s Day.

That the 214th General Assembly (2002) mandate that future General Assemblies not meet on Mother’s Day or Father’s Day.

Rationale

The Scriptures call us to honor our fathers and our mothers.

Our nation has set aside holidays to encourage us to give special honor to our fathers and our mothers.

David Rodriguez—Presbytery of San Jose
 Vonne Blessman Anderson—Presbytery of Plains and Peaks

COGA COMMENT ON COMMISSIONERS’ RESOLUTION 02-22

Comment on Commissioners’ Resolution 02-22—From the Committee on the Office of the General Assembly.

The Committee on the Office of the General Assembly urges the assembly to disapprove this resolution.

The Standing Rules of the General Assembly specify both where and when meetings of the assembly are to be held. Standing Rule D.1.d. stipulates that each meeting shall be held within the boundaries of one of five areas on a rotation basis. Standing Rule D.1.a. further states that the meeting shall “preferably [be held] between May 15 and July 31.”

As a matter of policy, efforts are made to avoid scheduling the meeting on Pentecost Sunday, which is a central day in the liturgical year. The realities of scheduling convention halls and hotels during this prescribed time (Standing Rule D.1.a.) and in cities within the prescribed region (D.1.d.) presents substantial challenges. The elimination of two additional Sundays during this period imposes additional restraints on the scheduling of assemblies and is not advisable on a practical basis.

This proposal would also serve to weaken the ability of the church to negotiate the best possible rates. Experience has proven that when there is latitude in the scheduling of an assembly, negotiations have led to lower rates.

Item 02-Info

Theological Task Force on Peace, Unity, and Purity of the Church Report to the 214th General Assembly (2002)

Action of the 213th General Assembly (2001), meeting in Louisville, Kentucky, directed the Moderators of the 211th, 212th, 213th General Assemblies (1999, 2000, 2001) to appoint a theological task force “to lead the Presbyterian Church (U.S.A.) in spiritual discernment of our Christian identity, in and for the 21st century, using a process which includes conferring with synods, presbyteries, and congregations seeking the peace, unity, and purity of the church” (*Minutes*, 2001, Part I, p. 29).

After reviewing more than 500 nominations in a number of meetings, in October 2001, the Moderators appointed the following persons, selected to reflect the diversity of the church, to the task force: Dr. Elizabeth Achtemeier; Scott Anderson; Dr. Barbara Everitt Bryant; Dr. Milton J Coalter; Victoria G. Curtiss; Dr. Gary Demarest, co-moderator; Dr. Frances Taylor Gench; Dr. Jack Haberer; Dr. William Stacy Johnson; Dr. William Stacy Johnson; Mary Ellen Lawson; Dr. Jong Hyeong Lee; Dr. John B. Loudon; Joan Kelley Merritt; Dr. Lonnie J. Oliver; Martha D. Sadongei; Sarah Grace Sanderson; Jean S. Stoner, co-moderator; the Reverend Jose Luis Torres-Milan; Barbara Wheeler; Dr. John Wilkinson.

The task force has met twice since its appointment: December 6–8, 2001, and February 28–March 2, 2002, both times at a conference center in Dallas, Texas.

At the first meeting of the task force, the three Moderators commissioned each member of the task force in a service with the laying on of hands. This meeting, framed in worship and study of Scripture, set a pattern for the group’s study and deliberations that will continue. Priorities for the first meeting included beginning to transform a gathering of diverse church members into a community of trust, clarifying the mandate, and developing a way to address the issues before them. The first action of the task force was to develop together, then to adopt, the attached covenant for their work together. We offer this covenant to the church as one we feel could be helpful for many.

The goals adopted to guide the work of the task force are as follows:

- To deepen our understanding of our Christian and catholic identity and clarify key themes of the Reformed theological and constitutional heritage.
- To study and evaluate the sources of health and promise as well as the causes of dissension and unrest in the church.
- To recommend ways for the church to move forward, furthering its peace, unity, and purity.

The task force decided they could best address their mandate through subcommittees that would each focus on a different aspect of the work. Two subcommittees deal with the content of the charge: theological and historical issues, and two subcommittees deal with ways to work together: discernment and two-way communications.

In the interim between task force meetings, the subcommittees did a great deal of work by conference calls and e-mail, and members studied specific Scripture and other readings. Already at the second meeting, the work of the subcommittees provided the majority of the content. The theological studies, one on the *Identity of God* and one on *The Mission of the Church*, were planned and conducted by members of the Scripture and Theological Resource Subcommittee. An experience in discernment was led by the members of the Subcommittee on Discernment and Building Community, to introduce the task force into this way of listening to God speak through Scripture and each other. A plan for organizing the work of the task force was proposed by the subcommittee on History and Ecclesiastical Resources. Discussion of how to listen to and communicate with the church was led by members of the subcommittee on Consultation and Communication with the Larger Church.

In order to have a clearer way to communicate its mandate, the task force developed the following mission statement: ***The task force, led by the Holy Spirit, will seek to discover a basis for peace, unity, and purity that advances the tradition***

of Christian and Reformed theology and Presbyterian government and responds to current issues that divide the church. The task force will use a process of consultation and discernment that can lead the whole church to a renewed sense of identity and mission.

The task force then decided that the only feasible way to address the many issues of the mandate was to focus studies and deliberations on the points of disagreement, although it was made very clear that each pressure point must be looked at within its broader theological and historical context.

Next the group started the task of establishing a sequence for dealing with the issues, realizing that although four years sounds like a long time, in fact only nine meetings remain before a report for the 217th General Assembly (2005) needs to be prepared. It was decided that the next meeting will focus on further explorations of the Trinity and aspects of denominationalism.

A broad range of ways to communicate with the church have been undertaken. Reporters from the church press attend the task force meetings: Task force press releases and documents are distributed through both the Presbyterian News Service and the Presbyterian Church (U.S.A.) web site at <http://www.pcusa.org/oga/theo-task-force>. Letters have been sent to moderators and executives of presbyteries and synods; task force members are participating, whenever possible, in meetings of presbyteries and synods and in the regional consultations held by the Executive Director and the Stated Clerk. In addition, the task force has undertaken several initiatives to listen to the church. A format for focus groups has been designed and is being tried at the 214th General Assembly (2002), a couple of questions have been added to those being asked at the regional consultations, and task force members will be in the Office of the General Assembly booth, where printed information about their work will be available and members will be ready to talk with those who come by. In addition, the task force is seeking information of ways in which people in local churches and presbyteries are using to build and maintain communities of trust when there are strong differences of opinion.

In summary, our report is that the Theological Task Force on the Peace, Unity, and Purity of the Church is well launched on its work, ready to offer as our first gift to the church a model of learning to trust and respect each other.

Co-moderators,
Gary Demarest
Jean S. Stoner

Item 03-01

[The assembly approved Item 03-01. See p. 30.]

The Committee on the Office of the General Assembly and the General Assembly Council recommend that the 214th General Assembly (2002) amend Standing Rule E.2.a. to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is show as italic.]

~~“a. The General Assembly shall elect a Committee on the Office of the General Assembly composed of fifteen persons, three of whom shall be nominated by and selected from the General Assembly Council. This committee shall be empowered to carry out the assembly’s oversight of the Stated Clerk and the Office of the General Assembly; to assure the accountability of the Stated Clerk to the General Assembly during the interim between sessions of the assembly; and to provide linkage with the General Assembly Council. The members of the committee shall serve for terms of three years and shall be eligible for reelection to one additional term. The total period of such service shall not exceed seven six years, with the exception of the class who will serve the initial five year term and who may serve a total of eight years.~~

“The Moderator of the General Assembly will serve as a member of the committee with vote during the year of moderatorial service. The Stated Clerk of the General Assembly, ~~and~~ the Executive Director of the General Assembly Council, and the vice chair of the General Assembly Council will serve as corresponding members of the committee without vote.”

Rationale

This amendment seeks to do two things. The first change revolves around the membership of the committee. When the Committee on the Office of the General Assembly (COGA) was formed in 1992, several linkages were put in place to ensure coordination between this body and the General Assembly Council (GAC). The naming of three members from the GAC to serve on COGA was one of those linkages. In addition, the COGA has met annually with the GAC Executive Committee to consider common concerns and to coordinate their work. The current practice is that one member of the COGA is named to serve on the GAC Executive Committee. This proposal (to move to one member of the GAC serving on COGA and one member of COGA serving on GAC as corresponding members) has been developed by those bodies and comes as a result of their working relationship in the last several years. A coordinating table of the chairs and vice chairs of each of those bodies, along with the Executive Director and the Stated Clerk, has been put in place to augment coordination.

The second change in this amendment strikes the language that was necessary during the first years of the COGA in creating membership classes. Those elected to the initial class have now completed their service and this enabling language is no longer needed.

Item 03-02

[The assembly disapproved Item 03-02. See p. 40.]

Overture 02-34. On Amending Standing Rule B.5.c.(2) Regarding Submission of Overtures—From the Presbytery of Southern New England.

The Presbytery of Southern New England overtures the 214th General Assembly (2002) to amend Standing Rule B.5.c.(2) by adding the following paragraph at the end of the current rule [Text to be added or inserted is shown as italic.]:

“All overtures brought before the General Assembly shall include the full text of primary references of The Book of Confessions and additional citations of other relevant sections of the Constitution of the Presbyterian Church (U.S.A.). The initiator of the overture shall provide the constitutional references and the presbytery approving the overture may amend them. The appropriate General Assembly committee reviewing the overture shall examine the reference(s) for relevance and completeness and include its findings as part of its report to the General Assembly. Other governing bodies may petition the appropriate General Assembly committee to include additional citations of the Constitution. If no constitutional reference is pertinent to the overture, a statement to that effect shall be made by the initiator.”

Rationale

The intent of this overture is to make the *Constitution of the Presbyterian Church (U.S.A.)* more central in our debates and decisions by allowing commissioners to see how their actions are informed by the *Presbyterian Church (U.S.A.) Constitution*.

The *Constitution of the Presbyterian Church (U.S.A.)*, consisting of *The Book of Confessions* (Part 1) and the *Book of Order* (Part 2), declares to its members and to the world who and what it is, what it believes, and what it resolves to do (G-2.0100). Thus, at their ordination or installation, deacons, elders, and ministers of the Word and Sacrament, responding in faith and to God's call, stand before God and the people to vow that their stewardship of the church will be guided by *The Book of Confessions* (G-14.0207c and G-14.0405b(3)), that they will be guided by the confessions (G-14.0207d. and G-14.0405b.(4)) and that they will be governed by our church's polity (G-14.0207e. and G-14.0405b(5)), recognizing that these standards are subject to the Lordship of Jesus Christ and are subordinate to the authority of Scripture and the direction of the Holy Spirit (G-2.0200).

Printing the primary references and citing the pertinent sections of the *Constitution* in the printed overture will make for easy access, aid commissioners in knowing what the Presbyterian Church (U.S.A.) affirms on the subject, and empower commissioners to act in informed ways.

By having the appropriate General Assembly committee report on the relevance and completeness of the constitutional citations, the General Assembly can address the overture in its full constitutional context. Allowing other governing bodies to add additional constitutional support invites inclusive witness and participation.

OGA COMMENT ON OVERTURE 02-34

The Office of the General Assembly suggests disapproval of the overture.

1. The overture would modify the existing requirements for overtures to be received by the Stated Clerk and transmitted to the General Assembly. The existing requirements speak to issues of timeliness, consultation with affected agencies, and duplication of overtures. The proposed overture would require that additional *Book of Order* and *Book of Confessions* documentation be supplied for all overtures approved by presbyteries and synods.

2. The process proposed expands the amount of paper it would take to create any overture. It would proscribe through the Standing Rules the process for the reception of overtures by an individual presbytery or synod. The current Standing Rules do not proscribe internal processes for presbyteries and synods to use in creating overtures.

3. An assembly committee would have to allow additional time to research any overture assigned to it to judge if all of the appropriate references are included. It would appear that the assembly committee is to make a report to the plenary of the General Assembly if it finds the overture lacking in citations. This is unnecessary since assembly committees already have the power to add comment to any recommendation for action on an overture and can modify the overture itself to add additional constitutional citations. The Advisory Committee on the Constitution (ACC) is mandated by the *Book of Order* to research every overture that recommends constitutional changes. Commissioners and advisory delegates have access to the ACC advice. It would seem an unnecessary duplication for the assembly committee to do in two days what the ACC has had 120 days to do.

4. It is unclear how governing bodies would petition the appropriate assembly committee to include additional citations to the *Constitution*. Assembly committees do not convene until after the beginning of the General Assembly. Presbyteries have the right to send overtures on the same subject with additional rationale. That additional rationale can include additional constitutional citations and would be part of the Reports to the General Assembly.

The Office of the General Assembly is concerned that every commissioner and advisory delegate have all of the information they need to make decisions about overtures. The proposed process would duplicate procedures already in place to provide that information.

Item 03-03

[In response to Item 03-03, the assembly approved an alternate recommendation. See p. 40.]

Overture 02-39. On Amending Standing Rule B.12. to Make the General Assembly Subject to the Document "Forming Social Policy"—From the Presbytery of Baltimore.

The Presbytery of Baltimore respectfully overtures the 214th General Assembly (2002) to amend its *Manual of the General Assembly* so that the General Assembly is subject to the provisions of the "Forming Social Policy" document by doing the following [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]:

1. Shall Standing Rule B.12 be amended to read as follows:

~~“The entities of the General Assembly and its entities, including its committees, commissions, and special committees, shall be governed by the document, “Forming Social Policy” printed in the Manual of the General Assembly, when that entity the General Assembly or an entity is considering making adopting or proposing a social witness policy.”~~

2. Shall the first sentence in the Guidelines and Policies of the General Assembly, Section 1, Definitions, of “Forming Social Policy” (see p. 61 of the *2001–2002 Manual of the General Assembly*) be amended to reads as follows:

~~“Entities of the General Assembly use the following documents to make a social witness policy: *The Social Witness Policy of the General Assembly is stated in the following documents:*” [Sections a, b, c, and d are unchanged.]~~

3. Shall the first sentence in the Guidelines and Policies of the General Assembly, Section 2, Requirements, of “Forming Social Policy” (see p. 61 of the *2001–2002 Manual of the General Assembly*) be amended to read as follows:

~~“All social witness policy documents developed adopted by the General Assembly entities, including special committees of or proposed for adoption by the General Assembly (see section 1. above) must meet the following requirements:” [Sections a–g are unchanged.]~~

Rationale

During the 213th General Assembly (2001) the Stated Clerk rendered an opinion (in regard to *Commissioners’ Resolution 01-29*) and the Moderator so ruled that the document “Forming Social Policy” applied only to entities of the General Assembly and so did not prevent the General Assembly from adopting a social witness policy that did not follow the guidelines and procedures clearly spelling out in “Forming Social Policy.”

In correspondence with the Constitutional Services Department of the Office of the General Assembly following the 213th General Assembly (2001) that opinion was reaffirmed and it was specifically noted that since synods and presbyteries were not entities of the General Assembly, overtures from synods and presbyteries were not constrained by the requirements of “Forming Social Policy.”

“Forming Social Policy” is the current embodiment of the rules for making social witness policy adopted by the 205th General Assembly (1993) under the title of “Report on Why and How the Church Makes a Social Policy Witness” (*Minutes*, 1993, Part I, pp. 768ff.). That document recommended the adoption of a Standing Rule that is now the document “Forming Social Policy” with only small changes. It goes on to provide a broad theological basis for why the church makes social policy witness. In the discussion of how the church makes social policy witness, it makes it very clear that it is to be a collegial process, involving other governing bodies, the civil authorities, ecumenical partners, and interested persons.

For the General Assembly itself not to be bound by the procedures of “Forming Social Policy” is to completely undermine the purposes for which the document was originally adopted and continues to be part of General Assembly procedures.

Following the procedures of “Forming Social Policy” has the further value of providing continuity to the body of social policy adopted by General Assemblies, and preventing the precipitous adoption of policy that has not been thoroughly considered. To allow the General Assembly, through the overture or commissioners’ resolution process, or simply the amendment process within committees or on the floor of the assembly, to ignore “Forming Social Policy” is to make the carefully thought-out procedures of that document meaningless.

A review of social policy statements approved by recent assemblies shows that the guidelines of “Forming Social Policy” are often ignored. Most commonly rule 4.a. is ignored. It states that “A resolution shall clearly identify the policy statement(s) upon which it is based” (*Manual of the General Assembly*, p. 63). Not only does such identification ensure that the General Assembly is not, through the resolution process (which does not require a study by the Committee on Social Witness Policy and can thus be accomplished by a single General Assembly) subverting or significantly changing a previous major policy statement, but it enhances the resolution by clearly tying it to previous statements on the issue. By not following the accepted guidelines the resolutions of the General Assembly are weaker and less meaningful.

It is granted that there are times when it is important for a General Assembly to have the power to bypass established procedures to respond to changes in the society in which we live. Generally, such changes are met by adopting a resolution that explicates how existing social policy applies to new circumstances. From time to time, it will

be important for the General Assembly to adopt new policy in a time period faster than that envisioned by “Forming Social Policy.” *Robert’s Rules of Order* provides a means for this through the suspension of standing rules, requiring a two-thirds vote. Thus, agreeing that “Forming Social Policy” should apply to the General Assembly does not prevent the assembly from making a timely response in an emergency.

Requiring all social policy statements approved by a General Assembly conform to “Forming Social Policy” will ensure that the carefully crafted procedures, deliberate process, and theological consideration required to achieve wise social policy will be followed consistently.

ACSWP, ACREC, ACWC ADVICE AND COUNSEL/OGA COMMENT ON *OVERTURE 02-39*

Advice and Counsel/Comment on Overture 02-39—From the Advisory Committee on Social Witness Policy (ACSWP), the Advocacy Committee for Racial Ethnic Concerns (ACREC), the Advocacy Committee for Women’s Concerns (ACWC) and the Office of the General Assembly (OGA).

Overture 02-39 requests the 214th General Assembly (2002) to amend Standing Rule B.12. to make the General Assembly subject to the document “Forming Social Policy.”

The Advisory Committee on Social Witness Policy (ACSWP), the Advocacy Committee for Racial Ethnic Concerns (ACREC), the Advocacy Committee for Women’s Concerns (ACWC), and the Office of the General Assembly (OGA) suggest that *Overture 02-39* be answered by amending the *Standing Rules of the General Assembly* by adding the following words as the last paragraph of Section B.5.e.:

“If a commissioners’ resolution effects a substantial change in an existing social witness policy, the Stated Clerk should recommend to the Assembly Committee on Bills and Overtures that it be referred to the next General Assembly.”

Rationale: The heart of the issue raised by *Overture 02-39* is the problem of General Assembly committees not having adequate information when faced with complex social witness issues and time constraints that do not allow for such information to be obtained. This can lead to a forced decision, which unknowingly effects a substantial change in General Assembly policies that have been arrived at through a careful process of churchwide study and discussion. This problem is most often faced by committees when dealing with commissioners’ resolutions, which are proposed early in the General Assembly and have not had the kind of governing body study and discussion that produces presbytery overtures. The changes recommended in *Overture 02-39* as a way of dealing with this problem, if approved, would actually put at risk the opportunity that currently exists through the overture process for sessions and presbyteries to shape and refine the church’s social policy.

The advisory and advocacy committees and the OGA affirm the role of commissioners’ resolutions in providing access to voices that may not otherwise be heard. However, we also recognize that commissioners’ resolutions have limitations, in that they may not have benefited from being tested in session and presbytery debate before being introduced to the General Assembly. We believe that the change to the *Manual of the General Assembly*, Standing Rules, proposed above would protect the beneficial aspects of commissioners’ resolutions, and also provide adequate time for careful study and proper consideration of the implications prior to General Assembly action.

Item 03-04

[The assembly approved Item 03-04. See p. 40.]

The Committee on the Office of the General Assembly recommends to the 214th General Assembly (2002) the endorsement of the following resolution:

***Resolution Endorsing the Celebration of the
150th Anniversary of the Presbyterian Historical Society***

That the 214th General Assembly (2002) celebrate with appreciation and exuberance the outstanding contributions of the Presbyterian Historical Society to the American Presbyterian church over the past 150

years and affirm the importance of the preservation of this heritage and its critical role in discerning the Holy Spirit's guidance for our days.

Rationale

For 150 years, the Presbyterian Historical Society has faithfully labored to collect and preserve the memory of the Presbyterian and Reformed traditions in the United States of America. With excellence, this society has functioned as the national archives and historical research agency to provide a means for Presbyterians to learn from their past and resolve to confront the challenges of the future. Throughout the years, this society has remained committed to the task of collecting, preserving, and making accessible the lessons of history and now renews its commitment to strengthen congregations and governing bodies by assisting them in using the lessons of the past as a resource for understanding. The Presbyterian and Reformed families of this nation celebrate this society's work and its future.

Item 03-05

[The assembly disapproved Item 03-05. See p. 40.]

Overture 02-8. On Amending G-9.0406 Regarding the Archiving of Governing Body Minutes—From the Presbytery of Seattle.

The Presbytery of Seattle overtures the 214th General Assembly (2002) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their positive or negative votes:

Shall G-9.0406 be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“Minutes and all other official records of church sessions, presbyteries, synods, and General Assemblies are the property in perpetuity of said governing bodies or their legal successors. When congregations, synods, or presbyteries are dissolved, their records are held for them by the next higher governing body within whose bounds they were before dissolution. All minutes and other official records of existing and dissolved sessions, minutes and other official records of existing and dissolved presbyteries and synods that are no longer required for frequent reference, are to be deposited for preserving and servicing with the Department of History or in a temperature and humidity controlled environment of a seminary of the Presbyterian Church (U.S.A.) or in a Presbyterian Church (U.S.A.)- related college that is capable of providing the same conditions. An archival quality security copy of those records stored in a seminary or college is to be filed with the Department of History. It is the responsibility of the clerk of each governing body to make recommendation to that governing body for the permanent safekeeping of the governing body's records. All governing bodies are strongly encouraged to microfilm their records.”

Rationale

In our experience, sessions located a long distance from the designated facilities have been reluctant to ship records to the Department of History in Philadelphia, Pennsylvania, or to a seminary. We believe that many sessions, presbyteries, and synods, and their historians, would welcome the opportunity to archive records at a Presbyterian Church (U.S.A.)-related college where one is available at a more reasonable distance, furthering their ability to more conveniently access, and preserve their records.

ACC ADVICE ON OVERTURE 02-8

Advice on Overture 02-8—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) to disapprove *Overture 02-08*.

This overture from the Presbytery of Seattle seeks to amend G-9.0406 by addition to “allow” governing bodies to archive official records at colleges related to the Presbyterian Church (U.S.A.). The current G-9.0406 of the Form of Government states that minutes and other governing body records “no longer required for frequent reference, are

to be deposited for preserving and servicing with the Department of History or in a temperature and humidity controlled environment of a seminary of the Presbyterian Church (U.S.A.).”

The *Constitution* is emphatic in its clarity that the ownership of minutes and the locus of decision-making about their preservation and location are with the governing body producing the minutes. “Minutes and all other official records of church session, presbyteries, synods, and General Assemblies are the property in perpetuity of said governing bodies or their legal successors” (*Book of Order*, G-9.0406). Depositing minutes away from their generating body is not compulsory, but it is expected that governing bodies will adhere to the provisions of G-9.0406 so that their records may be safely kept and preserved. Governing body clerks are charged with the responsibility for making recommendations about the safekeeping of records. Official records should be kept in institutions ultimately accountable to the church. Archival quality microfilm alone presently meets requirements for permanency. Such a copy should be deposited with the Department of History or a seminary of the Presbyterian Church (U.S.A.).

Additional copies could also be kept with the generating body and/or placed in Presbyterian Church (U.S.A.) church-related colleges. The *Constitution* does not prohibit placing additional copies in such locations. The amendment is, therefore, unnecessary and should be disapproved.

Item 03-06

[The assembly approved Item 03-06. See p. 40.]

Overture 02-42. On Recognizing the Important Contributions of the Presbyterian Historical Society as It Celebrates Its 150th Anniversary—From the Presbytery of Philadelphia.

The Presbytery of Philadelphia overtures the 214th General Assembly (2002) to recognize the important contributions that the Presbyterian Historical Society has made to the American Presbyterian church over the past one hundred fifty years and affirm the importance of preserving and using our history as an important resource in discerning the Spirit, as the Presbyterian Historical Society celebrates this important occasion.

Rationale

The mission of the Presbyterian Historical Society is to collect, preserve, and make accessible the history of the American Presbyterian and Reformed tradition.

The Presbyterian Historical Society, as the national archives and historical research agency of the Presbyterian Church (U.S.A.), serves as the collective memory of the American Reformed tradition.

The Presbyterian Historical Society uses its resources to collect, preserve, promote, and interpret the lessons of history to help Presbyterians gain perspective from the past in order to confront the challenges of the future.

The Presbyterian Historical Society, through its programs and services, seeks to strengthen our congregations and governing bodies by helping them use their past as a resource for understanding.

The Presbyterian Historical Society is celebrating its 150th anniversary in the year of our Lord, 2002.

Item 03-07

[In response to Item 03-07, the assembly approved an alternate recommendation. See p. 41.]

Overture 02-15. On Amending G-9.0404d and Setting Aside an Authoritative Interpretation Which Requires Presbyteries to Pay the Per Capita Not Paid by a Session—From the Presbytery of San Joaquin.

The Presbytery of San Joaquin overtures the 214th General Assembly (2002) to do the following:

1. Direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-9.0404d be amended to read as follows [Text to be added or inserted is shown as italic.]:

“d. Each governing body above the session shall prepare a budget annually for its operating expenses, including administrative personnel, and may fund it with a per capita apportionment among the particular churches within its bounds. The presbyteries shall be responsible for raising their own per capita funds, and for raising and timely transmission of per capita funds to their respective synods and to the General Assembly. The presbyteries may direct per capita apportionments to the sessions of the churches within their bounds. *If presbyteries are unable to collect the full synod and General Assembly per capita funds from the sessions of its churches, the presbyteries may choose to forward only the amount of per capita that they have received from their member churches.*”

2. Set aside the interpretation of the 211th General Assembly (1999) (*Minutes*, 1999, Part I, paragraphs 16.001–.008, p. 107) that required presbyteries to pay out of their own funds any amount of per capita not paid by a session, and send the money to the synod and the General Assembly, as long as funds are available within the presbytery.

Rationale

The payment of per capita by sessions in our denomination is voluntary, but expected. We have correctly emphasized the covenantal nature of being a connectional church in many different ways, and we have worked hard to encourage each congregation to do its share in paying its per capita apportionment. However, since recent decisions have now made per capita mandatory for presbyteries, our middle governing bodies are now paying the price. Presbyteries cannot require churches to pay, but yet presbyteries are required to pay for each congregation. If some sessions refuse to pay, the presbytery is forced to charge some churches more per capita, or to take the money out of their own dwindling reserves. Many congregations do not want to penalize their local presbyteries, but feel they cannot in good conscience, pay their synod or General Assembly per capita. Presbyteries are caught in the middle. If presbyteries had the option of paying only the amount of per capita they received from their sessions, this problem would be alleviated. We ask the General Assembly to approve this change, and thus strengthen the ministries of our presbyteries.

ACC ADVICE ON OVERTURE 02-15

Advice on Overture 02-15—From the Advisory Committee on the Constitution

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) to disapprove *Overture 02-15* and recommends possible alternative language for the overture.

Overture 02-15 seeks relief from per capita apportionment payments to synod and General Assembly when the presbytery does not receive per capita apportionment payments from one or more sessions of the presbytery. It also seeks to revoke the authoritative interpretation of the 211th General Assembly (1999) that “presbyteries shall be responsible for raising their own per capita funds, and for raising and timely transmission of per capita funds to their respective synods and to the General Assembly.”

Overture 02-15 is in conflict with G-9.0404d in both respects. Unless G-9.0404d is amended to remove the mandatory “shall” from the above quotation, the authoritative interpretation (1999), which quotes G-9.0404d directly, cannot be changed. The amendment proposed by *Overture 02-15* does not accomplish its stated purpose because it stands in direct contradiction to both the interpretation and the text of G-9.0404d.

Many of our governing bodies are facing hardship because of a lack of funding from some congregations of both per capita apportionment and mission funds. Failure to remit per capita apportionment on the part of some sessions is damaging the funding of mission in the governing bodies from presbyteries and synods to the General Assembly when they attempt to fulfill G-9.0404d by sending the full per capita apportionment to synod and General Assembly. The most recent interpretation of G-9.0404d. (*Session of Central Presbyterian Church v. Presbytery of Long Island, Minutes*, 1992, Part I, p. 179) does not permit a presbytery to “punish” a church for failure to pay any amounts pursuant to per capita, thus removing from the presbytery the power to enforce its administrative directives. The result has been that both sessions (G-10.0102h, i, j) and presbyteries (a, r, s) are unable to fulfill their delegated responsibilities toward the congregations of the presbytery.

This interpretation derives from a principle in the church, dating from at least 1803, that all giving is voluntary as a joyful response to God’s providence and grace. In our Reformed tradition, giving by members of the church results from thanksgiving to God for gifts received and the commitment to share those gifts with others as witness to

Jesus Christ in the world beyond the church. Such gifts cannot be coerced any more than gratitude can be coerced. There is an important distinction about payment of per capita apportionment: per capita payment is a simple and responsible acknowledgment of the obligation of the governing body to the higher governing bodies. Gifts shared with higher judicatories enable the interrelated system of government in the Presbyterian Church (U.S.A.), as well as mission outreach beyond the bounds of a particular governing body. The practice of withholding the payment of per capita as a strategy of protest of the actions of the larger church has frequently undermined the precious connections within presbyteries, synods, and with the General Assembly.

A study of previous interpretations and documents concerning per capita apportionment indicates that previous documents have sometimes confused the principle of voluntary giving by the congregation and its individual members with the budgetary requirements and responsibilities of a session, inadvertently granting the congregation the attributes of the session. The gifts of individual members, and, collectively, the congregation, are indeed voluntary. On the other hand, the constitutional responsibilities and accountability of the session to the larger church are not voluntary. The responsibilities of session are detailed in Chapter X of the *Constitution*, and bound by the ordination vows taken by its members (G-14.0405b(3), (5)). The session needs to be called to accountability for the promotion of faithful stewardship among its members in the same way G-9.0404d calls the presbyteries to account for their faithful stewardship. The Advisory Committee on the Constitution notes that lack of clarity in G-9.0404d has complicated the per capita apportionment issue for several years because of this confusion over the difference between “church” and “session.”

It is advised that there is a more effective way to address the concerns of the Presbytery of San Joaquin. If the 214th General Assembly wishes, the approval of an amendment suggested herewith would more effectively address the concerns stated in *Overture 02-15*. Such an amendment would accomplish the purpose of *Overture 02-15* without contradicting the principle of the voluntary gifts of the congregation since it is not directed to the members of the congregation but to the session, which is a governing body. In addition, the direction of per capita apportionment to the churches of a presbytery remains permissive, determined by each presbytery by majority vote of its members who represent the congregations of the presbytery. The proposed amendment is in italics, with G-9.0404d reading as follows:

“Each governing body above the session shall prepare a budget annually for its operating expenses, including administrative personnel, and may fund it with a per capita apportionment among the particular churches within its bounds. The presbyteries shall be responsible for raising their own per capita funds, and for raising and timely transmission of per capita funds to their respective synods and to the General Assembly. The presbyteries may direct per capita apportionments to the sessions of the churches within their bounds, *in which case, the sessions shall be responsible for raising their own per capita apportionment and for timely transmission of the per capita apportionment to the presbytery.*”

COGA COMMENT ON *OVERTURE 02-15*

The Committee on the Office of the General Assembly is a committee of fifteen persons, elected by the General Assembly from across the church, made up of elders and ministers who supervise the work of the Office of the General Assembly.

The Committee on the Office of the General Assembly advises that the 214th General Assembly (2002) do the following:

1. Disapprove *Overture 02-15* and instruct the Committee on the Office of the General Assembly to enter into conversation with representative presbyteries, together with their congregations, to mutually explore alternatives for appropriate dissent.
2. Approve the following authoritative interpretation to add clarification to the understanding of presbytery’s responsibility in G-9.0404d.

“The last sentence of G-9.0404d provides presbyteries with the authority to apportion per capita expenses if the presbytery, after debate and vote, chooses to do so. Therefore, presbyteries possess the authority to hold sessions responsible for the ‘timely transmission’ of per capita funds.”

Rationale

A. Introduction

Attempts to clarify the expectations of the role of presbyteries related to the per capita system in the denomination have been confusing over the last decade. This confusion has arisen for two reasons. First, some presbyteries and congregations wishing to express dissent from an action or policy of the General Assembly have tried to express

that dissent by withholding per capita payments. Second, in 1992 two things happened that appeared to support contradictory understandings. In deciding *Central Presbyterian Church vs Long Island Presbytery*, the General Assembly Permanent Judicial Commission appeared to limit a presbytery's power to obligate sessions to pay per capita. But, in a completely different direction, and in that same year by majority vote of the presbyteries, the *Constitution* was amended to include a sentence that allows a presbytery to direct their sessions to pay per capita apportionments. The permanent judicial commission's decision in *Central vs Long Island* was made without this new sentence added to the constitution.

In 1999, the General Assembly provided the following authoritative interpretation of G-9.0404d indicating that a presbytery "... has the responsibility to remit per capita allocations . . . even though a [session] does not pay the per capita allocated to it by the presbytery" (*Minutes*, 1999, Part I, p. 107).

Given the already confusing set of constitutional changes and judicial rulings, and the increasing tendency to see withholding of per capita as a legitimate mode of dissent, it is no surprise the assemblies are asked to bring clarification and change.

B. *Disapprove Overture 02-15*

The Committee on the Office of the General Assembly urges disapproval of *Overture 02-15*. Per capita apportionments provide the undergirding for our structure of governance in support of the mission of Jesus Christ. For a presbytery to passively (or actively) participate in a congregation's withholding of per capita apportionments is to place an unfair burden on other presbyteries and Presbyterians while still receiving all of the rights and privileges of full participation in the governance system.

Overture 02-15 attempts to remove any obligation on presbytery's part to fulfill the constitution's expectation of the presbytery's responsibilities in the per capita system, especially as it relates to its congregations. The text of G-11.0103b reflects the ideal when it suggests that a presbytery has the responsibility and the power to "... to coordinate the work of its member churches, guiding them and mobilizing their strength for the most effective witness to the broader community for which it has responsibility." On the issue of sharing the expense of that mission, there is a full history of expecting presbyteries to work with congregations. Most recently, the 1999 authoritative interpretation (already cited) makes that clear, but as far back as 1976, in the permanent judicial commission's ruling in *Westminster United Presbyterian Church vs. The Presbytery of Detroit*, there is an articulated belief that it is the obligation of presbyteries to not merely pass along whatever they receive, but to proactively deal with congregations withholding per capita apportionments.

Nor should per capita apportionments be confused with the voluntary nature of faithful giving on the part of members to their church. The present comment of the Advisory Committee on the Constitution clearly distinguishes between the voluntary gifts of church members and the obligatory funding of the church's government. The Committee on the Office of the General Assembly strongly affirms and concurs with their reasoning.

Finally, the Committee on the Office of the General Assembly affirms the strongly worded concluding statement of the permanent judicial commission in *Central Presbyterian Church vs Long Island Presbytery*: "As Presbyterians we have a unique relationship that obligates us morally to share in the mission enterprise of the church and the processes and structure necessary to fulfill that to which we are called in the name of Christ."

C. *Approve an Authoritative Interpretation of G-9.0404d*

Authoritative interpretations are the appropriate vehicle for constitutional interpretation when the *Constitution* is clear. The approval of this authoritative interpretation would clarify the discretion that a presbytery has in its authority to apportion per capita to its congregations. The Committee on the Office of the General Assembly believes that a presbytery already has the discretion to take such an action, but this would make it absolutely clear. The Committee on the Office of the General Assembly further notes that one way a presbytery could set forth such a policy is to approve a presbytery by-law or addition to its manual of administration.

The Committee on the Office of the General Assembly concurs with the Advisory Committee on the Constitution in noting that "... giving by members of the church results from thanksgiving to God for gifts received." The Committee on the Office of the General Assembly also concurs with the Advisory Committee on the Constitution that "... per capita payments is a simple and responsible acknowledgment of the obligation of the governing body to the higher governing bodies."

Item 03-08

[The assembly approved Item 03-08, Recommendation A. See p. 41.]

A. The Committee on the Office of the General Assembly and the General Assembly Council recommend that the 214th General Assembly (2002) incorporate into the *Minutes* the 2001 Per Capita Apportionment Budget and Statement of Activities, and the Comparative Statement of Financial Position at December 31, 2001.

Rationale

The Per Capita Budget of the General Assembly principally provides for the costs of holding the General Assembly meetings, expenses of the permanent and special committees, the Office of the General Assembly (including the historical function), the General Assembly Council, and related expenses of our memberships in ecumenical bodies.

The 213th General Assembly (2001) revised the 2001 per capita apportionment budget to a total of \$14,010,857. The Statement of Activities for the year ended December 31, 2001, is presented on the following pages. Actual expenditures totaled \$13,178,416 for 2001. The under expenditures were primarily due to savings in General Assembly and other meeting costs, savings from unfilled staff positions, and improved methods using new technology. Consequently, we needed only \$79,125, instead of an amount of \$916,424 budgeted to be utilized from prior year reserve to balance the budget.

[The assembly approved Item 03-08, Recommendation B., with amendment. See p. 80.]

B. The Committee of the Office of the General Assembly and the General Assembly Council recommend that the 214th General Assembly (2002) approve a proposed 2003 Per Capita Apportionment Budget totaling [~~\$14,303,540~~] [\$14,411,213].

[The assembly approved Item 03-08, Recommendation C., with amendment. See p. 80.]

C. The Committee of the Office of the General Assembly and the General Assembly Council recommend that the 214th General Assembly (2002) approve a per capita apportionment rate of [~~\$5.40~~] [\$5.44] per active member for 2003.

Rationale

Both COGA and GAC have joint responsibility for submitting a budget to be supported by per capita funds to the General Assembly (*Minutes*, 1995, Part I, p. 301). The 213th General Assembly (2001) approved the Revised Per Capita Budget for 2001 and a Proposed Per Capita Budget for 2002. The budget figures presented for 2002 include the financial implications of General Assembly actions totaling \$129,599 (approved on the last day at the 213th General Assembly (2001)) Consequently, the 2002 budget was adjusted by reducing \$30,000 from contingency (VII. Shared Support Services), and increasing the departmental and General Assembly Council expenses by the difference of \$99,599 (IV and V).

A Proposed Per Capita Budget is also being submitted for 2003, reflecting a total reduction of \$400,693 from the level of 2002.

Definition of per capita:

Per capita is an opportunity for all communicant members of the Presbyterian church through the governing bodies to participate equally, responsibly and interdependently by sharing the cost of coordination and evaluation of mission; of performing ecclesiastical, legislative and judicial functions that identify a Reformed church, while at the same time strengthening the sense of community among all Presbyterians. (*Minutes*, 1995, Part I, p. 301, paragraph 24.003)

The General Assembly per capita apportionment rate increase recommended for 2002 was 22 cents, but in order to cover costs of financial implications of General Assembly actions, the 213th General Assembly (2001) approved a per capita apportionment rate of \$5.25 for 2002 (an increase of 27 cents). Based on the factors affecting the proposed per capita apportionment budgets for 2003 and adjustments to revenue, the per capita apportionment rate for 2003 is considered to be \$5.40, an increase of \$0.15 cents per capita.

[The assembly approved Item 03-08, Recommendation D. See p. 41.]

D. The Committee of the Office of the General Assembly and the General Assembly Council recommend that the 214th General Assembly (2002) approve the attached allocation of designated funds for OGA, and General Assembly task forces totaling \$1,818,117 for 2002 and \$1,775,558 for 2003.

Rationale

The allocation of designated funds are reserved for specified expenditure planned to augment the per capita budget so that steep increases to the per capita apportionment rate may be cushioned. The primary items include the General Assembly session, the production and distribution of OGA publications, the Presbyterian Historical Society operations, and GAC task forces. The sources of these funds are mostly from independently generated revenue, including gifts and endowments.

Presbyterian Church (U.S.A.)
PER CAPITA
COMPARATIVE STATEMENT OF FINANCIAL POSITION
At December 31

Preliminary - Subject to Audit

	2001	2000
ASSETS		
Cash in checking & savings accounts	\$78,854	\$227,009
Investments held by Others	3,540,199	3,186,861
Investments held by Foundation	6,676,953	6,631,626
Investment--PILP	20,000	20,000
Apportionments receivable	1,243,980	1,194,000
Allowance for Uncollectible Apportionments	(200,000)	(200,000)
Other receivables	1,288,211	1,299,728
Assets restricted to investment		
Art collection	8,371,632	8,371,632
Land, Buildings and Equipment	5,116,594	5,087,210
Accumulated depreciation	(2,345,701)	(2,199,264)
Long term investments	1,241,970	873,848
TOTAL ASSETS	\$25,032,692	\$24,492,650
LIABILITIES AND NET ASSETS		
Liabilities		
Accounts payable and accrued expense	\$1,273,222	\$899,505
Total Liabilities	1,273,222	899,505
Net Assets		
Undesignated	6,269,827	6,348,952
Designated	5,368,494	5,186,830
Temporarily Restricted	602,999	511,728
Permanently Restricted	708,017	618,448
Plant Fund	10,810,133	10,927,186
Total Net Assets	23,593,144	23,593,144
TOTAL LIABILITIES AND NET ASSETS	\$25,032,692	\$24,492,650

03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

GENERAL ASSEMBLY PER CAPITA
STATEMENT OF ACTIVITIES

	BUDGET 2001	ACTUAL 2001	OVER/UNDER	BUDGET 2002	PROPOSED 2003
SOURCES OF FUNDING					
APPORTIONMENTS	12,749,433	12,746,684	2,749	13,256,365	13,491,320
INCOME FORMULA AND OTHER INCOME	345,000	352,607	(7,607)	345,000	345,000
UTILIZATION OF PRIOR YRS ACCUMULATION	916,424	79,125	837,299	1,102,868	574,893
TOTAL INCOME	14,010,857	13,178,416	832,441	14,704,233	14,411,213
EXPENDITURES					
I. GENERAL ASSEMBLY SESSION					
COMMISSIONER EXPENSES	759,950	728,574	31,376	888,125	878,816
FACILITY EXPENSES	891,946	833,516	58,430	948,690	947,368
GA PROGRAM	90,000	90,440	(440)	80,000	72,200
GA MINUTES	80,000	76,723	3,277	70,000	30,000
TOTAL	1,821,896	1,729,253	92,643	1,986,815	1,928,384
II. PERMANENT AND SPECIAL COMMITTEES					
PERMANENT JUDICIAL COMMISSION	78,592	57,635	20,957	67,450	65,550
GA NOMINATING COMMITTEE	92,627	75,354	17,273	101,290	97,340
COM. ECUMENICAL RELATIONS				33,500	33,500
COM PRESBYTN HISTORICAL SOCIETY				12,000	12,000
COMM ON REPRESENTATION	89,209	74,000	15,209	67,400	89,525
ADV COMM CONSTITUTION	34,733	22,870	11,863	38,600	35,700
ADV COMM ON LITIGATION	10,560	9,489	1,071	15,000	13,850
COMMITTEE ON OGA	79,500	53,655	25,845	77,400	75,800
CATECHISM CONSULTATIONS	5,754	-	5,754	5,754	-
STATED CLERK REV/NOMINATION	-	-	-	-	25,900
COMPENSATION REVIEW	9,338	8,749	589	8,900	8,900
COMMITTEE ON REVIEW	43,240	43,240	-	45,150	41,750
THEOLOGICAL DIVERSITY T/FORCE	14,750	18,730	(3,980)	59,380	55,480
TOTAL	458,303	363,722	94,581	531,824	555,295
III. GRANTS TO ECUMENICAL GROUPS					
NCC ASKINGS	429,602	429,602	-	421,178	421,178
WCC ASKINGS	431,963	431,963	-	440,602	440,602
CHURCH UNION EFFORTS	72,540	66,244	6,296	63,080	49,827
WORLD ALLIANCE ASKINGS	224,144	224,143	1	228,168	228,168
ECUMENICAL ASSEMBLIES	120,000	120,000	-	125,000	75,000
TOTAL	1,278,249	1,271,952	6,297	1,278,028	1,214,775
IV. DEPARTMENTAL EXPENSES					
STATED CLERK	753,574	678,666	74,908	758,144	801,201
GOVERNING BODY RELATIONS	189,695	184,711	4,984	206,295	207,406
ORDINATION EXAMS	284,675	277,634	7,041	292,177	273,202
ECUMENICAL & AGENCY RELATIONS	671,506	618,021	53,485	659,873	664,883
CONSTITUTIONAL SERVICES	484,100	388,605	95,495	486,853	487,101
ASSEMBLY SERVICES	409,823	344,129	65,694	415,587	385,608
COMMUNICATION & TECHNOLOGY	830,340	778,782	51,558	830,262	786,172
MODERATORIAL EXPENSES	100,000	79,542	20,458	95,000	100,000
COMMON EXPENSES	422,368	410,724	11,644	194,050	194,507
PRESBYTN HISTORICAL SOCIETY	1,773,803	1,726,003	47,800	2,054,423	1,895,897
TOTAL	5,919,884	5,486,817	433,067	5,992,664	5,795,977
I-IV TOTAL OGA	9,478,332	8,851,744	626,588	9,789,331	9,494,431
V. GENERAL ASSEMBLY COUNCIL					
GAC MEETINGS	513,420	379,414	134,006	449,600	397,900
ADVISORY COMMITTEES	162,600	154,397	8,203	169,900	169,900
OTHER MEETINGS	278,532	211,213	67,319	378,132	353,571
TOTAL	954,552	745,024	209,528	997,632	921,371
VI. GAC ADMINISTRATION					
EXECUTIVE DIRECTOR	1,010,900	1,061,370	(50,470)	1,059,100	1,061,000
OTHER GAC ADMINISTRATION	1,807,800	1,769,372	38,428	1,880,000	1,874,400
AUDIT COSTS	16,000	14,917	1,083	16,500	14,500
TOTAL	2,834,700	2,845,659	(10,959)	2,955,600	2,949,900
V-VI TOTAL GAC	3,789,252	3,590,683	198,569	3,953,232	3,871,271
VII. SHARED SUPPORT SERVICES	645,758	570,758	75,000	620,511	620,511
VIII. UNCOLLECTIBLE PER CAPITA	200,000	165,231	34,769	341,159	425,000
REQUIRED UNDEREXPENDITURE	(102,485)	-	(102,485)	-	-
TOTAL EXPENDITURES	14,010,857	13,178,416	832,441	14,704,233	14,411,213

Presbyterian Church (U.S.A.)
Mission Support Services
STATEMENT OF PER CAPITA BUDGET

Actual and Projected Sources of funding and Expenditures 2001-2003

USING THE FOLLOWING ASSUMPTIONS

- Actual expenditures for 2001 and projected for 2002 and 2003.
- Actual apportionments for 2002 are reflected in the apportionment revenue.
- Projected apportionments for 2003 are based on a reduction of the 2002 membership by 45,000.

OPPORTUNITIES:

- Higher return on investments.
- Expenditures less than budgeted.

RISKS

- Actual membership declines more than projected.
- Actual expenditures exceed budgeted expenses.
- Impact of church and economic related issues

	2001 Actual	2002 Budget	2003 Budget
Unrestricted net assets, January 1	\$6,348,952	\$6,269,827	\$5,166,959
Less: Reserve (30% annual budget)	3,953,525	4,411,270	4,323,364
Income from prior years available	2,395,427	1,858,557	843,595
Sources of funding			
<u>Apportionments</u>			
\$4.98 for 2001	12,746,684		
\$5.25 for 2002		13,256,365	
\$5.44 for 2003			13,491,320
Income Formula and Other Income	352,607	345,000	345,000
Realized and unrealized gain on investments			
Total	13,099,291	13,601,365	13,836,320
Expenditures	13,178,416	14,704,233	14,411,213
Sources of funding over(under) expenditures	(79,125)	(1,102,868)	(574,893)
Income from Prior Years	79,125	1,102,868	574,893
Unrestricted net assets, December 31	6,269,827	5,166,959	4,592,066

03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

Presbyterian Church (U.S.A.)
PER CAPITA
COMPARATIVE SCHEDULE OF DESIGNATED FUNDS
At December 31
Preliminary - Subject to Audit

	2001	2000
OGA Sales	\$ 493,518	\$ 560,035
Ecumenical Reserve	273,866	153,866
General Assembly Reserve	75,000	0
General Assembly Registration	299,527	263,848
CO-OP Reading Group	31,296	19,524
Stated Clerk Training	37,371	119
Replacement Reserve	269,378	338,818
Moderator's Travel	3,339	26,293
Moderator's Annual Gathering	31,174	8,500
Executive Personnel Training	7,185	7,185
Review of General Assembly Cmte	43,240	0
Fred Jenkins Memorial Library Fund	2,650	200
Church Property and Legal	53,754	14,579
GAC/GA Task Forces	287,932	216,711
Churchwide Staff Meeting	1,247	9,442
Office of History Philadelphia	2,941,856	3,057,524
Office of History Montreat	516,161	510,185
TOTAL DESIGNATED FUNDS	\$ <u>5,368,494</u>	\$ <u>5,186,830</u>

03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

DESIGNATED FUNDS
FOR OGA AND FOR GA TASK FORCES
Preliminary - Subject to Audit

DESIGNATED REVENUE	BUDGET 2001	ACTUAL 2001	BUDGET 2002	PROPOSED 2003
General Assembly Session				
GA Registration	75,000	150,289	75,000	75,000
GA Reserve		75,000		
Utilization of Reserves				300,000
	75,000	225,289	75,000	375,000
Ordination Examinations				
Cooperative Reading Groups Exps.	60,000	79,923	60,000	60,000
Utilization of Reserves			11,772	
	60,000	79,923	71,772	60,000
Governing Body Relations				
Stated Clerks Training Meetings	60,000	129,181	60,000	60,000
Utilization of Reserves			37,252	
	60,000	129,181	97,252	60,000
Moderator				
Moderators Gathering	25,000	75,636	25,000	25,000
Utilization of Reserves			22,674	
	25,000	75,636	47,674	25,000
Communication and Technology				
Prodn of OGA Publctns/Communicatns	1,067,000	793,039	646,000	646,000
Church Property and Legal				
Church Property and Legal		39,175		
Replacement Reserve				
Replacement Reserve	60,000	31,634	70,000	70,000
Utilization of Reserves		101,074	110,000	60,000
	60,000	132,708	180,000	130,000
Presbyterian Historical Society				
Historical Operations	466,185	53,175	472,731	401,455
GAC				
GA Task Forces	124,177	117,711	156,467	78,103
Utilization of Reserves			71,221	
	124,177	117,711	227,688	78,103
TOTAL DESIGNATED REVENUE	1,937,362	1,645,837	1,818,117	1,775,558
DESIGNATED EXPENSES				
General Assembly Session				
Commissioner Expenses				200,000
Facility Expenses	75,000	114,610	75,000	175,000
	75,000	114,610	75,000	375,000
Ordination Examinations				
Cooperative Reading Groups Exps.	60,000	68,151	71,772	60,000
Governing Body Relations				
Stated Clerks Training Meetings	60,000	91,929	97,252	60,000
Moderator				
Moderators Gathering	25,000	52,962	47,674	25,000
Communication and Technology				
Prodn of OGA Publctns/Communicatns	1,067,000	859,556	646,000	646,000
Replacement Reserve				
Capital Expenditures	60,000	161,077	180,000	130,000
Presbyterian Historical Society				
Historical Operations	466,185	339,961	472,731	401,455
GAC				
GA Task Forces	124,177	46,490	227,688	78,103
TOTAL DESIGNATED EXPENSES	1,937,362	1,734,736	1,818,117	1,775,558

Item 03-09

[In response to Item 03-09, the assembly approved an alternate recommendation. See pp. 41–42.]

Overture 02-16. On Amending G-13.0111a Regarding Election to the General Assembly Nominating Committee—From the Presbytery of Western Colorado.

The Presbytery of Western Colorado respectfully overtures the 214th General Assembly (2002) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-13.0111a be amended to read as follows [Text to be deleted is shown as a strike-through; text to be added or inserted is shown as italic.]:

“G-13.0111a. To ensure careful nomination of members of such boards, agencies, and committees as the General Assembly shall from time to time designate, the General Assembly Nominating Committee shall propose nominees to the General Assembly for such bodies. Consideration shall be given to the nomination of equal numbers of ministers (both women and men), laymen, and laywomen. The nominating committee shall consist of members equal in number to the synods of the church, each member resident in a different synod, and members distributed so that there are one third ministers (both women and men), one third laymen, and one third laywomen. (G-9.0801, G-11.0501, G-12.0102d, G-13.0202) Members shall be ~~appointed~~ *elected by the General Assembly* for a term of five years, and the terms shall be so arranged as to provide that one fifth of the members shall complete their service at the conclusion of each regular meeting of the General Assembly. ~~Within thirty days prior to the regular meeting of the General Assembly, the Moderator of the preceding General Assembly shall appoint persons to fill the vacancies occurring at the adjournment of the ensuing General Assembly.~~ *At least sixty (60) days prior to the regular meeting of the General Assembly, the General Assembly Council shall report to the General Assembly the nominees it will propose to fill the vacancies occurring at the adjournment of the ensuing General Assembly. The General Assembly shall receive these nominations, shall receive nominations from the floor, and shall elect persons to fill those positions.* ~~The Moderator shall also appoint~~ *General Assembly Council shall elect* persons to fill vacancies during the year caused by death, resignation, or inability to act. *This shall include the General Assembly Council electing persons to fill new vacancies that occur after the General Assembly Council has determined its proposed nominees for election by the next ensuing General Assembly.* ~~These appointments shall be in consultation with the synod through its regular nominating process and~~ *shall reflect the commitment of the inclusive policies of the General Assembly. Such appointments elections shall be limited to the unexpired portion of the term of the original appointee and shall not prevent appointment election of the same person to a full term. No person who has served a full term of five years on the committee shall be eligible for reappointment reelection or for appointment or nomination to a body for which the committee has submitted nominations to the General Assembly during that person’s term until four years have passed since the expiration of the person’s term on the committee.”*

Rationale

The General Assembly Nominating Committee (GANC) is responsible for nominating persons to serve in approximately five hundred General Assembly-level positions, some of which are especially significant for the well-being of our church. Members of the GANC are now appointed by the General Assembly (GA) Moderators and not elected by the General Assembly (GA). The current practice places excessive power in the hands of the Moderators. In our polity, we resist concentration of power in individuals and see the wisdom of authority residing in the elected groups. The Presbyterian Church (U.S.A.) believes that the voice of the Holy Spirit is best heard when processes are open and inclusive. This overture would amend the *Book of Order* so that the General Assembly Council (GAC) would propose nominees and the General Assembly would elect the GANC.

Vacancies occurring between assemblies are now filled by appointment by the Moderator. This overture would have such vacancies filled by election by the GAC. Both of these changes would result in the GANC being selected by a more inclusive process, closer to the grassroots of the church.

The current requirement that appointments to the GANC be done “in consultation with the synod through its regular nominating process” has been deleted because it is unnecessarily vague. Nothing in the amended version precludes consultation with synods. Instead, the new wording prevents a possible interpretation that a synod has a right to limit those considered.

The revised wording would cause the GANC to be elected by the General Assembly rather than appointed by the Moderator. Having the composition of this body elected by a group rather than appointed by an individual makes

the process more consistent with our tradition of shared decision making. In congregations, the majority of the members of the nominating committee are elected by the congregation, not appointed by the pastor. In some presbyteries, the presbytery council nominates persons for service on the Presbytery Nominating Committee and the Presbytery Nominating Committee is elected by the presbytery, thus providing an appropriate model for use by the General Assembly.

ACC ADVICE ON *OVERTURE 02-16*

Advice on Overture 02-16—From the Advisory Committee on the Constitution

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) to disapprove *Overture 02-16*.

Overture 02-16 seeks to end the current practice of the General Assembly Moderator appointing persons to one class of the General Assembly Nominating Committee (GANC); establish a new system of election of persons to the GANC; and to transfer the responsibility of establishing nominees to the GANC to the General Assembly Council.

The *Book of Order* provides for the Moderator of the General Assembly to appoint persons to fill vacancies on the General Assembly Nominating Committee; and the Moderator consults with and/or receives advice and counsel from synods when there are vacancies on the General Assembly Nominating Committee. *Overture 02-16* is similar in its intent to *Overture 00-25* from the Presbytery of the Peaks, which was rejected by the 212th General Assembly (2000).

The purpose of the overture suggested in its rationale is not achieved by this amendment; namely, the elimination of a concentration of power. It appears to accomplish just the opposite by removing an effective check and balance that assures the inclusiveness of different points of view from year to year with each new Moderator. A provision that the members of the General Assembly Council, whose members are elected for a renewable term of three years, or a possible total of six years, represents a far greater danger of concentration of power than does a Moderator, who is elected by the General Assembly for a term of one year. If this overture were to be approved, the General Assembly Council would be in a position to perpetuate itself and its own programs, should it wish to do so by controlling the nominating process. The present system of moderatorial appointment of the new class of members to the General Assembly Nominating Committee and to vacancies occurring during the year assures appointments most in accord with the wishes of the General Assembly that elected the Moderator. Absent from *Overture 02-16* is the current practice of “. . . consultation with the synod through its regular nominating process and shall reflect the commitment of the inclusive policies of the General Assembly” (*Book of Order*, G-13.0111). A Moderator, because of a one-year term, cannot easily perpetuate a particular viewpoint or preference beyond one class of members on the General Assembly Nominating Committee who will always be in the minority on the General Assembly Nominating Committee itself. In addition, the Moderator, during his or her itineration of the church, is in a unique position to know the church in its diversity and to know of effective leaders in the church competent to serve on the General Assembly Nominating Committee, thus reflecting the church’s commitment to openness more than would be accomplished by this overture.

The Advisory Committee on the Constitution concurs with the Presbytery of Western Colorado that the members of the GANC should be elected. However, if the 214th General Assembly (2002) determines that the members of the General Assembly Nominating Committee should be elected, the assembly is advised to study possible wording suggested by the Committee of the Office of the General Assembly as a substitute for *Overture 00-25* (*Minutes*, 2000, Part I, pp. 393–94):

Amend G-13.0111a as follows: [Text to be deleted is shown with a strike-out; text to be added or inserted is shown as italics.)

“a. To ensure careful nomination of members of such boards, agencies, and committees as the General Assembly shall from time to time designate, the General Assembly Nominating Committee shall propose nominees to the General Assembly for such bodies. Consideration shall be given to the nomination of equal numbers of ministers (both women and men), laymen, and laywomen. The committee shall consist of members equal in number to the synods of the church, each member resident in a different synod, and members distributed so that there are one third ministers (both women and men), one third laymen, and one third laywomen. (G-9.0801, G-11.0501, G-12.0102d, G-13.0202) Members shall be ~~appointed~~ *elected by the General Assembly* for a term of five years, and the terms shall be so arranged as to provide that one fifth of the members shall complete their service at the conclusion of each regular meeting of the General Assembly. Within thirty days prior to the regular meeting of the General Assembly,

the Moderator of the preceding General Assembly shall ~~appoint~~ *nominate* persons *for election by the General Assembly* to fill the vacancies occurring at the adjournment of the ensuing General Assembly. The Moderator shall also appoint persons to fill, *until the next succeeding General Assembly*, vacancies during the year caused by death, resignation, or inability to act. These appointments shall be in consultation with the synod through its regular nominating process and shall reflect the commitment of the inclusive policies of the General Assembly. Such appointments ~~shall be limited to the unexpired portion of the term of the original appointee and~~ shall not prevent ~~appointment~~ *election* of the same person to a full term. No person who has served a full term of five years on the committee shall be eligible for ~~reappointment~~ *reelection* or for appointment or nomination to a body for which the committee has submitted nominations to the General Assembly during that person's term until four years have passed since the expiration of the person's term on the committee."

COGA COMMENT ON OVERTURE 02-16

The Committee on the Office of the General Assembly is a committee of fifteen persons, elected by the General Assembly from across the church, made up of elders and ministers who supervise the work of the Office of the General Assembly. The Committee on the Office of the General Assembly urges the assembly to disapprove *Overture 02-16*, with instruction to the General Assembly Nominating Committee.

It is the responsibility of the General Assembly Moderator, as well as moderators in synods and presbyteries, to appoint members of special committees and commissions as directed by the governing body. They also appoint a class to serve on the body's nominating committee. Historically, governing bodies that elect persons to the office of moderator, entrust them with this important responsibility.

The Committee on the Office of the General Assembly also urges disapproval because the plan suggested in *Overture 02-16* grants authority to the General Assembly Council to nominate persons who in turn nominate the membership of the General Assembly Council itself.

Further, we believe that this overture might touch on concerns and questions that should be considered by the General Assembly Nominating Committee. Therefore, the Committee on the Office of the General Assembly suggests that the General Assembly Nominating Committee hold a conversation with the Presbytery of Western Colorado at a mutually convenient time in order to address these issues.

ACREC ADVICE AND COUNSEL ON OVERTURE 02-16

Advice and Counsel on Overture 02-16—From the Advocacy Committee for Racial Ethnic Concerns (ACREC)

Overture 02-16 requests the 214th General Assembly (2002) to amend G-13.0111a regarding election to the General Assembly Nominating Committee GANC.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) advises that *Overture 02-16* be disapproved.

Rationale: The proposed changes to G-13.0111a would result in vesting too much power in the General Assembly Council (GAC) to control the makeup of the GANC; would usurp the will of the General Assembly, which elects the Moderator; and would greatly diminish the role of the Moderator to appoint (during the Moderator's one year tenure) persons to serve on the GANC who have the authority to propose nominees to the General Assembly for boards, agencies, and committees of the church.

Item 03-10

[The assembly disapproved Item 03-10 with comment. See p. 42.]

Overture 02-49. On Directing OGA to Prepare a Study of Costs and Consequences of Litigation Related to G-6.0106b, with a Report to the 215th General Assembly (2003)—From the Presbytery of Hudson River.

The Presbytery of Hudson River respectfully overtures the 214th General Assembly (2002) to direct the Office of the General Assembly to prepare a timely study with recommendations on the governing body costs and church-

wide consequences of litigation related to G-6.0106b, such study and recommendations to help ensure fair use of the church's disciplinary processes and faithful use of human and financial resources, to report back to the 215th General Assembly (2003), and include the following elements:

1. The costs of judicial cases filed in the past five years in presbyteries and synods, averaging, insofar as possible, the costs per case and estimating volunteer, hired legal, and governing body staff time spent prosecuting and defending such cases at each level up to the Permanent Judicial Commission.
2. The pattern of per capita payment or nonpayment by congregations filing complaints and those defending against them.
3. An analysis and correlation of the voting patterns on G-6.0106b and related amendments in the presbyteries, with patterns of per capita payment in the presbyteries over the past seven years.
4. An assessment of the role of affinity (or special interest) groups in providing funding and legal counsel in the filing of litigation, noting whether those groups supporting litigation or "enforcement of Amendment B" have voluntarily disclosed brief reports on their finances and objectives, as requested by the past two General Assemblies (and as some do regularly to the U. S. Government and private foundations).
5. Recommendations for means to conserve resources while preserving fairness in the church's disciplinary apparatus, including ways to share costs related to insurance, potential penalties, and potential violations of civil antidiscrimination statutes.
6. Assessment and recommendations of the impact of past and in-prospect litigation on the connectional nature of the church, the work of the Office of the General Assembly itself, the public visibility of the denomination, the scope of conscience for candidates and the responsibilities of governing body staff.

Rationale

Our basis for concern is the clear mid-1990's understanding that almost \$1,000,000 of per capita was withheld by congregations favoring limits on the ordination of homosexual persons, while those faithfully paying their per capita effectively paid for the litigation measures used against them. We believe there is a basic issue of fairness here and that the church needs to be clear about the impacts of our internal divisions on our witness to Jesus Christ.

COGA COMMENT ON OVERTURE 02-49

The Committee on the Office of the General Assembly is a committee of fifteen persons, elected by the General Assembly from across the church, made up of elders and ministers who supervise the work of the Office of the General Assembly. The Committee on the Office of the General Assembly urges the assembly to disapprove *Overture 02-49*.

The Committee on the Office of the General Assembly expresses serious concern that the staff of the Office of the General Assembly simply does not have the time to do the work this overture demands, given their ongoing responsibilities with the judicial system of the denomination. The staff of the Department of Constitutional Services would have to spend great amounts of time gathering and collating data, estimating data where no records exist or are simply not available, attempting to assess impacts upon such things as the "public visibility of the denomination," or "the scope of conscience for candidates and the responsibilities of governing body staff." Instructions such as these are far beyond the range of expertise of existing staff. The direct financial implications of this overture involves additional staff time of one exempt and one administrative assistant over eleven months, and at least six months work of a statistician. Obtaining the information, correlation, and coming up with recommendations may also involve travel and meeting costs. At minimum the impact would be approximately \$100,000. The report would have to be ready by January 24, 2003, in order to meet the deadline for the 215th General Assembly (2003).

Item 03-11

[The assembly approved Item 03-11. See p. 42.]

The Office of the General Assembly recommends that the 214th General Assembly (2002) approve the elimination of the printing of the following information in the *Minutes of the General Assembly, Part II, Statistics*, beginning with the 2002 edition: *Presbytery Mission, Synod Mission, and General Assembly Mission.*

Rationale

This information, currently provided by Mission Support Services, is a duplication of the data that churches provide in the Session Annual Statistical Report. In that annual report, churches provide data in a category labeled “validated mission,” which by definition is “the total of all moneys given to presbytery, synod, and General Assembly entities, including payments toward the mission budgets of these entities.” Representatives from Mission Support Services have approached the Office of the General Assembly regarding the information they provide in categories labeled “Presbytery Mission,” “Synod Mission,” and “General Assembly Mission.” After study, this action is proposed as a way to eliminate the redundancy without the loss of this important information for the church.

Item 03-12

[The assembly approved Item 03-12 with amendment. See p. 42.]

Commissioners’ Resolution 02-2. On Requiring Nonprofit Data from Organizations.

That the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) instruct the Office of the General Assembly to

1. require organizations applying for space within the Exhibit Hall and that file an IRS 990 form to furnish their most recent IRS 990 to the Office of the General Assembly no less than sixty days before the opening of the assembly or forfeit their space,

2. make a copy of those forms available at the exhibit hall reception desk, and

~~[3. also request those organizations to make available the most recent copy for public inspections at their exhibit space.]~~

Richard W. Selby—Presbytery of Grace

Mike Bailey—Presbytery of Grace

Item 03-13

[The assembly disapproved Item 03-13. See p. 42.]

Commissioners’ Resolution 02-11. On Increasing the Number of At-Large Members of the Committee on Ecumenical Relations.

That the 214th General Assembly (2002) instruct the General Assembly Nominating Committee to increase the number of members of the Committee on Ecumenical Relations to provide 15 members at large.

Rationale

In this age of problems within denominations and major Christian religions, our combined strengths have the capability of counteracting our individual weaknesses. It is all the more urgent in light of recent developments to seek unity through the ecumenical movement among all Christian faiths.

Judith Scott—Presbytery of Southern New England

Barbara G. Hager—Presbytery of Southern New England

COGA COMMENT ON COMMISSIONERS’ RESOLUTION 02-11

Comment on Commissioners’ Resolution 02-11—From the Committee on the Office of the General Assembly.

The 211th General Assembly (1999) mandated that the Committee on Ecumenical Relations (GACER) be composed of nineteen members as follows:

Elected Members—Eight persons of the Presbyterian Church (U.S.A.) shall be nominated for at-large positions by the General Assembly Nominating Committee and elected by the General Assembly in as nearly equal classes as possible. One person shall be appointed by the General Assembly Council and one person shall be appointed by the Committee on the Office of the General Assembly.

Invited Members—Four churches shall be invited by the Stated Clerk to appoint one member each from their communion to serve on the CER. One of the four churches will be one of our ecumenical church partners. The other three will be our Full Communion partners.

Ex Officio With Vote Members—The two shall be the Stated Clerk or the Associate Stated Clerk for Ecumenical Relations and the General Assembly Council Executive Director or the Associate Director of Ecumenical Partnerships of the Worldwide Ministries Division.

Ex Officio Without Vote Members—The three shall be the directors of the three General Assembly Council divisions.

The GACER was created to give guidance to

1. the Stated Clerk (in his/her Standing Rule G.2.p duties) and General Assembly agencies on ecclesial (church to church) ecumenical relations, helping to carry out the General Assembly's G-13.0103s responsibilities;
2. General Assembly agencies on new opportunities to strengthen the relationships with other faith communities and on strategies for fulfilling the General Assembly mandates on interfaith relationships;
3. the General Assembly Council on ecumenical mission opportunities in partnership with churches in the United States and around the world; and
4. program entities one ecumenical formation of Presbyterians, both clergy and nonclergy.

The GACER seeks to have representation from local expressions of ecumenism, national and international conciliar ecumenism, bilateral dialogues, theological seminaries, and the General Assembly Council and the Office of the General Assembly.

Currently, the committee meets twice a year. The annual budget for these meetings is \$33,500. An additional seven members would increase the meeting costs by \$16,100 a year, which would bring the total cost of these meetings to \$49,600.

At this time, the COGA feels that the current composition of the General Assembly Committee on Ecumenical Relations is adequate to meet the tasks assigned to it. During this season of fiscal restraint and budget cuts, the increase in membership and associated costs cannot be justified. The Committee on the Office of the General Assembly recommends that this commissioner's resolution be disapproved.

Item 03-14

[The assembly disapproved Item 03-14 with comment. See pp. 42–43.]

Commissioners' Resolution 02-18. On the Definition of Chastity Found in the Constitution.

That the 214th General Assembly (2002) draw to the attention of the Stated Clerk the definition of chastity found in Part I of the *Constitution (The Book of Confessions)* so that he may carry out his duty to provide advisory opinions on the meaning of provisions in the *Constitution*.

Rationale

The words chaste, chastity, unchaste, and unchastity occur in The Heidelberg Catechism, The Second Helvetic Confession, The Shorter Catechism, and The Larger Catechism. Apart from The Second Helvetic Confession, the words only occur in discussions of the Seventh Commandment with regard to adultery, i.e., “The duties required in the Seventh Commandment are: chastity in body, mind, affections, words, and behavior . . .” (7.248).

Three conclusions are justifiable from the references to chastity in *The Book of Confessions*. First, chastity in the confessions refers to physical behaviors as well as mental and spiritual attitudes. Repeatedly, chastity is defined by word, thought, and action. Thus, some physical behaviors and actions can be categorized as either chaste or unchaste (4.109, 7.071, 7.248).

Second, a chaste life can be led only within one of two contexts: marriage between a man and a woman or singleness (4.108).

Finally, the confessions reject the notion that chastity can apply to sexual intercourse before or apart from lawful marriage, including sexual intercourse between two males or two females, no matter how monogamous and/or committed the relationship. Therefore, it is clear that chastity is not used in the confessions as a synonym for fidelity in sexual relationships.

Basis on which the General Assembly has the privilege to comment on the work of its Stated Clerk:

1. The Standing Rules of the General Assembly provide that the Stated Clerk shall give advisory opinions concerning the meaning of the provisions of the *Constitution of the Presbyterian Church (U.S.A.) (Manual of the General Assembly, Standing Rule G.2.e.)*

2. The Standing Rules also provide that the Stated Clerk is accountable to the General Assembly for the performance of the duties of the office (*Manual, Standing Rule G.2.a.*)

3. The *Book of Order* provides that the General Assembly has the power to review the work of the Office of the General Assembly in consultation with the Stated Clerk of the General Assembly (G-13.0103x).

4. Therefore, on matters of timely concern such as *Polity Reflections Note 19*, it is appropriate for the assembly to advise the Stated Clerk on his responsibility to provide advisory opinions, which are a duty of his office.

Alex Metherell—Presbytery of Los Ranchos
Diana Lantz—Presbytery of Muskingum Valley

COGA COMMENT ON COMMISSIONERS' RESOLUTION 02-18

Comment on Commissioners' Resolution 02-18—From the Committee on the Office of the General Assembly.

The Committee on the Office of the General Assembly (COGA) is charged in the Standing Rules with supervision of the Office of the Stated Clerk and annually reviews his work. Our review indicates a real working knowledge on the Stated Clerk's part of the complexity of the issues surrounding G-6.0106b, its language, and is firmly grounded in the confessions of our church.

Commissioner Resolution 02-18 may be an attempt to assert that the Stated Clerk has failed to meet the author's expectation related to teachings in *The Book of Confessions*. The Committee on the Office of the General Assembly notes with interest that all but one of the citations in the commissioners' resolution come from the index to the confessions, prepared by the Stated Clerk, to make available to the whole church the teachings of the confessions on important concerns in the life of the Presbyterian Church (U.S.A.).

The committee notes that the Stated Clerk has consistently advised the church that those engaging in sexual relations outside of marriage should not be ordained.

Further, COGA knows of no permanent judicial commission decisions or authoritative interpretations that define "chastity" and that would serve as the basis for an advisory opinion by the Stated Clerk.

The Committee on the Office of the General Assembly urges the assembly to disapprove *Commissioners' Resolution 02-18*.

Item 03-Info

A. Moderator's Report

This has been an unusual year to be Moderator. Moderating the General Assembly last June was an uplifting experience. I saw a body of commissioners and advisory delegates that genuinely represented the church in its depth and breadth. They worked in a spirit of prayer with openness to the Spirit's leading. I rejoiced as we stood and confessed our faith in Christ as Lord and Savior using the words of our rich confessional heritage.

As I began to itinerate in the church, I discovered that the intentions of the assembly were sometimes misinterpreted. The assembly recognized the weariness of the church with debates over homosexuality and offered Overture A as a means of living together without our all having to agree on the issue. In the presbyteries, it was often seen as a referendum on morality. I believe that, in time, Presbyterians will find a common ground that we all can share.

Then came the terrorist attacks of September 11. I was in Louisville, Kentucky at the Presbyterian Center. I was, and am, very proud of our national staff. I saw competent, compassionate people who knew what to do in time of crisis. They worshipped and wept and then went into action sharing the depth of our biblical and Reformed heritage with the church. Words like those of the Heidelberg Catechism were shared with pastors and parents who called asking how to interpret these tragic events: “What is your only comfort, in life and in death? That I belong—body and soul, in life and in death—not to my self, but to my faithful Savior, Jesus Christ.”

As Moderator, I have been engaged in the dual role of dealing with conflict in the church, and offering comfort and hope to Presbyterian Christians as we confront a different and more frightening world than most of us have known. The further into my moderatorial year that I have proceeded, the more apparent it has become that 90 percent of Presbyterians find our denomination a vital and viable context in which to worship and serve God. The few who are vocally dissatisfied with the denomination express themselves so forcefully that it often distorts our perception of the health of the church as a whole. Presbyterians responded faithfully and generously to the tragedy of September 11 and most are continuing to put into practice the lesson that we must put the common good before our particular cause.

I have traveled widely in response to the flood of invitations that come to the Moderator. Travel has been more time consuming and difficult since September 11. Two-hour check-in times, random searches, and cancelled flights have made “routine travel” anything but that. It appears that by the time of the next assembly I will have made at least 153 visits, many of several days in length. These include meeting with 50 congregations, 39 presbyteries, 3 synods, 12 conferences, 18 General Assembly Committees, 15 seminaries, and 16 other events. I will have been in at least 32 states, some of them several times, and the territory of Puerto Rico.

If world conditions have permitted, my wife, Sharon, and I will have visited our partner churches in Portugal, Spain, Egypt, and the Netherlands. We will have met their people, visited their institutions, and observed their ministries. No Moderator has been to Portugal and Spain. I was privileged to be in Egypt at a work camp the summer between college and seminary and hope to be reunited with some with whom I worked. Having done my doctorate in The Netherlands, and served as organizing pastor of a congregation of English-speaking people for the Dutch Reformed Church, I will rejoice to bring greetings to a synod at which two of the largest Dutch Reformed bodies will be in process of uniting.

The Moderator is always appointed to serve on the Executive Committee of the General Assembly Council, and is on the Committee on the Office of the General Assembly. The first of these appointments is for one year, with membership in the GAC for an additional two years.

Two ecumenical special events have been highlights. The third week in January, my wife and I were in Memphis, Tennessee for the inauguration of our new partner relationship with eight other denominations, Churches Uniting in Christ. As Moderator, I had the privilege of casting the Presbyterian delegation’s vote to close the Consultation on Church Union and to open our new membership in Churches Uniting in Christ. This offers the opportunity of new exchanges with the Episcopal, United Methodist, Disciples of Christ, United Church of Christ, International Council of Community Churches, and three African American Methodist denominations: African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Christian Methodist Episcopal Church. On Martin Luther King Jr. Day, it was deeply moving to march behind the mayor of Memphis from the city hall 1.2 miles to the Lorraine Motel where King was assassinated. There, representatives of the nine denominations stood on the balcony where King was killed. They spoke and signed a document pledged to oppose exclusion of people in church and society based on race, age, gender, forms of disability, sexual orientation, and class.

On February 12, I was escorted to the Great Lakes Naval Training Station by two Presbyterian Navy chaplains. I went away with a profound sense of gratitude for the arduous ministry they carry out in relation to the 50,000 recruits that are processed through that base each year. The counseling load that the chaplains carry is staggering. I met new recruits who had worked at Ground Zero immediately after the tragedy. I had significant conversation with the Base Commander, a two-star admiral, who is a woman, and a Presbyterian. She helped me understand that our churches need to engage deeply the issues of how peace is made and kept.

People ask me what the most satisfying experience of my year has been. I usually return to two conferences that I had a hand in developing. Their impact will continue to be felt long after my moderatorial year. First was the Moderators’ Conference, held in Louisville in November. This is mandated by the General Assembly, but no budget is provided for it. Through the generosity of several congregations, we, nevertheless, brought 128 moderators of synods and presbyteries together with some 30 national staff persons and 10 outside presenters for three packed days.

As I have traveled around the country, I take great joy in meeting these Moderators who felt empowered for their ministries and are doing such a highly competent job.

The point-person in organizing the Moderators' Conference was our Vice Moderator Janet Arbesman of the Presbytery of Grand Canyon. While I traveled, she saw to the extensive details and worked in close cooperation with Louisville staff in a way that made the conference go very smoothly. Having Janet as a colleague this year has been a blessing.

The other body that will continue for at least four years is the Theological Task Force on the Peace, Unity, and Purity of the Church. Former Moderators Syngman Rhee and Freda Gardner and I worked for nearly two months to shape a twenty-person task force from the over five hundred nominations we received. On December 6, we met them, led them in worship, and laid our hands on them and prayed for them individually. Then, like anxious parents, we stepped to the back of the room and watched the group bond together and sketch out a plan for their work together. The co-moderators, Elder Jenny Stoner from Vermont, and Pastor Gary Demarest from Southern California, provide careful leadership. I am confident that after consulting widely with the church, this task force will hold up a mirror to us so that we may see ourselves more clearly and rediscover the resources that we have to deal with the problems with which we struggle.

A great joy and source of strength this year has been the companionship of my wife, Dr. Sharon Rogers. She took a leave from her university position in order to travel with me about half of the time, while continuing to do part-time work in her field. She is a speech and language specialist who works with children who have no speech and who are often multi-impaired. In addition to supporting me, she has become engaged with our Disabilities Network through Presbyterian Health, Education, and Welfare. With them and with me, she has helped us to prepare for a celebration of 25 years of having a policy of welcoming persons with disabilities at the 214th General Assembly (2002). The original policy was named, "That all may enter." Now our attention includes not only ramps into buildings but also the benefits we receive by accepting the gifts of participation and leadership from persons differently abled than the majority.

I am grateful to Valerie Small, manager of Moderator's Services in Louisville, and to Michelle Baca, our part-time assistant in Pasadena, California, for their constant effort to have me in the right place, at the right time, with the appropriate preparation. All of my colleagues on the Presbyterian Center Staff in Louisville have been unfailingly encouraging and willing to do whatever they could to assist me in my work. I especially want to thank our Stated Clerk, Clifton Kirkpatrick, and Director of the General Assembly Council, John Detterick, for embracing me as a colleague and for giving constant encouragement and insight. I rejoice to know the heads of our six major agencies and those volunteers who work with them, who provide extensive and substantive services to our members and their congregations and governing bodies.

After several weeks on the road, I realized that I needed a local group in which I could be grounded. I reconvened the group of ten who had worked for my election as Moderator and added three more persons. I have met with these folks about once every six weeks, when I was home for more than two days, to debrief and to get their advice on future initiatives that I should take. I am deeply indebted to this Southern California group of colleagues. David Tomlinson, my successor as vice president for Southern California of San Francisco Seminary, has been unfailingly gracious in keeping a place warm for me at the seminary despite my extended absence.

It is a privilege to be among God's Presbyterian people and to witness their Christ-like spirit and to experience the wonderful variety of ministries that they carry out regularly and faithfully. I am grateful for this unparalleled opportunity to be involved in the worship and witness of this great church and its people. As one who has given his adult life to studying and teaching Reformed theology and Presbyterian history, it is thrilling to see our heritage being carried on and implemented in the twenty-first century. This is satisfying work and I am thankful for the opportunity to do it. The most extraordinary experience of the year has been the knowledge that literally thousands of people have prayed for me every day. God's grace is sufficient for the task.

Jack Rogers
Moderator, 213th General Assembly (2001)
Presbyterian Church (U.S.A.)

B. General Assembly Nominating Committee Agency Summary

1. Assigned Responsibilities

The Presbyterian Church (U.S.A.) is committed to the ministry of the whole people of God. Through the General Assembly nominations process, the church has the benefit of selecting, from the varied gifts and services of Presbyterians, the most qualified persons to serve on General Assembly level entities.

The *Book of Order*, G-13.0111, mandates a General Assembly Nominating Committee charged with ensuring “careful nomination of members of such boards, agencies, and committees as the General Assembly shall from time to time designate.”

Thus, the General Assembly Nominating Committee (GANC)

- a. presents to the General Assembly for election, nominations of persons for the at-large vacancies on General Assembly entities;
- b. submits to the General Assembly for election, the nominations of persons from those proposed by synods and presbyteries in consultation with the General Assembly Nominating Committee for rotation vacancies or middle governing body representation on General Assembly entities; and
- c. transmits to the General Assembly the names of persons from General Assembly entities for their representatives (linkages) to other General Assembly entities.

The General Assembly Nominating Committee has the responsibility for seeking persons who are qualified to serve as at-large members of the General Assembly entities. In cooperation and consultation with the General Assembly Committee on Representation, the General Assembly Nominating Committee gives careful consideration to *Book of Order* mandates that persons of all racial ethnic groups, different ages, both sexes, various disabilities, diverse geographical areas, different theological positions consistent with the Reformed tradition, as well as different marital conditions, be guaranteed full participation and access to representation in the decision-making of the church (G-4.0403 and G-13.0108). The GANC follows, insofar as possible, the guidelines in the *Book of Order*, G-13.0111, that consideration shall be given to the nomination of equal numbers of ministers, laymen, and laywomen, except where other membership is mandated by the *Book of Order*. The GANC also encourages synods, presbyteries, and other linking entities to keep the *Book of Order* mandates in mind as they submit persons for nomination.

2. *Accomplishments in 2001–2002*

In response to a referral by the 212th General Assembly (2000), the General Assembly Nominating Committee made changes to its process that resulted in revisions to the Application for Nomination Form and Appraisal Forms (both personal and governing body) and adjustment to the process for obtaining confidential appraisals. In the new process, as part of one’s application to the GANC, an applicant is responsible for distributing the Appraisal Forms to three references; these confidential references are to be returned to the General Assembly Nominations office in Louisville by the appraiser. This is a change from the previous process of having the General Assembly Nominating Committee member from the applicant’s synod solicit these references. The General Assembly Nominating Committee believes that this change in procedure will give applicants a sense of ownership in the process.

The application form for all applicants was shared with each General Assembly Nominating Committee member. Each member of the General Assembly Nominating Committee has access to the confidential appraisal materials for all applicants.

The General Assembly Nominating Committee publishes a brochure explaining the nominating process, as well as providing a listing and description of the committees, agencies, and boards to which it makes nominations. This brochure is disseminated to all middle governing bodies and sent to congregations and individuals upon request at no cost.

The General Assembly Nominating Committee continues to develop and implement ways to interpret nominating procedures to General Assembly entities, all governing bodies, and other groups within the church.

The nominating committee maintains a rotation system for synods and presbyteries to nominate persons to serve on the National Committee on the Self-Development of People and a rotation system for presbytery representation on the General Assembly Council as outlined in the *Organization for Mission*. As a result of conversations with synod executives and stated clerks, and a clearer interpretation of the *Book of Order*, G-13.0107, the General Assembly Nominating Committee began the implementation of a new process for soliciting from synods names of persons to be considered for membership on the permanent committees of the General Assembly.

The General Assembly Nominating Committee solicits applications for nominations of persons for consideration for nomination from all governing bodies, other official Presbyterian Church (U.S.A.) groups, and individual Presbyterian Church (U.S.A.) members. No person can be proposed for nomination unless an Application For Nomination form is filed. Subsequently, three confidential appraisals are secured by members of the General As-

sembly Nominating Committee. One of the three appraisals must come from the person's governing body of membership. The Application For Nomination forms remain active for three General Assemblies following their receipt. As of January 7, 2002, there were more than 350 active Applications For Nomination forms on file. The nominating committee greatly appreciates those individuals who have completed Application For Nomination forms and responded to requests for appraisals.

Members of the General Assembly Nominating Committee are actively engaged with middle governing bodies as well as General Assembly entities throughout the year. It is the responsibility of each member to serve as a liaison to the synod nominating committee of the synod in which the member resides. Each member attends at least one synod or synod nominating committee meeting each year to observe and to explain the nominations process.

For the past two years, the General Assembly Nominating Committee has been meeting with presbytery nominating committees where the location of its meeting permits. During 2001–2002, the General Assembly Nominating Committee met with staff and/or members of the Presbytery of Greater Atlanta, the Presbytery of Mid-Kentucky, and the Presbytery of Chicago nominating committees. The practice of meeting with the presbytery nominating committees has been both informative and rewarding. It provides an opportunity for the General Assembly Nominating Committee to share information about its process and provide opportunity for face-to-face dialogue. The building up of relationships between nominating committees at the presbytery and General Assembly levels, as well as the sharing of information about processes and issues impacting both level of committees has been valuable. Through meetings such as these, the General Assembly Nominating Committee has learned that presbyteries are beginning to have difficulty finding persons who are willing to be considered for service on some of the entities of the General Assembly where the presbytery has a representational slot. This parallels the experience of the General Assembly Nominating Committee. Opportunities for discourse with presbytery nominating committees and others provide the General Assembly Nominating Committee with assistance in analyzing the reasons for this decline in the number of persons who are able to serve as well as provides avenues for addressing this critical issue.

Each year the General Assembly Nominating Committee asks all General Assembly entities to send a written report concerning the specific needs of the entity with regard to nominees presented to the General Assembly. In addition to this effort, the liaison member assigned from the General Assembly Nominating Committee to each entity has either met with the entity or been in contact by telephone or mail. It is the responsibility of each liaison to ensure that the nominating process is explained and that the skills and expertise needed on liaison entity are identified. This information, along with advice and counsel received from the General Assembly Committee on Representation, assist the General Assembly Nominating Committee in its work.

The General Assembly Nominating Committee continues to be concerned with issues surrounding the needs of persons with disabilities, persons with children and/or other dependents, and youth and young adult membership on entities of the General Assembly. To this end, the General Assembly Nominating Committee has committed itself to finding "new ways" of meeting. The General Assembly Nominating Committee did not hold a face-to-face meeting in the fall of 2001 in an effort to model, for other entities, a meeting schedule that may be more conducive to the schedules of single parents or Presbyterians who are in school or whose work schedules might ordinarily keep them out of the pool of potential nominees. This change in its schedule meant that the General Assembly Nominating Committee had to consider re-nomination of persons eligible for an additional term, normally done during the Fall, at its meeting held during the 213th General Assembly (2001). It also meant that the committee needed to find non-traditional ways to keep contact with one another in period between its June 2001 and April 2002 meetings. The General Assembly Nominating Committee plans to continue this practice.

The General Assembly Nominating Committee and the General Assembly Committee on Representation are committed to working together to discover persons with disabilities, youth, and young adults who are willing to be considered for service on General Assembly committees and agencies. The issue of youth and young adult representation and the obstacles that may prevent these Presbyterians from considering service at the General Assembly level committee was the topic of a joint consultation by the General Assembly Committee on Representation and the General Assembly Nominating Committee in April 2002. Insights garnered from this informative gathering will be further discussed in 2003 when the executive committees of the two committees meet in Denver, Colorado.

Through conversations and engagement with the General Assembly Committee on Representation and with the Cross Caucus, as well as individual contact at all governing body levels, the General Assembly Nominating Committee strives to increase the number of racial ethnic persons in its pool of applicants.

Nomination and application materials are easily available upon request to members of the committee and/or the General Assembly Nominations office, as well as via the General Assembly Nominating Committees website. The

development of an online application process is progressing with the hope that this system will be in place by the end of 2002.

Upon the invitation of the Moderators of the 211th, 212th, and 213th General Assemblies (1999, 2000, 2001), members of the General Assembly Nominating Committee were invited to submit names of persons to be considered for appointment to the Theological Task Force established by the 213th General Assembly (2001).

One meeting of the nominating committee has been held since the 213th General Assembly (2001): in Schaumburg, Illinois, in April 2002. A second meeting of the nominating committee will be held immediately preceding and during the General Assembly in Columbus, Ohio.

3. *Membership*

There are sixteen members on the General Assembly Nominating Committee—one member from each synod who was appointed by a Moderator of the General Assembly, following consultation with the appropriate synod, to serve a five-year term. The following officers were elected and served in 2000–2001: Gary L.R. Bullard, Sr. (minister), Synod of the Living Waters, moderator; Art Chew (elder), Synod of Southern California and Hawaii, vice-moderator; Judith A. Lowder (elder), Synod of Lincoln Trails, secretary. The other members of the committee are Clemente Anzaldúa (elder), Synod of the Sun; Melva Wilson Costen (elder), Synod of South Atlantic; David Hunter (minister), Synod of the Rocky Mountains; Grace S. Kim (elder), Synod of the Pacific; Susan Davis Krummel (minister), Synod of Lakes and Prairies, Carol Moon (elder), Synod of Alaska-Northwest; Cruz A. Negrón Torres, (minister), Sinodo Presbiteriano Boriquen en Puerto Rico; Albert G. Peery (minister), Synod of Mid-Atlantic; Carmen Stokes (laywoman), Synod of Mid-America; Anna Pinckney Straight (minister), Synod of the Trinity; Abe Valenzuela (elder), Synod of the Southwest; Alfred S. Warren Jr. (elder), Synod of the Covenant; and David Zuidema (elder), Synod of the Northeast.

The office of the General Assembly Nominating Committee is located in the Office of the General Assembly, 100 Witherspoon Street, Louisville, KY 40202-1396. Valerie Small serves as the manager for General Assembly Nominations.

C. *General Assembly Per Capita Payments by Presbytery*

The Committee on the Office of the General Assembly (COGA) is grateful to the presbyteries for their increasing level of faithfulness in the payment of per capita apportionments. The COGA is happy to report that since the year 1996, the amount of unpaid per capita has been reduced from approximately \$350,000 to about \$164,000 at end of the year 2000. Continued improvement of the level of giving is encouraged.

“Per capita is an opportunity for all communicant members of the Presbyterian church through the governing bodies to participate equally, responsibly, and interdependently by sharing the cost of coordination and evaluation of mission . . .” (*Minutes*, 1995, Part I, p. 301).

Full participation in per capita giving preserves the connectional nature of our Presbyterian system and provides a strong witness to the good stewardship as believers of the Reformed Theology, based on the gospel of our Lord Jesus Christ.

The following pages contain a statement of all per capita payments to the General Assembly for the last five years (1997–2001) by presbytery, indicating the total annual per capita apportionment, the amount paid, and the unpaid balance. It can be observed that the total unpaid per capita for 2001 (as of April 22, 2002), stands at \$254,464. While the OGA would continue to receive further payments for 2001 from a few presbyteries, one presbytery has informed OGA of their intention to pay their balance in full as soon as possible. This would hopefully reduce the level of unpaid per capita to equal, or less than last year’s level.

SYNOD/PRES.	GA PER CAPITA GIVING BY PRESBYTERY - (1997 - 1999)				AMT. PAID 99	BALANCE
	APPORTN-97	AMT. PAID 97	BALANCE	APPORTN-98		
SAN DIEGO	90,688.26	90,688.26	0.00	93,658.95	93,301.20	93,301.20
SAN FERNANDO	48,762.24	48,762.24	0.00	48,964.05	48,863.88	48,863.88
SAN GABRIEL	53,021.48	53,021.48	0.00	53,398.47	53,204.58	53,204.58
SANTA BARBARA	45,570.14	45,570.14	0.00	47,070.36	48,634.92	48,634.92
SYNOD OF THE SOUTHWEST						
PRESBYTERY						
DE CRISTO	43,510.42	43,510.42	0.00	44,208.36	44,561.34	44,561.34
GRAND CANYON	86,056.22	86,056.22	0.00	89,323.02	89,485.20	89,485.20
SANTA FE	35,802.78	35,802.78	0.00	36,099.36	35,221.68	35,221.68
SIERRA BLANCA	14,730.26	14,730.26	0.00	14,257.53	14,324.31	14,324.31
SYNOD OF THE SUN						
PRESBYTERY						
ARKANSAS	85,222.08	85,222.08	0.00	88,039.89	87,667.83	87,667.83
CIMARRON	17,335.20	17,335.20	0.00	17,763.48	17,210.16	17,210.16
EASTERN OKLAHO	67,178.56	67,178.56	0.00	66,388.86	65,964.33	65,964.33
GRACE	243,270.64	243,270.60	0.04	246,728.25	242,988.57	242,988.55
INDIAN NATIONS	56,959.18	56,959.19	-0.01	57,931.65	58,532.67	58,532.67
MISSION	146,785.34	146,785.34	0.00	152,754.48	153,417.51	153,417.51
NEW COVENANT	189,890.34	189,890.36	-0.02	194,668.47	195,698.79	195,698.80
PALO DURO	56,987.14	56,987.04	0.10	57,187.53	56,429.10	56,429.10
PINES(THE)	39,600.68	36,196.97	3,403.71	38,212.47	37,301.40	35,376.87
SOUTH LOUISIANA	63,683.56	58,062.99	5,620.57	63,216.81	61,368.13	61,790.58
TRES RIOS	44,465.72	44,465.72	0.00	44,475.48	43,597.80	43,597.80
SYNOD OF THE TRINITY						
PRESBYTERY						
BEAVER-BUTLER	85,636.82	80,573.23	5,063.59	86,203.44	82,303.48	85,239.90
CARLISLE	80,953.52	77,604.16	3,349.36	81,614.70	80,823.85	81,194.94
DONEGAL	114,910.94	114,910.94	0.00	113,583.24	113,583.24	114,103.17
HUNINGDON	43,174.90	43,174.90	0.00	42,028.47	42,028.47	41,074.47
KISKIMINETAS	71,521.68	71,521.68	0.00	71,640.63	71,640.63	69,293.79
LACKAWANNA	49,908.60	51,151.42	-1,242.82	49,655.70	46,170.64	49,302.72
LAKE ERIE	65,142.14	65,142.14	0.00	65,806.92	65,806.92	64,628.73
LEHIGH	60,053.42	60,053.42	0.00	61,003.53	61,003.53	60,822.27
NORTHUMBERLAN	32,545.44	32,545.44	0.00	32,593.41	32,593.41	31,477.23
PHILADELPHIA	228,787.36	223,551.06	5,236.30	225,773.64	212,741.99	223,956.27
PITTSBURGH	261,099.80	251,774.78	9,325.02	259,082.55	259,082.55	254,851.56
REDSTONE	96,727.62	92,858.88	3,868.74	97,188.75	94,273.33	94,589.10
SHENANGO	84,648.90	67,947.95	16,700.95	85,402.08	72,299.09	84,228.66
UPPER OHIO VALLE	59,032.88	57,644.07	1,388.81	58,060.44	39,183.05	56,782.08
WASHINGTON	65,375.14	65,375.14	0.00	65,701.98	65,701.98	65,124.81
WEST VIRGINIA	90,208.28	90,248.10	-39.82	90,162.54	86,860.96	87,810.93
TOTALS	12,417,446.08	12,231,310.92	186,135.16	12,552,541.20	12,366,429.57	12,448,994.04
						186,111.63
						12,262,413.14
						186,580.90

GA PER CAPITA GIVING BY PRESBYTERY - (1997 - 1999)									
SYNOD/PRES.	APPORTN-97	AMT. PAID 97	BALANCE	APPORTN-98	AMT. PAID 98	BALANCE	APPORTN-99	AMT. PAID 99	BALANCE
SYNOD OF ALASKA/NORTHWEST									
PRESBYTERY									
ALASKA	6,332.94	6,332.94	0.00	6,406.11	6,406.11	0.00	6,582.60	6,582.60	-
CENTRAL WASHINGTON	42,145.04	42,145.04	0.00	43,497.63	43,497.63	0.00	42,328.98	42,328.98	-
INLAND NORTHWE	46,362.34	46,362.34	0.00	47,575.98	47,575.98	0.00	48,067.29	48,067.31	(0.02)
NORTH PUGET SO	35,061.84	35,061.84	0.00	36,466.65	36,466.65	0.00	36,862.56	36,862.56	-
OLYMPIA	50,943.12	50,943.12	0.00	51,682.95	51,682.95	0.00	50,576.31	50,576.31	-
SEATTLE	92,473.04	92,473.04	0.00	94,937.31	94,937.31	0.00	94,932.54	94,932.54	-
YUKON	15,345.38	15,345.38	0.00	15,483.42	15,483.42	0.00	15,917.49	15,917.49	-
SYNOD OF COVENANT									
PRESBYTERY									
CINCINNATI	106,974.96	106,974.96	0.00	107,057.88	107,057.88	0.00	103,828.59	103,828.59	-
DETROIT	201,726.74	201,726.74	0.00	200,421.09	200,421.09	0.00	198,966.24	198,966.24	-
EASTMINSTER	77,896.56	77,896.56	0.00	77,808.24	77,808.24	0.00	76,229.37	76,229.37	-
LAKE HURON	73,655.96	73,655.96	0.00	74,431.08	74,431.08	0.00	71,979.30	71,979.30	-
LAKE MICHIGAN	106,038.30	106,038.30	0.00	106,366.23	106,366.23	0.00	105,192.81	105,192.81	-
MACKINAC	33,561.32	33,561.32	0.00	34,682.67	34,682.67	0.00	34,363.08	34,363.08	-
MAUMEE VALLEY	76,568.46	73,916.15	2,652.31	77,908.41	76,183.89	1,724.52	77,154.75	76,205.71	949.04
MIAMI	90,436.62	90,436.62	0.00	91,021.14	91,021.14	0.00	88,264.08	88,264.08	-
MUSKINGUM VALL	80,152.00	80,152.00	0.00	80,527.14	80,527.14	0.00	78,642.99	78,642.99	-
SCIOTO VALLEY	136,244.42	127,117.04	9,127.38	137,347.38	136,336.14	1,011.24	136,498.32	136,498.32	-
WESTERN RESERVE	84,145.62	84,145.62	0.00	85,220.82	85,220.82	0.00	83,312.82	83,312.82	-
SYNOD OF LAKES AND PRAIRIES									
PRESBYTERY									
CENTRAL NEBRASK	38,603.44	38,603.44	0.00	38,718.09	38,718.09	0.00	38,126.61	38,126.61	-
DAKOTA	5,130.66	572.33	4,558.33	5,251.77	5,186.04	65.73	5,251.77	5,251.77	-
DES MOINES	58,222.04	58,222.04	0.00	58,990.59	58,990.59	0.00	58,990.59	58,990.59	-
EAST IOWA	91,149.60	91,149.60	0.00	93,005.46	87,223.68	5,781.78	92,204.10	92,204.10	-
HOMESTEAD	60,295.74	60,295.74	0.00	60,526.53	60,526.53	0.00	59,453.28	59,453.00	0.28
JOHN KNOX (THE)	57,816.62	57,816.62	0.00	58,055.67	58,055.67	0.00	58,012.74	58,012.74	-
MILWAUKEE	58,585.52	58,585.52	0.00	60,159.24	60,531.30	-372.06	60,235.56	60,235.56	-
MINNESOTA VALLE	63,953.84	63,953.84	0.00	63,918.00	63,918.00	0.00	61,933.68	61,929.91	3.77
MISSOURI RIVER	68,921.40	68,921.40	0.00	69,789.87	69,789.87	0.00	68,249.16	68,249.16	-
N.CENTRAL IOWA	53,459.52	53,459.52	0.00	53,371.53	53,371.53	0.00	52,312.59	52,312.59	-
NORTHERN PLAINS	45,369.76	45,369.76	0.00	45,148.05	45,148.05	0.00	44,585.19	44,585.20	(0.01)
NORTHERN WATER	43,347.32	43,347.32	0.00	42,605.64	42,605.64	0.00	42,395.76	42,395.76	-
PROSPECT HILL	52,257.24	52,257.24	0.00	52,565.40	52,565.40	0.00	51,597.09	51,597.09	-
SOUTH DAKOTA	48,189.06	48,189.06	0.00	48,482.28	48,482.28	0.00	48,157.92	48,157.92	(7.79)
TWIN CITIES	132,740.10	132,740.10	0.00	134,003.61	134,003.61	0.00	131,494.59	131,494.59	-
WINNEBAGO	44,749.98	44,749.98	0.00	44,995.41	44,995.41	0.00	44,623.35	44,623.35	-

GA PER CAPITA GIVING BY PRESBYTERY - (1997 - 1999)											
SYNOD/PRES.	APPORTN-97	AMT. PAID 97	BALANCE	APPORTN-98	AMT. PAID 98	BALANCE	APPORTN-99	AMT. PAID 99	BALANCE		
SYNOD OF LINCOLN TRAILS											
PRESBYTERY											
BLACKHAWK	97,300.80	97,300.80	0.00	99,578.52	99,578.52	0.00	97,207.83	97,207.83			
CHICAGO	209,900.38	210,193.96	-293.58	206,612.55	206,612.55	0.00	204,919.20	204,919.20			
MIDWEST HANMI	11,985.52	11,700.86	284.66	12,006.09	12,363.64	-357.55	12,902.85	12,902.85			
GREAT RIVERS	118,895.24	118,895.24	0.00	117,733.14	117,733.14	0.00	116,898.39	116,898.39			
OHIO VALLEY	51,767.94	51,767.94	0.00	51,573.24	51,573.24	0.00	50,323.50	50,323.50			
SOUTHEASTERN IL	71,423.82	71,423.82	0.00	70,448.13	70,448.13	0.00	68,807.25	68,807.25			
WABASH VALLEY	119,519.68	119,519.68	0.00	120,323.25	114,616.28	5,706.97	118,167.21	105,071.28	13,095.93		
WHITEWATER VALL	117,739.56	117,739.56	0.00	119,402.64	119,402.64	0.00	118,157.67	118,157.67			
SYNOD OF LIVING WATERS											
PRESBYTERY											
EAST TENNESSEE	74,793.00	68,051.68	6,741.32	74,302.29	66,002.49	8,299.80	74,392.92	65,845.08	8,547.84		
HOLSTON	46,851.64	46,851.64	0.00	45,978.03	45,978.03	0.00	45,291.15	45,291.00	0.15		
MID-KENTUCKY	63,436.58	56,817.78	6,618.80	60,521.76	60,177.08	344.68	59,582.07	59,582.07			
MEMPHIS	60,915.52	60,915.52	0.00	61,366.05	61,366.05	0.00	60,927.21	60,927.21			
MIDDLE TENNESSE	85,403.82	85,404.00	-0.18	86,122.35	88,770.00	-2,647.65	87,868.17	87,868.00	0.17		
MISSISSIPPI	33,300.36	33,766.36	-466.00	35,102.43	35,102.43	0.00	35,808.39	35,808.39			
NORTH ALABAMA	30,993.66	30,993.66	0.00	30,995.46	30,995.46	0.00	30,279.96	30,279.96			
SOUTH ALABAMA	27,214.40	27,161.26	53.14	27,999.90	27,927.77	72.13	28,176.39	27,970.95	205.44		
SHEPPARDS AND L	77,206.88	65,961.60	11,245.28	78,747.93	76,036.03	2,711.90	77,517.27	68,384.88	9,132.39		
ST ANDREW	33,719.76	33,719.76	0.00	34,687.44	34,687.44	0.00	34,821.00	34,821.00			
TRANSYLVANIA	59,750.52	59,750.52	0.00	61,189.56	61,189.56	0.00	61,265.88	61,265.88			
WESTERN KENTUC	24,311.22	24,311.22	0.00	23,983.56	23,983.56	0.00	24,040.80	24,040.80			
SYNOD OF MID-AMERICA											
PRESBYTERY											
GIDDINGS-LOVE JO	134,040.24	134,040.24	0.00	133,445.52	133,445.52	0.00	131,628.15	131,628.15			
JOHN CALVIN	46,763.10	46,763.10	0.00	47,418.57	47,418.57	0.00	47,141.91	47,141.91			
HEARTLAND	144,679.02	144,679.02	0.00	144,392.67	144,392.67	0.00	141,788.25	141,788.25			
MISSOURI UNION	46,940.18	46,940.18	0.00	48,181.77	48,181.77	0.00	46,917.72	46,917.72			
NORTHERN KANSA	59,289.18	59,289.18	0.00	58,704.39	58,704.39	0.00	57,311.55	57,311.55			
SOUTHERN KANSA	67,141.28	67,141.28	0.00	64,914.93	64,914.93	0.00	63,445.77	63,445.77			
SYNOD OF MID-ATLANTIC											
PRESBYTERY											
ABINGDON	24,334.52	24,334.52	0.00	24,765.84	24,765.84	0.00	24,117.12	24,117.12			
ATLANTIC KOREAN							4,531.50	2,000.00	2,531.50		
BALTIMORE	103,848.10	103,848.10	0.00	104,815.98	104,815.98	0.00	103,122.63	103,122.60	0.03		
CHARLOTTE	197,616.62	197,616.62	0.00	204,647.31	204,647.31	0.00	206,450.37	206,450.37			
COASTAL CAROLIN	146,156.24	146,156.24	0.00	148,909.86	148,909.86	0.00	149,248.53	149,248.53			
EASTERN VIRGINIA	91,522.40	91,522.40	0.00	94,632.03	94,632.03	0.00	94,579.56	94,579.56			
JAMES	131,989.84	131,978.84	11.00	136,235.97	136,235.97	0.00	136,794.06	136,793.58	0.48		

GA PER CAPITA GIVING BY PRESBYTERY - (1997 - 1999)									
SYNOD/PRES.	APPORTN-97	AMT. PAID 97	BALANCE	APPORTN-98	AMT. PAID 98	BALANCE	APPORTN-99	AMT. PAID 99	BALANCE
NATIONAL CAPITAL	176,455.56	176,455.56	0.00	179,957.79	179,957.79	0.00	177,386.76	177,386.76	-
NEW CASTLE	65,719.98	65,719.98	0.00	67,066.20	67,075.74	-9.54	66,188.52	66,188.52	-
NEW HOPE	157,163.16	157,162.66	0.50	155,964.69	155,964.69	0.00	157,934.70	157,934.70	-
PEAKS(THE)	109,589.22	109,109.24	479.98	110,993.13	110,258.55	734.58	108,584.28	107,902.17	682.11
SALEM	169,474.88	169,474.88	0.00	174,076.38	174,076.38	0.00	173,360.88	173,360.88	-
SHENANDOAH	89,164.44	89,164.44	0.00	90,940.05	90,940.05	0.00	91,550.61	91,550.61	-
WESTERN NO. CAR	101,881.58	77,254.00	24,627.58	103,928.76	86,355.00	17,573.76	102,760.11	96,000.00	6,760.11
SYNOD OF THE NORTHEAST									
PRESBYTERY									
ALBANY	60,957.46	60,957.46	0.00	61,208.64	61,208.64	0.00	58,971.51	58,971.51	-
BOSTON	14,292.22	14,292.22	0.00	14,930.10	14,930.10	0.00	15,383.25	15,383.25	-
CAYUGA-SYRACUSE	36,921.18	36,921.18	0.00	36,509.58	36,509.58	0.00	36,366.48	36,366.48	-
EASTERN KOREAN	4,897.66	5,297.66	-400.00	6,439.50	6,439.50	0.00	6,067.44	7,104.74	(1,037.30)
ELIZABETH	86,177.38	86,177.38	0.00	85,363.92	85,363.92	0.00	84,324.06	84,324.06	-
GENESEE VALLEY	93,325.82	93,325.82	0.00	94,021.47	94,021.47	0.00	92,189.79	91,588.77	601.02
GENEVA	46,595.34	46,595.34	0.00	46,636.29	46,636.29	0.00	45,992.34	45,992.32	0.02
HUDSON RIVER	94,700.52	93,205.66	1,494.86	95,776.83	94,587.88	1,188.95	92,762.19	89,646.59	3,115.60
LONG ISLAND	66,260.54	56,329.40	9,931.14	64,943.55	60,670.81	4,272.74	65,678.13	62,241.39	3,436.74
MONMOUTH	76,512.54	76,512.54	0.00	76,291.38	76,291.38	0.00	75,924.09	75,924.09	-
NEWARK	43,561.68	43,561.68	0.00	42,524.55	42,524.55	0.00	41,689.80	41,689.80	-
NEW BRUNSWICK	59,834.40	59,834.40	0.00	61,289.73	61,289.73	0.00	58,647.15	58,647.15	-
NEWTON	80,520.14	80,520.14	0.00	80,632.08	80,632.08	0.00	79,806.87	79,806.87	-
NEW YORK CITY	87,640.62	87,640.62	0.00	89,680.77	89,680.77	0.00	88,722.00	89,337.36	(615.36)
NORTHERN NEW E	17,475.00	17,475.00	0.00	18,025.83	18,025.83	0.00	18,698.40	18,698.40	-
NORTHERN NEW Y	19,716.46	19,716.46	0.00	19,843.20	19,843.20	0.00	19,642.86	19,642.86	-
PALISADES	49,293.48	49,293.48	0.00	48,763.71	48,763.71	0.00	46,912.95	46,912.96	(0.01)
SO. NEW ENGLAND	46,231.86	45,423.48	808.38	46,874.79	46,874.79	0.00	46,450.26	46,450.26	-
SUSQUEHANNA VA	40,062.02	40,062.02	0.00	39,982.14	39,958.00	24.14	38,450.97	38,450.97	-
UTICA	25,853.68	25,853.68	0.00	25,614.90	25,614.90	0.00	25,176.06	25,176.06	-
WESTERN NEW YO	86,946.28	74,812.27	12,134.01	86,232.06	75,702.52	10,529.54	84,204.81	72,952.99	11,251.82
WEST JERSEY	75,072.60	71,360.33	3,712.27	77,832.09	76,247.48	1,584.61	77,092.74	76,149.51	943.23
SYNOD OF THE PACIFIC									
PRESBYTERY									
CASCADES	135,121.36	135,121.36	0.00	139,617.90	139,617.90	0.00	138,869.01	138,869.01	-
BOISE	15,172.96	15,172.96	0.00	15,216.30	15,216.30	0.00	14,686.83	14,686.83	-
EASTERN OREGON	5,978.78	5,978.78	0.00	6,153.30	6,153.30	0.00	6,057.90	6,057.90	-
KENDALL	13,607.20	13,607.20	0.00	13,871.16	13,871.16	0.00	13,518.18	13,518.18	-
NEVADA	24,078.22	24,078.22	0.00	26,301.78	26,301.78	0.00	27,451.35	27,451.35	-
REDWOODS (THE)	45,509.56	45,509.56	0.00	46,321.47	46,321.47	0.00	45,143.28	45,143.28	-
SACRAMENTO	72,891.72	72,891.72	0.00	74,249.82	74,249.82	0.00	74,540.79	74,540.79	-
SAN FRANCISCO	140,904.42	140,272.14	632.28	143,114.31	141,752.20	1,362.11	141,502.05	141,502.05	-
SAN JOAQUIN	41,991.26	41,991.26	0.00	42,076.17	42,076.17	0.00	41,775.66	41,775.66	-

SYNOD/PRES.	GA PER CAPITA GIVING BY PRESBYTERY - (1997 - 1999)									
	APPORNTN-97	AMT. PAID 97	BALANCE	APPORNTN-98	AMT. PAID 98	BALANCE	APPORNTN-99	AMT. PAID 99	BALANCE	BALANCE
SAN JOSE	60,948.14	60,948.14	0.00	60,726.87	53,542.26	7,184.61	59,725.17	59,725.00	0.17	
STOCKTON	22,614.98	22,614.98	0.00	23,144.04	23,144.04	0.00	22,953.24	22,953.24		
SYNOD OF PUERTO RICO										
PRESBYTERY										
NORTHWEST	20,960.68	20,960.68	0.00	18,955.98	18,955.98	0.00	19,060.92	19,060.92		
SAN JUAN	10,098.22	10,098.22	0.00	10,079.01	10,079.01	0.00	10,079.01	10,079.01		
SOUTHWEST (THE)	10,377.82	10,377.82	0.00	10,961.46	10,961.46	0.00	11,481.39	11,481.39		
SYNOD OF THE ROCKY MOUNTAINS										
PRESBYTERY										
PLAINS AND PEAKS	61,339.58	61,339.58	0.00	61,866.90	55,093.04	6,773.86	61,480.53	57,125.52	4,355.01	
DENVER	68,539.28	68,539.28	0.00	70,128.54	70,128.54	0.00	71,163.63	71,163.63		
GLACIER	20,005.38	20,005.38	0.00	19,871.82	19,871.82	0.00	19,766.88	19,709.64	57.24	
PUEBLO	44,777.94	44,023.02	754.92	45,725.22	45,711.24	13.98	45,763.38	45,763.38		
UTAH	22,419.26	22,503.14	-83.88	22,681.35	22,681.35	0.00	22,781.52	22,781.52		
WESTERN COLORA	12,209.20	12,209.20	0.00	12,506.94	12,506.94	0.00	12,483.09	12,483.09		
WYOMING	27,349.54	27,997.28	-647.74	28,009.44	28,009.44	0.00	27,728.01	27,728.01		
YELLOWSTONE	16,813.28	16,879.00	-65.72	16,885.80	16,885.80	0.00	16,833.33	16,833.32	0.01	
SYNOD OF SOUTH ATLANTIC										
PRESBYTERY										
CENTRAL FLORIDA	142,880.26	142,880.26	0.00	147,784.14	147,784.14	0.00	147,545.64	147,545.64		
CHARLESTON-ATLA	75,669.08	75,669.08	0.08	78,652.53	78,652.53	0.00	79,644.69	79,645.00	(0.31)	
CHEROKEE	49,279.50	45,949.72	3,329.78	51,420.60	48,882.33	2,538.27	52,780.05	53,460.85	(680.80)	
FLINT RIVER	38,188.70	34,624.17	3,564.53	38,951.82	36,120.77	2,831.05	38,446.20	34,525.61	3,920.59	
FLORIDA	45,709.94	45,709.94	0.00	46,221.30	46,221.30	0.00	45,434.25	45,434.25		
FOOTHILLS	101,998.08	101,998.08	0.00	106,213.59	106,213.59	0.00	107,902.17	107,902.16	0.01	
GREATER ATLANTA	222,170.16	203,199.92	18,970.24	231,898.32	231,898.32	0.00	235,389.96	223,116.75	12,273.21	
NEW HARMONY	64,881.18	60,304.88	4,576.30	67,824.63	62,845.00	4,979.63	68,010.66	68,011.00	(0.34)	
NORTHEAST GEOR	43,459.16	43,459.16	0.00	44,771.22	44,771.22	0.00	45,477.18	45,477.18		
PEACE RIVER	107,655.32	107,655.32	0.00	109,318.86	109,318.86	0.00	108,336.24	108,336.00	0.24	
PROVIDENCE	39,964.16	40,430.16	-466.00	41,646.87	41,646.87	0.00	41,551.47	41,551.47		
ST. AUGUSTINE	95,231.76	94,610.77	620.99	95,929.47	92,947.60	2,981.87	95,013.63	95,138.06	(124.43)	
SAVANNAH	33,365.60	33,365.60	0.00	33,294.60	34,084.00	-789.40	33,871.77	33,871.77		
TAMPA BAY	136,906.14	135,063.44	1,842.70	138,873.78	136,059.48	2,814.30	137,414.16	135,358.29	2,055.87	
TRINITY	85,310.62	85,310.62	0.00	89,494.74	89,494.74	0.00	91,708.02	91,506.76	201.26	
TROPICAL FLORIDA	96,434.04	92,072.03	4,362.01	96,096.42	89,591.36	6,505.06	93,587.40	82,490.95	11,096.45	
SYNOD OF S. CALIF. & HAWAII										
PRESBYTERY										
HANMI	21,109.80	21,109.80	0.00	23,859.54	0.00	23,859.54	24,374.70		24,374.70	
LOS RANCHOS	111,248.18	111,248.18	0.00	111,985.29	111,985.29	0.00	111,990.06	111,990.06		
PACIFIC	80,054.14	78,157.95	1,896.19	78,423.57	76,323.16	2,100.41	75,404.16	74,371.37	1,032.79	
RIVERSIDE	41,068.58	40,215.80	852.78	40,726.26	39,853.35	872.91	38,913.66	38,040.75	872.91	

SYNOD/PRES.	GA PER CAPITA GIVING BY PRESBYTERY - (2000 - 2001)				AMT. PAID 01	BALANCE
	APPORTN-00	AMT. PAID 00	BALANCE	APPORTN-01		
SYNOD OF ALASKA/NORTHWEST PRESBYTERY						
ALASKA	7,029.00	7,029.00	.	6,653.28	6,653.28	.
CENTRAL WASHING	41,085.00	41,085.00	.	40,397.76	40,397.76	.
INLAND NORTHWE	50,826.60	50,826.60	.	51,308.94	51,308.94	.
NORTH PUGET SO	39,060.45	39,060.45	.	39,426.66	39,426.66	.
OLYMPIA	53,103.60	53,103.60	.	54,590.76	54,590.76	.
SEATTLE	98,113.95	98,113.92	0.03	100,625.88	100,625.88	.
YUKON	16,745.85	16,745.85	.	17,370.24	17,370.24	.
SYNOD OF COVENANT PRESBYTERY						
CINCINNATI	105,484.50	105,484.50	.	104,435.58	104,435.58	.
DETROIT	201,088.80	201,088.80	.	194,927.16	194,927.16	.
EASTMINSTER	77,368.50	77,368.50	.	75,242.82	75,242.82	.
LAKE HURON	72,235.35	72,235.35	.	71,607.42	71,607.42	.
LAKE MICHIGAN	107,613.00	107,613.00	.	109,091.88	109,091.88	.
MACKINAC	36,501.30	36,501.30	.	36,518.34	36,518.34	.
MAUMEE VALLEY	79,289.10	79,289.10	.	77,991.78	77,991.78	.
MIAMI	90,639.45	90,639.00	0.45	89,042.40	89,042.04	0.36
MUSKINGUM VALL	78,804.00	78,804.00	.	75,481.86	75,481.86	.
SCIOTO VALLEY	139,337.55	115,274.21	24,063.34	140,381.22	112,948.75	27,432.47
WESTERN RESERVE	84,417.30	84,417.30	.	82,767.60	82,767.60	.
SYNOD OF LAKES AND PRAIRIES PRESBYTERY						
CENTRAL NEBRASK	39,040.65	39,095.00	(54.35)	38,480.46	38,510.34	(29.88)
DAKOTA	5,449.95	5,449.95	.	5,099.52	5,099.52	.
DES MOINES	60,370.20	60,370.20	.	60,531.90	60,531.90	.
EAST IOWA	93,772.80	93,351.37	421.43	92,294.34	92,294.34	.
HOMESTEAD	60,305.85	60,305.85	.	59,232.12	59,232.00	0.12
JOHN KNOX (THE)	59,088.15	59,088.15	.	58,619.58	58,619.58	.
MILWAUKEE	60,117.75	60,117.75	.	60,541.86	60,541.86	.
MINNESOTA VALLE	62,662.05	62,662.05	.	61,752.00	61,752.00	.
MISSOURI RIVER	69,131.70	69,131.70	.	69,376.38	69,376.38	.
N.CENTRAL IOWA	54,014.40	54,014.40	.	53,266.08	53,266.00	0.08
NORTHERN PLAINS	45,228.15	45,228.15	.	44,232.36	44,232.36	.
NORTHERN WATER	43,297.65	43,297.65	.	42,618.84	42,618.84	.
PROSPECT HILL	52,098.75	52,098.75	.	51,851.76	51,851.76	.
SOUTH DAKOTA	48,747.60	48,747.60	.	48,744.24	48,744.24	.
TWIN CITIES	135,060.75	135,060.75	.	134,728.92	134,728.92	.

GA PER CAPITA GIVING BY PRESBYTERY - (2000 - 2001)						
SYNOD/PRES.	APPORTN-00	AMT. PAID 00	BALANCE	APPORTN-01	AMT. PAID 01	BALANCE
WINNEBAGO	44,401.50	44,401.50	.	44,391.72	44,391.72	.
SYNOD OF LINCOLN TRAILS						
PRESBYTERY						.
BLACKHAWK	98,193.15	98,193.06	0.09	96,298.26	96,298.26	.
CHICAGO	211,716.45	208,390.05	3,326.40	213,945.78	213,945.78	.
MIDWEST HANMI	13,761.00	13,761.00	.	14,093.40	14,093.40	.
GREAT RIVERS	119,225.70	119,225.70	.	118,548.90	118,548.90	.
OHIO VALLEY	50,757.30	50,735.95	21.35	50,283.06	50,283.06	.
SOUTHEASTERN IL	70,661.25	70,661.25	.	69,710.04	69,710.04	.
WABASH VALLEY	113,543.10	103,037.20	10,505.90	112,239.24	99,156.35	13,082.89
WHITEWATER VALL	129,041.55	129,041.55	.	128,015.88	128,015.88	.
SYNOD OF LIVING WATERS						
PRESBYTERY						
EAST TENNESSEE	77,828.85	68,913.90	8,914.95	77,697.96	68,639.34	9,058.62
HOLSTON	46,737.90	46,737.97	(0.07)	47,359.80	47,359.00	0.80
MID-KENTUCKY	60,627.60	58,264.87	2,362.73	59,625.54	58,580.56	1,044.98
MEMPHIS	62,266.05	62,266.05	.	62,449.20	62,449.20	.
MIDDLE TENNESSE	94,688.55	94,689.00	(0.45)	91,119.06	91,119.06	.
MISSISSIPPI	37,006.20	37,006.20	.	36,194.64	36,194.64	.
NORTH ALABAMA	30,180.15	30,180.15	.	30,238.56	30,238.56	.
SOUTH ALABAMA	29,279.25	29,008.15	271.10	29,611.08	27,170.88	2,440.20
SHEPPARDS AND L	79,081.20	68,492.99	10,588.21	75,820.50	63,807.36	12,013.14
ST ANDREW	35,159.85	35,159.85	.	34,406.82	34,407.00	(0.18)
TRANSYLVANIA	63,048.15	63,048.12	0.03	61,333.68	61,333.68	.
WESTERN KENTUC	24,913.35	24,913.35	.	24,177.90	24,177.90	.
SYNOD OF MID-AMERICA						
PRESBYTERY						
GIDDINGS-LOVE JO	134,253.90	134,253.90	.	129,330.60	129,330.60	.
JOHN CALVIN	49,005.00	49,005.00	.	49,087.86	49,018.00	69.86
HEARTLAND	145,747.80	145,747.80	.	143,105.28	143,105.28	.
MISSOURI UNION	47,104.20	47,104.00	0.20	42,718.44	42,718.44	.
NORTHERN KANSA	58,350.60	58,350.60	.	57,374.58	57,389.52	(14.94)
SOUTHERN KANSA	64,567.80	64,567.80	.	63,933.24	63,986.30	(53.06)
SYNOD OF MID-ATLANTIC						
PRESBYTERY						
ABINGDON	25,353.90	25,353.90	.	25,188.84	25,188.84	.
ATLANTIC KOREAN	6,251.85	660.46	5,591.39	6,339.54	6,339.54	.
BALTIMORE	107,028.90	107,028.90	.	104,027.22	104,027.22	.
CHARLOTTE	216,126.90	216,126.90	.	219,558.24	219,558.24	.
COASTAL CAROLIN	154,895.40	154,895.00	0.40	155,953.68	155,954.00	(0.32)
EASTERN VIRGINIA	97,267.50	97,267.50	.	96,338.10	96,338.10	.

SYNOD/PRES.	GA PER CAPITA GIVING BY PRESBYTERY - (2000 - 2001)				AMT. PAID 01	BALANCE
	APPORTN-00	AMT. PAID 00	BALANCE	APPORTN-01		
JAMES	139,570.20	139,570.20	.	140,216.88	140,216.88	.
NATIONAL CAPITAL	184,333.05	184,333.05	.	184,150.44	184,150.44	.
NEW CASTLE	67,711.05	67,711.05	.	67,767.84	67,757.88	9.96
NEW HOPE	165,998.25	165,998.25	.	168,244.32	168,244.00	0.32
PEAKS(THE)	108,642.60	108,642.60	.	108,922.56	108,922.56	.
SALEM	180,219.60	180,219.60	.	178,657.50	178,657.49	0.01
SHENANDOAH	94,153.95	94,153.95	.	93,843.12	97,991.32	(4,148.20)
WESTERN NO. CAR	106,053.75	105,392.60	661.15	105,396.72	105,396.75	(0.03)
SYNOD OF THE NORTHEAST						
PRESBYTERY						
ALBANY	59,122.80	59,122.80	.	58,156.44	58,057.00	99.44
BOSTON	15,602.40	15,602.40	.	15,916.08	15,916.08	.
CAYUGA-SYRACUSE	36,852.75	36,852.75	.	36,518.34	36,518.35	(0.01)
EASTERN KOREAN	7,444.80	10,708.73	(3,263.93)	7,933.14	9,496.86	(1,563.72)
ELIZABETH	86,298.30	86,301.60	(3.30)	85,312.38	84,552.61	759.77
GENESEE VALLEY	93,757.95	93,757.95	.	91,153.92	91,153.92	.
GENEVA	47,322.00	47,322.00	.	46,961.40	46,961.40	.
HUDSON RIVER	94,624.20	92,698.60	1,925.60	94,231.56	92,051.51	2,180.05
LONG ISLAND	66,998.25	62,864.10	4,134.15	68,385.36	64,131.12	4,254.24
MONMOUTH	80,487.00	80,487.00	.	79,849.32	79,849.36	(0.04)
NEWARK	43,564.95	43,564.95	.	43,435.56	43,435.56	.
NEW BRUNSWICK	60,404.85	60,404.85	.	59,984.10	59,984.11	(0.01)
NEWTON	82,526.40	82,526.40	.	82,991.70	82,991.70	.
NEW YORK CITY	92,886.75	92,886.75	.	93,389.94	93,390.00	(0.06)
NORTHERN NEW E	19,567.35	19,567.36	(0.01)	19,979.76	19,979.76	.
NORTHERN NEW Y	19,631.70	19,631.72	(0.02)	19,661.04	19,661.04	.
PALISADES	48,351.60	48,351.60	.	47,992.26	47,992.28	(0.02)
SO. NEW ENGLAND	46,985.40	47,049.75	(64.35)	47,235.30	47,235.28	0.02
SUSQUEHANNA VA	39,199.05	39,199.05	.	38,799.18	38,799.18	.
UTICA	25,977.60	25,977.60	.	25,507.56	25,507.56	.
WESTERN NEW YO	86,535.90	75,971.00	10,564.90	84,211.80	71,679.99	12,531.81
WEST JERSEY	79,932.60	79,932.60	.	79,286.58	78,649.13	637.45
SYNOD OF THE PACIFIC						
PRESBYTERY						
CASCADES	142,015.50	142,015.50	.	141,297.54	141,297.54	.
BOISE	15,048.00	15,048.00	.	15,288.60	15,288.60	.
EASTERN OREGON	6,311.25	6,311.25	.	6,384.36	6,384.36	.
KENDALL	13,558.05	13,558.05	.	13,749.78	13,749.78	.
NEVADA	28,848.60	28,848.60	.	29,645.94	29,645.94	.
REDWOODS (THE)	46,921.05	46,921.05	.	46,717.38	46,717.38	.
SACRAMENTO	77,977.35	77,977.35	.	78,464.88	78,464.88	.
SAN FRANCISCO	146,643.75	146,643.75	.	144,429.96	144,429.96	.
SAN JOAQUIN	43,480.80	43,480.00	0.80	43,878.78	43,880.00	(1.22)

GA PER CAPITA GIVING BY PRESBYTERY				(2000 - 2001)		
SYNOD/PRES.	APPORNTN-00	AMT. PAID 00	BALANCE	APPORNTN-01	AMT. PAID 01	BALANCE
SAN JOSE	62,186.85	61,684.00	502.85	62,628.48	61,905.00	723.48
STOCKTON	23,250.15	23,250.15	.	23,321.34	23,321.34	.
SYNOD OF PUERTO RICO						
PRESBYTERY						
NORTHWEST	20,146.50	20,146.50	.	19,461.84	19,461.84	.
SAN JUAN	9,924.75	9,924.75	.	9,969.96	4,000.00	5,969.96
SOUTHWEST (THE)	11,983.95	11,983.95	.	12,365.34	12,365.34	.
SYNOD OF THE ROCKY MOUNTAINS						
PRESBYTERY						
PLAINS AND PEAKS	63,468.90	58,964.40	4,504.50	63,788.82	63,549.78	239.04
DENVER	71,799.75	71,799.75	.	71,363.40	71,363.40	.
GLACIER	19,740.60	19,740.60	.	19,327.38	19,327.38	.
PUEBLO	47,737.80	47,737.80	.	47,623.74	47,623.74	.
UTAH	22,601.70	22,681.35	(79.65)	22,614.18	22,614.18	.
WESTERN COLORA	12,721.50	12,321.50	400.00	13,147.20	13,147.20	.
WYOMING	26,997.30	26,997.30	.	26,747.58	26,747.58	.
YELLOWSTONE	17,226.00	17,226.00	.	17,166.06	17,166.06	.
SYNOD OF SOUTH ATLANTIC						
PRESBYTERY						
CENTRAL FLORIDA	154,999.35	154,999.35	.	158,115.00	158,115.00	.
CHARLESTON-ATLA	85,159.80	85,160.00	(0.20)	87,837.24	87,837.24	.
CHEROKEE	56,731.95	56,731.95	.	57,135.54	54,938.78	2,196.76
FLINT RIVER	39,931.65	37,167.89	2,763.76	39,929.64	39,326.00	603.64
FLORIDA	47,455.65	47,455.65	.	47,354.82	47,354.82	.
FOOTHILLS	113,038.20	113,038.20	.	114,520.08	114,520.02	0.06
GREATER ATLANTA	247,960.35	243,832.05	4,128.30	247,555.80	239,557.92	7,997.88
NEW HARMONY	70,824.60	70,824.60	.	70,626.36	70,626.00	0.36
NORTHEAST GEOR	47,524.95	47,524.95	.	47,658.60	47,658.60	.
PEACE RIVER	112,454.10	112,454.00	0.10	113,703.36	113,703.36	.
PROVIDENCE	42,966.00	42,966.00	.	44,361.84	44,361.84	.
ST. AUGUSTINE	99,564.30	99,593.30	(29.00)	101,084.04	101,212.57	(128.53)
SAVANNAH	35,204.40	35,204.40	.	35,607.00	35,607.00	.
TAMPA BAY	140,208	137,941.65	2,267.10	139,788.60	137,537.60	2,251.00
TRINITY	97,119	97,119.00	.	97,568.16	97,568.16	.
TROPICAL FLORIDA	441	82,704.90	7,736.55	90,770.46	85,106.74	5,663.72
SYNOD OF S.						
PRESBYTERY						
HANMI			25,294.50	27,394.98	20,000.00	7,394.98
LOS RANCHOS	115,919.10	115,919.10	.	116,292.96	116,292.96	.
PACIFIC	76,621.05	75,523.61	1,097.44	76,881.24	75,344	1,536.86
RIVERSIDE	39,471.30		.	39,401.76	38,722	679.34

GA PER CAPITA GIVING BY PRESBYTERY				(2000 - 2001)			
SYNOD/PRES.	APPORTN-00	AMT. PAID 00	BALANCE	APPORTN-01	AMT. PAID 01	BALANCE	
SAN DIEGO	97,218.00	97,218.00	.	98,031.30	98,031.30	.	
SAN FERNANDO	48,633.75	48,633.75	.	48,958.38	48,958.38	.	
SAN GABRIEL	53,563.95	53,563.95	.	53,360.70	53,360.70	.	
SANTA BARBARA	51,009.75	51,009.75	.	51,249.18	51,249.00	0.18	
SYNOD OF THE SOUTHWEST							
PRESBYTERY							
DE CRISTO	45,525.15	45,525.15	.	45,965.40	45,965.40	.	
GRAND CANYON	90,877.05	90,877.05	.	88,843.20	88,843.20	.	
SANTA FE	36,709.20	36,709.20	.	37,041.24	37,041.24	.	
SIERRA BLANCA	14,671.80	14,671.80	.	14,576.46	14,576.44	0.02	
SYNOD OF THE SUN							
PRESBYTERY							
ARKANSAS	89,916.75	89,916.75	.	89,161.92	89,161.92	.	
CIMARRON	17,622.00	17,622.00	.	15,786.60	15,786.60	.	
EASTERN OKLAHO	68,473.35	68,473.35	.	68,639.34	68,639.34	.	
GRACE	250,781.85	250,781.85	.	248,347.62	248,348.00	(0.38)	
INDIAN NATIONS	58,697.10	58,697.10	.	57,852.66	57,852.96	(0.30)	
MISSION	159,726.60	159,726.60	.	160,440.66	160,440.66	.	
NEW COVENANT	203,014.35	202,900.00	114.35	204,189.96	122,484.32	81,705.64	
PALO DURO	58,004.10	58,004.04	0.06	54,013.08	54,013.18	(0.10)	
PINES(THE)	38,476.35	37,289.03	1,187.32	37,454.58	36,352.59	1,101.99	
SOUTH LOUISIANA	63,280.80	63,280.80	.	62,479.08	62,479.08	.	
TRES RIOS	42,867.00	42,867.00	.	42,987.36	42,987.36	.	
SYNOD OF THE TRINITY							
PRESBYTERY							
BEAVER-BUTLER	87,981.30	81,843.06	6,138.24	87,862.14	71,285.52	16,576.62	
CARLSLE	84,189.60	81,372.98	2,816.62	84,595.26	82,251.16	2,344.10	
DONEGAL	117,745.65	117,745.65	.	119,843.70	118,844.43	999.27	
HUNINGDON	41,837.40	41,837.40	.	41,961.48	41,961.48	.	
KISKIMINETAS	70,710.75	70,710.75	.	70,163.22	70,163.22	.	
LACKAWANNA	50,475.15	48,038.14	2,437.01	49,292.04	41,835.90	7,456.14	
LAKE ERIE	66,136.95	66,137.00	(0.05)	65,825.64	65,825.64	.	
LEHIGH	63,285.75	63,285.75	.	62,822.70	62,822.70	.	
NORTHUMBERLAN	32,605.65	32,605.65	.	31,677.78	31,677.78	.	
PHILADELPHIA	230,006.70	230,006.70	.	228,203.52	228,203.52	.	
PITTSBURGH	261,780.75	261,780.75	.	259,049.64	259,049.64	.	
REDSTONE	95,426.10	92,563.22	2,862.88	93,036.36	93,036.36	.	
SHENANGO	86,535.90	73,017.12	13,518.78	86,512.56	57,686.67	28,825.89	
UPPER OHIO VALLE	58,677.30	55,329.67	3,347.63	58,181.34	58,181.34	.	
WASHINGTON	65,538.00	65,538.00	.	65,407.32	65,407.32	.	
WEST VIRGINIA	88,595.10	85,756.71	2,838.39	86,059.38	85,537.56	521.82	
TOTALS	12,806,036.10	12,642,220.50	163,815.60	12,746,683.50	12,492,219.16	254,464.34	

GA PER CAPITA GIVING BY PRESBYTERY - (2000 - 2001)				
SYNOD/PRES.	APPORTN-00	AMT. PAID 00	BALANCE	AMT. PAID 01
**PER CAPITA PAYMENTS RECEIVED AGAINST PREVIOUS YEARS O/S BALANCES				
PAYMENTS RECEIVED IN 1999				
PRESBYTERY	AMOUNT	YEAR		
Pittsburgh	1,347.47	1997		
Pittsburgh	193.84	1997		
Pittsburgh	279.60	1997		
Pittsburgh	127.73	1997		
Pittsburgh	401.10	1997		
Pittsburgh	22.96	1997		
San Francisco	209.70	1997		
South Alabama	697.62	1997		
Total Past Paymen	3,280.02			
PAYMENTS RECEIVED IN 2000				
PRESBYTERY	AMOUNT	YEAR		
Pittsburgh	401.10	1997		
Pittsburgh	22.96	1997		
Pittsburgh	60.09	1997		
Pittsburgh	66.85	1997		
Pittsburgh	66.85	1997		
Pittsburgh	66.85	1997		
San Joaquin	5,476.75	1997		
Wabash	558.11	1998		
Upper Ohio Valley	223.13	1998		
Total Past Paymen	6,942.69	1998		
PAYMENTS RECEIVED IN 2001				
PRESBYTERY	AMOUNT	YEAR		
Beaver-Butler	165.37	1999		
Beaver-Butler	310.03	1999		
Hudson River	629.64	1999		
Long Island	0.92	1999		
Philadelphia	143.10	1999		
Total Past Paymen	1,249.06			
PAYMENTS RECEIVED IN 2002				
PRESBYTERY	AMOUNT	YEAR		
Upper Ohio Valley	3,350.21	2000		
West Virginia	1,113.75	2000		
West Virginia	9.88	2000		
Total Past Paymen	4,473.84			

A.P.C.E.
The Association of Presbyterian Church Educators

*The mission of A.P.C.E. is to
connect, enrich, empower, and sustain
persons serving in the educational ministries of the Reformed family of churches.*

Though our 1,500+ members are primarily from the PC(USA), we have formal partnerships with the Christian Reformed Church, the Presbyterian Church in Canada, and the Reformed Church in America. We are also primarily professionals in the field of Christian education, Directors of Christian education and pastors with education portfolios, but we encourage the membership of volunteers as well.

We produce a quarterly professional journal called *The APCE Advocate*, which features articles on timely themes and is a privilege of membership. Our largest endeavor is our annual event, which this year took place February 6th–9th in Toronto, Canada. It is typical to have over 1,000 of our members at these conferences where we offer internationally recognized keynote speakers and dozens of workshops, in addition to honoring our own Educator of the Year. Throughout the year, we work in many areas of advocacy for both Christian educators and Christian education in our denominations. This year we will be supporting the report to the General Assembly of the task group on the ordination of educators, for instance. We continually lift up the certification process through courses and recognition. We also post updates and links on our website: WWW.APCENET.ORG, which is graciously hosted through the PC(USA).

Our membership is organized into thirteen geographical regions. Each region elects a member to our governing cabinet. In addition, our racial ethnic members elect four representatives. Our officers are elected out of this rotating cabinet of volunteers. The cabinet meets twice a year, for several days each October and in conjunction with the annual event. We have no employees, but we have several part-time contracts. There is a contract with the editor of our journal and with a copy editor, and we are in our first contract year with a new management team, American PressWorks. This fine organization, which serves non-profits, manages our membership database, mailings, and financial transactions. We are also most grateful for the staff hours contributed to us by the PC(USA). Pat Murphy, from Congregational Ministries Division, puts in many hours as our Annual Event Registrar. Carl Horton and Donna Cook meet with us as advisors.

Our 2001–2002 operating budget is \$88,480, exclusive of our annual event expenses, which are covered by the income from the event. Our annual event budget is usually \$2-300,00 depending on location, leadership, and attendance. Our primary source of income is our annual membership dues. We also receive a grant from the PC(USA), through our covenants with Congregational Ministries Division and National Ministries Division. Realizing that we need to develop other sources for our growing operating budget, we have established an Endowment Fund managed by the Presbyterian Foundation. We encourage gifts in memory and in honor of educators. This fund is still too small to contribute to our budget, but it is an investment in our future.

Association of Presbyterian Interim Ministry Specialists

VISION STATEMENT

The Association of Presbyterian Interim Ministry Specialists (APIMS) exists to provide SUPPORT for pastors, spouses and families as well as governing bodies within the Presbyterian Church (USA) who are involved with interim ministry and to provide INFORMATION regarding placement, training, certification and research in the specialized field of interim ministry.

APIMS' GOALS

Our goals as a servant Association are:

In Service to the Church

1. To develop a body of Interim Ministry Specialists who will be available to congregations, governing bodies, and other Church organizations;
2. To encourage more effective placement systems for interim clergy within the Church;
3. To develop, maintain and advocate the highest performance standards for all Interim Ministry Specialists.

In Service to Members

1. To encourage continuing growth in Interim Ministry skills;
2. To provide guidance and support for that growth;
3. To advocate within the Church a clear understanding of the value of Interim Ministry, thus promoting the use of Interim Ministers or Pastors;
4. To advocate the concerns of Interim pastors and their families.

MEETINGS, MEMBERSHIP AND DUES

Annual business meetings are held in conjunction with the Interim Ministry Network's Annual Conference. Each member and Governing Body member has one vote.

APIMS ASSOCIATION ANNUAL DUES—are used to support:

Circulation of availability lists through PresbyNet
Professional certification
Advocacy within the Church
Advocacy at the General Assembly
Dissemination of information about Interim Ministry
Collegial support
Interim Pastor's Publications and Office

MEMBER

Membership is open to all members of the Presbyterian Church (U.S.A.) who subscribe to the Purpose, Charter and Bylaws of APIMS, and remit annual dues. Such members may attend all APIMS meetings, vote, serve on committees, and hold office. They will receive all printed membership material and have access to the membership list.

GOVERNING BODY MEMBER

Governing Body membership is open to any Governing Body or recognized group within any Governing Body which will: Subscribe to the Purpose, Charter and Bylaws of APIMS. Remit Governing Body annual dues and encourage the study and practice of specialized Interim Ministry within the Governing Body, and within the Church at large.

AVAILABILITY LIST

APIMS supports the appropriate use of all denominational relocation procedures. In addition, APIMS supplies Presbytery and Synod executives—through PresbyNet, mail or by fax—with lists showing APIMS members' names, addresses, phone numbers and anticipated date of availability.

2001–2002 APIMS Council Members

Name	Title
Aaron Carland	Moderator
David L. Horne	Vice Moderator
Don Ewing	Treasurer
Suzanne Uittenbogaard	Secretary
Tom Green	Certification Bd. Rep
David Marx	Past Moderator
Jan Schultz	Member Service Coordinator
Harris Schultz	Special Projects
Mike Warren	G. A. Staff

Balance	7,845.39
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INCOME

Membership Fee Individual	9015.00	
Membership Fee Judicatory	2283.08	
		TOTAL INCOME 11,298.08

EXPENSES

Contribution to Consortium—	500.00	
Council Meetings—	4487.40	
GA Relations-Booth—	554.33	
Gifts—	806.50	
IM Consortium Representatives—	1493.58	
IM Handbook —	1054.95	
Member Recruitment Retention—	197.44	
Member Services—	1692.51	
Misc:		
Dep. Item Returned—	343.08	
Office Exp.—	24.00	
TOTAL Misc—	367.08	
Not for Profit—	10.00	
Postage-Shipping—	48.99	
The Bridge—	1685.56	
Web Site—	580.00	
		TOTAL EXPENSES—13,478.34
		TOTAL INCOME –EXPENSES \$5,665.13

(Cash on hand)

Clergy Exchange International Foundation

Information for Commissioners of the 214th General Assembly Presbyterian Church (U.S.A.)

CEIF welcomes the opportunity to provide a brief written report for the information of the 214th General Assembly, and assures Commissioners of the prayerful support of the CEIF Board and International Advisors as you fulfill your vital responsibilities in Columbus Ohio.

1. The **mission statement** of the Clergy Exchange International Foundation (CEIF) reads: “To facilitate the development of Christian leaders through international educational experiences.”

CEIF’s chief program is known as **International Ministry Exchanges (IME)**. **IME’s first exchange stream** is to facilitate exchanges across the English-speaking world.

The Presbyterian Church (U.S.A.) is an active participant in IME. IME is endorsed by the Worldwide Ministries Division, and the Division has appointed three advisors to IME—the Reverend Barrie Gray and Mrs. Ann Gray from Phoenix, Arizona, and the Reverend Dr Harry Phillips from Ridgeway, South Carolina.

IME’s participating churches overseas are from the Reformed and United traditions in Australia, Canada, England, Ireland, New Zealand, Scotland and South Africa—but it is not limited to arranging exchanges only in those churches and those countries. Since CEIF decided to appoint a full-time staff person at the beginning of 2001, the number of exchanges has been growing steadily. It’s expected there will be 35 exchanges this year and 55 in 2003.

IME exchanges involve the exchange of ministry responsibilities, housing and vehicle, but not of stipend or salary. Exchange duration is between 4 weeks and 26 weeks, with the norm being 6–13 weeks. IME has more than 270 ministry personnel listed in its database—over 100 of them are actively seeking an exchange in 2002 or 2003. IME recruits and matches exchange partners. It provides resources to maximize the educational benefits of the exchange for both ministers and congregations, to minimize any difficulty, and to ensure a successful and happy experience. IME oversees an important credentialing process for each exchange, including a requirement for Presbytery approval. Ministers usually meet their own travel costs, although limited financial assistance may be available for some. IME exchanges are open to all who are serving professionally in ministry, whether ordained or lay, and special “shadowing” exchanges are tailored for those serving in ministries beyond the local congregation.

CEIF’s **theological** emphasis is that of its participating churches—Reformed, ecumenical and evangelical—with a strong commitment to equipping Christian leaders to be more effective in their pastoral, spiritual and missional leadership. One of the important factors IME applies in its matching process is the theological emphasis of the exchanging congregations and ministers, for we recognize theological “compatibility” is a crucial factor in the success of the exchange experience for ministers and for church members.

Further information can be found on our web site—www.ministry-exchanges.org.

IME’s second exchange stream is new this year. In collaboration with the Council for World Mission based in London, England, IME has commenced a three-year pilot program of “first world-third world” and “third world – third world” exchanges. This exchange stream has been designated “**ClergyXchange**.” Only four exchanges are taking place this year, involving ministers from the Church of Bangladesh, the Church of North India, the Kiribati Protestant Church, the Presbyterian Church of Aotearoa New Zealand, the Presbyterian Church of India, the Uniting Church in Australia and the United Reformed Church (UK).

Through the Worldwide Ministries Division, at least one minister of the Presbyterian Church (USA) will be involved in ClergyXchange in 2003. And in co-operation with its participating denominations, IME plans to expand this exchange stream considerably in the next few years.

These exchanges are fully funded, and involve a structured 10-week exchange program, including periods of orientation and debriefing for the two ministers and their families together. IME is providing the resources aimed at maximizing the learning for the ministers and congregations from this challenging cross-cultural experience.

2. **The annual budget** of CEIF is around \$60,000. The main costs are for the one staff position, based in Australia, for publicity and recruitment, for administration and office costs, for travel of the executive director and others, for limited travel scholarship assistance to exchange ministers, for Board meetings and for the meetings of our 20 international advisors and Board members each two years. The next such meeting will be in Toronto in 2003.

No donations of more than \$1,000 were received in 2001. However, from mid-2002 CEIF will have to raise funds to maintain and expand its operations, and therefore anticipates it will have a list of donors to report to the GA in 2003.

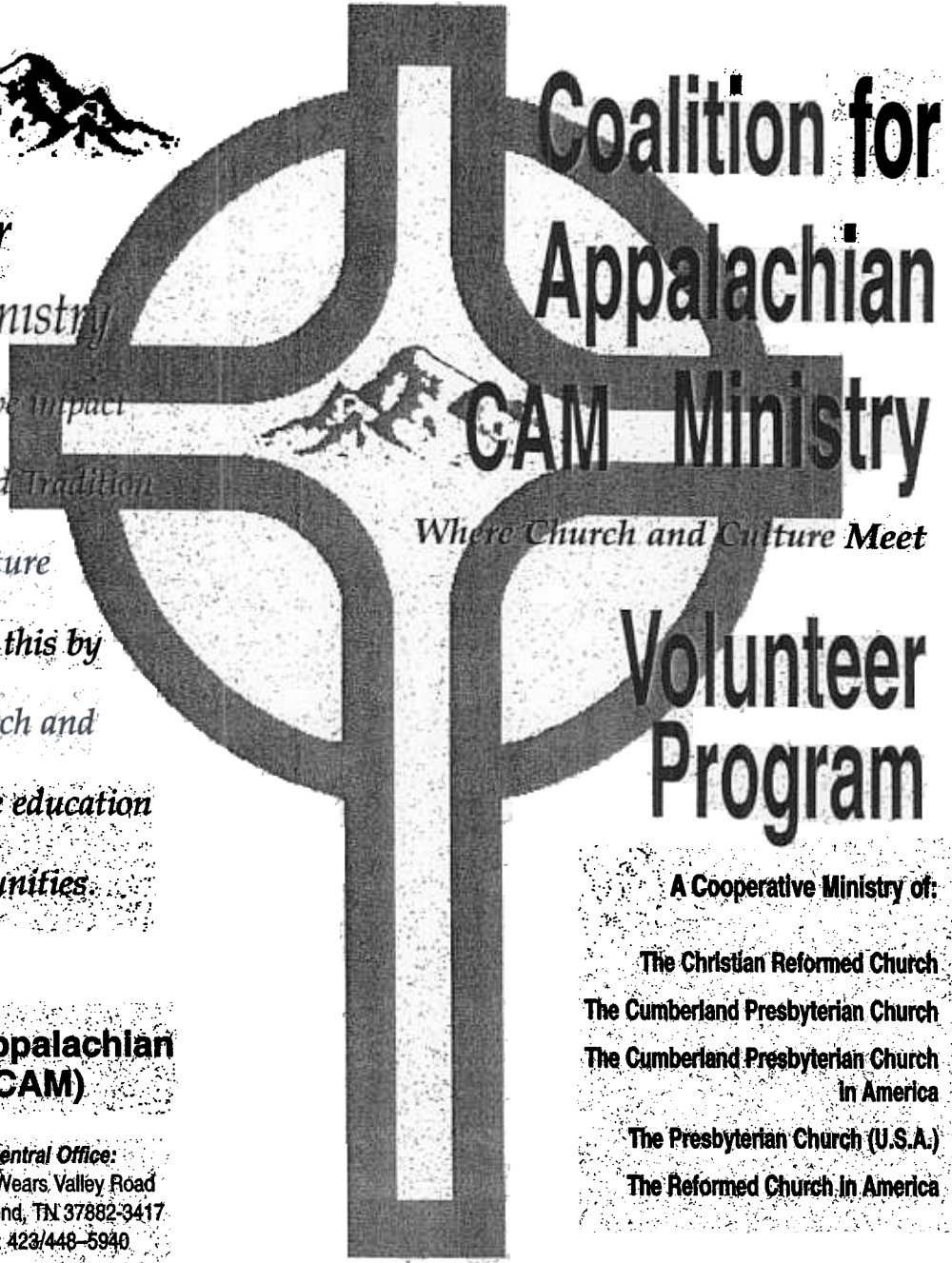
3. To date CEIF has only one staff member. The Reverend Gregor Henderson, formerly general secretary of the Uniting Church in Australia, has served in the position of executive director since February 2001.

GREGOR HENDERSON
8 April 2002

Rev Gregor Henderson, Executive Director, GPO Box 221, Canberra, ACT 2601, AUSTRALIA
Phone: +61 2 6230 1016 Fax: +61 2 6230 5163 E-mail: ceifaustralia@aol.com



The Coalition for Appalachian Ministry seeks to make a positive impact wherever the Reformed Tradition and Appalachian Culture come together. It does this by networking with church and community to provide education and volunteer opportunities.



Volunteer Program

A Cooperative Ministry of:

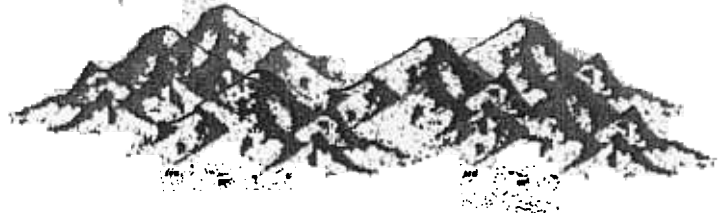
- The Christian Reformed Church
- The Cumberland Presbyterian Church
- The Cumberland Presbyterian Church in America
- The Presbyterian Church (U.S.A.)
- The Reformed Church in America

Coalition for Appalachian Ministry (CAM)



Central Office:
1329 Wears Valley Road
Townsend, TN 37882-3417
Tel: 423/448-5940

Volunteer Office:
111 Crutcher Pike
Richmond, KY 40475-8606
Tel: 606/624-3407



CAM'S 2002 Budget

01/01/2002 Through 12/31/2002

Group/category	2002 Annual Budget
Income:	
2001 Carryover	
2001 Carryover into 2002	\$8,942.00
Christian Reformed Church (CRC)	
Classis Lake Erie CRC	\$2,500.00
Classis Lake Erie CRC (Member Designation)	\$0.00
Cumberland Presbyterian Church (CPC)	
CPC Board of Missions	\$4,000.00
CPC Board of Missions (Volunteer Program)	\$1,000.00
Cumberland Pby	\$1,000.00
East TN Pby	\$2,500.00
Grace Pby	\$300.00
Hope Pby	\$600.00
Murfreesboro Pby	\$650.00
Murfreesboro Pby (prior year pledge)	\$0.00
Nashville Pby	\$350.00
North Central Pby	\$300.00
Synod of the Southeast	\$300.00
TN Synod	\$3,000.00
TN/GA Pby	\$600.00
West TN Pby	\$300.00
Cumberland Presbyterian Church (CPCA National)	
CPCA National	\$500.00
Miscellaneous income	
Bank Interest Earned	\$300.00

CAM Store Clerk FICA Reimbursements
 CAM Store Clerk Salary Reimbursements
 Congregations : [all]
 fees & reimbursements : [all]
 Friends of CAM : Board of Director Pledges
 Friends of CAM : Individuals

Presbyterian Church (USA)

Abingdon Pby	\$2,200.00
Abingdon Pby (prior year pledge)	\$0.00
Holston Pby	\$800.00
PC (USA) National	\$5,000.00
Shenandoah Pby	\$1,000.00
Synod of Living Waters	\$14,500.00
Synod of the Covenant	\$6,000.00
Synod of the Mid-Atlantic	\$12,000.00
Synod of the Trinity (Travel)	\$1,000.00
Synod of the Trinity : [all]	\$12,000.00

Total Income: \$167,385.00

\$10,000.00
\$100.00
\$2,000.00
\$300.00
\$8,201.00
\$595.00
\$500.00
\$100.00

CAM Store Clerk FICA Reimbursements
 CAM Store Clerk Salary Reimbursements
 Congregations : [all]
 fees & reimbursements : [all]
 Friends of CAM : Board of Director Pledges
 Friends of CAM : Individuals

Presbyterian Church (USA)

Abingdon Pby	\$2,200.00
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Synod of Living Waters	\$14,500.00
Synod of the Covenant	\$6,000.00
Synod of the Mid-Atlantic	\$12,000.00
Synod of the Trinity (Travel)	\$1,000.00
Synod of the Trinity : [all]	\$12,000.00

Total Income: \$167,385.00

\$10,000.00
\$100.00
\$2,000.00
\$300.00
\$8,201.00
\$595.00
\$500.00
\$100.00

Equipment & Service	\$600.00
Executive Committee Meetings	\$2,500.00
Fall Board Meeting	\$3,500.00
Financial Review	\$500.00
Homeowners Insurance on 1338 W. Valley Rd.	\$2,569.00
Internet (TN)	\$405.00
Maintenance : [all]	\$500.00
Miscellaneous Expense	\$847.00
Mortgage on 1338 Wears Valley Rd.	\$12,586.00
Office Bond	\$100.00
Office Supplies	\$1,400.00
Postage	\$1,000.00
Property Tax on 1338 W. Valley Rd.	\$350.00
Spring Board & Assembly Meeting	\$6,000.00
TN State Charter	\$50.00
Townsend Office : phones	\$1,200.00
Utilities on 1338 W. Valley Rd.	\$1,200.00
Workers Comp. Insurance	\$750.00

CAM Cabin Crafts Expenses

CAM Cabin Crafts Coordinator : salary	\$27,929.00
CAM Cabin Pension/Insurance	\$7,960.00
CAM Cabin Travel	\$4,000.00
CAM FICA (Coordinator)	\$2,095.00
Continuing Education	\$300.00
FICA (Store Clerk)	\$643.00
Store Clerk Salary	\$8,400.00

Volunteer Program

Continuing Education	\$300.00
F.I.C.A.	\$2,185.00
Insurance	\$9,470.00
Office Expenses (internet,phone,postg., etc)	\$2,600.00
Pension	\$5,000.00
Salary	\$29,150.00
Travel	\$3,500.00
Volunteer Stipends	\$6,000.00

Total Expenses: \$167,385.00

Covenant Network of Presbyterians

1. The Covenant Network of Presbyterians works to support the mission and unity of the Presbyterian Church (USA) in a time of faithful disagreement and potentially divisive controversy. We seek to articulate and act on the church's historic, progressive vision.

We are committed to helping the church stay together in faithful ministry, even as we continue to study the Scriptures and seek the mind of Christ on the question of ordination standards and other matters. Covenant Network addresses a broad range of theological, biblical, pastoral, and ecclesiastical matters facing our church by:

- Fostering communication and theological dialogue through our quarterly newsletter,
- Covenant Connection, our website, www.covenantnetwork.org, and occasional books;
- Mounting annual national conferences on theological topics;
- Encouraging discussion, study, and mutual prayer both on-line and through local groups;
- Providing education and information on matters relating to ordination, and giving moral, legal, and financial support to officers and sessions challenged under the provisions of G-6.0106b of the Book of Order;
- Working for needed changes in the church, including the eventual removal of G-6.0106b.

The Covenant Network encourages all Presbyterians to participate actively in the work and deliberations of their local presbyteries. Local chapters in a number of presbyteries and seminaries connect supporters and others for discussion, study, and political action.

The Covenant Network's participation at G.A. includes hosting a number of public events, staffing a booth in the exhibit hall, publishing recommendations on selected business before the G.A., and offering resources, information, and assistance to commissioners as requested.

The Covenant Network envisions a church that is faithful, just, and whole. With others in the church, we desire to live out the Reformed faith found in Scripture and our confessions. We strive to proclaim and embody the gospel as we have learned it from the life and ministry of Jesus; we affirm the centrality of the Bible in our church; and we value the dynamic tension between unity and diversity.

Our vision for the church is embodied in the Call to Covenant Community, which is published in each newsletter and posted on our website.

2. Total expenditures in 2001 were approximately \$340,000. Principal expense categories include salaries, printing and mailing, travel, expenses for the annual conference, and expenses for G .A. participation. In 2001 we incurred additional, unbudgeted expenses in support of Amendment OI-A.

The Covenant Network is supported by donations of varying sizes from individuals and congregations in the Presbyterian Church (USA). In 2001 we received contributions from 97 congregations and nearly 1,500 individuals. Fifteen individuals or couples and 27 sessions made donations of more than \$1,000. These 27 sessions are listed on the attachment.

3. The Covenant Network employs three full-time staff members.

Sessions that Donated More than \$1,000 to the Covenant Network in 2001

Bradley Hills Presbyterian Church	Bethesda	MD
Bryn Mawr Presbyterian Church	Bryn Mawr	PA
Calvary Presbyterian Church	San Francisco	CA
Central Presbyterian Church	Atlanta	GA
Chevy Chase Presbyterian Church	Washington	DC
Church of the Covenant	Boston	MA
Church of the Covenant	Cleveland	OH
Covenant Presbyterian Church	Madison	WI
Davis Community Presbyterian Church	Davis	CA

03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

East Liberty Presbyterian Church	Pittsburgh	PA
Fairmount Presbyterian Church	Cleveland Heights	OH
Fifth Avenue Presbyterian Church	New York	NY
First & Central Presbyterian Church	Wilmington	DE
First Presbyterian Church	Greenwich	CT
First Presbyterian Church	Salina	KS
First Presbyterian Church	Santa Fe	NM
First Presbyterian Church	Washington	PA
First Presbyterian Church in the City of NY	New York	NY
Fourth Presbyterian Church	Chicago	IL
Immanuel Presbyterian Church	Milwaukee	WI
Market Square Presbyterian Church	Harrisburg	PA
Montview Presbyterian Church	Denver	CO
Old Presbyterian Meeting House	Alexandria	VA
Rutgers Presbyterian Church	New York	NY
Trinity Presbyterian Church	Atlanta	GA
Westminster Presbyterian Church	Minneapolis	MN
Westminster Presbyterian Church	Wilmington	DE

Medical Benevolence Foundation Validated Mission Support Group of the Presbyterian Church (U.S.A.)

Mission Statement

“The mission of Medical Benevolence Foundation (MBF) is to proclaim and demonstrate the gospel of Jesus Christ through a healing ministry. In partnership with the Presbyterian Church (USA), MBF provides mission education in congregations, solicits financial support, medical supplies, and equipment, and recruits brief-term volunteers for overseas service in health care.”

The Medical Benevolence Foundation is a non-profit corporation established in 1963 in the State of Tennessee. IRS Exemption Code: 501(c)(3)

Administrative Offices:

1412 N. Sam Houston Pkwy. E, # 120
Houston, Texas 77032-2946
Telephone: 1.800.546.7627
Web site: www.MBFoundation.org

As of August 1st
3100 S. Gessner, # 210
Houston, TX 77042
Telephone: same
Web site: same

Policy setting and management: A Board of Trustees consisting of 45 persons governs the Medical Benevolence Foundation (MBF). A Nominating Committee searches for prominent people in the religious, business, medical, and academic community to recommend candidates for the Board. Trustees can be elected to two consecutive three-year terms, but then must leave the Board for at least one year before they can be considered again for membership. The Board meets semiannually to set policy and direct affairs of the foundation through the following ten standing committees: Personnel, Strategic Planning, Nominating, Executive, Development, Equipment and Supplies, Volunteers, Finance, Grants, Mission Field.

The Executive Committee meets monthly and has authority to act on behalf of the Board of Trustees on all matters except appointment of the Executive Director and election of trustees.

The Medical Benevolence Foundation serves as an arm of the International Health Ministries program of the Presbyterian Church (USA) as a Validated Mission Support Group of the Presbyterian Church (USA).

What Does MBF Do?

- 1) Raise funds from Presbyterian congregations and individuals to support the International Health Ministries program of the Presbyterian Church (USA). It also received US Government funds via American Schools and Hospitals Abroad (ASHA) a division of USAID.
- 2) Obtains and ships donated medical supplies and equipment to overseas church partners.
- 3) Provides information to Presbyterian congregations and individuals about Presbyterian Church (USA) international health ministries.
- 4) Recruits physicians and other volunteers for mission health care programs outside the U.S.

In addition to its administrative office in Houston, MBF has staff in FL, GA, NC, MN, NY, CA, TX. Total staff: 18 full-time, 2 part-time staff and 1 full-time volunteer.

Theological emphases: MBF seeks to provide a service for all congregations of the Presbyterian Church (USA). It is guided by the Book of Order and the Book of Confessions of the Presbyterian Church (USA).

Request for a list of all donors who gave more than \$1,000 to MBF in 2001: Privacy considerations forbid our providing such information.

Audited Financial Statement for 2000

REVENUE	
Contributions	\$4,379,321
Contributions of medical supplies	736,447
Government grants	481,302
Investment Return	(59,841)
Other	<u>21,665</u>
Total Revenue	\$5,558,894
EXPENSE	
Program Services:	
Worldwide medical missions	\$2,385,321
Supplies and equipment	\$821,272
Grants for medical missions	522,841
Mission education	<u>502,805</u>
Total Program Expenses	\$4,232,239
Management and general	568,393
Fundraising	<u>612,969</u>
Total Expenses	\$5,413,601

2/26/02

Messiah Now Ministries

Messiah Now Ministries provides an agency through which PC(USA) churches may actively express their compassion for Jewish people; cultivates among all people a better understanding of and deeper appreciation for the Jewish contribution to Christianity; and fosters national awareness for Presbyterian Jewish ministry.

Messiah Now Ministries, founded by Philadelphia Presbytery in the 1930s, has a Board of Directors with membership from three Presbyteries (Philadelphia, West Jersey and Donegal) and two Synods (Trinity and Northeast). The Executive Directors of Messiah Now Ministries have also been members of a Presbytery. The present Director, Rev. Andrew Sparks, is a Jewish believer and a member of Philadelphia Presbytery who has studied Talmud, Modern Hebrew, and other facets of Jewish culture while completing post-graduate work at Yale University and Yale Divinity School. Messiah Now is supported by over forty churches in Philadelphia Presbytery and has been approved by the Outreach Foundation as a ministry project.

Reflecting the Presbyterian Church's commitment to diversity, one of the present objectives of Messiah Now Ministries is to engender the formation and growth of New Church Developments (NCDs). Presently Messiah Now Ministries is planting a messianic NCD, whose formation was approved by Philadelphia Presbytery on January 29, 2002. In the Presbyterian Church (USA), the New Church Development Guide provides a model for planting messianic Presbyterian NCDs as follows:

The Messianic Jewish Congregation (NCD) is used when a presbytery seeks to be a faithful witness to the roots of the Judeo-Christian tradition in a presbytery where there is a large Jewish population. All the first new church developments of the New Testament, such as those in Jerusalem, Corinth, Colossae and Thessalonica grew out of a Messianic ministry within synagogues. Twentieth century Presbyterian Messianic Jewish ministry has grown out of a Presbyterian effort to share the love and claims of Jesus, the Messiah with a religiously and culturally diverse Jewish population in a major urban center. Worship is held beginning on the Jewish Sabbath and with an affirmation of Jewish culture which is quite similar to other ethnic congregations that have a high degree of ethnocentricity such as African American Presbyterian outreach to unchurched African Americans. The focus of a Messianic Jewish Congregation (NCD) is to reach the unaffiliated Jewish population. ("Models of New Church Development" in *The New Church Development Guide*, by H. Stanley Wood, CTS Press in 2002.)

Messiah Now Ministries is also involved in educational programs such as ESL classes and Hebrew classes, provides home and college fellowship groups, sponsors a concert series, and offers church programs on Jewish holidays and the Jewish roots of Christianity.

The theological emphases of Messiah Now Ministries include a commitment to Reformed theology in an ethnic ministry context, an appreciation of the Jewish origins of the faith, a renewal of multicultural congregational formation, a development of culturally sensitive educational and discipleship programs, and an advancement of interfaith dialogue and understanding.

Annual Budget: \$126,500

Staff: Currently there are two staff members. There exists an additional intern position, which was held in 2001 by a Columbia Theological Seminary student and Candidate in Foothills Presbytery. Another full-time intern will begin in the summer of 2002.

Donors contributing over \$1000 to Messiah Now Ministries in 2001

Mr. & Mrs. Jonathan Belding

Bethany Collegiate Presbyterian Church; Havertown, PA

Columbia Theological Seminary; Decatur, GA (Funding for ministry internship)

Fairview Presbyterian Church; Glen Moore, PA

First Presbyterian Church; Ocean City, NJ

First Pres Church of Norristown; Norristown, PA

Forks of the Brandywine United; Presbyterian Church; Glen Moore, PA

Great Valley Presbyterian Church; Malvern, PA

Mr. & Mrs. Philip Harvey

Huntingdon Valley Church; Huntingdon Valley, PA

Media Presbyterian Church; Media, PA
Middletown Presbyterian Church; Media, PA
Bequest from the estate of Miriam Morrison
Narberth Presbyterian Church; Narberth, PA
Oreland Presbyterian Church; Oreland, PA
Paoli Presbyterian Church; Paoli, PA
Roxborough Presbyterian Church; Philadelphia, PA
Southwestern Presbyterian Church; Philadelphia, PA
United Pres Church Manoa; Havertown, PA
Upper Octorara Presbyterian Church; Parkesburg, PA
Mr. & Mrs. John Woodcock, Jr.
Dr. Elizabeth M. Zipf

MORE LIGHT PRESBYTERIANS
GENERAL ASSEMBLY AFFILIATED ORGANIZATION REPORT
March, 2002

The More Light movement within the Presbyterian Church started shortly after the General Assembly in 1978 began enacting a series of policies reducing gay and lesbian members to a second-class status in the church. These policies, including a ban on ordination, are based on the categorical assumption that any and all same-sex behavior is intrinsically sinful. That assumption has never been an essential tenet of our Reformed theology.

We, along with the majority of Presbyterian Biblical Scholars, believe that this is a false assumption based on misinterpretation of Scripture. In seeking to emulate God's goodness, we believe with the Confession of 1967 that the whole "Bible is to be interpreted in the light of its witness to God's work of reconciliation in Christ." It is our affirmation that for Christians, the primary norm of loving relationships, reflecting God's Beloved Community, is Jesus' life and behavior.

While we are in disagreement with the policies that deny that homosexual persons are fully created in God's image, we are committed both to the Presbyterian Church (USA) and its polity. Our vision for the Church of Jesus Christ is anchored in our Reformed theology and we concur with The Great Ends of the Church as stated in our denomination's constitution. We joyously affirm the theological foundations explicitly set forth in the first four chapters of the Form of Government. It is our prayer that the Kingdom of God will come to earth as it is in Heaven.

GOALS

The mission statement sets forth the goals. "Following the risen Christ, and seeking to make the church a true community of hospitality, the mission of More Light Presbyterians is to work for the full participation of gay, lesbian, bisexual and transgender people of faith in the life, ministry and witness of the Presbyterian church (USA)."

METHODS

MLP works with individuals, chapters and congregations to: provide support for their life in the church, education and training through published materials, a web site, a resource center, materials for worship, Bible study, retreats and outreach. We advocate and work for a polity and practice that embodies full Christian community for all Presbyterians, regardless of sexual orientation or identity. We also cooperate with Presbyterian partners, other denominations and faith traditions to support the LGBT community in matters of justice and compassion, especially for those who feel disenfranchised by the church.

BUDGET

The total annual budget of More Light Presbyterians for 2001 was \$252,400, all of it from Presbyterian sources, individual or congregational. Our membership and donor list is confidential. Eleven individuals and six congregations contributed \$1,000 or more, totaling \$40,298. This total includes organizational travel and lodging expenses contributed by board members.

STAFF

We are primarily a voluntary organization. We employ two full-time field organizers. We also pay for one part-time administrative assistant, and one part-time bookkeeper.

Submitted by:
Mitzi Henderson
Co-Moderator, MLP

National Association of Presbyterian Scouters

Office of the President
1817 Ems Road East
Ft. Worth, Texas 76116

Kerry Clements
Associate Stated Clerk
Office of General Assembly
Presbyterian Church(USA)
100 Witherspoon Street, #4418
Louisville, KY 40202

Dear Mr. Clements:

The National Association of Presbyterian Scouters (NAPS) is pleased to provide the following information requested by the 213th General Assembly for display on the PCUSA web site and mailed to all commissioners.

1. Your organization's goals, methods of operation and theological emphasis:

The Mission of NAPS is to: "*Develop Scouting in Presbyterian Churches to teach and recognize religious values*"

To accomplish our mission NAPS is working in the following areas:

- Encourage churches to sponsor new units
- Promote Religious Awards
- Work with council religious relationship groups
- Develop material for the chaplain aide's use on camp outs
- Develop an effective NAPS organization

2. Your organization's annual budget:

Our organization's annual budget depends on the number of annual member renewals we have at \$10.00 dollars each. The money is only used for direct expenses of being in contact with the members: printing, postage, phone and a few souvenirs for the Scouts.

3. The number of staff in your organization

NAPS is chartered in the state of Texas as a nonprofit organization and is staffed by volunteers that pay their own travel expenses.

Unfortunately, no contributions were received near \$1000

Yours Truly,

Eliot Kerlin President

National Council of Presbyterian Fourth Day Movements

The National Council of Presbyterian Fourth Day Movements is an organization of local groups, which are predominantly composed of Presbyterian (PCUSA) members, around the nation. These groups, or communities, are utilizing the Cursillo Method as a vehicle to attempt, through spiritual renewal, to implement the commission of our Lord Jesus Christ, to “go into all the world and proclaim the Gospel” of God’s grace. The Cursillo Method was established and has been refined by Roman Catholics over the past 50 years. A number of expressions similar to Catholic Cursillo have developed in the United States over the past 25 years, including Walk to Emmaus, Great Banquet, Tres Dias, Presbyterian Pilgrimage, and Via de Cristo, all of which allow interdenominational participation. Expressions which utilize the name Cursillo, i.e. Episcopal Cursillo and Presbyterian Cursillo, are required by license agreement with the Catholic Church to restrict participation to members of their denominations. These movements all follow the basic format of Catholic Cursillo, which includes a Pre-Cursillo phase, a Three-day weekend centered around 15 talks, and the Post-Cursillo (known as Fourth Day) which is an accountability and support organization made up of those individuals who have participated in a Three Day weekend.

The role of the National Council is to (1) develop, offer and support a model Cursillo-like weekend experience; (2) assist local groups in implementing their weekends and developing their communities; (3) assist new groups in starting communities as opportunities present themselves and as the Holy Spirit leads; (4) certify new member Fourth Day Movement communities and recertify existing Fourth Day Movement member communities on a periodic basis, and (5) continually emphasize that the overriding purpose of Cursillo is the evangelization of our environments, to be realized as a result of the spiritual renewal of individual participants who are called the Fourth Day. The National Council supports a version of the Cursillo Movement which is consistent with Reformed theology and the Constitution of the PC(USA), and will make it available as desired throughout the denomination. This Movement is offered as one method of supporting the denominational emphasis on evangelization and spiritual formation, and to encourage growth in Christian faith and commitment within the local church. Presbyterian Fourth Day Communities are led by lay members of the PC(USA), in partnership with their clergy, for members of the PC(USA). The theological emphasis of Presbyterian Fourth Day Movements is on the infinite grace available to all who recognize and accept the love of Christ. The weekend experience proposes a method of living the Christian Life based on piety, study, and action. No doctrinal positions have been adopted or are supported, and no positions are taken on the volatile theological and polity issues facing the PC(USA) today.

The National organization is currently made up of twelve Presbyterian Cursillo Communities and four Presbyterian Pilgrimage Communities. Each community elects two representatives to attend, at their own expense, semi-annual meetings of the National Council. All officers serve on a volunteer basis. There are no “staff” members associated with Presbyterian Fourth Day Movements, either at the local or national level. Each community is requested on a voluntary basis to contribute funds to the National Council based on a “per participant at Three Day Weekends” basis. Over the past several years this has produced total revenues of between \$3,000 and \$4,000 annually. The primary expenditure of the National organization over the past three years has been the expense associated with having a booth at General Assembly. There are no individual “donors” to the National Council of Presbyterian Fourth Day Movements.

New Wilmington Missionary Conference

Purpose

The purpose of the New Wilmington Missionary Conference is, primarily, the deepening of the missionary spirit, with a view to the fulfillment of our Lord's Great Commission. To this end, a prominent place is given in the conference to Mission Interpretation and to the presentation of the duty and ideal of carrying the gospel to ALL the world. Because of the vital relations existing between the missionary spirit and a deep spiritual life, the conference aims at the cultivation of a life of fellowship with God by promoting service and witness for Jesus Christ.

Staff

Conference Director	Rev. Donald J. Dawson
Chair, Board of Managers	Rev. David Joachim
Business Manager	Dr. Frank Trotta
Registrar	Janet McClelland
Treasurer	Janice Farmerie

Doctrinal Standard

(from Constitution/By-laws, Revised August 1, 1991):

IV Doctrinal Standard

(1) The New Wilmington Missionary Conference is linked to the Presbyterian Church (U.S.A.) whose doctrines become the standards for emphases at the Conference.

Method of Operation

(from Constitution/By-laws, Revised August 1, 1991):

V Board of Managers

A. (1) The general administration of the New Wilmington Missionary Conference shall be entrusted to twelve persons who shall constitute the Board of Managers of the New Wilmington Mission Conference all of whom shall be members in good standing of the Presbyterian Church (U.S.A.). (2) These members shall be elected at large to serve in three classes of four persons each, and shall be elected at the spring meeting and seated upon their acceptance.

Five churches gave more than \$1,000 in gifts: Bethany Presbyterian, Mercer PA; Northmont Presbyterian, Pittsburgh, PA; New Wilmington Presbyterian, New Wilmington, PA; First Presbyterian, Huntington, IN; Jamestown Presbyterian, Jamestown, PA.

03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

**New Wilmington Missionary Conference
Proposed Income Statement - 2002**

	Budget	Overhead	Conference
Revenues			
Receipts:Foundation	(70,500.00)	(70,500.00)	
Gifts:NWMC	(12,500.00)	(12,500.00)	
Gifts:Summer Service	(500.00)	(500.00)	
Gifts:Anderson Auditorium	-	-	
Offerings:Sun AM	(3,500.00)	(3,500.00)	
Offerings:Sun PM	(3,500.00)	(3,500.00)	
Offerings:Thursday PM	(3,000.00)	(3,000.00)	
Offerings:Fri PM	(4,000.00)	(4,000.00)	
Interest on Savings	(500.00)	(500.00)	
Receipts:Scholarships	(1,900.00)		(1,900.00)
Receipts:Registration	-		-
Receipts:Room	(226,250.00)		(226,250.00)
Receipts:Bookstore	(9,000.00)		(9,000.00)
Receipts:Meals	(1,000.00)		(1,000.00)
Receipts:Misc.	(700.00)		(700.00)
Receipts:Transportation	(200.00)		(200.00)
Receipts:Video	(100.00)		(100.00)
Total Revenues	(337,150.00)	(98,000.00)	(239,150.00)
Expenses			
Honoraria: Mission Coordinator <i>Director</i>	34,000.00	34,000.00	
Honoraria:Registrar	5,000.00	5,000.00	
Chair Budget	2,000.00	2,000.00	
Consulting Expense	500.00	500.00	
Development	5,000.00	5,000.00	
Office Expense	10,000.00	10,000.00	
Board Meeting Exp.	600.00	600.00	
Custodial Services	400.00	400.00	
Electric	1,000.00	1,000.00	
Insurance	9,500.00	9,500.00	
Rent - NWPC	450.00	450.00	
SS:Travel	9,000.00	9,000.00	
SS:Housing	4,000.00	4,000.00	
SS:Administrative/Pre-Trip	500.00	500.00	
SS:Misc. On-site	6,000.00	6,000.00	
Anderson-Materials	10,000.00	10,000.00	
Beds	68,162.50		68,162.50
Meals	118,037.50		118,037.50
Honoraria:Business Admin.	2,300.00		2,300.00
Honoraria:Office Assistant	3,000.00		3,000.00
Work Crew	8,000.00		8,000.00
Honoraria:Travel	5,000.00		5,000.00
Honoraria:Institute Speaker	1,000.00		1,000.00
Security	2,000.00		2,000.00
Publicity & Promo:Other	10,000.00		10,000.00
Scholarships	4,000.00		4,000.00
Program Budget	4,000.00		4,000.00
Music & Copyright	1,500.00		1,500.00
Piano Tuning	1,000.00		1,000.00
Program Supplies	1,300.00		1,300.00
Athletics	250.00		250.00
Bookstore Expenses	7,000.00		7,000.00
Chatter	900.00		900.00
Drama	750.00		750.00
Projection & Sound	500.00		500.00
Social Hour	500.00		500.00
Total Expenses	337,150.00	97,950.00	239,200.00
Net Income		(50.00)	50.00

OneByOne Inc.

*Post Office Box 648
Pittsford, New York 14534
(585) 586-6180*

Our mission is to equip and educate the church to minister the transforming grace and power of the Lord Jesus Christ to those who are in conflict with their sexuality.

How Can You Be Faithful in a Sexually Unfaithful Culture?

Don't just say no. Respond pastorally to individuals struggling to live in chastity in singleness or fidelity in a covenant of marriage. Invite a OneByOne Speaker's Bureau representative to your church or presbytery in order to teach about pastoral care to individuals with sexual conflict. Consider starting a local support group.

Recommended Resources:

OneByOne Pastoral Care Guide: a 190 page manual. Topics include: "Responding to Pro-Gay Theology; An Overview of Sexual Conflict; The Transformation Process; Becoming a Listening, Healing Community" and more! To order, send \$16.50 to OneByOne.

OneByOne Testimonial Booklet—14 individuals who have experienced freedom from homosexuality. Can be ordered in bulk-\$1 each.

Other articles and testimonies, go to www.oneby1.org.

Our ministry activities involve the following:

- (1) **Educational seminars** in PCUSA congregations by members of the OneByOne Speaker's Bureau.
- (2) **Resource development**—OneByOne is developing a series of educational booklets on the following topics: *A Reformed Theology of Marriage and Sexuality; Understanding and Ministering to the Individual Struggling with Pornography; Personal Devotions for Individuals Seeking to Overcome Sexual Addiction; Ministry to the Sexual Abuse Victim; Is Sexual Reorientation Possible?*
- (3) **Youth and Sexuality Resources**—OneByOne representatives will review curricula that address sexual brokenness among youth. We will promote this information to PCUSA youth pastors.
- (4) **Website**—OneByOne recognizes that the internet is the fastest growing medium for communication and education. Our site, www.oneby1.org includes articles, testimonies, and book reviews.
- (5) **Support Group Curriculum Development**—OneByOne is establishing a writing team that will develop a support group curriculum to be implemented in PCUSA congregations. The curriculum will serve individuals who struggle with various forms of sexual sin and temptation--both heterosexual and homosexual.

OneByOne Inc. has a staff of two (2) part-time employees and dedicated, volunteer Board of Directors of ten (10).

OneByOne Inc.		
January 1, 2002 to December 31, 2002		
Advertising		\$ 1,000.00
Audio-Video Development		\$ 800.00
Educational Conferences		\$ 2,400.00
Officers' Salaries		\$ 23,500.00
General Assembly		\$ 7,000.00
Legal & Professional		\$ 600.00
Office Rent		\$ 2,760.00
Office Supplies		\$ 720.00
Outside Services & Speakers		\$ 8,800.00
Payroll Taxes		\$ 2,100.00

03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

Postage, Freight, Shipping		\$ 4,500.00
Printing		\$ 12,200.00
Telephone/Faxes/Internet		\$ 2,800.00
Travel Expenses		\$ 1,800.00
		\$ 70,980.00

**** Donor Information available with Form 990 filed with the Internal Revenue Service.*

THE OUTREACH FOUNDATION

318 Seaboard Lane, Suite 205
Franklin, TN 37087
Telephone: (615) 778-8881 or (800) 791-5023
Fax: (615) 778-8887
website: www.theoutreachfoundation.org
e-mail: info@theoutreachfoundation.org
ECO #863005

April 3, 2002

Kerry Clements
Associate Stated Clerk
Office of the General Assembly
Presbyterian Church (U.S.A.)
100 Witherspoon Street, #4418
Louisville, KY 40202

Dear Mr. Clements:

I am responding to your email of April 3, 2002 requesting information about our organization. We have previously submitted the following enclosed information:

Organization's goals, method of operation and theological emphases
Organization's annual budget

We currently have 7 fulltime employees and 5 part-time employees. Our Board of Trustees has not given us authorization to submit the list of donors of our organization.

If you have further questions, please give us a call.

Sincerely,

Laura DeBlasio
Administrative Assistant

ABOUT THE OUTREACH FOUNDATION

The Outreach Foundation of the Presbyterian Church, Inc. is a Validated Missions Support Group of the Presbyterian Church (U.S.A.). For many years it has been instrumental in the revival of an emphasis on evangelism and missions within congregations of our denomination. This grass-roots effort has positively influenced our church by increasing the number of dollars available to:

- send more evangelistic missionaries into the field,
- organize new congregations at home and abroad,
- assist churches in foreign lands in their evangelistic endeavors,
- build church facilities in the United States and overseas,
- provide ongoing evangelistic training for pastors and laity, and
- provide resources for mission conferences.

The Outreach Foundation exists to promote, shape, fund and oversee our evangelistic missions in the Presbyterian denomination. We are in direct communication with our missionaries who are on the field. We work in cooperation with the staff and Area Coordinators of the Worldwide Ministries Division of the PC(USA). We seek to personalize

missionary endeavors for the local congregation. The vast majority of the funds we receive are wired directly to the field in a timely fashion. Our purpose has always been to ensure that evangelistic missions at home and abroad receive top priority for the Presbyterian family. Funds received by us go directly to the missionary or project which the donor designates.

The Outreach Foundation was created and continues to function to serve our Lord in His mission work around the world. We are able to do this by His guidance and because of the financial support and prayers from dedicated individuals and congregations all across the nation. THE FOUNDATION IS NOT AN ENDOWED ORGANIZATION; THEREFORE, WE OPERATE ON A FAITH BUDGET AND CAN ONLY SUPPORT EVANGELISTIC MISSION PROJECTS WITH THE FUNDS CONTRIBUTED BY DEDICATED CHRISTIANS LIKE YOU.

The Board of Trustees governs all activities of The Outreach Foundation. All trustees are ordained pastors or officers of the Presbyterian Church (USA). The Board meets twice yearly to review the management of The Foundation and to consider and approve all requests for project or missionary funding.

THE OUTREACH FOUNDATION OF
THE PRESBYTERIAN CHURCH, INC.

2002 ADMINISTRATIVE BUDGET

EXPENSE ITEM	2001	2002
ADVERTISING		
Advertising	2,000	10,000
AUTOMOBILE		
Automobile Lease		
Automobile Maint.		
COMPUTER		
Repair & Maint.		
Upgrades		
Train & Assist.		
	225	
Purchase	5,000	5,000
Maintenance	1,000	
INSURANCE		
Prop/Cas-Auto	6,200	3,100
Travel & Intern'l	6,500	8,000
Work. Comp.	2,400	2,800
Trust/Off Liability	1,100	1,200
LEASES		
Equipment	5,500	5,500
Office Space	28,000	29,000
FRANKLIN OFFICE		
Postage & Freight	5,000	5,000
Supplies	7,000	9,000
Utilities & Cleaning	6,500	7,000
Telephone	8,000	8,000
PRINTING		
Newsletters	55,000	55,000

03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

PROFESSIONAL FEE		
Adm. Of Empl. Ben.		600
Auditing	8,000	8,500
Legal	100	100
BANK FEES		
Credit Card Charges	600	600
TRAVEL		
Exec. Dir-Domestic	6,000	6,000
Exec. Dir-Intern'l	6,500	6,500
Asst. Dir-Domestic	6,000	6,000
Asst. Dir-Intern'l	6,500	6,500
Project Promo/Inspe	800	2,000
Conference Fees	1,200	600
TRUSTEES		
Board Meetings	15,000	15,000
Committee	4,000	4,000
OTHER		
Entertainment	500	600
General Assembly	2,500	2,500
Miscellaneous		350

TOTAL	\$212,925	\$223,475
PERSONNEL	<u>416,582</u>	<u>430,167</u>
TOTAL ADM BUDGET	\$629,507	\$653,642

Presbyterian Action for Faith and Freedom

1110 Vemlont Ave., NW, Suite 1180; Washington, DC 20005
Phone 202/969-8430 FAX 202/969-8429 E-mail: awisdom@ird-renew.org
Booth 346 in the Louisville exhibit hall

Institute on Religion and Democracy

1981—UPHOLDING FAITH & FREEDOM FOR 20 YEARS—2001

February 25, 2002

Kerry Clements
Associate Stated Clerk, Office of the General Assembly
Presbyterian Church (U.S.A.)
100 Witherspoon Street, #4418
Louisville, KY 40202

Dear Mr. Clements:

Thank you for your request for information on Presbyterian Action for Faith & Freedom. I am not sure that the General Assembly action that you cite applies precisely to our group, since we do not “use the name Presbyterian Church (U.S.A.)” in our name. Nevertheless, it is our policy to respond to requests for information from any party, and I gladly do so in this case.

You will find attached a one-page flyer (developed for the Louisville assembly) that should answer the question about our goals, methods of operation, and theological emphases.

Presbyterian Action’s annual budget for 2001 was \$61,189.74. I do not yet have an audited statement giving the actual expenditures in 2001. Presbyterian Action has one part-time staffer—namely myself, Alan Wisdom, the director.

I am afraid that I cannot answer the request for the names of “all donors who gave more than \$1,000 to your organization in calendar year 2001.” All donors to Presbyterian Action made their contributions with an implicit expectation of confidentiality. It would be unethical, in our view, to release the names of those individuals without their explicit permission. What I will do is convey this request to those who gave over \$1,000. If they wish their names to be known to the Office of the General Assembly, I will encourage them to write you directly.

I hope that this information will be useful to commissioners and other church members who want to know more about Presbyterian Action. May God bless the work to which you have been called in the Office of the General Assembly.

Yours in Christ,

Alan Wisdom
Director; Presbyterian Action
Presbyterian Action for Faith and Freedom

What is Presbyterian Action for Faith and Freedom?

- Presbyterian Action is a group of members of the Presbyterian Church (U.S.A.) who are concerned about their church's witness to society. It seeks to connect our Christian faith to the responsible freedom that we believe God intends us all to exercise in Christ.
- Presbyterian Action sees itself as part of a larger movement of renewal.. It aspires to be one instrument, among many, by which the Holy Spirit may convey afresh to the Presbyterian Church (U.S.A.) its calling to "always being reformed according to the Word of God."
- Presbyterian Action encourages a Presbyterian social witness that is more clearly centered around basic biblical teachings, more consistently derived from an open process by which church members discern how those teachings might apply, and more fully expressed in the lives of 2.6 million Presbyterians.
- Presbyterian Action is affiliated with the Institute on Religion and Democracy, an ecumenical Christian group that seeks similar goals in various other denominations.

What does Presbyterian Action for Faith and Freedom believe?

- Presbyterian Action believes that a truly reformed church will have a profound impact on society.
- Presbyterian Action believes that the most powerful message the church can deliver to any society is simply the Gospel of Jesus Christ.
- Presbyterian Action believes that, in saying "yes" to the Gospel, the church must say "no" to any other ideology that would replace the Gospel or divert us from it.
- Presbyterian Action believes that church pronouncements about partisan political issues should be made rarely, tentatively, and with full respect for others who reach different conclusions about the best means of pursuing the principles of the Gospel.
- Presbyterian Action believes that the church must set an example of biblically-based democratic practice in its own life. Debates should be open and orderly, information should be freely available, and power should be widely distributed.
- Presbyterian Action believes that among the current issues on which the church should be able to speak most compellingly is the defense of fundamental human rights worldwide including especially the freedom of religious belief and practice. The church should be the foremost voice on behalf of fellow Christians and others who are persecuted for their faith.

What does Presbyterian Action for Faith and Freedom do?

- Presbyterian Action challenges church social witness statements and programs that seem to represent only the partisan political views of a narrow segment of the church.
- Presbyterian Action suggests ways in which those statements and programs might more closely reflect the teachings of Scripture, the input of church members, and the outcome of a fair democratic process.
- When a political debate appears to have become slanted in one direction, Presbyterian Action points out alternative facts and arguments that ought to be heard.
- Presbyterian Action supplies information and encouragement to Presbyterians seeking to highlight a concern for religious freedom worldwide.

What issues will Presbyterian Action address at the 21.3th General Assembly (2001)?

- ▶ Seeking to hold the National Council of Churches accountable to the promises that it made in order to secure continued disproportionate Presbyterian funding last year (Overture 01-40).

▶ Promoting a review of 14 denominational social witness programs according to their effectiveness in advancing the Great Ends of the Church, eliminating the least effective and transferring resources to the more effective (Overture 01-39).

▶ Encouraging the Stated Clerk to sign the ecumenical Christian Declaration on Marriage, committing our denomination to work together with Roman Catholics and Evangelicals to uphold and strengthen Christian marriages in our society.

▶ Giving testimony at an open hearing on religious freedom worldwide, highlighting the dilemmas that arise when our partner churches are subject to state control or intimidation.

Who guides and directs Presbyterian Action for Faith and Freedom?

Dr. Herbert Schlossberg; Burke, VA; President

Mr. Michael W. Kruse; Kansas City, MO

Mrs. Terry Schlossberg; Burke, VA

Mr. Roland H. Siebens; Glen Ellyn, IL

Mr. John L. Boone; Nashville, TN; Chairman

Mrs. Rebecca McElroy; Monroe City, MO

The Rev. Robert P. Mills; Lenoir, NC

Mr. Burl S. Watson; Tulsa, OK

Dr. Q. Whitfield Ayres; Roswell, GA

The Rev. M. Louise Holert; Seattle, WA

Mr. John Muller; Colleyville, TX

The Presbyterian Association on Science, Technology, and the Christian Faith

General:

The Association is an independently incorporated non-profit membership organization recognized as a 501(c) (3) organization by the US Internal Revenue Service. It maintains a formal covenant relationship with the Office of Theology and Worship of the Congregational Ministries Division of the Presbyterian Church (USA).

Goals—According to its bylaws, the general purpose of the Association is “to challenge and assist the Presbyterian Church (USA), at all levels, to study, understand, discuss and act on the implications of science and technology as they affect the theology, worship, practice and moral actions of the church; and to challenge and assist Presbyterian scientists, engineers and other technical professionals to study, understand, discuss and act on the implications of the Reformed theological tradition for their scientific and technical vocations.

Methods of Operation—Currently the Association seeks to fulfill this purpose through seven primary activities: the publication of a quarterly newsletter (*SciTech*); provision of an exhibit annually at the GA meeting; hosting a luncheon with speaker at the annual GA meeting for commissioners and visitors; annually recognizing Presbyterians who manifest science, engineering or science education as a Christian vocation; representing the Presbyterian Church USA in the Ecumenical Roundtable on Science, Technology and the Church; coordinating the Ecumenical Roundtable exhibit at the annual meeting of the American Association for the Advancement of Science; and providing consultative services to the Office of Theology and Worship.

Theological Emphasis—The Association does not have theological criteria for membership. It is, however, grounded in the theological conviction, particularly emphasized in the Reformed tradition, that all human faculties are gifts of God whose exercise is to be brought to the service of God in the world. The focus of the Association is on those faculties of intellect and imagination that underlie scientific and technological pursuits and the implications of their exercise for the life of the Church and the life of the world.

Annual Budget:

The fiscal year of the Association runs from June 1st through May 31st. The two primary sources of income to support Association activities are membership dues and an annual grant from the Office of Theology and Worship. (See attached budget statement for the fiscal year 2000–2001.) In the immediate past fiscal year this amounted to \$8,865 in dues income. The grant of \$2,500 from the Office of Theology and Worship that would ordinarily have been received in that fiscal year was actually received subsequent to the May 31, 2001.

The Association also serves as “treasurer” for the contributions of ecumenical partners and science and religion organizations in support of the Ecumenical Roundtable exhibit at the annual AAAS meeting. The individual contributions typically range from \$200 to \$500. The total annual budget for this project is approximately \$5,000 for the rental and outfitting of the exhibit booth.

Staff:

At present the Association is a fully voluntary organization with no paid staff.

Donors:

In the annual year, 2001, the Association received one individual gift of \$1,000 above membership dues from William Witherspoon of St. Louis, MO.

Financial Report

The PASTCF Financial Year is set by the By-Laws to be from June 1 through May 31. The following report compares the Financial Years 1999–2000 and 2000–2001.

Balance Summary:

<u>Account</u>	<u>May 31, 2000</u>	<u>May 31, 2001</u>
Savings	\$ 4,656.20	\$ 4,531.27
Checking	\$ 19.04	\$ 2,334.33
TOTAL ASSETS	\$ 4,675.24	\$6,865.60*

*Includes \$1311.51 held for the Ecumenical Round Table on Science, Technology and the Church

Income:

<u>Category</u>	<u>Last fiscal year</u> (6/1/1999–5/31/2000)	<u>This fiscal year</u> (6/1/2000–5/31/2001)
Membership		
Student:	\$ 20.00	\$ 40.00
Regular	5,145.00	5,575.00
Contributing	1,400.00	1,900.00
Sustaining:	1,175.00	1,350.00
Total Membership	\$ 7,740.00	\$ 8,865.00
AAAS Support	720.00	440.00
PC(USA) Grant	2,500.00	0.00
PC(USA) Foundation	0.00	238.62
General Assembly Lunch	103.04	29.00
Gifts		
Unspecified	45.00	45.00
For <i>SciTech</i>	500.00	2,000.00
Total gifts	545.00	2,045.00
Interest	61.56	60.81
TOTAL INCOME	\$11,669.60	\$11,678.43

Expense:

<u>Category</u>	<u>Last fiscal year</u> (6/1/1999–5/31/2000)	<u>This fiscal year</u> (6/1/2000–5/31/2001)
Office expense		
Bank charge	\$ 0.00	\$ 7.00
Postage	650.08	672.94
Printing	960.36	1,084.23
Supplies	35.80	0.00
Shipping	0.00	34.32
Total office:	\$ 1,646.24	\$ 1,798.49
Board meetings	5,067.60	2,009.65*
General Assembly		
Booth	433.50	
Speaker		504.46
Other GA Expenses	877.78	2,314.67
Total General Assembly	1,311.28	2,819.13
APCE Exhibit Booth	450.88	425.00
<i>SciTech</i>	518.85	2818.97
Web site	249.60	299.40
Congregational Ministry	0.00	331.99
Miscellaneous	434.62	0.00
TOTAL EXPENSE	\$ 9,679.07	\$ 10,502.63

*Not all meeting expenses have been submitted yet. Additional expenses are not expected to exceed \$2,500.00.

Presbyterian Border Ministry

Kerry,

Presbyterian Border Ministry has a web site linked to the PC(USA) site, which provides all of the information I believe you are looking for. If you need more please let me know.

Jerry Stacy
U.S. Coordinator



January 24, 2002

Kerry Clements
Office of the General Assembly
100 Witherspoon Street
Louisville, KY. 40202

Dear Kerry,

This is in response to your recent request re: affinity groups.

Enclosed please find a copy of the Presbyterian Coalitions' Mission Statement which is essentially a statement of our goals and theological emphasis. We carry out these goals through the work of six standing committees or task forces dealing with church polity, discipline, missions, worship, education and theological education.

In 2001 our budget totaled \$259,000. We had one part time staff member. We have a covenant with our donors which will not permit us to publish their names or the amounts of their gifts therefore, we cannot honor your request for such information. My Board of Directors has however, authorized me to inform you that in the year 2001 we had a total of 272 donors (churches and individuals) whose average gift was \$870.00.

*A movement of
Presbyterians committed
to exalting Jesus Christ,
energizing congregations,
and upholding historic
Biblical leadership standards.*

We trust that this information will be helpful.

Sincerely yours,

J. W. Giles
J. William Giles
Executive Coordinator

Executive Coordinator:
J. William Giles

P.O. Box 26070
Birmingham, Alabama
35260

205.979.3313

Fax: 205.979.6077

www.presbycoalition.org

UNION IN CHRIST: A Declaration for the Church

"He is before all things and in him all things hold together" Col. 1:17

With the witness of Scripture and the Church through the ages we declare:

I. Jesus Christ is the gracious mission of God to the world and for the world. He is Emmanuel and Savior,

One with the Father,
God incarnate as Mary's son,
Lord of all,
The truly human one.

His coming transforms everything.

His Lordship casts down every idolatrous claim to authority.

His incarnation discloses the only path to God.

His life shows what it means to be human.

His atoning death reveals the depth of God's love for sinners.

His bodily resurrection shatters the powers of sin and death.

II. The Holy Spirit joins us to Jesus Christ by grace alone, uniting our life with his through the ministry of the Church.

In the proclamation of the Word, the Spirit calls us to repentance, builds up and renews our life in Christ, strengthens our faith, empowers our service, gladdens our hearts, and transforms our lives more fully into the image of Christ.

We turn away from forms of Church life that ignore the need for repentance, that discount the transforming power of the Gospel, or that fail to pray, hope and strive for a life that is pleasing to God.

In Baptism and conversion the Spirit engrafts us into Christ, establishing the Church's unity and binding us to one another in him.

We turn away from forms of Church life that seek unity in theological pluralism, relativism or syncretism.

In the Lord's Supper the Spirit nurtures and nourishes our participation in Christ and our communion with one another in him.

We turn away from forms of Church life that allow human divisions of race, gender, nationality, or economic class to mar the Eucharistic fellowship, as though in Christ there were still walls of separation dividing the human family.

III. Engrafted into Jesus Christ we participate through faith in his relationship with the Father.

By our union with Christ we participate in his righteousness before God, even as he becomes the bearer of our sin.

We turn away from any claim to stand before God apart from Christ's own righteous obedience, manifest in his life and sacrifice for our sake on the cross.

By our union with Christ we participate in his knowledge of the Father, given to us as the gift of faith through the unique and authoritative witness of the Old and New Testaments.

We turn away from forms of church life that discount the authority of Scripture or claim knowledge of God that is contrary to the full testimony of Scripture as interpreted by the Holy Spirit working in and through the community of faith across time.

By our union with Christ we participate in his love of the Father, manifest in his obedience "even unto death on the cross."

We turn away from any supposed love of God that is manifest apart from a continual longing for and striving after that loving obedience which Christ offers to God on our behalf.

IV. Though obscured by our sin, our union with Christ causes his life to shine forth in our lives.

This transformation of our lives into the image of Christ is a work of the Holy Spirit begun in this life as a sign and promise of its completion in the life to come.

By our union with Christ our lives participate in the holiness of the One who fulfilled the Law of God on our behalf.

We turn away from forms of Church life that ignore Christ's call to a life of holiness, or that seek to pit Law and Gospel against one another as if both were not expressions of the one Word of God.

By our union with Christ we participate in his obedience. In these times of moral and sexual confusion we affirm the consistent teaching of Scripture that calls us to chastity outside of marriage and faithfulness within the covenant of marriage between a man and a woman.

We turn away from forms of Church life that fail to pray for and strive after a rightly ordered sexuality as the gracious gift of a loving God offered to us in Christ by the power of the Holy Spirit. We also turn away from forms of Church life that fail to forgive and restore those who repent of sexual and other sins.

V. As the body of Christ the Church has her life in Christ.

By our union with Christ the Church binds together believers in every time and place.

We turn away from forms of Church life that identify the true Church only with particular styles of worship, polity, or institutional structure. We also turn away from forms of Church life that ignore the witness of those who have gone before us.

By our union with Christ the Church is called out into particular communities of worship and mission.

We turn away from forms of Church life that see the work of the local congregation as sufficient unto itself, as if it were not a local representation of the one, holy, catholic and apostolic Church called together by the power of the Spirit in every age and time until our Lord returns.

By our union with Christ our lives participate in God's mission to the world: to uphold the value of every human life, to make disciples of a peoples, to establish Christ's justice and peace in all creation, and to secure that visible oneness in Christ that is the promised inheritance of every believer.

We turn away from forms of Church life that fail to bear witness in word and deed to Christ's compassion and peace, and the Gospel to salvation.

By our union with Christ the Church participates in Christ's resurrected life and awaits in hope the future that God has prepared for her. Ever so come quickly, Lord Jesus!

IN THE NAME OF THE FATHER,

AND OF THE SON,

AND OF THE HOLY SPIRIT.

National Association of Presbyterian Children's Homes and Related Ministries

Presbyterian Children's Homes and Related Ministries (PCUSA) is a resource and an advocate in the Church on the issues of children and families.

The established goals of the Association are:

- To provide a focus for children's issues within the PCUSA.
- To serve as a faith-based resource for churches, families and children.
- To provide opportunities for collaboration between Presbyterian child and family caring agencies.
- To serve as a national resource to the PCUSA on children's issues.

All members of the association shall be nonprofit child and family caring organizations that operate under a covenant agreement with a Synod or Presbytery of a Presbyterian or other Reformed ecclesiastical body. There shall be only one class of members.

The management and government of the affairs of the association shall be vested in the members. The members shall act only as a board, and an individual member shall have no power as such. All powers of the association shall be exercised by the members or under their authority, and the members shall control the business and affairs of the association. The members may give general, limited, or special power and authority to the committees, officers, and employees of the association to transact the general business, or any special business, of the association and may give powers of attorney to agents of the association to transact any special business requiring such authorization.

The association shall have the power to own, accept, acquire, mortgage, and dispose of real and personal property, and to obtain, invest, and retain funds, in advancing the purposes of the association. The association shall have the power to do any lawful acts or things reasonable necessary or desirable for carrying out the association's purposes and for protecting the lawful rights and interest of its members.

There is no staff; members of the association on a strictly volunteer basis share work.

NATIONAL ASSOCIATION OF PRESBYTERIAN CHILDREN'S HOMES AND FAMILY SERVICES 2000 BUDGET

Postage	\$100
Telephone (Conference Calls)	\$100
General Assembly Expense	\$4,000
Award	\$ 100
Honorarium	100
Luncheon	2,300
Refreshments	250
Exhibit/Display	1,250
Miscellaneous	<u>150</u>
Total	\$4,350

CASH ON HAND 3-1-2000

Checking	\$2,100.20
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THE PRESBYTERIAN CUBA CONNECTION

Dean H. Lewis, Executive Secretary
PO Box 94 Medanales NM 87548
Phone: 505-753-8157 FAX: 505-753-6113
PresbyNet: DEAN LEWIS e-mail: deanlewis@cybermesa.com

REPORT OF THE PRESBYTERIAN CUBA CONNECTION -YEAR 2001 TO THE 214th GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH (USA)

Purpose: The Presbyterian Cuba Connection is an unofficial not-for-profit network of Presbyterians for support, interpretation and advocacy of the life and witness of the Presbyterian Reformed Church in Cuba.

Activities: The Presbyterian Cuba Connection publishes an occasional newsletter with news of developments in Cuba and information about partnership activities within the PC(USA). The contributions of individual and congregational members are transmitted to the Presbyterian Reformed Church in Cuba through the Treasury Department license held by PC(USA) for the support of programs and projects approved by the Presbyterian Reformed Church in Cuba.

Theological Emphases: The Presbyterian Cuba Connection does not promote or advocate theological positions. We affirm and seek to support the policies of the General Assembly regarding Cuba and work cooperatively with the Worldwide Ministries Division to support the mission policies and priorities of the General Assembly in relation to the Presbyterian Reformed Church in Cuba.

Staff: The Presbyterian Cuba Connection has a board of seven persons, one of whom serves as Executive Secretary. All serve as volunteers.

Budget: The Presbyterian Cuba Connection does not adopt a budget since the income is unpredictable and the only program expenditure is grants to support the life and mission of the Presbyterian Reformed Church in Cuba. Income in the year 2001 was \$14,102.50 and grants were \$12,130.00.

Donors: There are approximately 400 members of the Presbyterian Cuba Connection in 14 of the 15 synods of the PC(USA). Individuals or congregations that contributed \$1000 or more in 2001 are: Northwoods Presbyterian Church, Houston, TX; Los Alamos United Church, Los Alamos, NM; New York Avenue Presbyterian Church, Washington, DC; Dean H. Lewis, Medanales, NM; Lucy Fetterolf, Huntington, NY.

Respectfully submitted,

Dean H. Lewis, Secretary

Presbyterian Elders in Prayer

“To pray for the whole church with one accord”

February 19, 2002

Kerry Clements
 Associate Stated Clerk
 Office of the General Assembly
 Presbyterian Church (USA)
 100 Witherspoon Street
 Louisville, Kentucky 40202-1396

Dear Mr. Clements:

We are pleased to respond as requested in your letter of earlier this year.

1. Legal Title: Presbyterian Elders in Prayer (PEP)

Legal & Tax Status: General Not for Profit Corporation in the State of Missouri, incorporated 1982, EIN 43.1389481, Missouri Tax In 17465036, Recognized as a Section 501(c). Organization by the Internal Revenue Service effective July 1992. Exempt from Federal Income Tax under Section 501(a) of the Internal Revenue Code.

Location of Office: St. Luke Presbyterian Church, 4301 Vivion Road, Kansas City, MO 64119

Purpose: To encourage, enable and excite all Presbyterian Church Elders to pray daily with one accord for renewal and growth of the church.

Members: Ordained elders of individual congregations of the Presbyterian Church (USA). There are no fees or dues. Operations are supported by donations from churches, individuals and organizations.

Mailings: *PRAYER POWER*. Over 600 elders and churches receive this newsletter. *40-Day Prayer Vigil*—Most years prior to General Assembly this vigil is mailed to all Presbyterian Churches (USA) and to commissioners to the General Assembly. The *Vigil* was not published in 2001.

Theological emphases: See below.

2. Budget: An income and expense tabulation for the past 5 years is provided. Year 2000 was an exception year as we held a College of Elders Workshop September 29- October 1, 2000 in Kansas City.

<u>Year</u>	<u>Income</u>	<u>Expenses</u>
1997	\$8,077	\$ 6,609
1998	\$7,182	\$ 7,044
1999	\$9,778	\$ 9,117
2000	\$27,442	\$28,435
2001	\$5,082	\$ 1,783

3. Paid Staff: None, PEP is operated by a Board of Directors with officers elected by the board. There are no paid directors.

For our business year 2001 there were no individuals/organizations that donated aggregate amounts greater than \$1,000.

Presbyterian Elders in Prayer (PEP) Theology Emphases and Vision

We believe that prayer is powerful, but often we do not experience its power. How can we experience it unless we utilize this God-given ability?

We know that fishhooks are capable of catching fish. But, we will not catch any fish unless we are willing to spend the time, energy, and resources to use it.

Scripture instructs the people to call upon the Elders to pray and anoint them when they are sick (James 5:14). But, how can they do it unless they experience the prayer of their Elders. The Book of Order of the Presbyterian Church (USA) W -2.1001 instructs that prayer is at the heart of worship.

Our vision is to, enable the Elders to experience the power of praying, encouraging them to pray, individually and collectively. We do this by providing information, workshops, General Assembly Prayer Suites and general assistance on how to pray.

Special emphasis is placed on daily prayer for the Presbyterian Church (USA). We encourage Presbyterian Church members, leaders, Deacons and Elders to pray that God may pour forth the spirit of prayer upon their church Elders.

Some special notes on our ministry

- 1.) We emphasize that scriptures are a resource for prayer,
- 2.) We emphasize that individuals pray for their churches, the Presbytery their church is a member, their Synod and the General Assembly, and
- 3.) We emphasize that individuals pray for one another especially Elders to Elders.

One of our symbols used on our current letterhead shows one person on each side of a cross with the statement in the banner above them "Praying in One Accord". Our goal, which is really unmeasurable, is to unite more than 100,000 Elders around the nation to pray daily for the church with one accord of mind and heart.

Sincerely

Don Rathbun, Treasurer
Member of Board of Directors

Presbyterian Frontier Fellowship

Rev. David Hackett, Executive Director

574 Prairie Ctr Dr #135-313 Eden Prairie, MN 55344

Te11-800-720-4PFF Local 952-903-9733

Email: info@pff.net Web: www.pff.net

For Every People: An Indigenous Church For Every Church: A Mission Vision

January 30, 2002

Kerry Clements
Associated Stated Clerk
Presbyterian Church (U.S.A.)
100 Witherspoon St #4418
Louisville, KY40202-1396

Recently you sent a letter to Presbyterian Frontier Fellowship asking us to comply voluntarily with a decision of the 212th GA requesting all affinity groups that use the Presbyterian Church (U.S.A) in their name to provide organizational information to the General Assembly. We wish to note that our response is above and beyond the criteria set by the Assembly since Presbyterian Frontier Fellowship does not include "Presbyterian Church (U.S.A.)" in its legal/official name. In a spirit of openness and recognition of our relationship to the PCUSA, we offer the following information in response to that request even though we do not meet the criteria presented.

Presbyterian Frontier Fellowship (PFF) is an expression of the worldwide frontier fellowship movement within the Presbyterian Church (U.S.A.). We join Christians of many cultures and communions in seeking to establish viable, indigenous Christian movements among the remaining unreached people groups on earth by calling and mobilizing the PCUSA to fulfill the Biblical mandate to declare Christ among all the "*ethne*" (people groups) of the earth.

Our board-approved mission statement: "**We challenge, mobilize and empower Presbyterian congregations into global partnerships that establish indigenous churches among unreached people groups.**" PFF is a Validated Mission Support Group related by covenant agreement to the General Assembly Council. We work closely with the Worldwide and National Ministries Divisions and our existing and newly emerging international partners to support, fund and advance mission among unreached peoples. Our direct link to the PCUSA is through the Office of International Evangelism (OIE).

The PFF board and the OIE office jointly determine our projects. Our geographically dispersed staff speak and preach continually in local churches, at presbytery and synod gatherings, and at Presbyterian Women's events and other conferences. We staff a booth at every General Assembly to interpret frontier mission to the larger church. Whenever possible our staff share our vision of deep engagement in frontier mission at our denominational seminars and colleges as well as at national, regional, and international mission gatherings.

Our board-approved "Core Values" detail our theological emphases: "PFF is a missional servant community ... Committed to the Lordship of Jesus Christ, ... Seeking the empowerment of the Holy Spirit, ... Rooted in Scripture and prayer, ... Devoted to faithful stewardship of life and possessions, ... Boldly proclaiming the gospel to every people, ... Serving the Presbyterian Church (USA), ... Uplifting the congregation's faithfulness to God's mission calling, ... Focusing on the congregation as a wellspring for mission initiative, ... Calling forth people movements to Jesus among unreached people groups, ... Advocating the indigenous expressions of the body of Christ in all people groups, ... Supporting the planting of indigenous churches committed to God's mission, ... Advocating a partnership approach to mission, ... Committed to the unity of the global church in mission."

Through our mission interpretation, we mobilize people and funds for PCUSA frontier mission. Interestingly, we urge donors to send funds for mission projects directly to the PCUSA Frontier Mission Program, not to us. In this sense we raise funds for a separate organization, the PCUSA.

As of this date we have 13 (thirteen) paid staff and 10 (ten) adjunct (volunteer-program level) staff.

PFF's total annual budget (for the period July 1, 2001-June 30,2002) for its main and regional offices is \$784,669.00. We remain grateful to God for our contributors and hold deeply the trust they place in our organization and the mission we advance in partnership with them.

Sincerely, partnering with you in Christ's ministry,

Rev. David R Hackett
Executive Director

Presbyterian Peace Fellowship

The Mission Statement of the Presbyterian Peace Fellowship is:

“The PPF is a national community of Presbyterians who trust in the nonviolent Jesus Christ. We call forth and celebrate prophetic action by individuals and by our denomination in the search for alternatives to violence, exploitation, militarism and war. Through the decades, across generations and in the changing circumstances of history, this is our trust and our task. Come and join us!”

We were founded in 1944 by conscientious objectors and their supporters to maintain a peace witness in the Presbyterian Church. In addition to influencing the church’s corporate witness on issues of peace and justice, we support those Presbyterians who take nonviolent risks of conscience.

Our strength is in the fellowship of committed Presbyterians who work through local churches and Presbyteries to bring our church to a more faithful response to the nonviolence of Jesus. Our members attend General Assembly at their own expense to staff our booth, where we provide information that helps people become more engaged in a witness for peace. Our major public event is our General Assembly Peace Breakfast, in which we present our Peace-seeker Award to a Presbyterian who has been engaged in a particularly meaningful peacemaking endeavor, and our keynote speaker encourages our church to faithful response. We also organize an annual Presbyterian delegation to Fort Benning, GA, to witness against the School of the Americas.

We have two paid staff (a part-time office secretary and a Mission Volunteer) and a current budget of \$55,400. We have a quarterly publication called “Briefly,” which goes to 1500 people. We are affiliated with the Fellowship of Reconciliation, an interfaith, international, pacifist organization (Box 271, Nyack, NY 10960).

Our members participate fully in the life of the PC USA, and some are elected as commissioners, or members of boards and agencies, or are on staffs of colleges, seminaries, or judicatories. Occasionally we facilitate lectures at one of our denomination’s schools, or sponsor conferences on peacemaking. We testify on peacemaking matters before GA committees, and throughout the church we advocate vociferously for peace-related issues. We are supportive to the leadership of our church, while offering our own perspective in peaceable dialogue.

Our basic theological position, within our affirmation of Jesus Christ as Lord and Savior, lies in our agreement with the universal testimony of the early church for active nonviolence and a rejection of the idolatry of the powers that be. The Fellowship builds upon the foundation of the prophets and apostles who sought justice and peace through love. Scripture gives us our understanding of Jesus, who is our peace.

Mark tells the Gospel for “binding the strong man”—those parties of religion and empire which conspire to limit healing and freedom so that we are bound in sin and consigned to violence. Jesus, having refused to respond with violence, is risen and goes before us into Galilee. Though we, too, may be afraid, we are to follow him.

Luke/Acts culminates in the testimony of Peter that “Jesus came preaching the gospel of peace. “In John’s Gospel, the risen Jesus, following the blessing of shalom, breathed into the disciples the ministry of reconciliation. Following them, we are to forgive the sins of others and thus continue the ministry of Jesus. The teachings in Matthew climax in the promise that we shall be blessed in being peacemakers and thus become the children of God. As the prophets were persecuted, and Jesus was put to death, we should be “happy” to embrace even this possibility as part of our faithfulness to the Prince of Peace. We know that we too shall be raised to dwell in the peaceable reign of our Lord.

An expression of these convictions in relation to the disastrous events of Sept. 11 may be found at our web-site: <www.presbypeacefellowship.faihw.com>.

Donors who gave more \$1000 in 2001
Lois Baker; 10723 Inwood Dr; Houston, TX 77042

Jim Atwood; 7510 June St.; Springfield, VA 22150

PRESBYTERIAN WRITERS GUILD

Information requested by the 214th General Assembly

1. The organization's goals, methods of operation and theological emphasis

The Presbyterian Writers Guild is a voluntary, non-profit organization of writers who are affiliated with the Presbyterian Church (U. S.A.). The Guild operates through a Board which is elected at the annual meeting held at the General Assembly, for terms that run for three consecutive years. The Board "meets" during the year through telephone conference calls held on the second Saturday of the month in September, December, February, and April, and in person, when possible, at the annual luncheon held during General Assembly. Dues per member per year are \$25.00, with all dues expiring at the end of each calendar year.

The Guild provides support and encouragement to its members through two annual awards: The David Steele Distinguished Writer Award, given to a Presbyterian writer whose works have made an impact on the church at large; and the Jim Angell Award given to a writer for a first published book. The David Steele Distinguished Writer Award offers a prize of \$1,000 and the Jim Angell Award offers a prize of \$500, funded through an account given by Virginia Angell, widow of Jim Angell, for whom the award is named.

An annual luncheon and an information booth provided in conjunction with the Presbyterian Publishing Corporation offers members of the Guild a chance to work together, and introduces non-members to the work of the Guild.

A newsletter is published four times a year, providing information about the Guild, updates on publications of members, articles of help and interest to writers, and occasional examples of writing by members (for instance, hymns written by participants from the Hymn Writers Workshop have been published in the newsletter for the benefit of the readers).

Writing Workshops are held both regionally and nationally but not on a regularly scheduled basis. The intent of the workshops is to encourage new writers and provide helpful information, and to assist seasoned writers with programs to increase their writing opportunities.

Professional assistance through members who are educational consultants are provided for a small fee.

The Guild operates a website, for which it receives annual funding through the Presbyterian Publishing Corporation. The website can be found at www.presbywriters.org.

The Guild welcomes all theological viewpoints expressed by Presbyterians throughout the denomination, and encourages open dialogue among its members. The Guild's theological emphasis is that found in The Book of Order and The Book of Confessions of the Presbyterian Church (U.S.A.).

2. The organization's annual budget

In 2001-2002, the annual budget was set at \$8,080.00.

The majority of the income is raised through membership dues (currently set at \$25.00), and through gifts made to the Guild, none of which have exceeded \$1,000 in the past year.

3. The number of staff in your organization

The Board consists of President, Vice-President, Immediate Past-President, Treasurer, Recording Secretary, Membership Secretary, Corresponding Secretary, Corporate Agent, Editor, and at least two Members at Large.

A listing of current officers of the Board is attached.

Respectfully submitted,

Kathleen Long Bostrom
President, Presbyterian Writers Guild
February 21, 2002

PRESBYTERIANS FOR RENEWAL

8134 New LaGrange Road
Suite 227
Louisville, KY 40222-4679
Telephone (502) 425-4630
Fax (502) 423-8329
www.pfrenewal.org

January 23, 2002
Kerry Clements
Associate Stated Clerk
Office of the General Assembly
Presbyterian Church (U.S.A.)
100 Witherspoon Street, #4418
Louisville, KY 40202

Dear Kerry,

As an affinity group using Presbyterian in our name, we are very willing to provide information to assist commissioners in understanding our goals. That material is being provided via email and hard copy.

Our policies regarding confidentiality prohibit the disclosure of donors and their gifts. Even if our policies did not, this request seems very inappropriate. Please make our comments a matter of record to be forwarded to the appropriate persons in the Office of the General Assembly.

May this be a year in which the Presbyterian Church (U.S.A.) experiences a full measure of the peace, unity and purity of Jesus Christ, in whose name we labor together.

Sincerely,

Joseph B. Rightmyer
Executive Director

cc: Bill Bowers, PFR President
Keith Hill, PFR Issues Ministry Chair

Our Mission:

As followers of Jesus Christ, seeking to conform our lives and beliefs to the Word of God, our mission is to participate in God's renewing, transforming work in the Presbyterian Church (U.S.A.).

Our Values:

Obedience—Submitted to the Lordship of Jesus Christ
Faithfulness—Anchored in God's Word and the historic Reformed faith
Conviction—Passionate about shaping the church's life and theology
Engagement—Involved positively in the structure and politics of the PCUSA
Collaboration—Working with others who share our mission and vision
Servanthood—Committed to ministry that reflects the graciousness of Christ
Prayer—Depending upon God's direction and power

Our Vision:

The Presbyterian Church (U.S.A.) will be a church that boldly proclaims Jesus Christ the incarnate Son of God and the only Savior and Lord of the world; confidently relies upon Scripture as the authority for our faith and life; effectively equips disciples to live abundantly in Christ; intentionally develops godly leaders for future generations consistently supports congregations as the primary agents of God's mission to the world; willingly relies upon healthy governing bodies for accountability, mutual encouragement, and shared witness; courageously embraces action for social justice and evangelism as essential dimensions of our primary task, to proclaim the Good News; and faithfully lives with holy abandon in the power of the Holy Spirit, willing to risk all and serve all in order to show the love of Christ to all.

03 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

PFR seeks to accomplish its mission by calling the church to prayer, by networking congregations and individuals with the same values, and by providing resources such as printed materials, conferences, and training events. In addition, PFR provides a team of informed persons during the Assembly for spiritual, theological and polity support. Contact can be made through the PFR Booth in the Exhibit Hall.

The budget for PFR in 2002 is approximately \$5,300,000, with 72% of that total being generated by our extensive Youth Ministry across the United States.

PFR currently employs thirteen full-time and three part-time staff persons, supplemented by hundreds of persons involved in youth conference leadership.

Presbyterians for Restoring Creation

PRC Organizational Information

la) Presbyterians for Restoring Creation's goals and theological emphases:

In 1990, the 202nd General Assembly of the Presbyterian Church USA, adopted (by a resounding 97% majority) the policy report, Restoring Creation for Ecology and Justice. It calls Presbyterians to focus on caring for creation as a central concern, to be incorporated into the life and mission of the church at every level. In 1995, Presbyterians for Restoring Creation (PRC) was founded as a grassroots organization to help the church to educate and energize church members about the environmental crisis. In 2001, the Presbyterian General Assembly approved by 85% an overture on Preserving Bio-Diversity and Halting Mass Extinction. This overture was actively supported by PRC.

PRC continues to help the church to fulfill its current environmental policies and to create new policies. We help the members of the church to address environmental concerns from a faith perspective. PRC invites and encourages others to join us in:

- reclaiming awareness of our spiritual connections with the whole of God's Creation, empowered by our rich biblical and theological heritage,
- understanding our role in causing the suffering of Creation and repenting of that role
- trusting that Christ -whose incarnation reveals God's love and compassion, who suffered death that we might have life- has shown us how to challenge injustice with love and to transform brokenness into wholeness,
- engaging in study, reflection, and dialogue to deepen our understanding of the issues,
- working with agencies of ministry within the church to include environmental issues
- consciously resisting the values and norms of consumer-based economic systems, which emphasize growth at all costs
- cooperating with others actively involved in promoting values based on compassion, frugality, accountability, participation and sufficiency for all, and
- celebrating the power of community, and utilizing the gifts, skills, and experience of all people to preserve and restore God's creation for future generations.

We acknowledge our human frailty, and we live in the certain hope of God's redemptive power working through us to realize this vision.

1b) PRC's methods of operation

PRC's volunteer leadership is composed of a ten person Steering Committee (Moderator, Vice Moderator, Treasurer, Publications Manager, and six regional representatives). Leadership will be elected by PRC membership through ballots, appearing in the PRC newsletter and web site. If a tie occurs, it is resolved by vote of membership at the Annual Meeting (at General Assembly or bi-annual conference). Positions are elected for two-year terms with no position being filled by the same person after six consecutive years.

2) PRC Yearly operational budget is approx 50,000 in a conference year and 30,000 in a non-conference year (conference are every other year).

3) PRC employs one half-time paid staff person who also works half-time with the Environmental Justice Office (PCUSA). There is a volunteer Steering Committee of ten members.

All donors who gave more than \$1,000 to Presbyterians for Restoring Creation in the calendar year 2001.

1. Elaine Noble, PRC member and regional representative.
2. Environmental Justice Office (PCUSA)—grant for environmental organizing and for national conference planning.

Presbyweb

Voluntary annual information
as requested by 211th and 213th General Assemblies

1. Goals, methods of operation and theological emphases

Presbyweb, “The Daily News for Presbyterians”, is an independent news organization for the PC(U8A). We post 6 daily issues on the web every week, at <http://WWW.Dresbvweb.com>. During GA we update throughout the day as needed.

We provide several categories of news:

a. All the National Presbyterian News (NPN), “from left to right”, official and unofficial, that can be found on the worldwide web. We give summaries of the news, and always provide links to the “horse’s mouth.” Part of the news is formed by opinion pieces, theological essays, book reviews etc.

b. News about the church worldwide in the broadest sense of the word, as far as we believe it to be of interest to (Presbyterian) church leaders.

In addition, we provide links, directly or indirectly, to all Presbyterian web sites.

We do not charge a subscription fee.

As much as is humanly possible, we try to keep our own theological convictions from interfering with our purpose of providing ALL the National Presbyterian News (NPN). We do not try to be balanced, but to be complete. As soon as we find NPN, we report it, no matter how one-sided it might be, whether we agree with it or not. Maybe we will find an article providing other aspects soon, but that might never happen, we don’t know. Over time proponents of one side of a certain issue might provide more news than their opponents. So be it. We don’t try to control the process. We try not to stand between the news and the readers. We also offer a platform for our readers in our popular Letters section. We highlight some unsolicited letters and op-ed pieces by posting them as Viewpoint articles. You find “voices from the entire spectrum” on Presbyweb.

2. Our annual budget

There was no budget for 2001, or the previous years (Presbyweb has been published daily since May 1998). Thus far all time has been donated, and the expenses have been paid for by the founder/editor, except that in 2001 a few individuals have contributed unsolicited donations, totaling under \$1,000.

Recently Presbyweb was incorporated as Presbyweb Foundation, and is currently in the process of receiving tax exempt status. The plan is to start raising funds for salaries and expenses. The board hopes to put Presbyweb on a solid financial foundation and to be able to hire staff in the near future.

3. The number of staff

Presbyweb currently has a volunteer staff of three people. One of them works (more than) full-time. The other two persons put in several hours per day.

Respectfully submitted April 3, 2002

Hans Cornelder, editor
Presbyweb, “The Daily News for Presbyterians”
editor@oresbvweb.com
616 North 11th Street
Oskaloosa, Iowa 52577
Phone: 641.673.9389

The Shower of Stoles Project

57 Upton Ave. S.
Minneapolis, MN 55405
stoleproj@aol.com

Affinity Group 2001 Report

The Shower of Stoles Project is dedicated to sharing the stories of gifted people who have been barred from serving their faith communities because of their sexual orientation. The Project uses a collection of nearly 900 liturgical stoles to provide a striking, powerful witness to the results of ecclesiastical discrimination. The stoles—symbols of leadership in service to a faith community—have been donated by gay, lesbian, bisexual and transgender people of faith from eighteen denominations. In 2001, the ecumenical collection was displayed over 150 times at sites throughout North America.

The Shower of Stoles Project has captured the imaginations of people, offering a creative form of expression to illustrate the enormity of the denial of the calls of gay, lesbian, bisexual and transgender people for leadership in their faith communities. It gives a voice to faithful people, many of whom have been forced to choose between serving in silence or losing their livelihood. The Shower of Stoles Project is the only national and ecumenical program of its kind. It has become a vital part of the broader welcoming church movement, providing education, advocacy and public witness programs on behalf of GLBT people of faith everywhere.

Our mission statement reads: “To use the Shower of Stoles to end ecclesiastical discrimination against gay, lesbian, bisexual and transgender people of faith.” To achieve this, the program has established the following goals:

1. To honor and celebrate those who are called to leadership within their faith communities.
2. To empower gay, lesbian, bisexual and transgender people of faith to claim their calls.
3. To increase public awareness of the gifts for leadership of gay, lesbian, bisexual and transgender people and the discriminatory practices which prohibit them from fulfilling their calls.
4. To challenge and end such discriminatory policies.

The Shower of Stoles Project provides education, advocacy and public witness programs on behalf of g/l/b/t people everywhere through the following programs:

1. Displaying the stoles in:
 - Faith-based settings, including conferences, congregations, seminaries, and at large denominational regional and national assemblies.
 - Secular settings, including Pride events, colleges and universities, community educational events, conferences, and arts programs.
2. Providing educational programs for small secular and faith-based groups (congregations, women’s, GLBT, and youth groups) on the issues facing GLBT persons in their faith communities.
3. Working with small and large groups, both local and national, strategizing for change toward more inclusivity in faith communities and in society at large.
4. Networking and strategizing with denominationally based GLBT organizations (Reconciling Ministries Network, More Light Network, Open and Affirming Churches, etc.), supporting their efforts to end ecclesiastical discrimination.

Our budget in 2001 was \$80,095. The staff consists of a full-time National Program Director and a part-time administrative assistant. A board member serves as Treasurer. Ten dedicated key volunteers use their sewing skills to maintain the stoles themselves. Volunteers for displays are found through a site liaison.

Donors of \$1000 or More (2001)

Individuals

Goodwyne, Lucille
Juillerat, Ernest and Mary
Smith, Gary and Carol
McDonald, Carolyn
Kidner, Wood
Vaugh, Melissa
Hall, Lauren
One anonymous donor

Churches/ Organizations

That All May Freely Serve

St. Luke Presbyterian Church

First United Church of Oak Park

Cornerstone United Methodist Church

Friends at Skidmore College

Davis Community Church

More Light Presbyterians

That All May Freely Serve

Downtown United Presbyterian Church
121 North Fitzhugh Street
Rochester, NY 14614-1222

Mission. Called by the life and teachings of Jesus, compelled by our faith and charged by our conscience, we advocate for an inclusive church that honors ‘diversity and welcomes lesbian, gay, bisexual, and transgender persons as full members. Full membership includes eligibility for ordination to the offices of elder, deacon, and pastor.

Educate and engage in dialogue with members of faith communities; colleges; universities; seminaries; and other relevant groups to further this work of justice through education and advocacy.

Build and coordinate a national network of regional partnerships.

Encourage regional partnerships to employ or call ministers of outreach and evangelism.

Collaborate with “More Light Presbyterians, Shower of Stoles, and other advocates for justice and inclusion.

That All May Freely Serve (TAMFS) was founded in 1993. In January of that year the Rev. Dr. Jane A. Spahr was named evangelist and funded by the Downtown United Presbyterian Church. In March of the same year the mission project That All May Freely Serve was launched. Since 1993 DUPC has shared sponsorship of this mission project with Westminster Presbyterian Church in Tiburon, CA.

Background. A 1992 court decision by the Presbyterian Church General Assembly’s Permanent Judicial Commission set aside the pastoral call of the Rev. Dr. Jane Adams Spahr to the Downtown United Presbyterian Church (DUPC) of Rochester, New York. The Commission’s reason: Dr. Spahr (“Janie”) though an eminently qualified candidate, was a self-affirming lesbian. As a constructive response to this painful denial, DUPC in March 1993 established That All May Freely Serve (TAMFS) to participate in an intentionally educational process in the dialogue called for by the General Assembly. DUPC then invited Janie to become an evangelist to spread the “good news” of God’s love for everyone by “personing” this issue. She has since traveled widely throughout the United States, most often with “touring partners,” many of whom are from DUPC. This mission of evangelism has opened countless hearts and minds, as TAMFS has accepted invitations to preach, teach, counsel, and encourage inclusiveness throughout both the Presbyterian Church and the wider community.

TAMFS has grown to include eight regional partnerships (Presbyterian Welcome in NYC, Presbyterian Promise in Connecticut, TAMFS Baltimore, TAMFS South, TAMFS Chicago, TAMFS Texas, TAMFS Michigan, and TAMFS Northern California). Each regional partnership has its own team dedicated to the same core principles of inclusiveness.

Currently the office of the National That All May Freely Serve is located at the Downtown United Presbyterian Church. There are three full-time staff. Dr. Spahr, Minister Director, is a member of the Redwoods Presbytery and Lisa Larges, Regional Partnership Coordinator, is a candidate under care of the San Francisco Presbytery. Both are employed by Westminster Presbyterian Church in Tiburon, California, as fiscal agent for TAMFS. Cassandra Womack, Administrative Associate, manages the Rochester office, and is an employee of DUPC.

The TAMFS budget for 2002 is \$350,266. A semi-annual newsletter has a mailing list of 7,000 individuals, many of whom are members of PC(U.S.A.). TAMFS has a Web Page at www.tamfs.org.

Since 2000 TAMFS has had a booth at the General Assembly. At the 2001 General Assembly TAMFS cooperated with More Light Presbyterians and Shower of Stoles on a shared hospitality suite, dinner, strategy room, and pastoral care.

Major Donors

Because some of our major donors are gay, lesbian, bisexual and transgender and may suffer from their names being published, we submit the donor information without names.

\$ 1,999–\$ 2,000 eleven donors

\$ 2,000–\$ 2,999 two donors

\$ 3,000–\$ 4,999 five donors

\$ 5,000–\$ 9,999 one donor

\$10,000–\$24,999 one donor

\$25,000- one donor

\$85,000- one donor

Voices of Sophia

1. We exist because the full equality God intends for all has not yet been realized. We work toward the reformation of the church into a discipleship of equals, and focus this work on challenges to the full participation of women in the life of the Presbyterian Church (USA). The leadership of Voices of Sophia is comprised of 14 women whom are diverse racially, geographically, generationally, and in their sexual orientation. We hold an annual Gathering, usually in the spring. Chapters are developing throughout the country on a local level. At General Assembly we have a booth and annual breakfast. We sing hymns to the commissioners and read our “95 Illuminations.” Finally, we work together with other progressive organizations at General Assembly to track procedures and resource commissioners and advisory delegates with our interpretation of the proceedings.

Voices of Sophia is a community of women and men, being reformed by God through the Spirit of the Living Christ.

As a discipleship of equals, the church would . . .

Embrace the gifts of all the diverse peoples of God and invite their voices to inform our theology and direction;

Recognize and use the breadth of images of God present in our Biblical tradition;

Hear and value individuals’ stories;

Stand in solidarity with all marginalized persons;

Invite and empower all to engage and interpret Scripture;

Nurture truth-telling in the church, and recognize human experiences as essential to the community;

Open itself to ecumenical communities of similar purposes and to new ways of being reformed by the wild and untamed Spirit.

2. Total annual budget: \$35,350

3. One part-time (15 hrs. week) staffperson

We have four donors who have given over \$1,000 to the Voices of Sophia. For the privacy of the donors we do not wish to release their names.

The Witherspoon Society

Presbyterians Working for Peace, Justice, and the Integrity of Creation

www.witherspoonsociety.org

Jane Hanna, President
10 Descanso Road
Santa Fe, NM 87505
Phone (505) 466-8755
E-mail: mjhfos@aol.com

Office of the General Assembly
Kerry Clements, Assoc. Stated Clerk
Presbyterian Church (U.S.A.)
100 Witherspoon Street, #4418
Louisville, KY 40202

Dear Mr. Clements:

The following is the 2001 report from The Witherspoon Society as requested by the 212th General Assembly.

1. The Witherspoon Society is named for Presbyterian minister John Witherspoon, first Moderator of the General Assembly and the only minister to sign the Declaration of Independence. It was organized in 1973 at a time when “restructure” threatened many of the achievements of the civil rights era. In the spirit of the Confession of 1967 and the more recent Brief Statement, we seek the whole counsel of God and its meaning for contemporary life. We have often joined in advocacy for the rights of racial ethnic groups, women, and gays and lesbians in our church and in our society.

We are a society of Presbyterians who seek justice in response to the God who calls us through the power of the Holy Spirit into wholeness. We seek to build a community that lives out the radical vision of the Gospel of Jesus Christ in a world increasingly broken. We profess our mission to be:

- Nurturing the prophetic voice of the church through study, action, and reflection;
- Equipping Presbyterians for faithful, responsible participation at all levels of the church,
- Advocating for peace, justice, the integrity of creation, and full inclusion of all God’s people in church and society.

Through our witness we seek to revitalize the church’s life and focus, so that it may be biblically and confessionally faithful to the world.

The Society publishes the quarterly *Network News* offering articles on current concerns in both society and the church. It provides views and resources to assist members in their peace and justice ministries. We also have a website where we share information felt to be of interest to Christians.

The Witherspoon Society is active at every General Assembly. The pre-Assembly issue of the *Network News* is sent to all elected commissioners, along with a letter (which many have said is very helpful) orienting them to all aspects of the Assembly. A booth is open to commissioners and visitors. Each year we host a luncheon with a major speaker and honor congregations and individuals that have demonstrated their commitment to justice. The annual Witherspoon Society Party is a place where people encourages the development of chapters, with varying degrees of formal organization, in presbyteries and on seminary campuses.

Fund-raising is primarily through annual membership dues. We also welcome “designated” contributions for specific purposes. The Elaine Wareham Fund brings a seminary intern to the Assembly each year to work in the Witherspoon Society booth and participate in the full range of activities. The Andrew Murray Fund supports the annual award given to an individual. The Society is inaugurating a series of consultations and forums in various re-

gions of the country to discuss the key themes of the Confession of 1967. In recognizing its 35th anniversary, C'67 is a powerful reminder that our faith commissions us to serve as God's reconciling community.

Responding to the false dichotomy of "evangelism versus social advocacy," we have given priority to defining and promoting the "whole gospel" not just an individual and private gospel, not just a "social gospel," but a gospel that takes all dimensions of human life seriously. We do not have a ready-made definition of the "whole gospel." We seek insights from the experiences of "whole gospel congregations" which have combined evangelism, service, and advocacy.

2. The annual budget of The Witherspoon Society for 2001 is show below.

3. The Witherspoon Society has had no staff. A portion of the social security has been paid this past year for the editor of Network News who also manages the website. No donors have given more than \$1000 to the organization.

Sincerely

Jane Hanna, President
The Witherspoon Society

Witherspoon Society
As of 12/31/01

<u>Acct</u>	<u>12/31/01 Balance</u>
ASSETS	
Cash and Bank Accounts	
Strong Money Market	16,045.45
Witherspoon Society	8,324.03
witherspoon society	0.00
Witherspoon Society Savings	<u>3,209.46</u>
TOTAL Cash and Bank Accounts	27,578.94
TOTAL ASSETS	27,578.94
LIABILITIES & EQUITY	
LIABILITIES	
Other Liabilities	
Withholding Tax	<u>13.00</u>
TOTAL Other Liabilities	<u>13.00</u>
TOTAL LIABILITIES	13.00
EQUITY	<u>27,565.94</u>
TOTAL LIABILITIES & EQUITY	<u>27,578.94</u>

Profit & Loss Statement
01/01/01 Through 12/31/01

Category Description	01/01/01- 12/31/01
INCOME	
Contributions	13,937.00
General Assembly Income:	
IncGA401buttons	1,085.00
IncGA402Dance	6,723.00
IncGA403Lunch	5,109.00
IncGA404Misc.	335.83
IncGA405Room	160.00
IncGA406Pre-Assembly Event	2,309.00
IncGA407Misc	15.00
TOTAL General Assembly Income	15,736.83
Inc801 Books	605.00
Interest and Dividend Income:	
Special Income 601 Interest	129.70
Special Income 602 Dividend	786.83
TOTAL Interest and Dividend Income	916.53
Memberships	24,925.00
Other Inc	10.50
Other Income:	
Inc501News	119.00
Inc502News	364.14
Inc602Royalty	64.87
Inc702Royalties	253.80
TOTAL Other Income	801.81
TOTAL INCOME	56,932.67
EXPENSES	
6000	0.00
Ads	1,140.75
Executive Committee Expense:	
ExComm1001Rooms	2,699.30
ExComm1003Trav	5,607.84
ExComm1004Food	779.94
ExCommMisc.	1,458.60
TOTAL Executive Committee Expense	10,545.68
General Assembly Expenses:	
GA2008Hotel	11,933.94
GA2008Per Diem	3,360.00
GA2008Travel	2,817.16
GAExp2001Booth	1,110.87
GAExp2002Lunch	990.72

Profit & Loss Statement
01/01/01 Through 12/31/01

Category Description	01/01/01- 12/31/01
GAExp2004Awards	161.83
GAExp2005Dance	300.00
GAExp2006Butt	766.80
GAExp2007Other	2,373.57
GAExp2009Other	180.26
TOTAL General Assembly Expenses	23,995.15
Network News Publications:	
OpEx3001News	8,294.00
OpEx3002News	2,557.38
OpEx3003News	145.76
OpExp3004News	35.00
OpExp3005Broch	235.71
TOTAL Network News Publications	11,267.85
Operating Expense:	
OpEx4001phone	41.73
OpEx4003	90.00
OpEx4005	16.39
OpExp4002supp.	109.02
OpExp4003mail	2,419.82
OpExp4005Other	296.42
TOTAL Operating Expense	2,973.38
Part Time Staff:	
9002 NY State Unemployment tax	40.00
Paychex	35.93
TOTAL Part Time Staff	75.93
Progressive Partnerships & Other:	
Presbyterian Women's Gathering	787.15
Progressive Partnership Mtgs.	2,514.07
TOTAL Progressive Partnerships & Other	3,301.22
Witherspoon Web Site:	
3009 Social Securty	854.36
OpEx3007 Web Site	469.77
OpEx3008 Webmaster	6,890.00
TOTAL Witherspoon Web Site	8,214.13
Uncategorized Expenses	0.00
TOTAL EXPENSES	61,514.09
TOTAL INCOME - EXPENSES	-4,581.42

Profit & Loss Comparison

01/01/00 Through 12/31/01

Category Description	01/01/01- 12/31/01	01/01/00- 12/31/00
INCOME		
Contributions:		
Inc301Cont.	0.00	5,745.00
Inc302Cont.	0.00	1,550.00
Inc303Cont.	0.00	0.00
Inc304Cont.	0.00	400.00
Contributions-Other	13,937.00	8,338.00
TOTAL Contributions	13,937.00	16,033.00
General Assembly Income:		
IncGA401buttons	1,085.00	0.00
IncGA402Dance	6,723.00	5,374.00
IncGA403Lunch	5,109.00	5,376.00
IncGA404Misc.	335.83	0.00
IncGA405Room	160.00	0.00
IncGA406Pre-Assembly Event	2,309.00	3,125.00
IncGA407Misc	15.00	0.00
TOTAL General Assembly Income	15,736.83	13,875.00
Inc703 Postage	0.00	83.83
Inc801 Books	605.00	6,338.80
Interest and Dividend Income:		
Special Income 601 Interest	129.70	79.76
Special Income 602 Dividend	786.83	1,230.28
TOTAL Interest and Dividend Income	916.53	1,310.04
Memberships:		
Inc101New	0.00	795.00
Inc102New	0.00	420.00
Inc103New	0.00	80.00
Inc104New	0.00	15.00
Inc201renewal	0.00	8,575.00
Inc202renewal	0.00	3,740.00
Inc203renewal	0.00	690.00
Inc204renewal	0.00	75.00
Memberships-Other	24,925.00	11,675.00
TOTAL Memberships	24,925.00	26,065.00
Other Inc	10.50	0.00
Other Income:		
Inc501News	119.00	360.00
Inc502News	364.14	152.00
Inc602Royalty	64.87	0.00
Inc702Royalties	253.80	488.82
TOTAL Other Income	801.81	1,000.82
Special Income 600	0.00	17,200.00

Profit & Loss Comparison
01/01/00 Through 12/31/01

Category Description	01/01/01- 12/31/01	01/01/00- 12/31/00
Uncategorized Income	0.00	478.63
TOTAL INCOME	56,932.67	82,385.12
EXPENSES		
6000	0.00	874.12
9000	0.00	10,000.00
Ads	1,140.75	0.00
Ex.Comm 1007pd	0.00	0.00
Executive Committee Expense:		
ExComm1001Rooms	2,699.30	2,603.70
ExComm1002Phone	0.00	7.50
ExComm1003Trav	5,607.84	5,291.91
ExComm1004Food	779.94	798.76
ExComm1007P	0.00	14.00
ExCommMisc.	1,458.60	681.20
TOTAL Executive Committee Expense	10,545.68	9,397.07
GAExpEvent	0.00	3,162.19
General Assembly Expenses:		
GA2008Hotel	11,933.94	5,071.98
GA2008Per Diem	3,360.00	4,037.89
GA2008Travel	2,817.16	4,155.10
GAExp2001Booth	1,110.87	1,373.78
GAExp2002Lunch	990.72	5,744.10
GAExp2003Intern	0.00	1,378.39
GAExp2004Awards	161.83	191.84
GAExp2005Dance	300.00	1,039.18
GAExp2006Butt	766.80	517.00
GAExp2007Other	2,373.57	1,283.08
GAExp2009Other	180.26	515.52
TOTAL General Assembly Expenses	23,995.15	25,307.86
Network News Publications:		
OpEx3001News	8,294.00	10,829.11
OpEx3002News	2,557.38	2,653.62
OpEx3003News	145.76	159.23
OpEx3004News	0.00	636.49
OpExp3004News	35.00	0.00
OpExp3005Broch	235.71	0.00
TOTAL Network News Publications	11,267.85	14,278.45
Operating Expense:		
OpEx4001phone	41.73	0.00
OpEx4003	90.00	0.00
OpEx4005	16.39	209.04
OpExp4001Phone	0.00	54.48

Profit & Loss Comparison
01/01/00 Through 12/31/01

Category Description	01/01/01- 12/31/01	01/01/00- 12/31/00
OpExp4002supp.	109.02	118.47
OpExp4003mail	2,419.82	1,210.45
OpExp4004Audit	0.00	230.00
OpExp4005Other	296.42	240.11
TOTAL Operating Expense	2,973.38	2,062.55
Part Time Staff:		
9001 Social Security	0.00	382.50
9002 NY State Unemployment tax	40.00	160.00
ExStaff9000	0.00	6,360.00
Paychex	35.93	170.62
TOTAL Part Time Staff	75.93	7,073.12
Progressive Partnerships & Other:		
Presbyterian Women's Gathering	787.15	1,681.24
Progressive Partnership Mtgs.	2,514.07	3,386.82
TOTAL Progressive Partnerships & Other	3,301.22	5,068.06
Transfer	0.00	-8,500.00
Witherspoon Web Site:		
3009 Social Securiry	854.36	0.00
OpEx3007 Web Site	469.77	328.05
OpEx3008 Webmaster	6,890.00	5,450.00
TOTAL Witherspoon Web Site	8,214.13	5,778.05
Uncategorized Expenses	0.00	0.00
TOTAL EXPENSES	61,514.09	74,501.47
TOTAL INCOME - EXPENSES	-4,581.42	7,883.65

E. *Committee on the Office of the General Assembly/Office of the General Assembly Agency Summary*

Charged with the responsibility for the ecclesiastical activities of the Presbyterian Church (U.S.A.) and directed by the Stated Clerk of the General Assembly, the staff (about 75 persons) of the Office of the General Assembly, also known as OGA, along with the 16 members of the Committee on the Office of the General Assembly, aggressively addressed the work assigned to them in 2001...and established an ambitious work plan for 2002, guided by the OGA Vision Statement: “The Office of the General Assembly will seek to serve and care for the Presbyterian Church (U.S.A.). We will be actively involved in listening, praying, preaching, teaching, and building community and trust throughout the church.”

The responsibilities of the Office of the General Assembly and the Committee on the Office of the General Assembly are found in the:

- duties assigned to the Stated Clerk of the General Assembly, Clifton Kirkpatrick
- responsibilities outlined in the *Book of Order*
- functions designated in the Standing Rules of the General Assembly
- assignments made by each General Assembly

1. *The OGA Organizes for Work*

The staff leadership team for the Office of the General Assembly, known as the Staff Coordinating Cabinet, is led by Stated Clerk Clifton Kirkpatrick and Gradye Parsons, director of operations. In 2001, Mark Tammen was named director of Constitutional Services as he joined the team. Members include: Loyda Aja—director, Department of the Stated Clerk; Kerry Clements—director, Department of Communication and Technology; Frederick J. Heuser Jr.—director, Department of History; Mark Tammen—director, Department of Constitutional Services; Gary Torrens—coordinator, Office of Middle Governing Body Relations (in partnership with the General Assembly Council); Robina Winbush—director, Department of Ecumenical and Agency Relationships.

These persons were also elected as Associate Stated Clerks by the General Assembly in 2001 and serve with the following Assistant Stated Clerks appointed in 2001: Dennis Cobb, Deb Davies, C. Laurie Griffith, Jerry Houchens, Carlos Malave, Joan Richardson, Doska Ross Radebaugh, Margery Sly, and Valerie Small. All these persons, along with the entire staff of the Office of the General Assembly in Louisville, Kentucky; Philadelphia, Pennsylvania; and Montreat, North Carolina, make up a team of persons committed to serving the church.

2. *COGA Organizes for Work*

The principal task of the Committee on the Office of the General Assembly (COGA) is to support and advise the Stated Clerk and the staff of the Office of the General Assembly. COGA exercises the Assembly’s accountability for OGA between sessions of the Assembly. COGA is composed of 16 members, which includes 12 persons nominated by the General Assembly Nominating Committee (and elected at the General Assembly meeting); three persons designated by the General Assembly Council; and the current Moderator of the General Assembly. The Stated Clerk of the General Assembly and the Executive Director of the General Assembly Council serve as corresponding members of the committee. For 2001–2002, William R. Forbes served as moderator and Sandy Peirce as vice-moderator. In 2002–2003, leadership will be provided by Sandy Peirce as moderator and Kathleen Walker as vice-moderator.

3. *2001 Highlights and Accomplishments*

- The 213th General Assembly (2001) in Louisville, Kentucky, lived up to its theme—“Rooted and Grounded in Love”—and provided the opportunity to build community with Presbyterians from throughout the denomination. The assembly truly proved to be an experience that strengthened the church. Working in partnership with the Mid-Kentucky Presbytery host committee, the General Assembly Council, and COGA, the Office of the General Assembly planned the assembly in a way that the business was accomplished and the church was affirmed as the body of Christ.

- The General Assembly Breakfast was one of the assembly meeting highlights in 2001, drawing over 1,500 persons and featuring Dr. Tony Campolo, professor emeritus of sociology at Eastern College in St. Davis, Pennsylvania; a leading evangelical scholar and social activist; and founder of the Evangelical Association for the

Promotion of Education. In 2002, Robin Roberts, a professional broadcaster for ESPN and ABC News, has agreed to speak at the General Assembly Breakfast.

- The consultation process, launched in 2000, in cooperation with the General Assembly Council, has continued to engage presbyteries and synods in a serious reflection of what it means to be a New Testament Church in a new century. These consultations, which seek to involve every presbytery and synod, have made an important impact by building a new sense of community, trust, and common mission among the governing bodies. A report will be forwarded to the 214th General Assembly (2002) on the findings of the consultations to date.

- Since the assembly meeting, commissioners to the 213th General Assembly (2001) have received a quarterly update titled “Continuing the Journey” in an effort to keep them informed of the work they set in motion. As a result of this and other efforts, commissioners have been instrumental in interpreting the work of the assembly in congregations and presbyteries throughout the last year.

- Following up on the breakthrough in church relations in the previous year with the Presbyterian-Roman Catholic dialogue on the “Successor to Peter,” a Presbyterian delegation traveled to the Vatican in 2001 to continue the conversations. These historic conversations hold the promise of being a major contribution to the cause of Christian Unity in the coming years.

- With the inauguration of a new ecumenical fellowship, Churches Uniting in Christ (CUiC), scheduled in 2002, this effort has the potential of helping local churches work and worship more closely together. CUiC, the immediate successor of the Consultation on Church Union (COCU), has adopted a common mission to fight racism in the church and in American society.

- The annual Fall Polity Conference sponsored by the OGA drew a good number of participants in 2001. This conference took place in Orlando, Florida, and made an important contribution to Stated Clerks by providing workshops and seminars relating to the practice of polity in the church. The Department of Constitutional Services continues to provide quality resources to Stated Clerks, the Advisory Committee on the Constitution, the Presbyteries’ Cooperative Committee on the Examination of Candidates, and the church at large.

- The staff of the Department of History provided service and outreach to all levels of the church throughout the year, including 25 workshops on topics such as records management and celebrating church anniversaries to over 650 ministers, Stated Clerks, and church members. The department also oversaw the addition of over 450 feet of archival records from congregations, synods, presbyteries, national offices, and missionaries.

- The Department of History worked with two consultant teams in 2001 commissioned to explore 1) the mission, governance, funding, and technological needs of the department in the coming century, and 2) the feasibility of funds development efforts.

- In November 2001, Moderator Jack Rogers called together synod and presbytery moderators to gather in Louisville for the 2001 Moderators’ Conference. Over 120 moderators and other middle governing body leaders shared in discussion and workshops around the conference theme: “Jesus Christ Is Our Peace.”

4. *Looking Ahead*

The following letter addresses work to be accomplished in 2002:

Sisters and Brothers in Christ,

2002 holds great promise for the Presbyterian Church (U.S.A.)!

In June, the church’s most inclusive governing body, the General Assembly, meets in Columbus, Ohio, as the 214th General Assembly. At that meeting, we will once again experience the coming together of elected commissioners “to seek together to find and represent the will of Christ” (*Book of Order*, G-4.0301). The experience of a General Assembly meeting is a broad one, including many facets.

The assembly begins with a special event this year. The event is titled: “Hats Off...Sleeves Up...Celebrate Mission.” This event will challenge your concept of mission in today’s world and provide opportunities for hands-on mission activity. See and hear what the church is doing in mission at home and abroad. Participate in a special mission scavenger hunt. End the morning with a dynamic multimedia presentation that will make you proud to be Presbyterian.

Again this year the assembly will engage in a Bible study specifically based on the theme of the General Assembly meeting. For 2002, the theme is “Ambassadors for Christ” taken from II Corinthians 5:20. The study, written by Dr. Darrell L. Guder, Henry Winters Luce Professor of Missional and Ecumenical Theology at Princeton Theological Seminary, will be distributed to General Assembly commissioners and placed on the church’s web site.

The General Assembly Breakfast promises to be an outstanding event this year, with Robin Roberts as the speaker. Ms. Roberts, a lifelong Presbyterian, will share what it means to be an “Ambassador for Christ” as a college and professional athlete, as well as a professional broadcaster. She has covered events around the world for ESPN and ABC News on such programs as Wide World of Sports, Good Morning America, and World News Tonight.

In 2002, the Office of the General Assembly will seek to broaden its presence on the Internet through an determined effort to provide as much materials, data, and information on the church’s web site as possible. The addition in 2002 of a new web magazine titled Perspectives will give a glimpse into a future in which communication utilizes both new and existing technology. Perspectives is designed to examine Presbyterian Church life with new eyes—to engage the Bible and our theology in exploring issues facing the church, to utilize a constitutional and confessional framework for appreciating the ambiguities we face, and to rediscover new avenues from the lessons of history that enable us to comprehend contemporary situations.

These and many more initiatives will move the OGA forward in 2002 to better serve the church in order to build up the body of Christ.

Clifton Kirkpatrick
Stated Clerk of the General Assembly
Assembly

William R Forbes
Moderator, Committee on the Office of the General
Assembly

For a listing of the members of the Committee on the Office of the General Assembly, see page 881.

Item 04-01

[The assembly disapproved Item 04-01. See p. 66.]

Overture 02-01. On Amending G-18.0301c to Require Two-Thirds Vote of the General Assembly Before Transmitting Book of Order Amendments to the Presbyteries for Vote—From the Presbytery of Mission.

The Presbytery of Mission overtures the 214th General Assembly (2002) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall *Book of Order*, G-18.0301c be amended to read as follows [Text to be inserted or added is shown as italic.]:

“c. Proposed amendments must be approved by a *two-thirds vote* of the General Assembly and transmitted to the presbyteries for their vote.”

Rationale

The purpose of the amendment is to require approval by a super-majority of General Assembly commissioners for all proposed changes to the *Constitution*. A two-thirds majority requirement would reduce the frequency of amendments and assure broader support of changes, while still allowing for necessary modifications. As proposed, a super-majority of presbyteries would not be required for ratification of amendments.

ACC ADVICE ON OVERTURE 02-1

Advice on Overture 02-1—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) to answer *Overture 02-01* with its answer to *Overture 02-24* (See Item 04-04).

Requests to increase the majority by which the *Book of Order* may be amended have been proposed several times in recent years. In each instance, the Advisory Committee on the Constitution advised against approval and the General Assembly rejected the proposal on the basis of the foundational principle, that “... a representation of the whole should govern and determine in regard to every part, and to all the parts united: that is, that a majority shall govern . . .” [*Book of Order*, G-1.0400].

The 214th General Assembly (2002) has before it several proposed changes to G-18.0301 seeking to increase to two thirds the majority required for changes to the *Book of Order* (*Overtures 02-1, 02-22, 02-24, and 02-28*; Items 04-01, 04-03, 04-04, and 04-05). *Overtures 02-24 and 02-28* (Items 04-04 and 04-05) seek to make more extensive changes in the amendment process. The Advisory Committee on the Constitution offers a more complete rationale in its advice on *Overture 02-24*.

Please see Section C. of the Advisory Committee on the Constitution’s Agency Summary (Item 04-Info, Page 329) for further advice on overtures dealing with the process for amending the *Book of Order*.

COGA/GAC COMMENT ON OVERTURE 02-1

The Committee on the Office of the General Assembly, with the concurrence of the General Assembly Council, is recommending to the 214th General Assembly (2002) that the General Assembly meet biennially starting in 2004. It is our belief that the resulting two-year process for adopting processed changes to the *Book of Order* offers a better deliberative process than creating a super majority as proposed in this overture.

The *Constitution* of this church, comprised of *The Book of Confessions* and the *Book of Order*, is the fundamental document, second only to Scripture, displaying our beliefs and organizing our life together. As such, it must continue to remain an open, living, available, dynamic document responding to the church’s discernment of the will of God and the evolution of its corporate life. The rights of presbyteries and synods to recommend change should

not be abridged.

We agree that the *Book of Order* should not be changed without careful and thoughtful consideration. Careful change can come as the result of a longer period of deliberation. A two-year process for change would allow more time for presbyteries to consider the proposed changes from the last General Assembly and the development of amendments for the next General Assembly.

The Committee on the Office of the General Assembly notes that the recommendation before this assembly relating to biennial meetings could provide relief to the issues expressed by this overture.

Item 04-02

[The assembly disapproved Item 04-02. See p. 66.]

Overture 02-6. On Amending G-13.0103, G-13.0104, and G-18.0301 to Allow Amendments to the Book of Order and Book of Confessions Every Fifth Year—From the Presbytery of Olympia.

The Presbytery of Olympia overtures the 214th General Assembly (2002) to direct the Stated Clerk to send the following proposed amendments to the presbyteries for their affirmative or negative votes [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]:

1. Shall G-13.0104 be amended by inserting two sentences at the end of the paragraph so that it reads as follows:

“The General Assembly shall hold a stated meeting at least biennially. . . . The notice shall set out the purpose of the meeting and no other business than that listed in the notice shall be transacted. *The General Assembly shall only vote on proposed amendments to the Book of Order or Book of Confessions at assembly meetings that occur on a year that ends in a “0” or a “5” (such as 2005 or 2010). The General Assembly meetings in all other years will be for worship, workshops, training, communication, budget, mission, and all of the other functions of General Assembly.*”

2. Shall G-18.0301 be amended by adding a new section “a.” and relettering the rest of the sections to read as follows:

“a. *The General Assembly shall only vote on proposed amendments to the Book of Order or Book of Confessions at assembly meetings that occur on a year that ends in a “0” or “5.”*”

“~~a.~~ b. All proposals requesting amendment of . . . [The rest of this section remains unchanged.]

“~~b.~~ c. The Stated Clerk shall refer all such proposed . . . [The rest of this section remains unchanged.]

“~~c.~~ d. Proposed amendments must be approved . . . [The rest of this section remains unchanged.]

“~~d.~~ e. When the next ensuing General Assembly . . . [The rest of this section remains unchanged.]

“~~e.~~ f. If the General Assembly shall fail . . . [The rest of this section remains unchanged.]”

3. Shall G-13.0103 be amended by adding a new section “y.” to read as follows:

“y. *to provide workshops on worship, mission, social justice, evangelism, church growth, ministries to the poor, higher education, and on other areas of the church’s work, witness and worship as determined by the Committee on the Office of the General Assembly. The Committee on the Office of the General Assembly, in consultation with the General Assembly Council, will determine the workshops to be conducted at the meetings of the General Assembly.*”

Rationale

The Presbyterian Church (U.S.A.) has been in constant battle over divisive constitutional issues for years, and

years, and years.

A “third way” in being the church is being looked for.

Each year the General Assembly of the Presbyterian Church (U.S.A.) is faced with overtures to modify or maintain the current denominational stance on sexual issues.

The sexual issues facing our denomination have dominated the political and structural life of the Presbyterian Church (U.S.A.) when there are other very pressing issues facing the denomination.

The Presbyterian Church (U.S.A.) has annually lost tens of thousands of members and little or nothing is being done to try to stem the losses.

ACC ADVICE ON OVERTURE 02-6

Advice on Overture 02-6—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) to disapprove *Overture 02-06*.

Requests to alter the means by which *The Book of Confessions* and the *Book of Order* may be amended have been proposed several times in recent years. Many of these proposals sought to increase the majority by which proposed changes may be approved. The General Assembly last considered a proposal to designate only certain years in which amendments could be considered in response to *Overture 89-19*. Action on *89-19* (which requested a three-year cycle for amendments) was repeatedly deferred until it was finally rejected in 1993.

The Advisory Committee on the Constitution has long recognized that many proposed amendments are ill-considered and potentially divisive to the life of the church. At the direction of the General Assembly (on referral of the report on *The Nature of the Church and Practice of Governance*), the advisory committee’s response has been to seek to separate foundational constitutional material from provisions more appropriate to a “manual of procedures.” These efforts have been rejected.

Repetitive petitions to the General Assembly on matters about which the spirit of the church is divided may themselves be divisive. Nevertheless, the General Assembly is, by definition, a *governing body* of the church (*Book of Order*, G-9.0101). As such its role and function is one of governance. Further, it is a governing body mutually related to and accountable to other governing bodies. Its very existence is the result of sending of commissioners from the various presbyteries in order that the will of the whole church might be carried out. Any attempt to restrict or impede the right of a petitioner/presbytery to call for change is a matter of grave concern. In addition, matters of critical importance or changes in civil law affecting the church may require more rapid amendment than such a proposed restriction would allow. That our *Constitution* contains material that affects the daily lives of faithful people only highlights the potential for difficulty caused by limiting amendments to once every five years.

The assembly should note that the proposed addition of a new section “y” to G-13.0103 is unnecessary as the current *Manual of the General Assembly* already grants to the General Assembly Council and the Office of the General Assembly authority in this matter.

Please see Section C. of the Advisory Committee on the Constitution’s Agency Summary (Item 04-Info, Page 329) for further advice on overtures dealing with the process for amending the *Book of Order*.

COGA/GAC COMMENT ON OVERTURE 02-6

The Committee on the Office of the General Assembly, with the concurrence of the General Assembly Council, is recommending to the 214th General Assembly (2002) that the General Assembly meet biennially starting in 2004. It is our belief that the resulting two-year process for adopting processed changes to the *Book of Order* offers a better deliberative process than creating a super majority as proposed in this overture.

The *Constitution* of this church, comprised of *The Book of Confessions* and the *Book of Order*, is the fundamental document, second only to Scripture, displaying our beliefs and organizing our life together. As such, it must continue to remain an open, living, available, dynamic document responding to the church’s discernment of the will

of God and the evolution of its corporate life. The rights of presbyteries and synods to recommend change should not be abridged.

We agree that the *Book of Order* should not be changed without careful and thoughtful consideration. Careful change can come as the result of a longer period of deliberation. A two-year process for change would allow more time for presbyteries to consider the proposed changes from the last General Assembly and the development of amendments for the next General Assembly.

The Committee on the Office of the General Assembly notes that the recommendation before this assembly relating to biennial meetings could provide relief to the issues expressed by this overture.

ACREC ADVICE AND COUNSEL ON *OVERTURE 02-6*

Advice and Counsel on Overture 02-6—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Overture 02-6 requests the 214th General Assembly (2002) to amend G-13.0103, G-13.0104, and G-18.0301 to allow amendments to the *Book of Order* and *The Book of Confessions* every fifth year.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) advises that *Overture 02-06* be disapproved.

Rationale: Passage of this overture would prevent making changes that would benefit our church, our members, and our country. As racial ethnics and as a church as a whole, we need to be open to the voice of the Holy Spirit. The General Assembly has been, in our tradition, the place where the Holy Spirit has led us to make changes to benefit our society and our church. In the past, there have been several unsuccessful attempts to change the way *The Book of Confessions* and the *Book of Order* are amended. These recommended changes are ill-considered and ultimately divisive to the life of the church.

Item 04-03

[The assembly disapproved Item 04-03. See p. 66.]

Overture 02-22. On Amending the Book of Order to Require a Two-Thirds Majority for Book of Order Changes—From the Presbytery of the Foothills.

The Presbytery of Foothills respectfully overtures the 214th General Assembly (2002) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]:

1. Shall G-18.0301(d) be amended to read as follows:

“d. When the next ensuing General Assembly shall have received written advice that a proposed amendment to the Book of Order has received the affirmative votes of ~~a majority~~ *two-thirds* of all the presbyteries, the General Assembly shall declare the amendment made.”

2. Shall G-18.0301(e) be amended to read as follows:

“e. If the General Assembly shall fail to declare such amendment or amendments made after they have received the affirmative vote of ~~a majority~~ *two-thirds* of all the presbyteries, such amendments shall nonetheless take effect upon the adjournment of the General Assembly to which the affirmative votes of ~~a majority~~ *two-thirds* of all the presbyteries were reported.”

Rationale

The *Book of Order* is Part II of the *Constitution of the Presbyterian Church (U.S.A.)*, as defined in G-1.0500. A constitution is properly defined as “the system of fundamental laws and principles that prescribes the nature, functions and limits of a government or other institution”(as defined in *The American Heritage Dictionary of the English Language*). The *Constitution of the Presbyterian Church (U.S.A.)* is a document that contains both the

theological foundation of our life together in the Body of Christ (*The Book of Confessions*), and a system and form of government that has been established in the light of Scripture to give order to this church.

If a constitution is in fact a system of fundamental laws and principles that prescribes the nature, functions and limits of an institution, then it should be more difficult to amend or change than a manual of operations or a set of standing rules. In fact, *Robert's Rules of Order* suggests that changes to a constitution, when it is a separate document from bylaws, should be made by a vote of "at least two thirds" (*Robert's Rules of Order*, Chapter XVIII, Bylaws).

The Presbyterian Church (U.S.A.) presently requires that amendments to the *Book of Order* must be approved by the General Assembly and then submitted to the presbyteries for their vote. When such an amendment has received a majority vote of all the presbyteries, the subsequent General Assembly declares that the amendment is made.

We believe that the ease of amending our *Constitution* poses a threat to the peace, unity, and purity of the church. Serious issues of conflict that have arisen in our denomination in recent years might have been avoided if the threshold for amending our *Constitution* were that of a consensus instead of that of a simple majority. We believe that changing the language in the *Constitution* in G-18.0301(d) and (e) from a majority vote to a two-thirds vote will result in the following changes:

1. The *Book of Order* will become, in reality, a true constitutional document instead of functioning as a manual of operations.
2. When the church chooses to change its *Constitution*, it will reflect a real consensus of the governing bodies of the church.
3. Hopefully, we as a church will begin to deal with our differences through discussion, dialogue, forgiveness, and mutual forbearance through the power of the Holy Spirit, rather than through legislative warfare.

We are deeply grateful for the serious and prayerful consideration that the 214th General Assembly (2002) will give to this overture.

ACC ADVICE ON OVERTURE 02-22

Advice on Overture 02-22—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) to answer *Overture 02-22* with its response to *Overture 02-24* (see Item 04-04).

Requests to increase the majority by which the *Book of Order* may be amended have been proposed several times in recent years. In each instance, the Advisory Committee on the Constitution advised against approval and the General Assembly rejected the proposal on the basis of the foundational principle, that ". . . a representation of the whole should govern and determine in regard to every part, and to all the parts united: that is, that a majority shall govern . . ." (*Book of Order*, G-1.0400).

The 214th General Assembly (2002) has before it several proposed changes to G-18.0301 seeking to increase to two thirds the majority required for changes to the *Book of Order* (*Overtures 02-01, 02-22, 02-24, and 02-28*; Items 04-01, 04-3, 04-05, and 04-06). *Overtures 02-24 and 02-28* (Items 04-05 and 04-06) seek to make more extensive changes in the amendment process. The Advisory Committee on the Constitution offers a more complete rationale in its advice on *Overture 02-24*.

Please see Section C. of the Advisory Committee on the Constitution's Agency Summary (Item 04-Info, Page 329) for further advice on overtures dealing with the process for amending the *Book of Order*.

COGA/GAC COMMENT ON OVERTURE 02-22

The Committee on the Office of the General Assembly, with the concurrence of the General Assembly Council,

is recommending to the 214th General Assembly (2002) that the General Assembly meet biennially starting in 2004. It is our belief that the resulting two-year process for adopting processed changes to the *Book of Order* offers a better deliberative process than creating a super majority as proposed in this overture.

The *Constitution* of this church, comprised of *The Book of Confessions* and the *Book of Order*, is the fundamental document, second only to Scripture, displaying our beliefs and organizing our life together. As such, it must continue to remain an open, living, available, dynamic document responding to the church's discernment of the will of God and the evolution of its corporate life. The rights of presbyteries and synods to recommend change should not be abridged.

We agree that the *Book of Order* should not be changed without careful and thoughtful consideration. Careful change can come as the result of a longer period of deliberation. A two-year process for change would allow more time for presbyteries to consider the proposed changes from the last General Assembly and the development of amendments for the next General Assembly.

The Committee on the Office of the General Assembly notes that the recommendation before this assembly relating to biennial meetings could provide relief to the issues expressed by this overture.

Item 04-04

[The assembly disapproved Item 04-04. See p. 66.]

Overture 02-24. On Amending G-15.0301a, G-18.0201a, G-18.0301 to Provide For Greater Consensus in the Church Before Amending the Constitution—from the Presbytery of New Harmony.

The Presbytery of New Harmony respectfully overtures the 214th General Assembly (2002) to direct the Stated Clerk to send the following amendments to the presbyteries for their affirmative or negative votes [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]:

1. Shall G-15.0301a be amended to read as follows:

“a. the approval of the proposed union by *a two-thirds vote of the commissioners to the General Assembly and its recommendation to the presbyteries transmitted to the presbyteries for their vote;*”

2. Shall G-18.0201a(1) be amended to read as follows:

“(1)The approval of the proposed amendment by *a two-thirds vote of the commissioners to the General Assembly and its recommendation to the presbyteries transmitted to the presbyteries for their vote;*”

3. Shall G-18.0301c be amended to read as follows:

“c. Proposed amendments must be approved by *a two-thirds vote of commissioners to the General Assembly and transmitted to the presbyteries for their vote.*”

4. Shall G-18.0301d be amended to read as follows:

“d. When the next ensuing General Assembly shall have received written advice that a proposed amendment to the Book of Order has received the affirmative votes of ~~a majority~~ *two-thirds* of all presbyteries, the General Assembly shall declare the amendment made.”

5. Shall G-18.0301e be amended to read as follows:

“e. If the General Assembly shall fail to declare such amendment or amendments made after they have received the affirmative vote of ~~a majority~~ *two-thirds* of all presbyteries, such amendments shall nonetheless take effect upon the adjournment of the General Assembly to which the affirmative votes of ~~a majority~~ *two-thirds* of all the presbyteries were reported.”

Rationale

In the process defined in G-18.0300, by a majority of votes, General Assembly commissioners can approve proposed amendments to the *Book of Order* of the Presbyterian Church (U.S.A.) and transmit the amendments to the presbyteries for their vote and presbyteries can amend the *Book of Order* by a majority of votes.

Many overtures to amend the *Book of Order* proceed from entities and governing bodies requiring the attention of General Assembly and presbyteries.

The size and complexity of the *Book of Order* have increased annually by the current amendment process.

A precedent is already established for requiring a two-thirds vote of the presbyteries for amending the *Constitution* by the current provision in the *Constitution* for amending *The Book of Confessions*.

These amendments would require a greater consensus before changes are made and bring consistency to the process for amending the *Constitution* and for entering into full organic union.

ACC ADVICE ON OVERTURE 02-24

Advice on Overture 02-24—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) to disapprove *Overture 02-24*.

In 1989, 1993, 1998, and 2000, the General Assembly considered requests to increase the majority by which some or all of the steps in the process of amendment of the *Book of Order* may be approved. In each instance the Advisory Committee on the Constitution advised against approval and the General Assembly rejected the proposal. At the core of that advice and rejection is G-1.0400, which states “The Historic Principles of Church Government,” including, “The radical principles of Presbyterian church government and discipline are . . . a representation of the whole should govern and determine in regard to every part, and to all the parts united: that is, that a majority shall govern” This text was adopted in 1797 and has stood the test of more than two hundred years usage.

The repeated presentation of overtures to change the church’s practice indicates an ongoing concern that the *Book of Order* is being too easily amended. In historic practice and general parliamentary business, a simple majority is sufficient to approve any matter. As articulated in *Robert’s Rules (Robert’s Rules of Order Newly Revised, Perseus Publishing, Cambridge, Mass., 2000, “Table of Rules Relating to Motions,” Charts, Tables and Lists, page 6 ff.]*, an organization may set a higher standard to meet its own conditions and situations; however, such standards are usually set to protect the rights of a minority from being too easily denied, or the process of deliberation from being too easily curtailed in the setting of a meeting. For example, a motion to limit or extend debate, extend time for consideration, close nominations, object to consideration, postpone a pending question and make it a special order, and to close debate are the typical motions requiring a vote greater than a simple majority for passage. Certain actions require a two-thirds vote only if prior notice of the matter has not been given. For example, amending something previously adopted, discharging a committee, and rescinding, repealing, or annulling a previous action. Such procedural rules are a resource for our practice that provide partial insight into the circumstances out of which an increased required majority may be warranted.

Proponents of *Overtures 02-01, 02-22, 02-24, and 02-28* (Items 04-01, 04-03, 04-04, and 04-05) present several arguments for renewed consideration. They assert that our experience since reunion is of several conflict-laden amendments being approved by slim majorities, while amendments around which there is little conflict pass by majorities far in excess of two-thirds. Before the General Assembly are overtures to alter the traditional simple majority rule in varying places. Underlying all proposals is the hope that such a requirement will necessitate a greater consensus prior to a proposed amendment and yield broader support for any resulting change.

Specifically, *Overtures 02-22 and 02-28* (Items 04-04 and 04-05) cite *Robert’s Rules of Order*, Chapter XVIII Bylaws (*ibid.* Page 545 ff)(“Bylaws” according to *Robert’s Rules* may be combined in the same document as a constitution), as a warrant to consider a two-thirds majority. As *Robert’s Rules* discusses this issue, it seeks to differentiate the foundational or essential elements of an organization from those that describe how the organization does its work. *Robert’s Rules* suggests that an organization “may amend its most fundamental documents by either a two-thirds vote of those present at a meeting with proper notice or by a majority vote of **all the members** [emphasis added].” Clearly it is permissible for an organization to set a higher standard for certain types of constitutional

material. In our tradition, this division between foundational and (for want of a better word) practical matters is placed between *The Book of Confessions* and the *Book of Order*. Amending *The Book of Confessions* requires both a greater majority as well as a longer period of time in combination. (See *Book of Order*, G-18.0200; G-18.0300.)

Throughout the decade of the 1990s, the Advisory Committee on the Constitution, responding to the direction of the General Assembly, sought to separate these two types of material within the current Form of Government. In 1999, the resulting document, *The Church's Foundational Principles for Governance* was not approved. (That document is available online at pcusa.org/oga/Foundational_Principles/TOC.htm.)

The question before the 214th General Assembly (2002) posed by all four of the overtures in this matter is:

- should proposed amendments to the *Book of Order* be treated to a higher level of importance reflective of a more essential statement of our life together, and,
- if so, at which points in the amendment process described in G-18.0301?

It is the opinion of the Advisory Committee on the Constitution that, given our history and practice, such a change would neither be warranted or wise.

However, should the assembly choose to make such a change in G-18.0301d and e, it is advised that the effect of increasing the required majority sufficient to approve amendments to the *Book of Order* is to elevate the current *Book of Order* to the same level as *The Book of Confessions* in our collection of constitutional documents. At the time of Reunion, *The Book of Confessions* and the *Book of Order* were approved by two-thirds of the presbyteries in the United Presbyterian Church in the United States of America and by three-fourths of the presbyteries in the Presbyterian Church in the United States. That was the required threshold for approval of reunion itself. In the evolution of our current *Book of Order*, only this initial vote by presbyteries required a two-thirds majority or more for passage.

A simple majority, at each point, has approved all subsequent changes in the *Book of Order*. The effect of increasing the majority required to amend henceforth is to require a larger majority to remove or amend from the *Book of Order* any material altered since 1983 than was required to insert it. It would seem fair that all language currently in the *Book of Order* at variance with the language approved in 1983 should be resubmitted to the presbyteries for the newly required two-thirds affirmative vote.

Such reconsideration could be presented in the form of an omnibus motion or consent agenda so that any member or commissioner could ask that a particular segment be voted on by the presbytery separately. Only those changes receiving two-thirds of the votes of the presbyteries would remain. Those portions not so approved would revert to the 1983 edition and that wording would then be subject to future amendment.

Please see Section C. of the Advisory Committee on the Constitution's Agency Summary (Item 04-Info, Page 329) for further advice on overtures dealing with the process for amending the *Book of Order*.

COGA/GAC COMMENT ON OVERTURE 02-24

Comment on Overture 02-24—From the Committee on the Office of the General Assembly and the General Assembly Council.

The Committee on the Office of the General Assembly, with the concurrence of the General Assembly Council, is recommending to the 214th General Assembly (2002) that the General Assembly meet biennially starting in 2004. It is our belief that the resulting two-year process for adopting processed changes to the *Book of Order* offers a better deliberative process than creating a super majority as proposed in this overture.

The *Constitution* of this church, comprised of *The Book of Confessions* and the *Book of Order*, is the fundamental document, second only to Scripture, displaying our beliefs and organizing our life together. As such, it must continue to remain an open, living, available, dynamic document responding to the church's discernment of the will of God and the evolution of its corporate life. The rights of presbyteries and synods to recommend change should not be abridged.

We agree that the *Book of Order* should not be changed without careful and thoughtful consideration. Careful change can come as the result of a longer period of deliberation. A two-year process for change would allow more

time for presbyteries to consider the proposed changes from the last General Assembly and the development of amendments for the next General Assembly.

The Committee on the Office of the General Assembly notes that the recommendation before this assembly relating to biennial meetings could provide relief to the issues expressed by this overture.

Item 04-05

[The assembly disapproved Item 04-05. See p. 66.]

Overture 02-28. On Amending G-18.0301a., c., d., and e. to Require Two-Thirds Affirmative Vote at Each Phase—From the Presbytery of Trinity.

The Presbytery of Trinity overtures the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall the *Book of Order*, G-18.0301 be amended to read as follows [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic]:

“Amendments to the *Book of Order* may be made only in the following manner:

“a. All proposals requesting amendment of the Book of Order shall be communicated in writing to the Stated Clerk of the General Assembly no later than 120 days prior to the convening of the next session of the General Assembly; *having received a two-thirds affirmative vote of the governing body or entity proposing the amendment.*

“b. (No changes)

“c. Proposed amendments must be approved by *a two-thirds vote of commissioners voting in the General Assembly and transmitted to the presbyteries for their vote. The vote of a presbytery shall be determined by a two-thirds vote of those present and voting.*

“d. When the next ensuing General Assembly shall have received written advice that a proposed amendment to the Book of Order has received the affirmative votes of ~~a majority~~ *two-thirds* of all the presbyteries, the General Assembly shall declare the amendment made.

“e. If the General Assembly shall fail to declare such amendment or amendments made after they have received the affirmative vote of ~~a majority~~ *two-thirds* of all the presbyteries, such amendments shall nonetheless take effect upon the adjournment of the General Assembly to which the affirmative votes of ~~a majority~~ *two-thirds* of all the presbyteries were reported.”

Rationale

In recent years, the process of amending the *Book of Order* has become a battleground for factions in the church. The denomination has been paralyzed by having to revisit the same issues again and again. Many in the church find it extremely difficult to discern with clarity the will of God in actions that are opposed by a very significant minority in the church. In proposing this overture, which originated in the Session of the Seven Oaks Presbyterian Church in Columbia, South Carolina, the Presbytery of Trinity makes the following observations:

1. It is the nature of Presbyterian order that power and responsibility are to be shared, and that our relationships within the church are to be sustained in ways that express the unity of the church (*Book of Order*, G-4.0302). The unity of the church is more clearly expressed in actions that are approved by a significant majority within the church than by actions that are narrowly approved.

2. Much of the current debate that threatens the peace and unity of the church concerns amendments that were approved by a narrow majority and are having to be reconsidered year after year by General Assemblies, to the detriment of the church’s mission.

3. *Roberts Rules of Order, Newly Revised* specifies that constitutions of associations should require at least a

two-thirds majority for amendment. This guards a constitutional document against persistent tinkering and trivialization among constituents. Our *Constitution* deserves a more thoughtful, deliberative, and reflective process for amendment, so that we might discern more clearly the leadership of God's Spirit for the whole church.

4. When the *Book of Order* was ratified as part of the Plan for Reunion in 1983, the vote to approve was considerably larger than two thirds. In fact, 202 of the 213 presbyteries in existence at that time voted to approve it. That is a 95 percent approval rate.

5. Most of the amendments to the *Book of Order* that were made between 1990 and 2001 were decided by a substantial majority, reflecting great unity throughout the church. During that period of time, presbyteries voted on 192 proposed amendments to the *Book of Order*, one amendment to *The Book of Confessions*, and two ecumenical statements. One hundred thirty-nine (139) of these, or 71 percent, were decided by a majority greater than two thirds.

6. We believe the time has come for our denomination to bring an end to the fruitless and destructive infighting over polity and to adopt a process for amending the *Book of Order* that will promote the peace, unity, and purity of the church and that will show a deeper respect for the *Book of Order* as a part of our church's *Constitution*.

ACC ADVICE ON OVERTURE 02-28

Advice on Overture 02-28—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) to answer *Overture 02-28* with its response to *Overture 02-24*.

Requests to increase the majority by which the *Book of Order* may be amended have been proposed several times in recent years. In each instance, the Advisory Committee on the Constitution advised against approval and the General Assembly rejected the proposal on the basis of the foundational principle, that “. . . a representation of the whole should govern and determine in regard to every part, and to all the parts united: that is, that a majority shall govern . . .” (*Book of Order*, G-1.0400).

The 214th General Assembly (2002) has before it several proposed changes to G-18.0301 seeking to increase to two thirds the majority required for changes to the *Book of Order* (*Overtures 02-01, 02-22, 02-24, and 02-28* Items 04-01, 04-03, 04-04, and 04-05). *Overture 02-24* and *02-28* (Items 04-04 and 04-05) seek to make more extensive changes in the amendment process. The Advisory Committee on the Constitution offers a more complete rationale in its advice on *Overture 02-24*.

Please see Section C. of the Advisory Committee on the Constitution's Agency Summary (Item 04-Info, Page 329) for further advice on overtures dealing with the process for amending the *Book of Order*.

COGA/GAC COMMENT ON OVERTURE 02-28

The Committee on the Office of the General Assembly, with the concurrence of the General Assembly Council, is recommending to the 214th General Assembly (2002) that the General Assembly meet biennially starting in 2004. It is our belief that the resulting two-year process for adopting processed changes to the *Book of Order* offers a better deliberative process than creating a super majority as proposed in this overture.

The *Constitution* of this church, comprised of *The Book of Confessions* and the *Book of Order*, is the fundamental document, second only to Scripture, displaying our beliefs and organizing our life together. As such, it must continue to remain an open, living, available, dynamic document responding to the church's discernment of the will of God and the evolution of its corporate life. The rights of presbyteries and synods to recommend change should not be abridged.

We agree that the *Book of Order* should not be changed without careful and thoughtful consideration. Careful change can come as the result of a longer period of deliberation. A two-year process for change would allow more time for presbyteries to consider the proposed changes from the last General Assembly and the development of amendments for the next General Assembly.

The Committee on the Office of the General Assembly notes that the recommendation before this assembly relating to biennial meetings could provide relief to the issues expressed by this overture.

Item 04-06

[The assembly disapproved Item 04-06. See p. 66.]

The Committee on the Office of the General Assembly recommends that the 214th General Assembly (2002) direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative vote:

Shall G-18.0301 be amended by adding a new section “d.” to read as follows: [If approved, the rest of the section will need to be re-lettered.]

“d. *Each presbytery shall vote upon such proposed amendments in time to permit the stated clerk of the presbytery to transmit the results to the Stated Clerk so that they are received no later than forty-five days before the convening of the General Assembly.*”

Rationale

This amendment seeks to balance the need for ample debate and discussion within each presbytery on proposed constitutional amendments with a consistently expressed desire to have an updated *Book of Order* available for sale and distribution at the General Assembly that receives the report of the votes.

ACC ADVICE ON ITEM 04-06

Advice on Item 04-06—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) with the following comment:

Item 04-06 from the Committee on the Office of the General Assembly asks that a new G-18.0301d be inserted and that the rest of the section be re-lettered. The insertion seeks to set a date by which the votes of the presbyteries on proposed amendments to the *Constitution* must be reported to the Office of the Stated Clerk.

It is of great service to the church that the most current version of the *Book of Order* be available to the church at the time a General Assembly receives and confirms the affirmative or negative votes of the presbyteries. The Form of Government requires that all presbyteries have at least two stated meetings each calendar year and it appears that a requirement that the result of those votes be communicated to the Office of the Stated Clerk no later than 45 days prior to the convening of the next General Assembly would create no hardship for the presbyteries.

The Advisory Committee on the Constitution acknowledges that there is a great diversity among the presbyteries in the manner in which proposed amendments are approved and reported. Unnecessary mandates upon the presbyteries by the General Assembly may be seen in conflict with the authority of a presbytery to order its own life and action. In addition this amendment inserts a procedural matter into the *Constitution* at a time when many seek to reduce the volume of such material in the *Book of Order*.

Item 04-07

[The assembly disapproved Item 04-07 with comment. See p. 66.]

Overture 02-3. On Amending G-10.0103a to Allow Former Members of a Presbytery’s Committee on Ministry to Moderate a Session—From the Presbytery of Southern Kansas.

The Presbytery of Southern Kansas respectfully overtures the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) to direct the Stated Clerk to send the following proposed amendment of the *Book of Order* to the presbyteries for their affirmative or negative votes:

Shall G-10.0103a be amended to read as follows [Text to be inserted or added is shown as italic.]:

“a. The pastor of the church shall be the moderator of the session and the session shall not meet without the pastor except as hereunder provided. . . . In addition, the moderator of the session of a church with a vacant pulpit may request an elder who is a member of the presbytery’s committee on ministry, *a former member of the*

presbytery's committee on ministry with the approval of the presbytery's current committee on ministry, the stated clerk, executive presbyter, or associate executive presbyter, to preside; such elder may not moderate the session of the church of which that elder is a member. In the case of the sickness or absence of the pastor the same expedient may be adopted; or the session, after having obtained the approval of the pastor, may convene and elect another of its members to preside."

Rationale

The number of ministers in the Presbyterian Church (U.S.A.) continues to decrease.

This decrease is affecting all presbyteries, but presbyteries with a large geographical rural area are especially affected.

Many churches in rural areas now find themselves without a pastor.

When a church is without a pastor, the moderator of the session shall be the minister appointed for that purpose by the presbytery, or a minister of the same presbytery invited by the session to preside on a particular occasion (*Book of Order*, G-10.0103b).

The moderator of the session of a church with a vacant pulpit may request an elder who is a member of the presbytery's committee on ministry, the stated clerk, executive presbyter, or associate executive presbyter, to preside provided such elder is not a member of that church (*Book of Order*, G-10.0103a).

In rural areas, those persons eligible to moderate a session where the pulpit is vacant pursuant to G-10.0103a might not reside within a reasonable distance to such church making such work an additional hardship on those elders.

There may be former members of the presbytery's committee on ministry who have moderated such session in the past and are willing to make themselves available for that purpose again, even though they are not presently serving on the committee on ministry.

In many rural presbyteries, there could easily be a large geographical area with a significant number of churches with a vacant pulpit and a significantly small number of ministers (say, 16,000 square miles, twenty-one churches, and seven ministers. Additionally, elders eligible to serve as a moderator under the current wording of G-10.0103a might reside, in a rural presbytery, two hundred miles or more from the nearest affected church. Again, under the current wording of G-10.0103a, the presbytery's committee on ministry may assign those churches with vacant pulpits in a particular area to a minister and then that minister may request the presbytery's committee on ministry to provide an elder to moderate the session of certain churches. However, with the addition of this provision, the available pool from which the presbytery's committee on ministry may select an eligible elder will now be, in most cases, significantly larger than as G-10.0103a presently reads.

It should be noted that the proposed amendment requires the presbytery's current committee on ministry to approve all such appointments.

ACC ADVICE ON OVERTURE 02-3

Advice on Overture 02-3—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) to disapprove *Overture 02-3*.

The overture would add former members of the committee on ministry to the list of elders who may be requested by the moderator of the session of a church with a vacant pulpit to moderate the session. Under G-9.0103, powers not mentioned in the *Constitution* are reserved to the presbyteries, which permits presbyteries to adopt procedures not explicitly provided in the *Constitution*, subject to the review of higher governing bodies. Therefore, presbyteries have the power to authorize the procedure without a constitutional amendment as proposed by the overture.

Item 04-08

Overture 02-27. On Amending G-10.0401d Regarding a Financial Review of Church Records—From the Presbytery of Heartland.

[The assembly disapproved Item 04-08 with comment. See p. 66.]

The Presbytery of Heartland hereby respectfully overtures the 214th General Assembly (2002) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall Section G-10.0401d be amended to read as follows (Text to be added or inserted is shown as italic.):

“d. A full financial review of all books and records relating to finances once each year by a public accountant or public accounting firm or a committee of members versed in accounting procedures. Such auditors should not be related to the treasurer (or treasurers). Terminology in this section is meant to provide general guidance and is not intended to require or not require specific audit procedures or practices as understood within the professional accounting community. *The presbytery, or a committee authorized by presbytery, may, upon request by the session, annually make and/or approve for that church an alternative plan to conduct the full financial review of that church’s books and records, which may (but need not) consist of an arrangement for members of one or more other churches or of the presbytery who are versed in accounting procedures to review that church’s financial records.*”

Rationale

Section G-10.0401d requires each particular church annually to have a full financial review of all its books and records relating to finances by a public accountant or a public accounting firm or by a committee of members versed in accounting procedures.

Section G-10.0401d further provides that such auditors should not be related to the treasurer and it is strongly recommended by persons familiar with accounting procedures that the committee appointed to conduct such review should not include any members who have signature authority over the church accounts or are otherwise involved with handling or reconciling such accounts.

In many smaller churches, all such persons knowledgeable in financial matters are involved in managing or reconciling the church’s finances and should not participate in the annual review of the financial books and records.

Many such churches cannot afford to employ the services of an independent public accountant.

For these reasons, it is desirable that the presbytery (or a committee authorized by presbytery), upon request of the session of any of its churches, be authorized to make and/or approve different arrangements for the annual financial review.

ACC ADVICE ON OVERTURE 02-27

Advice on Overture 02-27—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) to disapprove *Overture 02-27*.

The overture proposes to permit presbyteries to adopt an alternative plan for financial review of churches. Under G-9.0103, powers not mentioned in the *Constitution* are reserved to the presbyteries, which permits presbyteries to adopt procedures not explicitly provided in the *Constitution*, subject to the review of higher governing bodies. Therefore, presbyteries have the power to authorize the procedure without a constitutional amendment as proposed by the overture.

ACREC ADVICE AND COUNSEL ON OVERTURE 02-27

Advice and Counsel on Overture 02-27—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Overture 02-27 requests the 214th General Assembly (2002) to amend G-10.0401d regarding a financial review of church records.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) advises that *Overture 02-27* be approved with

amendment as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown with an underline.]

“d. A full financial review of all books and records relating to finances once each year by a public accountant or public accounting firm or a committee of members versed in accounting procedures. Such auditors should not be related to the treasurer (or treasurers). Terminology in this section is meant to provide general guidance and is not intended to require or not require specific audit procedures or practices as understood within the professional accounting community. *The presbytery, or a committee authorized by presbytery, may, upon request by the session, annually make and/or approve for that church an alternative plan to conduct the full financial review of that church’s books and records, which may (but need not) consist of an arrangement for members of one or more other churches or of the presbytery ~~or the session may draw from other sources in the community~~ people who are versed in accounting procedures to review that church’s financial records.*”

Item 04-09

Overture 02-30. On Amending G-12.0204 Regarding Participation on Synod—From the Synod of Living Waters.

[The assembly disapproved Item 04-09 with comment. See pp. 66–67.]

The Synod of Living Waters overtures the 214th General Assembly (2002) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes [Text to be added or inserted is shown as italic.];

Shall G-12.0204 be amended by striking the existing language and inserting new text to read as follows:

“Each presbytery shall participate in the synod’s responsibility and service through its elected commissioners to the synod. Each presbytery shall nominate and the synod shall elect at least one elder and one minister to serve as commissioner. The synod council, if there is one, shall be elected from the commissioners to synod. The synod may devise a process of rotation to ensure participation on synod council of each of its constituent presbyteries, ensuring fair and equal representation of clergy and elder and in accord with the provisions of G-9.0104 and G-4.0403.”

Rationale

The provision G-12.0204 was written when synods were much larger than they are today.

The language is so specific as to require commissioners to synod to serve on numerous committees in order to maintain the exact numerical balance envisioned by G-12.0204.

The provision mandates that the synod nominating committee devise and oversee the system for selecting the synod council.

Some presbyteries would prefer a different entity to accomplish this process.

Other provisions in the *Book of Order* (G-9.0104 and G-4.0403) ensure compliance with equal representation and a fair system of rotation

ACC ADVICE ON OVERTURE 02-30

Advice on Overture 02-30—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) to disapprove *Overture 02-30*.

The overture would do three things:

1. Require election of presbytery commissioners by synod upon nomination by presbyteries. This is in conflict with G-12.0101, which provides for election of synod commissioners by presbytery.
2. Eliminate the reference to presbytery representation on permanent committees of the synod, which is couched in permissive language “if feasible.” Thus, amendment is not necessary to achieve the intent of the overture.
3. Require the synod council, if there is one, to be composed solely of synod commissioners. This provision

would make the Form of Government more restrictive and less permissive.

Item 04-10

[The assembly disapproved Item 04-10 with comment. See p. 67.]

Overture 02-36. On Amending G-11.0101 Regarding Membership on Presbytery—From the Presbytery of Memphis.

The Presbytery of Memphis overtures the 214th General Assembly (2002) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-11.0101 be amended to read as follows [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]:

“a. Churches with membership ~~over 500~~ *of 300 or more* shall be represented as follows:

~~“501–1000 — 2 elders
1001–1500 — 3 elders
1501–2000 — 4 elders
2001–3000 — 5 elders~~

*“300–599 — 2 elders
600–899 — 3 elders
900–1199 — 4 elders
1200–1499 — 5 elders
1500–1999 — 6 elders
2000–2499 — 7 elders
2500–2999 — 8 elders
3000–3499 — 9 elders
3500–3999 — 10 elders*”

“From ~~3,000~~ *4,000* members there shall be an additional elder representative for each 1,000 additional active members or major fraction thereof.”

Rationale

There needs to be greater representation among churches with memberships under 500. This proposal gives greater representation to all categories of membership of 300 or more.

The government of the Presbyterian Church (U.S.A.) is a representative form of government (G-6.0107) and seeks to have a fair representation of all congregations and members.

The denomination seeks to be inclusive of many different viewpoints and ideas.

Congregations of moderate size seem to be underrepresented at the presbytery level.

Parity, at least in practice, is seldom achieved at many presbyteries.

ACC ADVICE ON OVERTURE 02-36

Advice on Overture 02-36—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) to disapprove *Overture 02-36*.

This overture seeks a change in G-11.0101, concerning participation in the meetings of presbytery. The rationale put forward is that the proposal would give greater representation to “moderate size” churches.

The provisions of G-11.0101b are of sufficient latitude to allow a presbytery adequate choices of achieving parity without mandating even greater representation to the larger churches. For example, churches with membership of 2,800 are presently allotted five elders. Under the proposal, this would increase to eight elders.

ACREC ADVICE AND COUNSEL ON OVERTURE 02-36

Advice and Counsel on Overture 02-36—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Overture 02-36 requests the 214th General Assembly (2002) to amend G-11.0101a as follows:

“a. Churches with membership ~~over 500~~ of 300 or more shall be represented as follows:

~~“501–1000 — 2 elders
1001–1500 — 3 elders
1501–2000 — 4 elders
2001–3000 — 5 elders~~

“300–599 — 2 elders
600–899 — 3 elders
900–1199 — 4 elders
1200–1499 — 5 elders
1500–1999 — 6 elders
2000–2499 — 7 elders
2500–2999 — 8 elders
3000–3499 — 9 elders
3500–3999 — 10 elders

“From ~~3,001~~ 4,000 members there shall be an additional elder representative for each 1,000 additional active members or major fraction thereof.”

The Advocacy Committee for Racial Ethnic Concerns (ACREC) advises that *Overture 02-36* be disapproved.

Rationale: This overture as proposed does not increase the number of representatives at presbytery for congregations with members totaling 300 or less. One of the stated purposes for this overture targets the moderate-size congregation for increased membership, which may have an adverse impact on small racial ethnic congregations with memberships under 300. The largest increase of elders proposed by this overture would actually be in the congregations with large membership, thereby conceivably lowering the number of elders from racial ethnic congregations. In the current *Book of Order*, the range considered begins at 501 and graduates to 3,000 and provides for 2 elders at the 501–1,000 level, and 5 elders at the 2,001–3,000 level. As proposed, this overture causes a shift of power at the presbytery level and would favor the largest congregations with additional elders at presbytery. The rationale of the Presbytery of Memphis even confirms that the intent is to give greater representation to all categories of membership of 300 or more.

Item 04-11

[In response to Item 04-11, the assembly approved an alternate recommendation. See p. 67.]

Overture 02-12. On Amending D-10.0203 to Clarify the Meaning of the Word “Conference”—From the Presbytery of National Capital.

The Presbytery of National Capital overtures the 214th General Assembly (2002) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall D-10.0203 be amended to read as follows [Text to be added or inserted is shown as italic.]:

“At the beginning of each and every *conference and/or each and every contact by anyone on the Investigating Committee*, with the person against whom an allegation has been made, the investigating committee shall inform the person of the right to remain silent, to be represented by counsel, and, if charges are later filed, to have counsel appointed if unable to secure counsel. (D-11.0301–.0302)”

Rationale

There is a lack of clarity as to whether a conference is a formal meeting. An investigating committee can have contact with a person against whom an allegation has been made and not advise the person of her or his rights by not calling said contact a “conference,” or by having members of the committee meet informally with the person.

ACC ADVICE ON OVERTURE 02-12

Advice on Overture 02-12—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) with the following comment:

The Advisory Committee on the Constitution is not convinced of any lack of clarity in the current provision in the Rules of Discipline, D-10.0203, for advising accused parties of their rights. The Presbytery of National Capital proposes an addition in language that is itself unclear. The Advisory Committee on the Constitution considers any addition unnecessary. If the assembly, however, wishes to approve additional language, the following alternative wording is suggested:

Shall D-10.0203 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“At the beginning of each and every conference with *an investigating committee or any of its members*, the person against whom an allegation has been made, ~~the investigating committee shall inform the person shall be informed by the investigating committee or its members~~ of the right to remain silent, to be represented by counsel, and, if charges are later filed, to have counsel appointed if unable to secure counsel. (D-11.0301–.0302)”

Item 04-12

The Office of the General Assembly recommends that the 214th General Assembly (2002) direct the Stated Clerk to send the following proposed amendments [to correct inconsistencies concerning alternative forms of resolution in the Rules of Discipline] to the presbyteries for their affirmative or negative votes [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]:

[The assembly disapproved Item 04-12, Recommendation 1. See p. 67.]

1. Shall D-2.0103 be amended by striking the existing text.

[The assembly disapproved Item 04-12, Recommendation 2. See p. 67.]

2. Shall D-10.0202 be amended by inserting the following text as D-10.0202 and renumbering the current D-10.0202 through D-10.0204 as D-10.0203 through D-10.0205:

“D-10.0202 Possible Outcomes of an Investigation

“There are four possible outcomes of an investigating committee’s work:

“a. A report to the clerk of session or stated clerk of presbytery that no charges will be filed.

“b. A report to the clerk of session or stated clerk that no charges will be filed and the submission of a resolution agreement to be forwarded to the entity of the governing body responsible for supervision, as specified in the agreement. A copy of any such agreement shall be placed in the appropriate personnel or minister file.

“c. A report to the clerk of session or stated clerk that charges are being filed, including the charges (D-10.0302).

“d. A report to the clerk of session or stated clerk that charges are being filed, along with a resolution agreement.

~~D-10.0202~~ D-10.0203 Investigating Committee Responsibilities

“The investigating committee shall [The rest of the text remains unchanged.]

~~D-10.0203~~ D-10.0204 Rights of the Person Accused [The rest of the text remains unchanged.]

~~D-10.0204~~ D-10.0205 Petition Commission to Review Procedures” [The rest of the text remains unchanged.]

[The assembly disapproved Item 04-12, Recommendation 3. See p. 67.]

3. Shall D-10.0203f-i (current *Book of Order* it is listed as D-10.0202f-i) be amended to read as follows:

“f. decide whether the ~~charge(s) filed~~ *allegation(s)*—on the basis of the papers, documents, records, testimony, or other evidence—can reasonably be proved, having due regard for the character, availability, and credibility of the witnesses and evidence available;

“g. initiate, if it deems appropriate, ~~alternative forms of resolution~~ *a process of resolution agreement*, ordinarily after the investigation has been completed. ~~probable cause has been determined, but before the charges have been filed. The purpose of alternative forms of resolution will be to determine if agreement can be reached between all parties involved concerning any charges which may be filed. If the investigating committee has concluded that charges should be filed, it shall, before filing the charges, offer the accused the opportunity to participate in a process of resolution agreement. Resolution agreement is a process that results in written agreement between the investigating committee and the accused concerning the terms of settlement, the wording of charges (if any are to be filed as part of the agreement), and the means of enforcement, including the body to supervise the settlement. The purpose of this process is to achieve justice and compassion for all that are affected by the offense(s). The accused and the investigating committee may have counsel present and may agree to have a third party guide the process.~~

~~“(1) Any mediation shall be completed within 120 days unless a continuance is allowed by the session or permanent judicial commission.~~

~~“(1) Every resolution agreement shall be put in writing and be signed by a member of the investigating committee and the accused or his/her counsel.~~

~~“(2) The investigating committee shall report any settlement agreement to the session or permanent judicial commission for its approval.~~

~~“(2) Every resolution agreement shall specify the terms of enforcement, including the responsibilities of the entity of the governing body to supervise the compliance of the accused with the terms of the agreement, report progress to the governing body if the agreement accompanied charges, and recommend a finding, if necessary, that the accused has renounced the jurisdiction of the church by persistent failure to abide by the terms of the agreement.~~

~~“(3) All parties shall be provided an advocate throughout settlement negotiations.~~

h. ~~“(4) If a settlement satisfactory to all parties involved in the if mediation is not reached unsuccessful, the investigating committee shall proceed to the filing of charges.~~

~~“h i. report to the governing body having jurisdiction over the accused only whether or not it will file charges; and one of the outcomes of the investigation as required in D-10.0301 or D-10.0302;~~

~~“i j. if charges are to be filed, with or without a resolution agreement, prepare and file them in accordance with the provisions of D-10.0401 - .0404, and designate one or more persons (to be known as the prosecuting committee) from among its membership to prosecute the case.”~~

[The assembly disapproved Item 04-12, Recommendation 4. See p. 67.]

4. Shall D-10.0301–.0302 be amended by striking the existing text and inserting the following:

“D-10.0301 *Report Where No Charges Are Being Filed*

“The investigating committee shall file with the clerk of session or stated clerk, where probable grounds or cause do not exist or the offense(s) cannot reasonably be proved, a written report that no charges are being filed, together with any proposed resolution agreement. A copy of the report shall be provided to the accused and to the original accuser.

“D-10.0302 *Report Containing Charges*

“The investigating committee shall file with the clerk of session or stated clerk, where probable grounds or cause exist and the offense(s) can reasonably be proved, a written report containing charges, together with any proposed resolution agreement, in accordance with D-10.0401–.0404. A copy of the filing shall be provided to the accused, and the original accuser shall be notified that the matter has been referred to the session or permanent judicial commission for final resolution.”

[The assembly approved Item 04-12, Recommendation 5. See p. 67.]

5. Shall D-10.0401c be amended by striking the existing text.

Rationale

This recommendation is a response to a referral: *Overture 00-23. On Amending D-2.0103, D-10.0202, D-10.0301–.0303 to Correct Inconsistencies Concerning Alternative Forms of Resolution—From the Presbytery of Tropical Florida* (*Minutes*, 2000, Part I, pp. 62, 387; *Minutes*, 2001, Part I, pp. 45, 127–29).

Overture 00-23 was referred to the Office of the General Assembly for study in consultation with the Presbytery of Tropical Florida. The referral called for a report to be made to the 213th General Assembly (2001) (*Minutes*, 2000, Part I, p. 62). The 213th General Assembly (2001), in turn, referred the recommendation back to the Office of the General Assembly and asked that they consult with the Synod of the Pacific and the Presbytery of San Francisco (*Minutes*, 2001, Part I, pp. 45). The recommendations above are a result of those consultations.

The primary focus of the *Overture 00-23* was to change terminology in the Rules of Discipline, substituting “a process of resolution agreement” for “alternative forms of resolution.” It was suggested in the overture that the language introduced in an overture in 1996 (*Overture 96-48, Minutes*, 1996, Part I, pp. 241, 711–12) created inconsistencies in the disciplinary process and made the process ambiguous.

The first suggested change was to strike D-2.0103 for two reasons: both, because it is too early to talk about a specific aspect of disciplinary process and because the reference to “professionally trained and certified mediators and arbitrators” is not needed in the Rules of Discipline.

The second set of changes involve the specific procedures that an investigating committee may use to fulfill its responsibilities to recommend an appropriate resolution of an allegation of focus by a member or officer of the church.

The intent of the *Overture 00-23* was useful in providing clarity about the reasonable possible results of the work in the investigating committee. However, the language, as proposed for the new section here and in additional changes proposed in the overture, would have added a new concept not in the Rules of Discipline: jurisdiction of the permanent judicial commission of a presbytery over nonjudicial matters. The language being proposed in this recommendation directs the filing to the clerk of session or stated clerk of the presbytery, who would then refer it to the proper body for appropriate action (nonjudicial to the governing body itself or an entity of it, judicial to the permanent judicial commission or to the session). The proposed changes to D-10.0202b include a requirement that any agreements reached under the provisions of that section shall be placed in the appropriate file. This is especially important with regard to ministers who transfer from one presbytery to another. Without judicial action, often the only evidence of the resolution and underlying issues may be contained in the terms of such agreements. It is hence important that such agreements “follow” the minister wherever she or he may go. Most presbyteries have some sort of minister files, so such a requirement will provide much protection without placing additional burdens upon presbyteries.

The proposed change to D-10.0203f [currently D-10.0202f] simply clarifies that at this stage in the process there are no charges. The word “alleged,” as proposed in the overture, would add nothing useful in this context.

The proposed change to D-10.0203g [currently D-10.0202g] reflects both the new language offered above and clarifies the expectations for results. In addition, it would remove the ambiguities introduced in speaking of “all parties,” there being only two “parties” in a disciplinary case: the Presbyterian Church (U.S.A.), represented by the governing body, and the accused. It does call upon both parties to consider others affected by the offense(s) alleged to have been committed by the accused. Rather than introducing the concept of an “advocate” not otherwise referenced in the Rules of Discipline, the language would clarify the right to have counsel. It also moves the requirement in current D-10.0302 into a more useful place in the sequence.

There is no need for a report to the governing body that a process of resolution agreement is going on, given that no details may be given. There is no need for the tolling of the time for filing charges while such a process goes on, nor the need to specify the procedures for the process nor placing a 120-day time limit on the process.

As to striking D-10.0401c, as stated above, there is no need for tolling the time for a resolution process.

There is no need to add the procedures in new sections D-10.0305–.0306 proposed in the overture.

ACC ADVICE ON ITEM 04-12

Advice on Item 04-12—From the Advisory Committee on the Constitution.

A. Background

The 213th General Assembly (2001) referred these proposed amendments to the Rules of Discipline to the Office of the General Assembly. The proposed changes originated with *Overture 00-23* from the Presbytery of Tropical Florida. That overture sought significant changes to the Rules of Discipline, introducing alternative means of resolving disciplinary disputes not previously included in the church’s exercise of discipline.

In its advice on *Overture 00-23*, the Advisory Committee on the Constitution said:

The Rules of Discipline were completely revised in 1996 based on experience since Reunion in 1983 and after hearings and opportunity for comment from numerous sources. One of the goals of the revision was to make the Rules of Discipline clearer . . . Another goal was to reduce so-called plea bargaining.

While the Advisory Committee on the Constitution is not opposed to amendments to the Rules of Discipline *per se*, it is concerned about amendments that may complicate the process or that adversely affect the rights of alleged victims, accused, and the church. Amendments for alternative forms of resolution were approved against Advisory Committee on the Constitution advice based on these concerns. (*Minutes*, 2000, Part I, p. 390)

Having referred these recommendations in 2000, the General Assembly again referred them in 2001. The 213th General Assembly (2001) approved a motion from the floor that the Office of the General Assembly consult with the Synod of the Pacific and the Presbytery of San Francisco. The current response proposed by the Office of the General Assembly, after that consultation, remains largely unchanged (with the exception of the proposed addition at D-10.0202b).

B. Advice

The Advisory Committee on the Constitution concurs with the Office of the General Assembly in advising the 214th General Assembly (2002) to approve two of the proposed amendments (See #1 and #5, below). The Advisory Committee on the Constitution advises the 214th General Assembly (2002) to disapprove all of the remaining proposed amendments (See #2, #3, and #4, below). As it did in 2001, the Advisory Committee on the Constitution expresses grave concern about these proposals.

1. Amend D-2.0103 by Striking the Existing Text

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) to approve this amendment.

It is too early in the discussion of judicial process to insert material describing a specific form of judicial process. In addition, this provision provides for the use of “professionally trained and certified mediators and arbitrators.” As the Advisory Committee on the Constitution advised the 213th General Assembly (2001):

The Advisory Committee on the Constitution continues to believe that mediation or negotiation of charges or censure with an accused by an investigating committee should have no part in disciplinary cases. If an accusation is frivolous, unfounded, or unprovable, the

investigating committee should decline to file charges. . . .

If an accusation is serious and provable, it is best resolved by an elected session or permanent judicial commission in an open process rather than by an appointed committee behind closed doors. (*Minutes*, 2001, Part I, p. 131).

2. *Amend by Inserting New Material at D-10.0202 and Renumbering the Current D-10.0202 Through D-10.0204 as D-10.0203 Through D-10.0205*

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) to disapprove this amendment.

The Office of the General Assembly proposes adding new material at D-10.0202 enumerating “four possible outcomes of an investigating committee’s work.” The proposed D-10.0202b would require that a copy of a resolution agreement be placed in the personnel file of an accused against whom no charges will be filed. Without judicial process, without a guilty plea, without charges either filed or proven, the Office of the General Assembly in its rationale claims that it is “especially important” that the “evidence of the . . . underlying allegations ‘follow’ the minister wherever she or he may go.” Such reasoning is chilling with its failure to provide for due process, its failure to protect confidential information, and its stated intention to preserve and disseminate unproven allegations.

Proposed 10.0202d allows an investigating committee to report that charges are being filed, along with a resolution agreement. The only resolution appropriate prior to trial in a disciplinary case is agreed upon by both parties in a pretrial conference presided over by the session or permanent judicial commission that is to try the case (see D-10.0405–.0405b(5)). Preliminary actions taken in this setting are not reported to the clerk of session or stated clerk.

3. *Amend D-10.0202 f–i*

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) to disapprove this amendment.

The changes proposed to D-10.0202g are confusing. It is unclear whether the “process of resolution agreement” is mandatory or optional. The phrases “terms of settlement” and “means of enforcement” do not rightly apply before charges are filed and proven at trial OR the accused pleads guilty to any or all of the charges, making a full trial unnecessary. The proposed addition to this paragraph further refers to “a third party” who may “guide the process.” Such a “party,” functioning as mediator or arbitrator, is foreign to the appropriate conduct of the investigative committee and/or the session or permanent judicial commission (if charges are filed).

The language proposed for D-10.0202g(2) gives to some unidentified “entity” the power to recommend that the governing body find “that the accused has renounced the jurisdiction of the church.” Such a finding would enforce a censure more severe than allowed elsewhere in the *Constitution*. In such a case, the one censured would be one who has not even been tried and found guilty or tendered a plea of guilty. The proposed D-10.0202g(2) does not specify that the accused would even be notified that such a finding would be recommended.

4. *Amend D-10.0301–.0302*

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) to disapprove this amendment.

The proposal would add provisions requiring investigating committees to report to the session or stated clerk the content of resolution agreements in cases in which no charges will be filed and the content of resolution agreements in cases in which charges will be filed prior to any conference with the session or permanent judicial commission conducting the trial. [See comments at D-10.0202d above (#2).]

5. *Amend D-10.0401c by Striking the Existing Text*

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) to approve this amendment.

Sections D-10.0401–.0401c provide time limits that govern the investigative phase of a case. These parameters should not be set aside by the introduction of an open-ended mediation period.

C. *Comment*

As the Advisory Committee on the Constitution advised the 213th General Assembly (2001): “. . . the Advisory Committee on the Constitution believes that the best recommendation it can offer to the Stated Clerk’s (Office of the General Assembly) recommendation is the repeal of the mediation provisions (defined as “alternative forms of resolution”) added by amendment after the Rules of Discipline were revised, . . .” (*Minutes*, 2001, Part I, p. 130).

Avoiding a trial is appealing. The Rules of Discipline already offer processes for doing so apart from the proposed alternative dispute resolution. The Advisory Committee on the Constitution advised the 213th General Assembly (2001) that if it wished to add language to the *Constitution* providing further opportunity for resolution of disciplinary cases short of a full trial, the addition could be made at D-10.0302 by appending to the current paragraph the following:

“ . . . If the accused wishes to seek a resolution without a full trial, the accused and the investigating committee may negotiate an agreement that involves a guilty plea and agreement on the censure to be recommended to the session or permanent judicial commission. Such agreement may be considered by the officers of the session or permanent judicial commission in a pretrial conference as a recommendation to be approved by the full session or commission (D-10.0405b(4) and (5)) or by the session or permanent judicial commission in a censure hearing (D-11.0403e).” (Minutes, 2001, Part I, p. 130)

Item 04-13

[The assembly approved Item 04-13. See p. 67.]

Request 02-1. Re. Authoritative Interpretation of D-7.0205 and D-14.0304a.–d.—Use of Depositions to Take Pre-trial Testimony for Purposes of “Discovery”—From the Stated Clerk, Presbytery of Tampa Bay.

The Advisory Committee on the Constitution recommends that the 214th General Assembly (2002) answer *Request 02-1* with the following authoritative interpretation of the *Constitution*:

The sections allowing for testimony by deposition are both found in provisions governing evidence at trials. These sections are in the context of provisions governing the appearance and mode of testimony at a trial. A process similar to “discovery” as practiced in secular courts is not intended.

The session or permanent judicial commission conducting a case has sole power and discretion to allow depositions or to decline to enable them. There is not a free, unlimited opportunity for parties in a case to conduct depositions of any and all potential witnesses. Weighing fairness, expense, legitimacy, validity, and practicality the session or commission may or may not exercise its power to appoint persons to take and record testimony. The party making application for depositions to be held may be required to show the necessity of recording testimony in this form.

Rationale

The *Book of Order*, Rules of Discipline, at D-7.0205 provide that “Testimony by deposition **may** [emphasis added] be taken . . .” Depositions are not ordinarily required for the just and complete conduct of a case of judicial process.

Paragraph D-14.0304 further clarifies requirements that attend the taking of deposed testimony: “Any session or permanent judicial commission . . . shall have power to appoint . . . one or more persons to take and record testimony in the form of a deposition.”

Letter of Request as Received by the Advisory Committee on the Constitution

I am writing to ask for an Authoritative Interpretation of the *Book of Order* as it refers to the use of depositions to take pre-trial testimony in remedial and disciplinary proceedings, as noted in D-7.0205 and D-14.0304a.–d., and in particular, the use of such depositions for purposes of “discovery” following the presentation of witness lists as provided in D-10.0403b.

At present, there are no written authoritative interpretations, caveats, or even other PJC decisions or advice which I have been able to find which limit the parties to the purpose, number, or appropriate utilization of depositions in pre-trial proceedings.

I therefore respectfully request an Authoritative Interpretation of D-7.0205 and D-14.0304a.–d. which will clarify, limit and better define the circumstances whereby the taking of testimony of witness by deposition is appropriate and proper in cases of church discipline.

Cordially and fraternally yours,

Alan Pickering, Stated Clerk
Presbytery of Tampa Bay

Item 04-14

[The assembly approved Item 04-14. See p. 67.]

Request 02-2. Re. Authoritative Interpretation of Means of Service of Documents in Judicial Process—From the Stated Clerk, Presbytery of Southern New England.

The Advisory Committee on the Constitution recommends that the 214th General Assembly (2002) answer *Request 02-2* with the following authoritative interpretation of the *Constitution*:

By whatever means of delivery, the requirement of the *Constitution* is that the delivery includes the proof that notices are physically delivered and receipt is acknowledged. In each instance where the *Constitution* requires “personal service or certified delivery” it is the responsibility of the sender to be able to certify that the document in question was timely delivered and actually received. This interpretation applies to all instances in which the *Constitution* requires “certified delivery or personal service.”

Rationale

Pollock asks two questions about the requirements of D-6.0301f concerning the means of service of a remedial complaint:

1. Are alternate delivery services an appropriate and sufficient means of service of a complaint in a remedial case when the delivery service maintains and provides an electronic record verifying the date and time when delivery was accomplished and that the piece was signed for?
2. Is a printed copy of an electronic record from the delivery service a fulfillment of the requirement for “a receipt signed by the addressee or an affidavit of personal service” referred to in D-6.0301f?

The requirements of the *Constitution* are clear, adequate, and in no need of elaboration or amendment concerning the delivery of specified documents in remedial cases. Given the plain meaning of current constitutional provisions, the answer to both of the questions posed is, “Yes.”

Letter of Request as Received by the Advisory Committee on the Constitution

This is a request for a constitutional interpretation from the Advisory Committee on the Constitution.

D-6.0301f requires that a complaint state that “a copy of the complaint has been delivered to the respondent by certified delivery or personal service.” The same paragraph goes on to require: “The complainant shall file with the stated clerk of the higher governing body a receipt signed by the addressee or an affidavit of personal service.”

It is clear that certified mail, return receipt requested is one way of accomplishing certified delivery. The United States Postal Service and its competitors now offer a wider range of delivery services. Many offer ways of tracking delivery by means of web-accessible databases that can produce records showing that an item has been delivered and/or that a signature was obtained. The Postal Service offers, in addition to “certified mail, return receipt requested,” such services as express mail, delivery tracking, and signature tracking.

As another example of an alternative means of delivery, the Office of the General Assembly uses UPS overnight mail for delivery of decisions of the General Assembly Permanent Judicial Commission. D-7.0402c requires that a copy of a written decision in a remedial case “shall immediately be delivered to the parties to the case by personal service or by certified delivery.” D-8.0404c requires that a copy of the decision on appeal in a remedial case “shall immediately be delivered to the parties to the case by personal service or by certified delivery.” D-13.0404e requires that a written decision on appeal in a disciplinary case “shall be filed promptly with the stated clerk of the governing body that appointed the permanent judicial commission and the parties to the case by personal service or by certified delivery.”

1. Are alternate delivery services an appropriate and sufficient means of service of a complaint in a remedial case when the delivery service maintains and provides an electronic record verifying the date and time when delivery was accomplished and that the piece was signed for?
2. Is a printed copy of an electronic record from the delivery service a fulfillment of the requirement for "a receipt signed by the addressee or an affidavit of personal service" referred to in D-6.0301f?

Thank you for passing these questions to the ACC.

Sincerely,
Stewart A. Pollock

Item 04-15

[The assembly approved Item 04-15 with comment. See p. 68.]

The Office of the General Assembly recommends that the 214th General Assembly (2002) direct the Office of the General Assembly to insert the Index of Scriptural Allusions listed below into all subsequent editions to the Form of Government.

Scriptural Allusions Endnotes

FORM OF GOVERNMENT

Chapter I

2. Eph. 1:20, 21; Ps. 68:18
3. Ps. 2:6; Dan. 7:14; Eph. 1:22, 23
8. See and consult Acts 15:1–32
9. Matt. 18: 15-18.; 1 Cor. 5:4, 5
10. See Acts xv. 1–29; xvi. 4

Chapter II

1. Confession of 1967, Preface at 9.03
2. Nicene Creed, 1.3; Theological Declaration of Barmen, 8.01, 8.06
3. Scots Confession, 3.08; Westminster 6.062, 6.065
4. 2nd Helvetic, 5.108, 5.109; Heidelberg, 4.061, 4.065; Shorter Catechism, 7.033; Larger Catechism, 7.180
5. Westminster, 6.166
6. Scots 3.02, 3.13, 3.14; Heidelberg 4.011, 4.047, 4.117, 4.121; 2nd Helvetic 5.074, 4.255; Larger Catechism 7.295, 7.299
7. Heidelberg 4.006, 4.036; 2nd Helvetic 5.036; Shorter Catechism 7.004; Larger Catechism 7.262
8. Scots 3.01; Heidelberg 4.026, 4.027, 4.028; 2nd Helvetic 5.029, 5.030, 5.031, Westminster 6.008, 6.024, 6.025, 6.026, 6.027, 6.030, 6.117; Shorter Catechism 7.008, 7.011, 7.012; Larger Catechism 7.124, 7.128, 7.129, 7.130, 7.300, 7.302, 7.303, 7.305; Confession '67 9.03
9. Heidelberg 4.006; 2nd Helvetic 5.015; Westminster 6.024, 6.037, 6.105; Confession '67 9.15, 9.16, 9.17, 9.50; Brief Statement 10.3
10. Heidelberg 4.079; Westminster 6.058, 6.190; Larger Catechism 7.148, 7.303
11. Heidelberg 4.027
12. Heidelberg 4.014, 4.037; Brief Statement 10.3
13. Confession '67 9.15; Brief Statement 10.3
14. Scots Chapter VII; 2nd Helvetic Chapter X, 5.058; Westminster 6.021, 6.095, 6.193
15. 2nd Helvetic 5.058; Westminster 6.181, 6.192; Shorter Catechism 7.20; Larger Catechism 7.189, 7.191
16. Scots 3.05, 3.14, 3.25; Heidelberg 4.094, 4.095, Shorter Catechism 7.215; Larger Catechism 7.218, 7.300
17. Scots 3.14

Chapter III

There are no scriptural allusions in this chapter.

Chapter IV

1. **Rev. 5:9; Acts 2:39**
2. **Gal. 1:21, 22; Rev. 2:1**
3. **Acts 2:41, 47; 1 Cor. 7:14; Acts 2:39; Mark 10:14 compared with Matt. 19:13, 14 and Luke 18:15, 16.**
4. **Heb. 8:5**
5. **Ps. 2:8; Rev. 7:9**
6. **Ezek. 43:11, 12**

Chapter V

There are no scriptural allusions in this chapter.

Chapter VI

1. **1 Tim. 3:1; Eph. 4:11, 12**
2. **1 Tim 5:17**
3. **Phil 1:1**
5. **Acts 20:38**
6. **Jer. 3:15**
7. **1 Cor. 4:1; 2 Cor. 3:6**
8. **1 Peter 5:1; Titus 1:5; 1 Tim. 5:1, 17, 19**
9. **2 Cor. 5:20; Eph. 6:20**
10. **Luke 12:42; 1 Cor. 4:1**
11. **1 Cor. 12:28**
12. **1 Tim. 5:17; Rom. 12:7, 8; Acts 15: 25**
13. **Phil 1:1; I Tim. 3: 8–15**
14. **Acts 6:3, 5, 6**
15. **Acts 6: 1, 2**

Chapter VII

There are no scriptural allusions in this chapter.

Chapter VIII

There are no scriptural allusions in this chapter.

Chapter IX

1. **Luke 12: 13, 14; John 18:36**
2. **1 Cor. 14:40**
3. **Acts 15: 22–24**
4. **Acts 20:17; 6:2; 15:30**

Chapter X

1. **1 Cor. 5:4;**
2. **Heb. 13:17; 1Thess. 5:12, 13; 1 Tim. 5:17**
3. **Ezek. 34:4**

4. Acts 15: 2, 6
5. 1 Thess. 5:12, 13; Thess. 3:6, 14, 15; 1 Cor. 11:27–33
6. Acts 20:17

Chapter XI

1. Acts 6: 1, 6; 9:31; 21:20; 2:41, 46, 47; 4:4; 15:4; 11:22, 30; 21:17, 18; 6:1–7; 19: 18–20; 1 Cor. 16: 8, 9, 19; 18:19, 24, 26; 20:17, 18, 25, 28, 30, 36, 37; Rev. 2:1–6
2. Acts 15:1–6; 1 Cor. 14:26, 33, 40
3. Eph. 6:18; Phil. 4:6
4. 1 Tim. 4:14; Acts 13:2, 3
5. Acts 15:28; 1 Cor. 5: 3
6. Acts 15:10; Gal. 2:4, 5
7. Acts 14:26–27; Acts 11:18

Chapter XII

1. **As the proofs already adduced in favor of a presbyterian assembly in the government of the church, are equally valid in support of a synodical assembly, it is unnecessary to repeat the Scriptures to which the reference has been made under Chap X [*sic XI*], or add any other. (1888 Form of Government, Presbyterian Church in the United States of America at X)**

Chapter XIII

There are no scriptural allusions in this chapter.

Chapter XIV

1. Acts 6:5, 6
2. 2 Tim. 3:16; Eph. 2:20
3. 2 Tim. 1:13
4. 1 Peter 5: 5
5. James 1:21; Heb. 13:17
6. 1 Cor. 9:7–15
7. 1 Thess. 5:12, 13
8. Acts 13:2, 3
9. 1 Tim. 4:14
10. 2 Tim. 4:1, 2
11. Gal. 2:9; Acts 1:25
12. Mark 4:24; Heb. 2:1

Chapter XV

There are no scriptural allusions in this chapter.

Chapter XVI

There are no scriptural allusions in this chapter.

Chapter XVII

There are no scriptural allusions in this chapter.

Chapter XVIII

There are no scriptural allusions in this chapter.

Rationale

This recommendation is in response to the following referral: *Overture 01-58. On Directing the Office of the General Assembly to Prepare an Index of Scriptural Allusions for the Book of Order Beginning with the 2003-2004 Edition-From the Presbytery of Northumberland.*

Our predecessor denominations have, at various times in their history, included scriptural allusions to sections of the Form of Government. From 1879, the Presbyterian Church in the United States lacked footnoted scriptural allusions. The Presbyterian Church in the United States of America did have footnoted scriptural allusions until its union with the United Presbyterian Church in North America in 1958. The *Minutes* contain no explicit rationale for their omission, but the United Presbyterian Church in North America's Form of Government never contained such scriptural allusions.

In preparing to respond to this referral, the Office of the General Assembly reviewed previous editions of the Form of Government that included Scriptural Allusions. A large proportion of our current Form of Government has antecedent provisions in prior editions that are immediately apparent. After that review, the Department of Constitutional Services carefully compared those prior editions with the current text of the Form of Government. That department then inserted the Scriptural Allusions from those prior editions of the Form of Government into the current text.

What follows is a sample (1st four chapters of the current Form of Government) demonstrating what such an index would look like as endnotes. [Note: For clarity at the assembly, they are printed with the full text of these Scriptural Allusions.]

The assembly committee considering this referral has been provided with a copy of the Form of Government, Chapters I–XIV. The Department of Constitutional Services has included the proposed Scriptural Allusions for those chapters and has included the text of those allusions for ease of consideration. [Note: The full text of the Rationale for the Index of Scriptural Allusions can be found at our Web site: <http://www.pcusa.org/ga214>, click on Rationales. If you don't have access to the Web and would like a paper copy of the full text of this rationale, please call 1-888-728-7228, extension 8018.]

 FORM OF GOVERNMENT¹

G-1.0000 CHAPTER I. PRELIMINARY PRINCIPLES

G-1.0100 1. The Head of the Church

Christ Is Head of the Church

G-1.0100a. All power in heaven and earth is given to Jesus Christ by Almighty God, who raised Christ from the dead and set him above all rule and authority, all power and dominion, and every name that is named, not only in this age but also in that which is to come.² God has put all things under the Lordship of Jesus Christ and has made Christ Head of the Church, which is his body.³

Christ Calls the Church Into Being

G-1.0100b. Christ calls the Church into being, giving it all that is necessary for its mission to the world, for its building up, and for its service to God. Christ is present with the Church in both Spirit and Word. It belongs to Christ alone to rule, to teach, to call, and to use the Church as he wills, exercising his authority by the ministry of women and men for the establishment and extension of his Kingdom.

Christ Gives the Church Its Faith and Life

G-1.0100c. Christ gives to his Church its faith and life, its unity and mission, its officers and ordinances. Insofar as Christ's will for the Church is set forth in Scripture, it is to be obeyed. In the worship and service of God and the government of the church, matters are to be ordered according to the Word by reason and sound judgment, under the guidance of the Holy Spirit.

Christ Is the Church's Authority

G-1.0100d. In affirming with the earliest Christians that Jesus is Lord, the Church confesses that he is its hope and that the Church, as Christ's body, is bound to his authority and thus free to live in the lively, joyous reality of the grace of God.

G-1.0200 2. The Great Ends of the Church

The Great Ends of the Church

The great ends of the church are the proclamation of the gospel for the salvation of humankind; the shelter, nurture, and spiritual fellowship of the children of God; the maintenance of divine worship; the preservation of the truth; the promotion of social righteousness; and the exhibition of the Kingdom of Heaven to the world.⁴

G-1.0300 3. The Historic Principles of Church Order⁵*Historic Principles of Church Order*

In setting forth the following form of government, worship, and discipline, the Presbyterian Church (U.S.A.) reaffirms the historic principles of Church order which have been a part of our common heritage in this nation and which are basic to our Presbyterian concept and system of church government, namely:

G-1.0301 Right of Judgment

(1) (a) That “God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men⁶ which are in anything contrary to his Word, or beside it, in matters of faith or worship.”⁷

(b) Therefore we consider the rights of private judgment, in all matters that respect religion, as universal and unalienable: We do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and at the same time, be equal and common to all others.

G-1.0302 Corporate Judgment

(2) That, in perfect consistency with the above principle of common right, every Christian Church, or union or association of particular churches, is entitled to declare the terms of admission into its communion, and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ hath appointed; that in the exercise of this right they may, notwithstanding, err, in making the terms of communion either too lax or too narrow; yet, even in this case, they do not infringe upon the liberty or the rights of others, but only make an improper use of their own.

G-1.0303 Officers

(3) That our blessed Savior, for the edification of the visible Church, which is his body, hath appointed officers, not only to preach the gospel and administer the Sacraments, but also to exercise discipline, for the preservation of both truth and duty; and that it is incumbent upon these officers, and upon the whole Church, in whose name they act, to censure or cast out the erroneous and scandalous, observing, in all cases, the rules contained in the Word of God.

G-1.0304 Truth and Goodness

(4) That truth is in order to goodness; and the great touchstone of truth, its tendency to promote holiness, according to our Savior’s rule, “By their fruits ye shall know them.” And that no opinion can be either more pernicious or more absurd than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man’s opinions are. On the contrary, we are persuaded that there is an inseparable connection between faith and practice, truth and duty. Otherwise, it would be of no consequence either to discover truth or to embrace it.

G-1.0305 Differences of Views

(5) That, while under the conviction of the above principle we think it necessary to make effectual provision that all who are admitted as teachers be sound in the faith, we also believe that there are truths and forms with respect to which men of good characters and principles may differ. And in all these we think it the duty both of private Christians and societies to exercise mutual forbearance toward each other.

G-1.0306 Election by the People

(6) That though the character, qualifications, and authority of Church officers are laid down in the Holy Scriptures, as well as the proper method of their investiture and institution, yet the election of the persons to the exercise of this authority, in any particular society, is in that society.

G-1.0307 Church Power

(7) That all Church power, whether exercised by the body in general or in the way of representation by delegated authority, is only ministerial and declarative;⁸ that is to say, that the Holy Scriptures are the only rule of faith and manners; that no Church governing body ought to pretend to make laws to bind the conscience in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God. Now though it will easily be admitted that all synods and councils may err, through the frailty inseparable from humanity, yet there is much greater danger from the usurped claim of making laws than from the right of judging upon laws already made, and common to all who profess the gospel, although this right, as necessity requires in the present state, be

lodged with fallible men.

G-1.0308 Church Discipline

(8) Lastly, that if the preceding scriptural and rational principles be steadfastly adhered to, the vigor and strictness of its discipline will contribute to the glory and happiness of any church. Since ecclesiastical discipline must be purely moral or spiritual in its object,⁹ and not attended with any civil effects, it can derive no force whatever but from its own justice, the approbation of an impartial public, and the countenance and blessing of the great Head of the Church universal.

G-1.0400 4. The Historic Principles of Church Government

Historic Principles of Church Government

The radical^{10, 11} principles of Presbyterian church government and discipline are:

That the several different congregations of believers, taken collectively, constitute one Church of Christ, called emphatically the Church; that a larger part of the Church, or a representation of it, should govern a smaller, or determine matters of controversy which arise therein; that, in like manner, a representation of the whole should govern and determine in regard to every part, and to all the parts united: that is, that a majority shall govern; and consequently that appeals may be carried from lower to higher governing bodies, till they be finally decided by the collected wisdom and united voice of the whole Church. For these principles and this procedure, the example of the apostles and the practice of the primitive Church are considered as authority.

G-1.0500 5. The Constitution Defined

Definition of the Constitution

The Constitution of the Presbyterian Church (U.S.A.) consists of *The Book of Confessions* and the *Book of Order*.

G-1.0501 *The Book of Confessions*

The Book of Confessions includes:

- The Nicene Creed
- The Apostles' Creed
- The Scots Confession
- The Heidelberg Catechism
- The Second Helvetic Confession
- The Westminster Confession of Faith
- The Shorter Catechism
- The Larger Catechism
- The Theological Declaration of Barmen
- The Confession of 1967
- A Brief Statement of Faith--Presbyterian Church (U.S.A.).

G-1.0502 *Book of Order*

The *Book of Order* includes:

- Form of Government
- Directory for Worship
- Rules of Discipline.

Endnotes to Chapter I

1. The following abbreviations are used throughout:

- G - Form of Government
- W - Directory for Worship
- D - Rules of Discipline.

2. Eph. 1:20,21 When he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. Ps. 68:18, Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea. *for* rebellious also, that the Lord God might dwell *among them*. (From the PCUSA, *Form of Government*, 1956, footnote to II.1)

3. Ps 2:6 Yet have I set my King upon my holy hill of Zion. Dan 7:14. There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed. Eph. 1:22, 23. And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, which is his body, the fulness of him that filleth all in all. (From the PCUSA, *Form of Government*, 1956, footnote to II.2)

4. This statement of the great ends of the church, slightly edited here, came from the United Presbyterian Church of North America, which united with the Presbyterian Church in the United States of America in 1958. The statement was then made a part of the Constitution of The United Presbyterian Church in the United States of America, as the united body was called. This now classic statement was adopted by the United Presbyterian Church of North America in 1910, following various actions between 1904 and 1910 looking forward to the revision of that church's Constitution.

5. This section, with the exception of the first paragraph, was first drawn up by the Synod of New York and Philadelphia, and prefixed to the Form of Government as published by that body in 1788. In that year, the synod was divided into four synods and gave place to the General Assembly of the Presbyterian Church in the United States of America, which held its first meeting the following year. The four synods formed were the Synod of New York and New Jersey, the Synod of Philadelphia, the Synod of Virginia, and the Synod of the Carolinas. The presbyteries of these four synods were represented in the first General Assembly, which met in Philadelphia on May 21, 1789. The general plan drawn up in 1788 became that by which the Presbyterian Church in the United States and The United Presbyterian Church in the United States of America were subsequently governed.

6. The words “men” and “man’s” throughout this quotation from the eighteenth century should be understood as applying to all persons.

7. This quotation may be found in The Westminster Confession of Faith, 6.109, in *The Book of Confessions*.

8. See and consult Acts 15: 1–32. (From the PCUSA, *Form of Government*, 1956, footnote to VII.)

9. Matt 18: 15–18. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 1 Cor. 5: 4, 5. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. (From the PCUSA, *Form of Government*, 1958, footnote to VIII) Note 1888 edition of *Form of Government* of the United Presbyterian Church in the United States of America includes Matt. 18: 19, 20 as well.

10. See Acts xv. 1–29; xvi. 4. (1888 *Form of Government*, Presbyterian Church in the United States of America at XII)

11. The text of this section was adopted in 1797 by the General Assembly of the Presbyterian Church in the United States of America. In this quotation the word “radical” is used in its primary meaning of “fundamental and basic,” and the word “appeals” is used in a general sense rather than with reference to a case involved in judicial process.

G-2.0000 CHAPTER II. THE CHURCH AND ITS CONFESSIONS

G-2.0100 Purpose of Confessional Statements

Declaration to Members and World

G-2.0100a. The Presbyterian Church (U.S.A.) states its faith and bears witness to God's grace in Jesus Christ in the creeds and confessions in the Book of Confessions. In these confessional statements the church declares to its members and to the world

who and what it is,
 what it believes,
 what it resolves to do.

Church as Community

G-2.0100b. These statements identify the church as a community of people known by its convictions as well as by its actions. They guide the church in its study and interpretation of the Scriptures; they summarize the essence of Christian tradition; they direct the church in maintaining sound doctrines; they equip the church for its work of proclamation.

G-2.0200 Confessional Statements as Subordinate Standards

These confessional statements are subordinate standards in the church,¹ subject to the authority of Jesus Christ, the Word of God, as the Scriptures bear witness to him. While confessional standards are subordinate to the Scriptures, they are, nonetheless, standards. They are not lightly drawn up or subscribed to, nor may they be ignored or dismissed. The church is prepared to counsel with or even to discipline one ordained who seriously rejects the faith expressed in the confessions. Moreover, a more exacting amendment process is required to change the confessions of the church than is required to change the Constitution in matters of government, worship, or discipline. Yet the church, in obedience to Jesus Christ, is open to the reform of its standards of doctrine as well as of governance. The church affirms "Ecclesia reformata, semper reformanda," that is, "The church reformed, always reforming," according to the Word of God and the call of the Spirit.

G-2.0300 Faith of the Church Catholic

In its confessions, the Presbyterian Church (U.S.A.) gives witness to the faith of the Church catholic. The confessions express the faith of the one, holy, catholic, and apostolic Church² in the recognition of canonical Scriptures and the formulation and adoption of the ecumenical creeds, notably the Nicene and Apostles' Creeds with their definitions of the mystery of the triune God and of the incarnation of the eternal Word of God in Jesus Christ.

G-2.0400 Faith of the Protestant Reformation

In its confessions, the Presbyterian Church (U.S.A.) identifies with the affirmations of the Protestant Reformation. The focus of these affirmations is the rediscovery of God's grace in Jesus Christ as revealed in the Scriptures. The Protestant watchwords--grace alone,³ faith alone,⁴ Scripture alone⁵--embody principles of understanding which continue to guide and motivate the people of God in the life of faith.

G-2.0500 Faith of the Reformed Tradition

Central Affirmation

G-2.0500a. In its confessions, the Presbyterian Church (U.S.A.) expresses the faith of the Reformed tradition. Central to this tradition is the affirmation of the majesty,⁶ holiness,⁷ and providence of God⁸ who creates,⁹ sustains,¹⁰ rules,¹¹ and redeems¹² the world in the freedom of sovereign righteousness and love.¹³ Related to this central affirmation of God's sovereignty are other great themes of the Reformed tradition:

G-2.0500a. (1) The election¹⁴ of the people of God for service as well as for salvation;¹⁵

G-2.0500a. (2) Covenant life marked by a disciplined concern for order in the church according to the Word of God;

G-2.0500a. (3) A faithful stewardship that shuns ostentation and seeks proper use of the gifts of God's creation;

G-2.0500a. (4) The recognition of the human tendency to idolatry¹⁶ and tyranny,¹⁷ which calls the people of God to work for the transformation of society by seeking justice and living in obedience to the Word of God.

Reflect a Particular Stance

G-2.0500b. Thus, the creeds and confessions of this church reflect a particular stance within the history of God's people. They are the result of prayer, thought, and experience within a living tradition. They serve to strengthen personal commitment and the life and witness of the community of believers.

Endnotes to Chapter II

1. Confession of 1967, Preface at 9.03.
2. Nicene Creed, 1.3; Theological Declaration of Barmen, 8.01, 8.06.
3. Scots Confession, 3.08; Westminster 6.062, 6.065.
4. 2nd Helvetic, 5.108, 5.109; Heidelberg, 4.061, 4.065; Shorter Catechism, 7.033; Larger Catechism, 7.180.
5. Westminster, 6.166.
6. Scots 3.02, 3.13, 3.14; Heidelberg 4.011, 4.047, 4.117, 4.121; 2nd Helvetic 5.074, 4.255; Larger Catechism 7.295, 7.299.
7. Heidelberg 4.006, 4.036; 2nd Helvetic 5.036; Shorter Catechism 7.004; Larger Catechism 7.262.
8. Scots 3.01; Heidelberg 4.026, 4.027, 4.028; 2nd Helvetic 5.029, 5.030, 5.031, Westminster 6.008, 6.024, 6.025, 6.026, 6.027, 6.030, 6.117; Shorter Catechism 7.008, 7.011, 7.012; Larger Catechism 7.124, 7.128, 7.129, 7.130, 7.300, 7.302, 7.303, 7.305; Confession '67 9.03.
9. Heidelberg 4.006; 2nd Helvetic 5.015; Westminster 6.024, 6.037, 6.105; Confession '67 9.15, 9.16, 9.17, 9.50; Brief Statement 10.3.
10. Heidelberg 4.079; Westminster 6.058, 6.190; Larger Catechism 7.148, 7.303.
11. Heidelberg 4.027.
12. Heidelberg 4.014, 4.037; Brief Statement 10.3.
13. Confession '67 9.15; Brief Statement 10.3.
14. Scots Chapter VII; 2nd Helvetic Chapter X, 5.058; Westminster 6.021, 6.095, 6.193.
15. 2nd Helvetic 5.058; Westminster 6.181, 6.192; Shorter Catechism 7.20; Larger Catechism 7.189, 7.191.
16. Scots 3.05, 3.14, 3.25; Heidelberg 4.094, 4.095, Shorter Catechism 7.215; Larger Catechism 7.218, 7.300.
17. Scots 3.14.

G-3.0000 CHAPTER III. THE CHURCH AND ITS MISSION

G-3.0100 Form

The mission of the Church is given form by God's activity in the world as told in the Bible and understood by faith.

G-3.0101 God's Activity

God's Creation and Community

G-3.0101a. God created the heavens and the earth and made human beings in God's image, charging them to care for all that lives; God made men and women to live in community, responding to their Creator with grateful obedience. Even when the human race broke community with its Maker and with one another, God did not forsake it, but out of grace chose one family for the sake of all, to be pilgrims of promise, God's own Israel.

God's Covenant

G-3.0101b. God liberated the people of Israel from oppression; God covenanted with Israel to be their God and they to be God's people, that they might do justice, love mercy, and walk humbly with the Lord; God confronted Israel with the responsibilities of this covenant, judging the people for their unfaithfulness while sustaining them by divine grace.

G-3.0102 God in Christ

God was incarnate in Jesus Christ, who announced good news to the poor, proclaimed release for prisoners and recovery of sight for the blind, let the broken victims go free, and proclaimed the year of the Lord's favor. Jesus came to seek and to save the lost; in his life and death for others God's redeeming love for all people was made visible; and in the resurrection of Jesus Christ there is the assurance of God's victory over sin and death and the promise of God's continuing presence in the world.

G-3.0103 The Holy Spirit

God's redeeming and reconciling activity in the world continues through the presence and power of the Holy Spirit, who confronts individuals and societies with Christ's Lordship of life and calls them to repentance and to obedience to the will of God.

G-3.0200 The Church as the Body of Christ

The Church of Jesus Christ is the provisional demonstration of what God intends for all of humanity.

G-3.0200a. The Church is called to be a sign in and for the world of the new reality that God has made available to people in Jesus Christ.

G-3.0200b. The new reality revealed in Jesus Christ is the new humanity, a new creation, a new beginning for human life in the world:

G-3.0200b. (1) Sin is forgiven.

G-3.0200b. (2) Reconciliation is accomplished.

G-3.0200b. (3) The dividing walls of hostility are torn down.

G-3.0200c. The Church is the body of Christ, both in its corporate life and in the lives of its individual members, and is called to give shape and substance to this truth.

G-3.0300 The Church's Calling

G-3.0300a. The Church is called to tell the good news of salvation by the grace of God through faith in Jesus Christ as the only Savior and Lord, proclaiming in Word and Sacrament that

G-3.0300a. (1) the new age has dawned.

G-3.0300a. (2) God who creates life, frees those in bondage, forgives sin, reconciles brokenness, makes all things new, is still at work in the world.

Present Claims of Christ

G-3.0300b. The Church is called to present the claims of Jesus Christ, leading persons to repentance, acceptance of him as Savior and Lord, and new life as his disciples.

Christ's Faithful Evangelist

G-3.0300c. The Church is called to be Christ's faithful evangelist

G-3.0300c. (1) going into the world, making disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all he has commanded;

G-3.0300c. (2) demonstrating by the love of its members for one another and by the quality of its common life the new reality in Christ; sharing in worship, fellowship, and nurture, practicing a deepened life of prayer and service under the guidance of the Holy Spirit;

G-3.0300c. (3) participating in God's activity in the world through its life for others by

- G-3.0300c. (3)(a) healing and reconciling and binding up wounds,
- G-3.0300c. (3)(b) ministering to the needs of the poor, the sick, the lonely, and the powerless,
- G-3.0300c. (3)(c) engaging in the struggle to free people from sin, fear, oppression, hunger, and injustice,
- G-3.0300c. (3)(d) giving itself and its substance to the service of those who suffer,
- G-3.0300c. (3)(e) sharing with Christ in the establishing of his just, peaceable, and loving rule in the world.

G-3.0400 Called to Risk and Trust

The Church is called to undertake this mission even at the risk of losing its life, trusting in God alone as the author and giver of life, sharing the gospel, and doing those deeds in the world that point beyond themselves to the new reality in Christ.

G-3.0401 Called to Openness

The Church is called

G-3.0401a. to a new openness to the presence of God in the Church and in the world, to more fundamental obedience, and to a more joyous celebration in worship and work;

G-3.0401b. to a new openness to its own membership, by affirming itself as a community of diversity, becoming in fact as well as in faith a community of women and men of all ages, races, and conditions, and by providing for inclusiveness as a visible sign of the new humanity;

G-3.0401c. to a new openness to the possibilities and perils of its institutional forms in order to insure the faithfulness and usefulness of these forms to God's activity in the world;

G-3.0401d. to a new openness to God's continuing reformation of the Church ecumenical, that it might be a more effective instrument of mission in the world.

G-4.0000 CHAPTER IV. THE CHURCH AND ITS UNITY

G-4.0100 1. The Church—Universal and Particular

G-4.0101 Universal Church

The Church universal consists of all persons in every nation, together with their children, who profess faith in Jesus Christ as Lord and Savior and commit themselves to live in a fellowship under his rule.¹

G-4.0102 Universal and Particular

Since this whole company cannot meet together in one place to worship and to serve, it is reasonable that it should be divided into particular congregations.² The particular church is, therefore, understood as a local expression of the universal Church.

G-4.0103 Particular Church

A particular church consists of those persons in a particular place, along with their children, who profess faith in Jesus Christ as Lord and Savior and who have been gathered for the service of God as set forth in Scripture³, subject to a particular form of church government.⁴

G-4.0104 A Particular Presbyterian Church

Each particular church of the Presbyterian Church (U.S.A.) shall be governed by this *Constitution*. Its officers are ministers of the Word and Sacrament, elders, and deacons. Its government and guidance are the responsibility of the session. It shall fulfill its responsibilities as the local unit of mission for the service of all people, for the upbuilding of the whole church, and for the glory of God.

G-4.0200 2. The Unity of the Church

G-4.0201 Unity in Mission

The unity of the Church is a gift of its Lord and finds expression in its faithfulness to the mission to which Christ

calls it. The Church is a fellowship of believers that seeks the enlargement of the circle of faith to include all people and is never content to enjoy the benefits of Christian community for itself alone.

G-4.0202 Oneness

There is one Church. As the Bible speaks of the one body which is the Church living under the one Spirit of God known through Christ, it reminds us that we have “one Lord, one faith, one baptism, one God and Father of us all.” (Eph. 4:5–6)

G-4.0203 Visible Oneness

Visible oneness, by which a diversity of persons, gifts, and understandings is brought together, is an important sign of the unity of God’s people. It is also a means by which that unity is achieved. Further, while divisions into different denominations do not destroy this unity, they do obscure it for both the Church and the world. The Presbyterian Church (U.S.A.), affirming its historical continuity with the whole Church of Jesus Christ, is committed to the reduction of that obscurity and is willing to seek and to maintain communion and community with all other branches of the one, catholic Church. (G-15.0000)⁵

G-4.0300 3. Principles of Presbyterian Government

G-4.0301 Presbyterian Polity

The Presbyterian Church (U.S.A.) reaffirms, within the context of its commitment to the Church universal, a special commitment to basic principles of Presbyterian polity:

G-4.0301a. The particular churches of the Presbyterian Church (U.S.A.) wherever they are, taken collectively, constitute one church;

G-4.0301b. This church shall be governed by presbyters (elders and ministers of the Word and Sacrament, traditionally called ruling and teaching elders);

G-4.0301c. These presbyters shall come together in governing bodies (traditionally called judicatories or courts) in regular gradation;

G-4.0301d. Presbyters are not simply to reflect the will of the people, but rather to seek together to find and represent the will of Christ;

G-4.0301e. Decisions shall be reached in governing bodies by vote, following opportunity for discussion, and a majority shall govern;

G-4.0301f. A higher governing body shall have the right of review and control over a lower one and shall have power to determine matters of controversy upon reference, complaint, or appeal;

G-4.0301g. Presbyters are ordained only by the authority of a governing body;

G-4.0301h. Ecclesiastical jurisdiction is a shared power, to be exercised jointly by presbyters gathered in governing bodies;

G-4.0301i. Governing bodies possess whatever administrative authority is necessary to give effect to duties and powers assigned by the Constitution of the church.

G-4.0302 Presbyterian Unity

The nature of Presbyterian order is such that it shares power and responsibility. The system of governing bodies, whether they have authority over one or many churches, sustains such mutual relationships within the structures as to express the unity of the church.

G-4.0303 Historical Awareness

The Presbyterian system of government calls for continuity with and faithfulness to the heritage that lies behind the contemporary church. It calls equally for openness and faithfulness to the renewing activity of the God of history.

G-4.0304 Ecumenical Awareness

This form of government is established in the light of Scripture⁶ to give order to this church but is not regarded as

essential to the existence of the Church of Jesus Christ nor to be required of all Christians.

G-4.0400 4. Diversity and Inclusiveness

G-4.0401 Variety of Forms

The church in its witness to the uniqueness of the Christian faith is called to mission and must be responsive to diversity in both the church and the world. Thus the fellowship of Christians as it gathers for worship and orders its corporate life will display a rich variety of form, practice, language, program, nurture, and service to suit culture and need.

G-4.0402 Openness to Others

Our unity in Christ enables and requires the church to be open to all persons and to the varieties of talents and gifts of God's people, including those who are in the communities of the arts and sciences.

G-4.0403 Full Participation

The Presbyterian Church (U.S.A.) shall give full expression to the rich diversity within its membership and shall provide means that will assure a greater inclusiveness leading to wholeness in its emerging life. Persons of all racial ethnic groups, different ages, both sexes, various disabilities, diverse geographical areas, different theological positions consistent with the Reformed tradition, as well as different marital conditions (married, single, widowed, or divorced) shall be guaranteed full participation and access to representation in the decision making of the church. (G-9.0104ff)

Endnotes to Chapter IV

1. Rev. 5:9 And hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation. Acts 2:39. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. 1 Cor. 1:2 compared with 2 Cor. 9:13. (From the PCUSA, Form of Government, 1956, footnote to III.2)

2. Gal. 1:21, 22. Afterward I came into the regions of Syria and Cilicia; and was unknown by face unto the churches of Judea which were in Christ. Rev. 1:4, 20. John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches. See also Rev. 2:1. (From the PCUSA, Form of Government, 1956, footnote to III.3)

3. Acts 2:41, 47. Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved. 1 Cor. 7:14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. Acts 2:39. Mark 10:14 compared with Matt. 19:13, 14 and Luke 18:15, 16. (From the PCUSA, Form of Government, 1956, footnote to III.4)

4. Heb. 8:5. Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern showed to be in the mount. Gal. 6:16. And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God. (From the PCUSA, Form of Government, 1956, footnote to III.4)

5. Ps 2:8. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. Rev. 7:9. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. (From the PCUSA, Form of Government, 1956, footnote to III.5)

6. Ezek. 43:11, 12. Show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. This *is* the law of the house. (From the PCUSA, Form of Government, 1956, footnote to VIII) Note 1956 version that this allusion attaches to reads: "It is absolutely necessary that the government of the Church be exercised under some certain and definite form." (VIII. 1)

ACC ADVICE ON ITEM 04-15

Advice on Item 04-15—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution affirms the approach of the Office of the General Assembly in using scriptural allusions from a historic version of the *Book of Order*. The Advisory Committee on the Constitution advises the 214th General Assembly (2002) to state that the allusions are endnotes and, like other footnotes within the *Book of Order*, should not be considered as part of the *Constitution*.

Item 04-16

[The assembly approved Item 04-16. See p. 68.]

Overture 02-47. On Transferring Shin Il Presbyterian Church, Norwalk, California from the Presbytery of Hanmi to the Presbytery of Los Ranchos—From the Synod of Southern California and Hawaii.

The Synod of Southern California and Hawaii overtures the 214th General Assembly (2002) to concur with the request of the Shin Il Presbyterian Church of Hanmi Presbytery to be transferred to the Presbytery of Los Ranchos.

Rationale

The congregation of the Shin Il Presbyterian Church has been sharing the facilities of Norwalk Presbyterian Church for nearly twenty years. The two congregations have a good working relationship and together renovated the church facilities, adding classrooms and making other improvements to the church campus. The two pastors have a supportive relationship and support the transfer of Shin Il.

The congregation of Shin Il voted at a properly called meeting of the congregation on January 20, 2002, to request Hanmi Presbytery to transfer the congregation from Hanmi Presbytery to the Presbytery of Los Ranchos.

The Presbytery of Los Ranchos voted at a stated meeting on March 17, 2002, to approve the request and ask that the Synod of Southern California and Hawaii overture the General Assembly to approve the transfer.

Hanmi Presbytery voted at a stated meeting on March 7, 2002, to approve the request and ask that the synod overture the General Assembly to approve the transfer.

The synod council, acting for the Synod of Southern California and Hawaii, voted on February 9, 2002, to concur with the request, subject to the affirmative vote of Hanmi Presbytery on March 7, 2002.

Item 04-17

[The assembly disapproved Item 04-17. See p. 68.]

Overture 02-59. On Responding to the Report of the Stated Clerk to the General Assembly Regarding Session of Londonderry Presbyterian Church, et al. v. Presbytery of Northern New England (Remedial Case 213-2)—From the Presbytery of Shenango.

The Presbytery of Shenango respectfully overtures the 214th General Assembly (2002) of the PC(USA) to respond to the report of the Stated Clerk to the General Assembly regarding *Session of Londonderry Presbyterian Church, et al. v. Presbytery of Northern New England*, [Remedial Case 213-2] by doing the following:

1. Finding inadequate the compliance with the decision of the General Assembly Permanent Judicial Commission [GAPJC] July 7, 2000, so far demonstrated by the Presbytery of Northern New England and by of the Session of Christ Church, Burlington, Vermont; and

2. Issuing the following orders requiring certain actions to ensure compliance in accord with the Standing Rules of the General Assembly, G.2.g.:

a. The Synod of the Northeast shall no later than thirty days following the close of its next stated meeting order the Presbytery of Northern New England (PNNE) to create an administrative commission to assist the Session of Christ Church, Burlington, Vermont, in fulfilling its obligation to comply with the *Constitution* in (G-9.0503.a.4), and to

(1) require the session of Christ Church, Burlington, Vt., (CCB) to rescind their declaration of intent and deliver their statement of compliance to the PNNE by no later than thirty days following the issuance of the action of the commission;

(2) require the pastor(s) of CCB to rescind their declaration of intent;

(3) assume original jurisdiction over the session of CCB (G-11.0103s) should it decline to rescind;

(4) dissolve the pastoral relationships if the pastors should decline to rescind;

(5) act as the session to discipline any elders of Christ Church's session (G-10.0102r) who act contrary to this directive; and

(6) shall report in writing to the PNNE and Synod of the Northeast within ninety days of the formation of the commission the outcome of this commission and the responses received.

b. The synod is further directed to take such other actions as necessary to assure compliance with this action.

3. The Stated Clerk of the General Assembly shall make a full report regarding compliance with this order to the 215th General Assembly (2003) and is encouraged to take all steps he deems necessary or convenient to fully assure the 215th General Assembly (2003) that the subject orders have been complied with.

4. Further, that the 214th GA (2002) directs the Stated Clerk immediately to remind all of the governing bodies of the PC(USA) that the ruling of the General Assembly PJC in Londonderry constitutes a precedent decision that applies to all presbyteries and all sessions and that it is the will of this body that all known expressions of disregard for the *Constitution's* provisions be corrected immediately, consistent with these directions of the 214th GA (2002).

Rationale

The Standing Rules of the General Assembly in G.2.g. make the General Assembly itself responsible to decide whether an order of its Permanent Judicial Commission has received adequate compliance.

When a decision of the Permanent Judicial Commission contains an order directed to another governing body, the Stated Clerk shall obtain from the governing body a statement of its compliance and make a full report to the next General Assembly. If the General Assembly deems such compliance inadequate, the assembly may make such further order or orders as it deems necessary to ensure compliance, and may consult with the General Assembly Permanent Judicial Commission before issuing further orders. (Standing Rules G.2.g.)

On July 7, 2000, the General Assembly PJC stated in *Session of Londonderry Presbyterian Church, et al. v. Presbytery of Northern New England*, [Remedial Case 213-2] that the commission found that there were no constitutional grounds for a governing body to fail to comply with an express provision of the *Constitution*, . . . Assertions of inconsistency, confusion, or ambiguity may justify the right to protest. They do not create a right to disregard any part of the *Constitution* (*Minutes*, 2001, Part I, pp. 577–82).

In that decision, it also found that a formal declaration by a governing body whose members have taken the vow to be governed by our church's polity, and abide by its discipline, not to comply with the express corporate judgment of the church in an explicit constitutional provision exceeds the constitutional bounds of freedom of conscience and therefore requires a response on the part of the governing body exercising oversight.

The General Assembly PJC directed that "the Presbytery of Northern New England continue to work pastorally with the Session of Christ Church to assist it in fulfilling its obligation to comply with the *Constitution*" (*Minutes*, 2001, Part I, p. 581).

Now, almost two years later, the Stated Clerk of the General Assembly reports only that the order of the General Assembly PJC has been spread upon the minutes and that a commission of the presbytery believes that

Christ Church, Burlington, Vermont, understands better its obligation to comply with the *Constitution*. The record reported by the Stated Clerk of the General Assembly contains no evidence that the statements of intent to disregard portions of the *Constitution* have been withdrawn or modified in any way to conform to the General Assembly PJC's definition of responsible dissent.

On the contrary, also almost two years later, the Session of Christ Church, Burlington, Vermont, continues to proclaim publicly on its website that it “vow[s] to continue welcoming persons living singly or in committed relationships, regardless of sexual orientation, into the life, membership and leadership of this congregation on an equal basis, including eligibility for election and ordination as a ruling elder or deacon” and “Sadly, we have not found a way to be in compliance with (G-6.0106b) without harming deeply the church community that we are called to lead. No amount of corrective or disciplinary action is going to make this problem go away, and in our connectional church, this problem belongs as much to Presbytery as it does to Christ Church.”

By an overwhelming majority, the PC(USA) presbyteries have agreed that G-6.0106b is our standard for officers in keeping with our historic understanding of both sexual morality and ordination boundaries.

Finally, the discharge of the obligation of this General Assembly to support its *Constitution* and its Permanent Judicial Commission on G-6.0106b is essential to preserve the PC(USA) from further contempt for our constitutional order. This body's careful attention to maintaining constitutional order is necessary to preclude the arbitrary and unilateral abrogation of whatever part of the *Constitution* officers or governing bodies might choose to ignore. When one part of the *Constitution* becomes optional, there is nothing to distinguish between that part and any other part of the *Constitution* being treated as optional. A constitution whose provisions are optional is an oxymoron. Disregard for our *Constitution* is destructive of the very instrument that binds us as individuals or congregations into a denomination. Our *Constitution* by its *Book of Confessions* and its *Book of Order* does not make us Christians, but it does make us Presbyterians. It is what creates and sustains our connections and keeps us from becoming congregational. This overture seeks the immediate and clear expression of this truth by the 214th General Assembly (2002).

COGA COMMENT ON *OVERTURE 02-59*

Comment on Overture 02-59—From the Committee on the Office of the General Assembly.

The Committee on the Office of the General Assembly advises that *Overture 02-59* be disapproved.

However, the Committee on the Office of the General Assembly is grateful that the Presbytery of Shenango's overture has been instructive in identifying some critical issues of divergence between the *Constitution* and the Standing Rules of the General Assembly. To address these issues, the Committee on the Office of the General Assembly advises that the 214th General Assembly (2002) instruct the Office of the General Assembly, in consultation with the Advisory Committee on the Constitution, the Committee on the Office of the General Assembly, and the General Assembly Permanent Judicial Commission, to take action to review these matters and to bring its recommendation to the 215th General Assembly (2003).

As part of that consultation, the Committee on the Office of the General Assembly advises that the Office of the Stated Clerk confer with the Presbyteries of Shenango and Northern New England.

ACC ADVICE ON *OVERTURE 02-59*

Advice on Item 04-17 from the Advisory Committee on the Constitution

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) to disapprove Item 04-17 (*Overture 02-59*).

Rationale

1. The overture is asking that the General Assembly apply a provision of the Standing Rules of the General Assembly that is in conflict with the Rules of Discipline found in the *Book of Order*.

Standing Rule G.2.g. contains three sentences.

The first sentence “On receipt of the certified record and final decision in a case of judicial process from the clerk of the Permanent Judicial Commission of the General Assembly, the Stated Clerk shall report the decision to the General Assembly if it is in session, or to its first session thereafter if it is not.” This provision is consistent with the Rules of Discipline, and is a provision that applies to stated clerks of middle governing bodies also.

The second sentence “When a decision of the Permanent Judicial Commission contains an order directed to another governing body, the Stated Clerk shall obtain from the governing body a statement of its compliance and make a full report to the next General Assembly.” This provision is not consistent with the Rules of Discipline, but is not in conflict with those rules. There is no provision in the Rules of Discipline for a Stated Clerk to obtain such a statement. However, the General Assembly is free to approve additional requirements for its Stated Clerk that are not required of stated clerks in the *Book of Order*.

The third sentence “If the General Assembly deems such compliance inadequate, the assembly may make such further order or orders as its deems necessary to ensure compliance, and may consult with the General Assembly Permanent Judicial Commission before issuing further orders.” This sentence is not only inconsistent, but in conflict with the Rules of Discipline.

If the General Assembly were to issue orders, it would be doing so without the procedural safeguards and due process that are guaranteed in the *Constitution*.

Standing Rule G.2.g. is in direct conflict with Rules of Discipline, Chapter I, wherein the last sentence of the first paragraph provides “In all respects, members are to be accorded procedural safeguards and due process, and it is the intention of these rules so to provide” (D-1.0101). It would appear that applying the provision of G.2.g. would result in violation of D-1.0101. It is not permissible for a governing body to approve Standing Rules that are in direct conflict with the *Book of Order*.

2. The overture is seeking to apply a provision of the Standing Rules that has never been implemented.

The ACC is not charged with review of the Standing Rules of the General Assembly, and was not aware of the implications of this provision until the issues were raised by *Overture 02-59*.

Our review of the history of this Standing Rule indicates that it is a holdover that was included in the Standing Rules from the time that one of the predecessor denominations had a provision that the General Assembly reviewed decisions of the General Assembly Permanent Judicial Commission (GAPJC).

We can find no record that this provision has ever been implemented.

Overture 02-59 calls for actions on the part of the General Assembly that would be without precedent:

- It asks the General Assembly to make a determination of facts without a hearing on those facts.
- It asks the General Assembly to make determinations without opportunity for the affected parties to be heard.
- It asks that pastoral relationships be dissolved without the required hearings.
- It asks that the General Assembly enforce compliance beyond what is ordered in the decision by the permanent judicial commission.

Item 04-18

[The assembly disapproved Item 04-18. See p. 68.]

Commissioners' Resolution 02-3. On Reconciliation Prior to the Filing of Disciplinary Cases.

That the 214th General Assembly (2002) refer to the appropriate body a request that they come to the 215th General Assembly (2003) with a recommendation as to how to assure that the spirit of D-1.0102 and D-1.0103 be maintained.

Rationale

As reported in the April 12, 2002, issue of *The News* and in the April 15, 2002, issue of *Presbyterian Outlook*, Paul Jensen, of Reston, Virginia, has initiated fourteen disciplinary complaints in six different presbyteries, none of which he is a member. Since there is no indication that any contact was made with the individuals in advance—an implied requirement of D-1.0103—it would seem that this action is not in accord with D-1.0102 which states that discipline “. . . should be exercised as a dispensation of mercy and not of wrath . . .” and D-1.0103 states that “. . . It remains the duty of every church member to try (prayerfully and seriously) to bring about an adjustment or settlement of the quarrel, complaint, delinquency, or irregularity asserted, and to avoid formal proceedings under the Rules of Discipline. . . .”

It seems that there should be some requirement that the spirit of D-1.0102 and D-1.0103 should have been attempted before filing a disciplinary complaint.

John T. Camp Jr.—Presbytery of Sierra Blanca

Barbara Taylor—Presbytery of Palo Duro

Item 04-19

[The assembly approved Item 04-19 with amendment. See p. 68.]

Commissioner's Resolution 02-20. On Openness in Cases of Sexual Misconduct with Children.

That the 214th General Assembly (2002) respond to the issues raised by church sexual misconduct with minors by the following actions:

1. Urge all officers of the PC(USA) to act if they were “mandated reporters” to the appropriate civil authorities for investigation when church officers become aware of credible allegations involving sexual misconduct between adult officers or volunteers and children;

2. Counsel governing bodies to refuse to enter into confidential agreements or any sealed settlement or “alternative resolution” that keeps credible allegations of sexual misconduct with minors secret.

3. Instruct PC(USA) governing bodies to make known any such current agreements in situations in which child sexual offenders may remain a danger to children through professional assignment or placement which is enabled by the secrecy of the settlement of credible allegations;

4. Advise permanent judicial commissions (PJC) throughout the PC(USA) that in situations where sexual misconduct toward children is admitted by a perpetrator or found to be true by a permanent judicial commission that the only appropriate censure is removal from office with notice given detailing the admission or the finding of the PJC;

5. Strongly encourage governing bodies, committees on ministry, and professional staff to deal with congregations, victims, and perpetrators with both grace and truth: Grace to assure everyone that forgiveness is necessary, but truth to insist that full disclosure of misconduct is required for healing to begin.

[6. Advise permanent judicial commissions that the only appropriate censure for persons found to have been part of a violation of Recommendation 2. of this resolution is also removal from office.

[7. In response to and recognizing the extreme urgency of Commissioners' Resolution 02-20 regarding “openness in cases of sexual misconduct with children,” the 214th General Assembly (2002) instructs the ACWC (Advocacy Committee for Women's Concerns), the ACSWP (Advisory Committee on Social Witness Policy), the Office of Constitutional Services, and the Office of Legal Services to seriously consider this resolution as they continue to address issues of sexual misconduct by church professionals with children, with the request that these groups report back to the 215th General Assembly (2003).]

Rationale

Sexual misconduct by church professionals with children has caused great pain to our children when they are victimized and great scandal in the church of Jesus Christ and not limited to the Roman Catholic Church. The

church needs to take a stance of protecting the victims of child sexual misconduct.

The scandal is exacerbated by the church's institutional tendency to protect itself and the perpetrator from the shame of public scrutiny and the possibility of damage claims by maintaining a wall of "confidentiality," which is actually secrecy. It is this secrecy that has obstructed the accountability of church leadership and has enabled continued opportunity for perpetrators to harm children.

In many states, clergy and church leaders are not among those mandated by civil law to report known or suspected incidents of child sexual abuse. In other states, they are mandated but exceptions exist. The reporting of suspected incidents of child sexual abuse to the appropriate civil authority begins the process of discovery and objective finding of fact for which the church is often ill-equipped. Reporting also makes this grave form of misconduct less likely to be "managed" in secrecy.

Society has come to realize that a single incident of known, credible, or admitted abuse is rarely an isolated case. Perpetrators are often caught in one situation that results in findings of repeated or habitual abuse. In addition, sad experience has taught society that child sexual offenders are repeat offenders. Even extended "treatment" does not necessary rehabilitate a perpetrator.

Clearly, care must be taken to ensure the credibility of allegations. One way to do that is to report all allegations to the appropriate civil authorities for investigation and at the same time to file all allegations with presbytery permanent judicial commissions so that an investigation can be conducted.

In instances of child sexual abuse in which the investigating committee finds sufficient evidence, or even an admission, that would lead to the filing of charges, it is never appropriate for the investigating committee to enter into an "alternative resolution" in order to allow a perpetrator to avoid the filing of charges.

The church bears a high level of responsibility to ensure that perpetrators are not put into a position to act to harm children again. Both for the sake of the perpetrator and the victim, that means telling the full truth in public. Perpetrators only have a chance to recover when their conduct is made visible to them and others as a support to self-management and treatment. Victims need the reassurance that perpetrators are no longer a danger either to them or to others.

Because ordination give a certain permission for ministry with the whole church community, and because sexual misconduct with a child so violates that sacred trust, the church ought not continue the permission implied in ordination. For offenders who repent and are in the process of healing, lay ministry opportunities may be available but only where there is no exposure to children.

Paramount in our view must be the protection of our children. We can no longer afford practices that lead to the possibility that we enable those who engage in sexual misconduct with children to have the freedom and access to continue their misconduct. We recognize the church's need for clear accountability in these matters, and we must do everything in our power to protect our own children and those in our human community.

We would do well to learn from the experience of our Roman Catholic colleagues in ministry. The church must deal responsibly with its own leaders if we are to be trusted to lead at all.

Glen T. Eason—Presbytery of Huntingdon
Cynthia Reyes Fillmore—Presbytery of San Gabriel

ACWC, ACSWP ADVICE AND COUNSEL ON *COMMISSIONERS' RESOLUTION 02-20*

Advice and Counsel on Commissioners' Resolution 02-20—From the Advocacy Committee for Women's Concerns (ACWC) and the Advisory Committee on Social Witness Policy (ACSWP).

This commissioners' resolution addresses issues of sexual misconduct by church professionals with children.

The Advocacy Committee for Women's Concerns (ACWC) and the Advisory Committee on Social Witness Policy (ACSWP) advise that *Commissioners' Resolution 02-20* be referred to ACWC, ACSWP, Constitutional Services, and Legal Services.

Rationale

Item 04-A

PROPOSED AMENDMENTS TO THE 213TH GENERAL ASSEMBLY (2001)

(Amendments require 87 votes to pass)

	Affirm.	Neg.	NoAction
Ordination Standards - On Amending G-6.0106	46	125	1
01-B Theological Language for the Description of Pastors On Amending G-6.0202	98	73	1
01-C Administrative Commissions - Decisions, Hearings - On Amending G-9.0505	124	47	1
01-D Temporary Governing Body Staff - On Amending G-9.0706	97	74	1
01-E Redressing Imbalance of Ministers & Elders On Amending G-11.0412b and G-11.0101b	132	38	2
01-F Term of Service on the Committee on Ministry - On Amending G-11.0501b	162	9	1
01-G Non-Geographical Presbyteries - On Amending G-12.0102k and G-11.0102	103	68	1
Revision of Chapter XIV of the Form of Governmnet, with Amendments to Chapters IX and XI, with the Relocation of Some Material to Chapter XI and Other Material to Chapter IV of the Directory for Worship	29	141	2

Note: As of the date this report went to press, the votes from the Presbytery of San Juan had not been received. A corrected report will be supplied to the assembly committee responsible for verifying the accuracy of the tallies upon receipt of that presbytery's votes.

213th GA (2001)																															
PRESBYTERY	Amendment A.			Amendment B.			Amendment C.			Amendment D.			Amendment E.			Amendment F.			Amendment G.			Amendment H.			Totals						
	A	N	NA	A	N	NA	A	N	NA	A	N	NA	A	N	NA	A	N	NA	A	N	NA	A	N	NA	A	N	NA	Total	A	N	NA
Abingdon		N			N			N			N		A			A				N			N			8	2	6			
Alaska		N		A			A			A			A			A				N			N			8	5	3			
Albany	A				N		A			A			A		N	A				N		A				8	5	3			
Arkansas		N			N		A				N		A			A				N			N			8	3	5			
Atlantic Korean-Amer		N		A			A			A			A			A				A		A				8	7	1			
Baltimore	A				N		A			A			A			A				A			N			8	6	2			
Beaver Butler		N			N			N		A				N		A				A			N			8	3	5			
Blackhawk		N		A			A				N		A			A				A			N			8	5	3			
Boise		N		A				N		A			A		N	A				A		A				8	5	3			
Boston	A			A			A			A			A			A				A			N			8	7	1			
Carlisle		N			N			N		A				N			N			A			N			8	2	6			
Cascades	A			A			A				N		A			A				A			A			8	7	1			
Cayuga-Syracuse	A			A			A			A			A			A				N			N			8	6	2			
Central Florida		N		A			A			A			A			A				N			N			8	5	3			
Central Nebraska		N			N		A				N		A			A				A		A				8	5	3			
Central Washington		N			N		A			A			A			A				A			N			8	5	3			
Charleston-Atlantic		N		A			A				N			N		A				N			N			8	3	5			
Charlotte		N		A			A			A			A			A				N			N			8	5	3			
Cherokee		N		A			A			A			A			A				N			N			8	5	3			
Chicago	A				N			N		A			A			A				A			N			8	5	3			
Cimarron		N		A			A			A			A			A				N			N			8	5	3			
Cincinnati		N		A			A				N		A			A				A			N			8	5	3			
Coastal Carolina		N		A			A			A			A			A				N			A			8	6	2			
Dakota		N		A			A			A			A			A				A			A			8	7	1			
de Cristo	A			A				N		A				N		A				A			A			8	6	2			
Denver	A			A			A			A			A			A				A			A			8	8				
Des Moines	A			A			A			A			A			A				N			A			8	7	1			
Detroit		N		A			A			A			A			A				A			N			8	6	2			
Donegal		N			N			N			N		A			A				N			N			8	2	6			
East Iowa	A			A			A			A			A			A				A			N			8	7	1			
East Tennessee		N		A				N			N			N		A				N			N			8	2	6			

PRESBYTERY	213th GA (2001)										Totals								
	Amendment A.		Amendment B.		Amendment C.		Amendment D.		Amendment E.		Amendment F.		Amendment G.		Amendment H.		Total	N	
	A	NA	A	NA	A	NA	A	NA	A	NA	A	NA	A	NA	A	NA			
Eastern Korean	N		N		A		A		A		A		A		A		8	6	2
Eastern Oklahoma	N		N		A		A		A		A		A		A		8	5	3
Eastern Oregon	A		A		A		A		A		A		A		A		8	8	
Eastern Virginia	N		A		A	N	A	N	A		A		A		N		8	3	5
Eastminster	N		A		A		A		A		A		A		N		8	4	4
Elizabeth	A		N		A		A		A	N	A		A		A		8	6	2
Flint River	N		N		A		A	N	A	N	A		A		N		8	2	6
Florida	N		N		A		A		A		A		A		N		8	4	4
Foothills	N		A		A	N	A	N	A		A		A		N		8	3	5
Genesee Valley	A		A		A		A		A		A		A		A		8	5	3
Geneva	A		N		A		A		A		A		A		A		8	6	2
Giddings-Lovejoy	A		A		A		A		A		A		A		A		8	6	2
Glacier	N		A		A		A		A		A		A		N		8	6	2
Grace	N		A		A		A		A	N	A		A		N		8	2	6
Grand Canyon	A		A		A		A		A		A		A		N		8	5	3
Great Rivers	N		A		A		A		A		A		A		A		8	5	3
Greater Atlanta	N		N		A		A		A		A		A		A		8	4	4
Hanmi	N		N		A		A		A	N	A		A		A		8	4	4
Heartland	A		A		A		A		A		A		A		N		8	6	2
Holston	N		N		A		A		A		A		A		N		8	5	3
Homestead	N		N		A		A		A		A		A		N		8	3	5
Hudson River	A		A		A		A		A		A		A		A		8	5	3
Huntingdon	N		A		A		A		A		A		A		A		8	6	2
Indian Nations	N*		A		A	N	A		A		A		A		A		8	4	4
Inland Northwest	N		N		A		A		A		A		A		N		8	4	4
James	N		N		A		A		A		A		A		N		8	1	7
John Calvin	N		N		A		A		A		A		A		N		8	4	4
John Knox	A		A		A	N	A		A		A		A		N		8	6	2
Kendall	N		A		A		A	N	A		A		A		N		8	4	4
Kiskiminetas	N		A		A		A		A		A		A		N		8	5	3
Lackawanna	N		N		A		A		A		A		A		N		8	1	7

213th GA (2001)																															
PRESBYTERY	Amendment A.			Amendment B.			Amendment C.			Amendment D.			Amendment E.			Amendment F.			Amendment G.			Amendment H.			Totals						
	A	N	NA	A	N	NA	A	N	NA	A	N	NA	A	N	NA	A	N	NA	A	N	NA	A	N	NA	A	N	NA	Total	A	N	NA
Lake Erie		N			N		A				N			N		A				N				N		8	2	6			
Lake Huron		N			N		A			A			A			A				A				N/A		8	5	2	1		
Lake Michigan	A			A			A				N		A			A				A				N		8	6	2			
Lehigh		N		A			A			A			A			A				A				N		8	6	2			
Long Island	A			A			A			A			A			A				A				N		8	7	1			
Los Ranchos		N			N			N			N		A			A				A				N		8	3	5			
Mackinac		N		A			A			A			A			A				A				N		8	6	2			
Maumee Valley		N		A			A				N		A			A				A			N		N		8	4	4		
Memphis		N			N		A				N		A				N			A				N		8	3	5			
Miami	A			A			A				N			N		A					N		A			8	5	3			
Middle Tennessee		N			N			N			N		A			A				A			N		N		8	2	6		
Mid-Kentucky	A			A			A			A			A			A				A			N		A		8	7	1		
Midwest Hanmi		N		A			A			A			A			A				A			A		A		8	7	1		
Milwaukee	A				N		A				N		A			A				A			N		N		8	4	4		
Minnesota Valleys		N			N		A				N		A			A				A			N		N		8	3	5		
Mission		N		A			A			A				N		A				A				N		8	5	3			
Mississippi		N		A			A				N			N			N			A				N		8	3	5			
Missouri River Valley		N			N			N			N			A			N			A				N		8	2	6			
Missouri Union		N			N		A				N			N			N			A				N		8	2	6			
Monmouth	A			A				N		A			A			A				A				N		8	6	2			
Muskingum Valley		N		A			A				N		A			A				A				N		8	5	3			
National Capital	A			A				N		A			A			A				A			N		N		8	5	3		
Nevada		N			N		A				N		A			A				A				N		8	4	4			
New Brunswick	A			A			A				N		A			A				A			N		N		8	5	3		
New Castle	A				N			N			N		A			A				A			N		N		8	3	5		
New Covenant		N			N		A			A				N		A					N			N		8	3	5			
New Harmony		N			N		A			A			A			A				A			N		A		8	5	3		
New Hope		N		A			A			A			A			A				A			N		N		8	5	3		
New York City	A			A			A			A			A			A				A				A		A		8	8		
Newark		N			N		A			A			A			A				A				N		8	5	3			

213th GA (2001)																															
PRESBYTERY	Amendment A.			Amendment B.			Amendment C.			Amendment D.			Amendment E.			Amendment F.			Amendment G.			Amendment H.			Totals						
	A	N	NA	A	N	NA	A	N	NA	A	N	NA	A	N	NA	A	N	NA	A	N	NA	A	N	NA	A	N	NA	Total	A	N	NA
Newton	A			A			A			A			A			A			A			A			A			8	8		
North Alabama		N			N			N			N			N		A				N			N			N		8	1	7	
North Central Iowa		N		A			A			A			A			A			A			A						8	7	1	
North Puget Sound		N		A			A				N		A			A				N			N			N		8	4	4	
Northeast Georgia		N		A			A			A				N		A				N			N			N		8	4	4	
Northern Kansas	A			A			A			A			A			A			A				N			N		8	7	1	
Northern New Eng.	A				N		A			A			A			A			A				N			N		8	6	2	
Northern New York	A				N		A			A			A			A			A			A				N		8	7	1	
Northern Plains		N			N		A			A			A			A				N			N			N		8	4	4	
Northern Waters	A				N			N			N			N		A				N			N			N		8	2	6	
Northumberland		N		A				N		A			A			A				N			N			N		8	4	4	
Northwest PR		N		A			A			A			A			A			A			A				N		8	7	1	
Ohio Valley		N			N		A				N		A			A			A				N			N		8	4	4	
Olympia		N		A			A			A			A			A			A				N			N		8	6	2	
Pacific		N		A			A			A			A			A			A				N			N		8	6	2	
Palisades	A				N		A			A			A			A				N			N			N		8	5	3	
Palo Duro		N			N		A				N		A			A				N			N			N		8	3	5	
Peace River		N		A				N		A			A			A				N			N			N		8	5	3	
Peaks		N		A				N			N			N		A				N			N			N		8	3	5	
Philadelphia		N		A			A			A			A			A				N			N			N		8	5	3	
Pines		N		A				N		A				NA		A				N			N			N		8	3	4	1
Pittsburgh		N		A			A			A			A			A				N			N			N		8	6	2	
Plains and Peaks		N			N			N		A				N		A				N			N			N		8	3	5	
Prospect Hill		N			N		A			A				N		A				N			N			N		8	3	5	
Providence		N		A			A			A			A			A				N			N			N		8	5	3	
Pueblo		N			N			N			N		A			A				N			N			N		8	3	5	
Redstone		N			N			N			N		A			A				N			N			N		8	3	5	
Redwoods	A			A				N		A			A			A				N			N			N		8	6	2	
Riverside		N		A				N		A			A			A				N			N			N		8	5	3	
Sacramento		N		A			A				N			N		A				N			N			N		8	4	4	

213th GA (2001)																															
PRESBYTERY	Amendment A.			Amendment B.			Amendment C.			Amendment D.			Amendment E.			Amendment F.			Amendment G.			Amendment H.			Totals						
	A	N	NA	A	N	NA	A	N	NA	A	N	NA	A	N	NA	A	N	NA	A	N	NA	A	N	NA	A	N	NA	Total	A	N	NA
St. Andrew		N		A				N			N			N		A				N			N			N		8	2	6	
St. Augustine		N			N			N			N		A			A				N			N			N		8	2	6	
Salem		N			N			N			N			N		A			A				N			N		8	2	6	
San Diego		N		A				N		A				N		A			A				N			N		8	4	4	
San Fernando		N			N		A			A			A			A				N			N			N		8	4	4	
San Francisco	A				N		A			A			A			A			A				N			N		8	6	2	
San Gabriel		N			N		A				N		A				N		A				N			N		8	3	5	
San Joaquin		N			N			N			N			N		A			A				N			N		8	2	6	
San Jose	A				N/A			N/A			N/A			N/A			N/A			N/A			N/A			N/A		8	1	7	
San Juan																															
Santa Barbara		N			N			N		A				N		A			A				N			N		8	3	5	
Santa Fe	A			A				N			N		A			A			A				N			N		8	5	3	
Savannah		N			N		A			A			A			A			A	N			N			N		8	4	4	
Scioto Valley		N			N		A				N		A			A			A				N			N		8	4	4	
Seattle		N		A			A			A			A			A			A				N			N		8	6	2	
Shenandoah		N			N			N		A			A			A			A				N			N		8	4	4	
Shenango		N			N		A				N		A			A			A	N			N			N		8	3	5	
Sheppards/Lapsley		N		A			A				N		A			A			A	N			N			N		8	4	4	
Sierra Blanca	A			A			A			A			A			A			A			A				N		8	8		
South Alabama		N			N		A				N			N		A			A	N			N			N		8	2	6	
South Dakota		N		A			A			A			A			A			A				N			N		8	6	2	
South Louisiana		N		A			A				N		A			A			A				N			N		8	5	3	
Southeastern Illinois		N		A			A			A				N		A			A				N			N		8	5	3	
Southern Kansas		N		A			A				N		A			A			A			A				N		8	6	2	
Southern New Eng.	A				N			N		A			A			A			A				N			N		8	5	3	
Stockton		N		A			A			A			A			A				N			N			N		8	5	3	
Suroeste		N		A			A			A			A			A			A			A				N		8	7	1	
Susquehanna Vally	A			A			A				N		A			A			A				N			N		8	6	2	
Tampa Bay		N			N		A				N		A			A			A	N			N			N		8	3	5	
Transylvania		N		A			A				N		A			A			A			A				N		8	6	2	

213th GA (2001)																												
PRESBYTERY	Amendment A.			Amendment B.			Amendment C.			Amendment D.			Amendment E.			Amendment F.			Amendment G.			Amendment H.			Totals			
	A	N	NA	A	N	NA	A	N	NA	A	N	NA	A	N	NA	A	N	NA	A	N	NA	A	N	NA	Total	A	N	NA
Tres Rios		N		A			A			A			A			A			A			A		N	8	6	2	
Trinity		N		A			A			A			A			A			A		N	A		N	8	5	3	
Tropical Florida		N		A			A				N		A			A			A		N	A		N	8	4	4	
Twin Cities Area	A				N		A				N		A			A			A			A		N	8	5	3	
Upper Ohio Valley		N		A				N			N		A			A			A		N	A		N	8	3	5	
Utah		N			N			N		A			A			A			A			A		N	8	4	4	
Utica	A			A				N			N		A			A			A			A		N	8	5	3	
Wabash Valley		N			N		A				N		A			A			A			A		N	8	4	4	
Washington		N		A			A				N		A			A			A			A		N	8	5	3	
West Jersey		N		A			A				N		A			A			A		N	A		N	8	4	4	
West Virginia		N			N		A			A			A			A			A			A		A	8	6	2	
Western Colorado		N			N		A			A				N		A			A			A		N	8	4	4	
Western Kentucky		N			N			N			N		A			A			A		N	A		N	8	2	6	
Western New York			N/A		N		A				N		A			A			A			A		N	8	4	3	
Western No Carolina		N		A				N		A				N		A			A			A		N	8	4	4	
Western Reserve	A			A			A			A			A			A			A			A		A	8	8		
Whitewater Valley		N		A			A			A			A			A			A			A		N	8	6	2	
Winnebago	A			A			A			A			A			A			A		N	A		N	8	6	2	
Wyoming		N		A			A				N		A			A			A		N	A		N	8	4	4	
Yellowstone		N			N		A			A			A			A			A			A		N	8	5	3	
Yukon		N			N		A				N		A			A			A			A		N	8	4	4	
TOTALS	46	125	1	98	73	1	124	47	1	97	74	1	132	38	2	162	9	1	103	68	1	29	141	2	1376	791	575	10

The Presbytery of Indian Nations reported 52 affirmative votes, 52 negative votes, and 1 abstention. "On a tie vote, a motion requiring a majority vote for adoption is lost, since a tie is not a majority. . . ." - *Robert's Rules of Order Newly Revised*, 10th Edition, p. 392, lines 27-28.

Item 04-Info

Advisory Committee on the Constitution Agency Summary

A. Assigned Responsibilities

The Advisory Committee on the Constitution (ACC) is composed of nine voting members as established by the *Book of Order*, G-13.0112 and G-18.0301. The nine voting members are former members of the Permanent Judicial Commission of the General Assembly, stated clerks or former stated clerks of synods or presbyteries, or other qualified persons with knowledge of and experience with the *Constitution* and polity of the church (G-13.0112a). The Stated Clerk of the General Assembly is a member ex officio without vote.

With regard to questions requiring an interpretation of the *Book of Order*, the advisory committee's responsibilities are set out in G-13.0112c and d as follows:

- c. All questions requiring an interpretation by the General Assembly of the *Book of Order* arising from governing bodies of the church or from individuals shall be communicated in writing to the Stated Clerk of the General Assembly no later than 120 days prior to the convening of the next session of the General Assembly.
- d. The Stated Clerk shall refer all such questions of interpretation to the Advisory Committee on the Constitution, except those pertaining to matters pending before a judicial commission. The Advisory Committee shall report its findings to the General Assembly along with its recommendations. Such recommendations may include proposals for constitutional change. The General Assembly shall vote on the recommendations, and may amend or decline to approve them.

With regard to proposed amendments to the *Constitution of the Presbyterian Church (U.S.A.)*, the advisory committee's mandated responsibilities are set out in G-18.0301b, as follows:

- b. The Stated Clerk shall refer all such proposed amendments to the Advisory Committee on the Constitution (G-13.0112), which shall examine the proposed amendment for clarity and consistency of language and for compatibility with other provisions of the *Constitution of the Presbyterian Church (U.S.A.)*. The advisory committee shall report its findings to the General Assembly along with its recommendations, which may include an amended version of any proposed constitutional changes as well as advice to accept or decline the proposals referred to the committee. The General Assembly shall not consider any amendment until it has considered the report and any recommendation from the Advisory Committee on the Constitution.

B. Process and Procedures, Responsibilities and Relationships

The advisory committee does not interpret the *Constitution*. The role of the Advisory Committee on the Constitution, as its title suggests and as its constitutional mandate clearly establishes, is to advise the General Assembly. With respect to proposed amendments to the *Constitution*, the advisory committee focuses on clarity of proposed language, and consistency of the proposed amendment with the remainder of the *Constitution*. With respect to proposed amendments, the advisory committee occasionally finds that the intent of the proposal is already inherent in other provisions of the *Constitution* or that it could be achieved by slight changes in language, by placing the amendment in a different section, or by different language entirely. The advisory committee has recommended such changes in order to avoid inconsistencies within the *Book of Order*, and also to make as few changes as possible in existing paragraphs and section numbering.

With respect to requests for interpretation, the advisory committee takes seriously the constitutional mandate that such requests require a binding authoritative interpretation of the General Assembly under the provisions of G-13.0103r. In many circumstances, the question has been answered by earlier interpretations and does not require action by the General Assembly. In these cases, the inquirer is notified of the standing interpretation.

All overtures and reports containing proposed amendments and all requests for interpretation of the *Book of Order* by the General Assembly must be communicated in writing to the Stated Clerk of the General Assembly no later than 120 days prior to the convening of the next session of the General Assembly (G-13.0112c). This 120-day time period allows the advisory committee the time carefully to consider and research each proposed amendment and request. Those requests that the advisory committee brings to the General Assembly are those that it believes meet the constitutional criterion.

The advisory committee completed its preparatory work for the General Assembly in one five-day meeting. The

primary focus for the advisory committee during this past year has been to fulfill its constitutional function of studying and making recommendations concerning the constitutionality of overtures, requests, and responses to General Assembly referrals. While the actual number of new overtures and requests and referrals is far less than in the past few years, there is a remarkable diversity in the questions the committee has been asked to address. Each overture, request, or referral has received careful study and evaluation by at least two members of the advisory committee before consideration and recommendation by the full committee.

After it has received and considered the advice of the Advisory Committee on the Constitution, the General Assembly is free to take whatever action it deems wise on both proposed amendments and requests for interpretations.

C. *The Process for Amending the Book of Order*

Since reunion, several proposals to change the manner of amendment of the *Book of Order* have been brought forward. The rationales for these proposals predominantly reflect a concern that it is too easy to amend the *Book of Order* as the second part of our *Constitution*. The hope expressed by the proponents is that by making the process of amendment more difficult, changes will be more carefully considered and better reflect a consensus of the church.

There are three ways in which the amendment process can be altered to achieve such an objective.

1. Increase the majority by which a proposed amendment can be approved by the General Assembly or by votes of the presbyteries. At present a simple majority is required at each stage.
2. Lengthen the time for considering a proposed amendment. At present the period from initiation of an amendment to its adoption may be as short as a year. The period could be lengthened by requiring approval by two General Assemblies or by allowing more time for presbyteries to submit their votes.
3. Allow amendments to be proposed only in certain years. This would represent a significant restriction on the ability of the General Assembly to consider changes that become desirable in the course of events, both inside and outside the church.

Holding General Assemblies biennially would accomplish a form of options two and three.

See the advice of the Advisory Committee on the Constitution on *Overtures 02-6* (Item 04-02) and *02-24* (Item 04-04).

D. *Editorial Changes*

The Standing Rules of the General Assembly provide, at G.2.f., that the Stated Clerk shall prepare editorial changes in the *Book of Order*, which should be reviewed by the Advisory Committee on the Constitution, provided the changes do not alter the substance of the text approved by the presbyteries.

1. There are no longer any persons serving in the classification of assistant pastor, and no new relationships have been allowed since 1984. Therefore, the following editorial changes have been made by the Stated Clerk and approved by the Advisory Committee on the Constitution:

~~“G-6.0202c~~

~~“Those persons serving as assistant pastors on December 31, 1985, may continue in that pastoral relation so long as the individual holding such relationship continues that relationship to the same particular church.”~~

“G-6.0403a

“They may be organized as a board, of which the pastor, co-pastors, *and* associate pastors, ~~and assistant pastors~~ shall be advisory members. (See G-6.0202c) The board of deacons shall elect a moderator and a secretary from among its members. The secretary shall keep a record of the board’s proceedings.

“G-10.0302c(5)

Pastors, co-pastors, associate pastors, ~~assistant pastors~~, interim pastors, stated supplies, and parish associates serving the church, with dates of service.

“G-11.0409 Service in Congregations of This Church

An active member engaged in a validated ministry within congregations of this church shall serve a particular church or churches as pastor, co-pastor, associate pastor, ~~assistant pastor~~, stated supply, temporary supply, interim

pastor, or interim associate pastor, as provided in G-6.0202 and G-14.0513.

“G-14.0501a

“a. Every church should have the pastoral services of a minister of the Word and Sacrament. The pastoral relations which may exist between a particular church and a minister of the Word and Sacrament are permanent, designated, or temporary relations. The permanent pastoral relations are those of pastor, co-pastor, *and* associate pastor, ~~and assistant pastor~~. The only designated pastoral relationships are pastor and co-pastor. The temporary relations are stated supply, organizing pastor, interim pastor, interim co-pastor, interim associate pastor, and temporary supply. ~~Those persons serving as assistant pastors on December 31, 1985, may continue in that pastoral relation so long as the individual holding such relationship continues that relationship to the same particular church.~~

“G-14.0501d Assistant Pastor

“d. ~~Any formal change in the relationship of an assistant pastor entered into prior to December 31, 1985, must be approved by presbytery, and the relationship may be dissolved by presbytery on its own initiative or upon the request of the assistant pastor or of the session.~~

G-14.0501e Assistant Called as Associate

“e. ~~An assistant pastor shall be eligible to serve as associate pastor within the same congregation. When a minister has served in a church as assistant pastor for at least one year, that person may be called as an associate pastor in the following manner:~~

“~~The session, in consultation with the committee on ministry of the presbytery, may nominate the assistant pastor as an associate pastor at a meeting of the congregation called for that purpose. The action of the congregation, if favorable, shall be presented to the presbytery for its concurrence. The presbytery may concur in the call if the minister is judged suitable for the increased responsibility. Upon its concurrence, the presbytery shall make arrangements for the installation of the minister as associate pastor.~~

“G-14.0501f Cannot Immediately Succeed the Pastor

“f. ~~The official relationship of an associate or assistant pastor to a church is not dependent upon that of a pastor, but an associate or assistant pastor is not eligible to succeed immediately the pastor in a church which they have served together, nor may either be called as pastor to serve as co-pastor of that church, except in churches which currently have a co-pastor model which has been in effect for at least three years and the congregation desires to continue such model. In such churches, an associate or an assistant pastor may be called as pastor to serve as co-pastor of that church with a three-fourths affirmative vote of presbytery. The call to an associate or assistant pastor shall specify the particular functions to be fulfilled. An associate or assistant pastor shall be directed in his or her work by the pastor in consultation with the session.~~

“G-14.0501g e

“g. e. A designated pastor, associate pastor, or co-pastor(s) is a minister of the Word and Sacrament approved by the committee on ministry to be elected for a term of not less than two years nor more than four years by the vote of the congregation. The relationship shall be established by the presbytery. Such a pastor, associate pastor, or co-pastor(s) shall be nominated by the congregation's pastor nominating committee only from among those designated by the committee on ministry of the presbytery. The congregation and the minister both must volunteer to be considered for a designated term relationship. Such a call may be established only with the prior concurrence of the committee on ministry of the presbytery. The terms of the call shall be approved by the presbytery. The minister shall be installed by the presbytery. When the minister is pastor, he or she shall be moderator of the session. The sections on calling and installing a pastor shall apply. (G-14.0502–.0507) (See G-14.0501a.) If there has been an open search process conducted by the committee on ministry and after two years of the designated pastor relationship, upon the concurrence of the committee on ministry, the designated pastor, and the session, acting in place of the pastor nominating committee for the single purpose of calling the designated pastor as pastor, a congregational meeting may be held to call the designated pastor as pastor. The session, with the concurrence of the committee on ministry, may call a congregational meeting to elect a pastor nominating committee to conduct a full pastoral search or to prosecute the call to the designated pastor to become pastor. The action of the congregation shall be reported to the presbytery. If the congregational action is affirmative, the presbytery, after voting to approve the new pastoral relationship, shall install the designated pastor as pastor.

“G-14.0601 By Presbytery

“The pastoral relationship between a pastor, associate pastor, ~~or assistant pastor~~ and a church may be dissolved only by presbytery. (See G-6.0202c)

“G-14.0606 Officiate by Invitation Only

“Former pastors; *and* associate pastors; ~~and assistant pastors~~ may officiate at services for members of a particular church, or at services within its properties, only upon invitation from the moderator of the session or, in

case of the inability to contact the moderator, from the clerk of session.”

2. In the 2001–2002 *Book of Order* there was a change made in G-14.0501g, in keeping with Amendment 00-J, passed by the presbyteries last year, to permit the pastoral position of designated associate pastor. The proposed amendment didn’t cover G-14.0501a, which restricts that designation to pastors and co-pastors. In the interest of consistency in the *Book of Order*, the following editorial change has been made by the Stated Clerk and approved by the Advisory Committee on the Constitution:

“G-14.0501a

“Every church should have the pastoral services of a minister of the Word and Sacrament. The pastoral relations which may exist between a particular church and a minister of the Word and Sacrament are permanent, designated, or temporary relations. The permanent pastoral relations are those of pastor, co-pastor, associate pastor, and assistant pastor. The only designated pastoral relationships are pastor, ~~and~~ co-pastor, *and associate pastor*. The temporary relations are . . . [the rest of the section remains unchanged]”

E. *Special Thanks*

On behalf of the 214th General Assembly (2002), the Advisory Committee on the Constitution expresses its thanks and appreciation to Elders William Newcomb, Lidia Serrata, and Marianne Wolfe for their dedicated service to the church through their membership on the Advisory Committee on the Constitution. Each of them has served at least two, full, three-year terms on the committee and has given extraordinary service. They are not eligible for re-election.

The advisory committee is grateful for the staff assistance of Mark Tammen, director for the Department of Constitutional Services, and Mary Ruth Phares, administrative assistant for the Department of Constitutional Services.

General Assembly Permanent Judicial Commission

A. *Roster of Former Members (D-5.0206b)*

1. *Class of 2001*

Rev. David Bridgman, 1958 North Webb Road, Wichita, KS 67206; Rev. Charles A. Hammond, 2200 Locust St., Philadelphia, PA 19103-5596; Rev. Laura S. Mendenhall, PO Box 5488, Austin, TX 78763; Rev. James H. Quillin, 3253 Waynoka Circle South, Memphis, TN 38111; Stephen L. Taber, Esq., 1915 Oak Street, San Francisco, CA 94117.

2. *Class of 1999*

Mr. E. Cader Howard, Esq., 303 Rutherglen, Cary, NC 27511; Rev. Ferdinand Pharr (resigned in 1998), 2421 Ashley River Road, Charleston, SC 29414-4600; The Hon. Frances Pitts, 1000 Stafford Place, Detroit, MI 48207; Ms. Ruby Rodriguez, Esq., Box 383, Rincon, PR 00677; Rev. Janet Schlenker, 14696 E. Asbury Ave., Aurora CO 80014.

3. *Class of 1997*

Nancy A. Harper, PO Box 57, Fort Branch, IN 47648, C. Montee Kennedy, PO Box 612, Quincy, WA 98848, James M. MacKellar, RD 1, Box 229, Lake Rd., Newport Center, VT 05857, Judith Lynn Rehak, 1972 Lincoln Ave., St. Paul, MN 55105.

B. *Final Decisions of the Permanent Judicial Commission*

The Permanent Judicial Commission met in Atlanta Georgia, on November 29th–December 2nd, 2001, and in Dallas, Texas, on April 11th–15th, 2002. Having received the final decisions from the Commission from its clerk, Ernest E. Cutting, the Stated Clerk now reports to the 214th General Assembly (2002) the final decisions received

in the following cases and advises the General Assembly that they will be included in the *Minutes*:

1. *Remedial Case 214-1*

**Mairi Hair/James McCallum
Complainants/Appellants**

v.

REMEDIAL CASE 214-1

**Session, First Presbyterian Church, Stamford, CT
Respondent/Appellee**

This remedial case came to the General Assembly Permanent Judicial Commission on appeal from a decision of the Permanent Judicial Commission of the Synod of the Northeast (SPJC). This Commission finds that it has jurisdiction; that the Appellants have standing to appeal; that the appeal was properly and timely filed; and that the Appellants state one or more of the grounds for appeal found in D-8.0105.

a. *History*

This case concerns the examination for installation of an elder (Elder), conducted by the Session of First Presbyterian Church, Stamford, Connecticut (Church) on May 27, 1998, and again on January 18, 2000 upon remand by SPJC through the Permanent Judicial Commission of the Presbytery of Southern New England (PPJC).

The Elder acknowledged his homosexual orientation at a meeting of Presbytery subsequent to his ordination in 1994 and prior to his election to a new term of service by the congregation of the Church on May 17, 1998.

Following the initial examination, the Session approved the examination of the full slate of officers-elect and a service of installation was scheduled for June 14, 1998. A stay of enforcement was sought by the Appellants and was granted by the PPJC on June 3, 1998. Due to this and subsequent stays, the Elder's installation has not taken place.

A complaint was filed with the Presbytery of Southern New England on June 9, 1998, alleging deficiencies in the examination and error in its approval. Following the trial in February 1999, the PPJC upheld the Session's action. An appeal was lodged with the Synod. In October 1999, the SPJC sustained the appeal in part with remand to the PPJC to instruct the Session to reopen and complete the examination of the Elder.

After additional questioning, the Session again approved the examination. Upon review of the Session report, the PPJC upheld the Session's action. Appeal to the SPJC resulted in a ruling that sustained the judgment of the PPJC. Appellants filed the present appeal on November 20, 2000.

b. *Discussion*

Appellants allege two specifications of error (restated here for brevity):

I. *The SPJC erred when it failed to rule that the examination and re-examination of the Elder disqualifies him from active service on Session under G-6.0108b and G-6.0106b.*

II. *In the alternative, the SPJC erred when it failed to rule that the examination of the Elder is still incomplete and inconclusive as to his eligibility for installation under G-6.0108b and G-6.0106b.*

In the course of the hearing on appeal before this Commission, counsel for the Appellee acknowledged that, subsequent to the filing of this appeal, the congregation of the Church elected and the Session installed a new class of elders filling all positions on the Session. In *Gallman v. Session of Oak Grove Presbyterian Church* (1996, 167, 12.044), this Commission held that the election and installation of a full complement of new officers effectively dissolves the former positions and renders claims to those positions moot. We find this controlling in the instant case. Upon the election and installation of a full complement of elders, the Elder ceased to be eligible for installation, and questions pertaining to the process of the Elder's examination for service are moot. Since the Elder is no longer a candidate for active service on the Session, the specifications of error are no longer relevant to the

disposition of this case.

c. *Order*

Therefore, it is hereby ORDERED that the case be dismissed.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of the Northeast report this decision to the Synod at its first meeting after receipt, that the Synod enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Southern New England report this decision to the Presbytery at its first meeting after receipt, that the Presbytery enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

IT IS FURTHER ORDERED that the Clerk of Session of First Presbyterian Church, Stamford, CT, at its first meeting after receipt, enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

Leon Fanniel, Mildred Morales, and Christopher Yim, members of this Commission, were not present for the hearing and took no part in the deliberation or decision.

Dated this 2nd day of December, 2001.

2. *Remedial Case 214-2*

John F. Leslie
Complainant/Appellant

v.

Remedial Case 214-2

Session, First Presbyterian Church
Manhattan, Kansas
Respondent/Appellee

This remedial case comes to the General Assembly Permanent Judicial Commission (Commission) on appeal from a decision of the Permanent Judicial Commission of the Synod of Mid-America (SPJC). The Commission finds that it has jurisdiction, that the Appellant has standing to appeal, that the appeal was properly and timely filed, and that the Appellant states one or more grounds for appeal under D-8.0105.

a. *History*

This remedial case grows out of a complaint by John Leslie (Leslie), a member of First Presbyterian Church of Manhattan, Kansas (Church), to the policy and practice of the Session of the Church (Session) regarding the reception of new members. Leslie's challenge focuses on the nature of the preparation a session must provide for adults being received into membership. Leslie's initial complaint, challenging a January 27, 1998, policy that permitted "on-the-spot" membership, was declared moot when the Permanent Judicial Commission of the Presbytery of Northern Kansas (PPJC) learned that this policy had been revoked. In October 1998, Leslie filed a new complaint, this time challenging a revised policy on receiving new members adopted on August 10, 1998.

The PPJC concluded that the Session's action on May 31, 1998, to receive into membership an adult woman who had not been baptized, was irregular under G-5.0101d, and that the policies and procedures in place on May 31, 1998 for the receipt of new members were inadequate. The PPJC further concluded that the updated policy adopted by the church's Membership and Church Growth Committee on August 10, 1998, and March 8, 1999 conformed to the express requirements of the *Book of Order*. This updated policy required one hour of instruction for adults joining by certificate of transfer or reaffirmation of faith and four one-hour sessions of instruction for adults joining by profession of faith. The PPJC also concluded that G-5.0402b does not require that the amount of time for instruction of adults joining by profession of faith be the same as that for the instruction of children.

On appeal to the SPJC, Leslie specified the following categories of error: (1) irregularity in the proceedings, (2) refusing a reasonable opportunity to be heard and to present evidence, and (3) errors in constitutional interpretation. The SPJC did conclude that the Session's response to the complaint was untimely, that the Session failed to submit for evidence certain curricular materials as promised in the pretrial order, and that certain cross-examination questions should have been permitted. The SPJC further concluded, however, that each of these errors was harmless, neither prejudicing Leslie nor being material to the disposition of the complaint.

The SPJC also rejected Leslie's argument that the PPJC erred in concluding (1) that the instruction for adults being received by certificate of transfer or reaffirmation of faith was appropriate and (2) that the instruction for adults being received by profession of faith was adequate and similar to that required of children. The SPJC concluded that the means, scope, and duration of preparation of new members lie within the discretion of a session and its committees. For those adults received by profession of faith, G-5.0402b requires that the instruction be *similar* to that given to children and permits such instruction either before or after the adult's public profession. The SPJC noted that it is not appropriate for judicial bodies to substitute their judgment for that of a session so long as the session acts within the broad requirements of the *Book of Order*.

b. *Decision on the Specifications of Error*

I. Alleged Errors in Constitutional Interpretation and Related Evidentiary Matters.

The SPJC erred in affirming the PPJC's decision that the present and proposed instruction of new members was constitutionally sufficient. (Specifications 1A, 1B, 1C, 1D)

Having ruled that information and testimony relevant to the case should have been allowed at trial, the SPJC erred in deciding the substance of the appeal without hearing said information and testimony. (Specifications 3A, 3C, 3D, 4C)

The SPJC erred in affirming the PPJC's decision that it lacked authority to order certain remedies. (Specification 1E)

These specifications of error are not sustained.

The Proposed Instruction of Adults Joining by Profession of Faith

Leslie's contention that the proposed instruction for adults being received into membership by profession of faith was constitutionally insufficient turns on the interpretation of G-5.0402. Contrary to Leslie's argument (Specification 1.A.), the SPJC did not purport to equate profession of faith and membership. Nor did it improperly treat the *Book of Order* as a "guide" (Specification 1.D.). The SPJC accurately summarized the substance of G-5.0402b, and then undertook to assess whether the Session's action fell "within the general *requirements* of the *Book of Order*." [Emphasis supplied.]

G-5.0402 provides as follows:

G-5.0402a Profession by Children

While the preparation is a part of the continuing nature of the congregation, particular care shall be taken to prepare children of members for public profession of faith in Jesus Christ. *Instruction shall be given in the meaning of this profession, the responsibilities of membership, and the faith and order of the Presbyterian Church (U.S.A.).* [Emphasis supplied.]

G-5.0402b Profession by Adults

Similar instruction shall be given to others who make a profession of faith. The session shall determine whether this instruction shall be given before or after the public profession. [Emphasis supplied.]

In context, it is clear that the adjective "similar" in G-5.0402b refers to the type of instruction required for youth in G-5.0402a. This latter provision mandates that youth be given instruction in "the meaning of this profession, the responsibilities of membership, and the faith and order of the Presbyterian Church (U.S.A)."

Therefore, the required similarity in instruction of adults being received by profession of faith is similarity in content. Furthermore, should a session, at its discretion, add to the instruction of said children, those additions need not be made to the adult instruction for the threshold of similarity to be met.

Contrary to Leslie's argument, the record did include sufficient evidence from which the PPJC could assess such similarity. The record included an outline of the proposed instruction, and the Church's pastor testified concerning the content of this proposed instruction. The four one-hour sessions with these adults would cover the basic beliefs of Christianity, basic beliefs of Presbyterianism, an orientation to the local church's program and mission, and the actual profession of faith. An additional session on the meaning of the sacrament of baptism would occur for adults not previously baptized. In light of this evidence, the SPJC did not err in affirming the PPJC's conclusion that this proposed instruction was "similar" to that required for youth. Leslie's proposed cross-examination of the church's pastor about the reasons someone should become a member or about the instruction given to elders on the meaning of membership and their role in the membership process was not necessary to permit the PPJC to assess the similarity of the proposed instruction of adults joining by profession of faith. Likewise, the PPJC's refusal to allow Leslie to call the Stated Clerk/Executive Presbyter as an expert witness on membership practices was not necessary to a determination of the constitutional sufficiency of the proposed instruction. Although Leslie contends that "similarity" must include similarity in depth as well as content, the SPJC properly refused to substitute its judgment for that of the Session on this matter. Under G-5.0401, the Session bears responsibility for preparing new members, and under G-5.0101c "[i]t is left to the prudence of the session to judge, after careful examination, the readiness of those who apply for active membership." The SPJC therefore properly concluded that a session must exercise its discretion in determining the means, scope, and duration of the instruction, provided the content of the proposed instruction includes a discussion of the meaning of a profession of faith, the responsibilities of membership, and the faith and order of our denomination. In the absence of evidence of an abuse of this discretion, judicial bodies should not substitute their judgment for that of a session.

The Instruction of Adults Joining by Transfer or Reaffirmation of Faith

The SPJC did not err in affirming the PPJC's conclusion that the Session's instruction of adults joining by certificate of transfer or reaffirmation of faith was adequate. G-5.0403 requires a session to offer "[a]ppropriate instruction" to these adults. Again, the record contains sufficient evidence from which the PPJC could assess the instruction given to these adults. As the pastor testified, these adults receive one and one-half hours of instruction on the programs, opportunities, and mission of the local church, the basics of the Christian faith, and the basics of Presbyterian church governance. For the reasons discussed above, the PPJC's refusal to permit further testimony or require the submission of curriculum materials was not necessary to its disposition, and the SPJC properly refused to overturn the PPJC's factual finding regarding the "appropriateness" of this instruction.

Finally, Leslie's contention that the PPJC incorrectly concluded that it lacked authority to grant certain requested remedies does not accurately characterize the PPJC's decision. The PPJC ruled on each of his requests for remediation, and, for the reasons discussed above, properly interpreted the *Book of Order* in so doing.

II. Alleged Irregularities in the Proceedings

A. *The SPJC erred in allowing unequal and irregular timeliness and format criteria to be applied. (Specifications 2A, 2C, 4A, 4B)*

B. *The PPJC erred in failing to provide an opportunity for a preliminary hearing prior to the appeal. (Specification 2D)*

C. *The SPJC erred in affirming the PPJC's failure to issue citations to witnesses. (Specification 3B)*

These specifications are not sustained.

The alleged untimeliness of the Session's answer (Specifications 2A, 4A) does not affect the Session's standing. Leslie received proper notice of the appeal, but simply did not have as much time to prepare as he might have desired (Specifications 2C, 4B). Under D-8.0307, the PPJC "may," but was not required to, conduct a preliminary hearing. Finally, with respect to the alleged failure to issue citations, under D-7.0201 it is the responsibility of the party desiring the appearance of a witness to request that citations for appearance be issued.

D. *The SPJC erred in concluding that the Stated Clerk/Executive Presbyter acted properly. (Specification 2B)*

This specification is sustained.

With respect to the alleged improper presence of the Stated Clerk/Executive Presbyter during the deliberations of the PPJC, this Commission strongly disapproves of this practice, but concludes that it did not affect the outcome of the proceedings.

c. *Order*

IT IS THEREFORE ORDERED that the order issued by the SPJC is affirmed.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of Mid-America report this decision to the Synod at its first meeting after receipt, that the Synod enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Northern Kansas report this decision to the Presbytery at its first meeting after receipt, that the Presbytery enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

IT IS FURTHER ORDERED that the Clerk of the Session of the First Presbyterian Church of Manhattan, KS, report this decision at its first meeting after receipt, that they enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

Leon Fanniel and Mildred Morales, members of this Commission, were not present for the hearing and took no part in the deliberation or decision.

Dated this 2nd day of December, 2001.

3. *Remedial Case 214-3*

Ernest R.D. Smart
Complainant/Appellant

v.

REMEDIAL CASE 214-3

Presbytery of Baltimore
Respondent/Appellee

This remedial case comes before this Commission on appeal by Ernest R.D. Smart, minister, from a decision by the Permanent Judicial Commission of the Synod of the Mid-Atlantic (SPJC). This Commission finds that it has jurisdiction, that Smart has standing to appeal, that the appeal was properly and timely filed, and that the appeal states one or more of the grounds for appeal set forth in D-8.0105.

a. *History*

In April 1996, the congregation of the Second Presbyterian Church, Baltimore, Maryland (Church), approved a co-pastor arrangement involving Smart. Thereafter, difficulties arose between Smart and the other co-pastor. Ultimately, the Church's Session recommended that both pastors resign, subject to severance packages. Smart did not concur with this recommendation although the other co-pastor did. At a congregational meeting on May 25, 1999, a majority of the congregation voted to dissolve the co-pastor arrangement, to concur with the co-pastor's request to dissolve her pastoral relationship in accordance with the terms proposed by the Session and to retain Smart as pastor.

Before the congregational meeting, the Executive Committee of the Council of the Presbytery of Baltimore (Presbytery) established an Administrative Commission for the Church which was authorized to investigate "all matters relating to the ministry of the co-pastors" and to make recommendations to the Presbytery based on its investigation. At a June 17, 1999 meeting, the Presbytery, accepting recommendations from its Committee on Ministry, concurred with the request of the co-pastor and the congregation to dissolve her co-pastor relationship and directed the Administrative Commission to "hear all sides of the conflict" at the Church and make appropriate recommendations to the Presbytery not later than September 1999.

In August 1999, the Administrative Commission issued a report regarding Second Presbyterian, which it gave to Smart. It recommended that the Presbytery dissolve the pastoral relationship between Smart and the Church.

A special meeting of the Presbytery was held on August 9, 1999 to receive and to act on the Administrative Commission's report, which was distributed in advance to members of the Presbytery and the Church. The Presbytery entered executive session with members of the Church present. Smart was given an opportunity to speak, but asked a member of the Church to speak on his behalf. An amended report from the Administrative Commission was distributed and the following motion was made and seconded:

The Rev. Smart, while appreciating the support of so many members of his congregation, realistically recognizes that Second Presbyterian church is now today a divided family. Out of love and respect for the whole congregation, the Rev. Smart wishes to tender his resignation effective September 1, 1999, on the conditions that: (1) He be permitted to continue all pastoral activities until that date (2) He be permitted to conduct two farewell worship services to meet the need for grace, forgiveness and reconciliation (3) That the severance package defined in the report and the recommendations of the Session to the Rev. Smart dated May 19, 1999 be implemented (4) That the original report of the Presbytery Administrative Commission be nullified in its entirety.

The moderator was asked to clarify the motion. According to the meeting minutes, the moderator stated that the motion included the acceptance of Smart's resignation, that such acceptance entailed dissolution of the pastoral relationship and asked Smart: "Ernest, is it clear that if the Presbytery votes this motion that you are not only tendering your resignation but the action of the Presbytery is the dissolution effective on the date in the motion." [sic] The minutes state that Smart "responded affirmatively." The Presbytery then voted to dissolve the pastoral relationship pursuant to the motion.

On October 29, 1999, Smart filed a remedial action against the Presbytery. In "Count 1" he asserted that, due to various irregularities in the "process" leading up to the August 9, 1999 Presbytery meeting, his resignation had been "compelled and coerced." In "Count 2" he alleged that these irregularities had effectively disenfranchised members of the Church who had voted in the majority during the congregation's May 25, 1999, meeting.

The Presbytery answered and also moved to dismiss, and asserted that Smart's complaint had not stated a claim upon which relief could be granted because it had failed to specify any irregularity in the process and because Smart had resigned.

After examining the papers in the case (see D-6.0307), the moderator and clerk of the SPJC found that Smart's complaint did not state a claim upon which relief could be granted. The moderator and clerk reported this finding to the parties and the SPJC on January 10, 2000. Smart challenged this finding pursuant to D-6.0306a, and the SPJC scheduled a hearing on this preliminary question for May 9, 2000. Before the hearing, the moderator of the SPJC informed Smart that he could present argument and documentary, but not testimonial, evidence at the hearing.

At the hearing, the SPJC concluded that the complaint did not state a claim for relief based upon the following facts:

(1) In the Presbytery of Baltimore Minutes of Executive Session dated August 9, 1999, in pertinent part, a substitute motion was made relating to Second Presbyterian Church, Baltimore, Maryland. As a part of that motion, Rev. Ernest Smart tendered his resignation effective Sept 9, 1999. The Moderator asked Rev. Smart if the substitute motion represented his wishes. He replied in the affirmative. After discussion, the Moderator asked: "Ernest, is it clear that if the Presbytery votes this motion that you are not only tendering your resignation but the action of the Presbytery is the dissolution effective on the date in the motion." [sic] Rev. Smart answered affirmatively. The substitute motion was adopted.

(2) Rev. Smart was asked by the PJC if the above stated minutes accurately reflected what occurred at the August 9, 1999 meeting and he responded, through counsel, in the affirmative.

(3) Rev. Smart's brief filed in support of his challenge to the dismissal recommendation admitted that the resignation was undisputed.

The SPJC also concluded, based on the record before it, that the appeal should be dismissed as moot.

This appeal followed.

b. *Specifications of Error*

Smart raised several specifications of error, which are restated for clarity and to avoid redundancy.

I. *The SPJC should have allowed Smart to present testimonial evidence and should have considered all papers pertaining to the case at the hearing on the preliminary question before summarily dismissing his complaint.*

This specification of error is sustained.

D-6.0306a provides that if a challenge is made to the findings of the moderator and clerk on the preliminary questions identified in D-6.0305, "opportunity shall be provided to present evidence and argument on the finding in question." Evidence is defined in D-14.0101 "in addition to oral testimony of witnesses, [evidence] may include records, writings, material objects, or other things presented to prove the existence or nonexistence of a fact." Here, the "finding in question" was whether Smart's complaint states a claim upon which relief can be granted given its alleged lack of specificity and the fact of his resignation. At the hearing, SPJC should have allowed Smart an opportunity to present testimonial as well as documentary evidence produced pursuant to D-6.0307 on this preliminary question, limited to those alleged irregularities occurring on and after July 31, 1999 (see D-6.0202a) and the objective circumstances and events leading to his resignation.

II. *The SPJC's summary dismissal of "Count 2" effectively disenfranchised and nullified the May 25, 1999, congregational vote to retain Smart as pastor.*

This specification is not sustained.

While the Presbytery only minimally heard from representatives of the Church, the May 25, 1999 congregational vote does not have controlling authority over the Presbytery's dissolution of the pastoral relationship under G-14.0601.

c. *Order*

IT IS THEREFORE ORDERED that this case be remanded to the SPJC for a hearing on the preliminary question of whether Smart's complaint fails to state a claim upon which relief can be granted.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of the Mid-Atlantic report this decision to the Synod at its first meeting after receipt, that the Synod enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of General Assembly.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Baltimore report this decision to the Presbytery at its first meeting after receipt, that the Presbytery enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

Leon Fanniel and Mildred Morales, members of this Commission, were not present for the hearing and took no part in the deliberation or decision.

Dated this 2nd day of December, 2001.

4. *Remedial Case 214-4*

Thomas A. Twilleager
Complainant/Appellant

v.

Remedial Case 214-4

Session, Central Presbyterian Church
Merced, CA
Respondent/Appellee

This remedial case has come before this Commission on appeal by Thomas Twilleager (Appellant) from a decision of the Permanent Judicial Commission of the Synod of the Pacific.

Pursuant to D-8.0301, the General Assembly Permanent Judicial Commission examined the papers and have

determined that the Commission has jurisdiction, the stated appellant had standing to file an appeal from a Synod Permanent Judicial Commission decision, and that the appeal was timely filed; however, the notice of appeal was not signed by the Appellant, due to his death, and the notice of appeal fails to state one or more of the grounds of appeal set forth in D-8.0105.

It is therefore ordered that this case be dismissed.

The Commission expresses its sympathy to Mrs. Rowena Twilleager on the death of her husband, praying that she will find the healing love of God in her time of bereavement.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of the Pacific report this decision to the Synod at its first meeting after receipt, that the Synod enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Stockton report this decision to the Presbytery at its first meeting after receipt, that the Presbytery enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

IT IS FURTHER ORDERED that the Clerk of the Session of the Central Presbyterian Church, Merced, CA, report this decision at its first meeting after receipt, that they enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

Leon Fanniel and Mildred Morales, members of the Commission, were not present for the deliberations and final decision. Wendy Warner, a member of the Presbytery of Stockton, was not present and took no part in the deliberations and final decision.

Dated this 2nd day of December, 2001.

5. *Remedial Case 214-5*

Ronald L. Wier
HEADNOTES

v.

Remedial Case 214-5

Session, Second Presbyterian Church of Fort Lauderdale, FL

Specificity of Pleading: When a complaint alleges violation of a constitutional standard that may have extreme consequences to a person's reputation, career, or friendships, a greater degree of pleading specificity is required. A complaint making such allegations must assert factual allegations of how, when, where, and under what circumstances the person was self-acknowledging a practice which the Confessions call a sin.

Self-acknowledgment: The plain language of the *Constitution* clearly states that disqualified persons must have self-acknowledged the proscribed sin. Self-acknowledgment may come in many forms. In whatever form it may take, self-acknowledgment must be plain, palpable, and obvious and details of this must be alleged in the complaint.

Examination of Candidates for Ordination and/or Installation: The ordaining and installing governing body is in the best position to determine whether self-acknowledgment is plain, palpable, and obvious, based on its knowledge of the life and character of the candidate. If the governing body has reasonable cause for inquiry based on its knowledge of the life and character of the candidate, it has the positive obligation to make due inquiry and uphold all the standards for ordination and installation.

The General Assembly Permanent Judicial Commission (GAPJC) finds that it has jurisdiction, that the Appellant has standing to appeal, that the appeal was properly and timely filed, and that the Appellant states one or more grounds for appeal found in D-8.0105.

a. *History*

This remedial case comes before the GAPJC on appeal from a decision of the Permanent Judicial Commission of the Synod of South Atlantic (SPJC).

On February 15, 1998, Elder Ronald L. Wier (Wier) filed a written request with the Session of Second Presbyterian Church of Fort. Lauderdale, Florida, to correct an “irregularity/delinquency relative to the nomination, examination, election and ordination of a practicing homosexual. . . .”

On May 19, 1998, Wier filed a complaint with the Presbytery of Tropical Florida. This complaint was followed by an amended complaint which was received by the Stated Clerk of the Presbytery on June 18, 1998. The PPJC held a hearing on August 17, 1999. A trial date was set for October 12, 1999, but was not held. Following correspondence between the parties and the PPJC, the Moderator of the PPJC dismissed the case.

The case was appealed to the SPJC. Wier asserted that the Moderator of the PPJC had no authority to dismiss the case. The SPJC concluded that the Moderator and the Clerk of a PPJC do have authority to dismiss a case on the basis of the preliminary questions of D-6.0307, subject to challenge by the party in the case or by a member of the PPJC. This authority does not extend beyond the decision on the preliminary questions. Thus, the Moderator of the PPJC erred in dismissing the complaint. The SPJC further concluded, however, that the record of the case indicates that the PPJC should have dismissed the case at the beginning, on the ground that the complaint failed to state a claim upon which relief can be granted. The SPJC thus dismissed the complaint.

The case was appealed to the GAPJC. The Executive Committee of the GAPJC held that the SPJC was correct in holding that the case should have been dismissed for failure to state a claim upon which relief can be granted. A hearing on the Order of Dismissal issued by the Executive Committee of the GAPJC was held on April 12, 2002, at Dallas, Texas.

b. *Specifications of Error*

Appellant’s Notice of Appeal of the Order of Dismissal states seven grounds for appeal, each of which is listed verbatim in D-8.0105.

- (1) D-8.0105a.—*irregularity in the proceedings;*

This Specification of Error is not sustained.

- (2) D-8.0105b.—*refusing a party opportunity to be heard or to obtain or present evidence;*

The Specification of Error is not sustained.

- (3) D-8.0105c.—*receiving improper, or declining to receive proper, evidence or testimony;*

The Specification of Error is not sustained.

- (4) D-8.0105d.—*hastening to a decision before the evidence or testimony is fully received;*

The Specification of Error is not sustained.

- (5) D-8.0105e.—*manifestation of prejudice in the conduct of the case;*

The Specification of Error is not sustained.

- (6) D-8.0105f.—*injustice in the process or decision; and*

The Specification of Error is not sustained.

- (7) D-8.0105g.—*error in constitutional interpretation.*

The Specification of Error is not sustained.

First, the Complaint does not state a claim upon which relief can be granted. As a remedial complaint, it seeks to prosecute a disciplinary case (*Wier v. Session of Second Presbyterian Church of Fort Lauderdale, FL, Remedial Case 211-2, 1999*).

Second, the complaint did not allege that the accused is a self-acknowledged, practicing homosexual. Instead, the Complaint simply alleged that the accused was a “practicing homosexual.” When, as here, a complaint alleges a violation of constitutional standard that may have extreme consequences to a person’s reputation, career, or friendships, a greater degree of pleading specificity is required. A complaint making such an allegation must assert factual allegations of how, when, where, and under what circumstances the individual was self-acknowledging a practice which the confessions call a sin.

In the instant case, even if one assumes the allegation of “practicing homosexual” were true, the complaint fails to meet the specificity that G-6.0106b compels in that it did not allege any such specific details. The plain language of the *Constitution* clearly states that disqualified persons must self-acknowledge the proscribed sin. Self-acknowledgment may come in many forms. In whatever form it may take, self-acknowledgment must be plain, palpable, and obvious, and details of this must be alleged in the complaint.

Since the standard for self-acknowledgment is that it be plain, palpable, and obvious, the ordaining and installing governing body is in the best position to make any such determination based on its knowledge of the life and character of the candidate. In the instant case, when the accused, along with all the other candidates, responded affirmatively to the Session’s inquiry regarding their ability to be compliant with the *Constitution of the Presbyterian Church (U.S.A.)*, specifically, G-6.0106b; and because the Session had no reasonable cause to believe otherwise, based on its knowledge of their lives and characters, including that of the accused, no additional inquiry was warranted.

To single out a category of persons above and beyond other persons as more likely to sin violates the doctrine of total depravity. All fall short of the glory of God (Romans 3:23) and are prone to sin (Psalm 14:1–3; Romans 3:9–12; Ephesians 2:1–3; The Scots Confession, C-3.03; The Heidelberg Catechism, 4.007, 4.008; The Westminster Confession, C-6.031–.036). Therefore, while homosexual practice is proscribed by the General Assembly, all persons, being sinners, are equally likely and prone to violate the standard set forth in G-6.0106b, which applies to both homosexual and heterosexual persons. Since the ordaining and installing governing body best knows the life and character of the candidate, initial and further inquiry as to compliance with all the standards for ordination and installation belongs to that governing body. If that governing body has reasonable cause for inquiry based on its knowledge of the life and character of the candidate, it has the positive obligation to make due inquiry and uphold all the standards for ordination and installation. Consideration for inquiry is to be made solely on an individual basis (GA *Minutes*, 68, 166, 1998). Therefore, if notwithstanding the requirement of individualized inquiry based on reasonable cause, a governing body makes a line of inquiry to a candidate without reasonable cause, all candidates currently before that governing body must undergo the same inquiry.

For the foregoing reasons, this case is dismissed for failure to state a claim upon which relief can be granted.

c. *Order*

The Order of the Executive Committee of the GA PJC dismissing this case is affirmed.

The following members of the Commission were not present and took no part in the deliberations or decision: Jesse Butler, Mildred Morales, and Daniel Saperstein.

Dated this 14th day of April, 2002.

6. *Disciplinary Case 214-6*

**Presbyterian Church (U.S.A.), by the Presbytery of Santa Fe
HEADNOTES**

v.

Disciplinary Case 214-6

Gilbert Edward Gearhart

(1) Announcement of Decision in Disciplinary Case: D-13.0104, requiring that a governing body suspend further action after a finding of guilt in a disciplinary case pending the outcome of a timely-filed appeal, does

not operate to suspend the reading of the trial commission's decision at the next stated or adjourned meeting of the presbytery as mandated by G-11.0701.

(2) Guilty Plea Waives Right to Appeal or Contest Matters Preceding the Guilty Plea: A plea of guilty to charges of an offense in a disciplinary case makes moot any challenges arising up to the guilty plea, and such challenges cannot be raised later in an appeal.

(3) Procedural Requirements for Censure Hearings: Censure hearings under D-11.0403e must be conducted according to the general requirements of D-11.0400 and G-9.0301.

This is a disciplinary case which has come before this Commission on appeal by Gilbert Edward Gearhart, Respondent/Appellant/Cross-Appellee, from a decision of the Permanent Judicial Commission of the Synod of the Southwest, and on appeal by the Presbytery of Santa Fe, Complainant/Appellee/Cross-Appellant.

Pursuant to *Book of Order*, D-13.0301, this Commission finds that it has jurisdiction, that appellant and cross-appellant have standing to appeal, that the appeals were properly and timely filed, and that the appeals state one or more of the grounds for appeal.

a. *History*

Gilbert Edward Gearhart (Appellant), a minister of the Word and Sacrament, pled guilty to multiple allegations of sexual abuse before the Permanent Judicial Commission of the Presbytery of Santa Fe (PPJC) on March 14, 2000, and entered into a negotiated censure of exclusion from exercise of ordained office. At the censure hearing on April 13, 2000, the Presbytery Permanent Judicial Commission [PPJC] fixed the exclusion at ten years, the maximum amount of time agreed to in negotiation.

The stated clerk of the Presbytery of Santa Fe read the decision of the PPJC to the Presbytery on July 8, 2000. The Appellant objected to the Stated Clerk's reading of the decision after the Appellant had filed an appeal, in the belief that the reading was a violation of his right to due process.

The Appellant appealed the decision to the Permanent Judicial Commission of the Synod of the Southwest [SPJC], which held a hearing on December 12, 2000. The SPJC sustained only the specification of error concerning the reading of the decision to the Presbytery by the stated clerk, for which the SPJC found there was no remedy.

An appeal was filed to this Commission on January 8, 2001, alleging seven specifications of error. The Executive Committee recommended that the appeal be dismissed and the Appellant requested a hearing. Following the hearing, the Commission dismissed all specifications which dealt with issues prior to the guilty plea (*Presbyterian Church (U.S.A.) by the Presbytery of East Tennessee v. Robert Cook*, 1999, 211-4) and granted a hearing before the full Commission on the two remaining specifications of error.

The Presbytery cross-appealed by requesting a constitutional interpretation of two provisions in the Rules of Discipline (D-11.0701 and D-13.0104), which were viewed as conflicting. A hearing was granted on the cross-appeal, which was also heard on April 13, 2002 in Dallas, Texas.

b. *Specifications of Error*

(1) *Specification of Error IV:*

The SPJC failed to take into account the evidence given by appellant's therapists in the PPJC "transcript of hearing" that demonstrate appellant's rehabilitation.

This specification of error is not sustained.

The record illustrates that Appellant's therapists, Appellant, and the victims testified at length. Neither the SPJC nor this Commission are in a position to judge the credibility and demeanor of those who testified. The broad discretion of the PPJC to determine the appropriate degree of censure was not an abuse of discretion, in light of the evidence before the PPJC. The trier of fact is given broad discretion to weigh the evidence that was before it. Appellant does not complain that he was not permitted to produce witnesses to testify on his behalf, that his witnesses were not given adequate time to testify, or that the proceedings were conducted unfairly. Appellant's complaint is a disagreement with the PPJC on the weight to be given to the conflicting evidence that was before the

PPJC.

(2) *Specification of Error VII:*

That the censure of temporary exclusion of ten years for the offense of sexual abuse under Chapter XII is unduly severe.

This specification of error is not sustained.

Given the serious nature of the charges to which the Appellant pled guilty, the time of temporary exclusion is not unduly severe. However, this Commission took note of two issues which surfaced through the record and in the hearing. The presbytery through its Committee on Ministry (G-11.0502) has an affirmative obligation to care for its ministers, which has not been fulfilled. We urge the Presbytery to consider the several avenues available to it in satisfying the obligations created by this provision. The second issue concerns the conduct of a censure hearing. Like a trial, a censure hearing is a formal proceeding. The broad discretion given in the conduct of a censure hearing should have no effect on the formality of proceedings. Such a hearing must be conducted with the same safeguards and protections that a permanent judicial commission observes in conducting a trial. (D-11.0400)

c. *Cross Appeal*

The SPJC erred in determining that the appeal process takes precedence over the duty of the stated clerk to read the decisions of the PPJC at the next stated or adjourned meeting of the presbytery.

This Specification of Error is sustained.

The Appellant asserts that the public reading of a decision being appealed is an unwarranted invasion of the respondent's right to privacy and, as such, a violation of due process safeguards. There exists neither a provision of the *Book of Order* nor case precedent that supports this assertion.

The reading of a permanent judicial commission's decision at the subsequent stated meeting of the presbytery with jurisdiction is a mandated responsibility of the stated clerk of that presbytery.

D-11.0701 provides:

If the presbytery is meeting when the decision is received from the clerk of the permanent judicial commission, *the stated clerk shall read the decision to the presbytery immediately* and shall enter the full decision upon the minutes of the presbytery. If the presbytery is not meeting, the stated clerk shall read the decision to the presbytery at its first stated or adjourned meeting thereafter. [Emphasis added]

On the other hand, D-13.0104 provides:

The notice of appeal, if properly and timely filed, shall suspend *further proceedings by lower governing bodies*, except that, in the issuance of temporary exclusion from exercise of ordained office or membership or removal from office or membership, the person against whom the judgment has been pronounced shall refrain from participating and voting in meetings until the appeal is finally decided. [Emphasis added]

The *proceedings*, referred to in D-13.0104, are defined as, "A sequence of events occurring at a particular place or occasion The institution or conducting of legal action."¹ (D-11.0701 is to be distinguished from D-13.0104 in two respects.)

First, D-11.0701 is a duty imposed on an officer rather than a governing body. Second, it is an isolated act. However, if one were to assert that it is *part of a proceeding*, it is the final action taken to give effect to the permanent judicial commission's decision. It cannot be contemplated as a first step in any action prohibited by D-13.0104.

D-13.0104 is a prohibition on *future proceedings* that a lower governing body might legitimately initiate, absent the filing of the appeal.

¹*The American Heritage Dictionary of the English Language*, Third Edition. (Boston, Houghton Mifflin Company, 1992) 1444a.

The Appellant argues that “[t]he effect of the Appeal process should take precedence over the duty of the Stated Clerk.” This argument is counter-intuitive. The Rules of Discipline are clearly and sequentially written. Further, the provision expressly directs when the stated clerk is to fulfill the provision’s mandate and creates no exception to the duty to read the commission’s decision at the next presbytery meeting.

d. *Order*

IT IS THEREFORE ORDERED that the appeal be dismissed in its entirety, since the cross-appellant’s constitutional question has been answered in the text of the decision. The Presbytery is strongly encouraged to comply with its obligation under G-11.0502a to visit regularly and consult with each member of the presbytery.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of the Southwest report this decision to the Synod at its first meeting after receipt, that the Synod enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Santa Fe report this decision to the Presbytery at its first meeting after receipt, that the Presbytery enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The following members of the Commission were not present and took no part in the hearing or decision of this matter: Jesse Butler, Mildred Morales, and Daniel Saperstein.

Dated this 14th day of April, 2002.

7. *Remedial Case 214-7*

**Morris Stimage-Norwood
HEADNOTE**

v.

Remedial Case 214-7

Presbytery of Southern New England

Consultation with the Committee on Ministry in Cases of Involuntary Renunciation of Jurisdiction: The consultation required under G-6.0502 before a presbytery presumes that a minister has renounced the jurisdiction of the PCUSA by persisting in disapproved work calls for a face-to-face meeting between the minister and the full COM when the minister had requested such a meeting and such a meeting was possible.

This remedial case has come before this Commission on appeal by the Presbytery of Southern New England (Presbytery) from a decision of the Permanent Judicial Commission of the Synod of the Northeast.

Pursuant to D-8.0301, this Commission finds that it has jurisdiction, that Presbytery has standing to file the appeal, that the appeal was properly and timely filed, and that the appeal states one or more of the grounds for appeal.

a. *History*

The Reverend Morris Stimage-Norwood (Complainant) was called to be the pastor of Martin Luther King, Jr. Community Presbyterian Church, Springfield, Massachusetts, in June 1995. In 1999 the Presbytery considered allegations of misconduct against Complainant, but did not form an investigating committee to investigate the allegations. Instead, the Presbytery dissolved the pastoral relationship between Complainant and the church on January 6, 2000, at a special meeting of the Presbytery.

Within three days, Complainant allegedly started a new church, some of the members of which were from his previous church. Despite repeated requests from the Presbytery through its Committee on Ministry (COM), Complainant refused to respond to questions regarding his activities, to complete and file in a timely manner the annual report from ministers performing work which is not under the jurisdiction of the presbytery or a higher governing body of the church (G-11.0502a), or in any other way to explain his relationship to the Greater New Life Christian Center. On February 26, 2000, the Presbytery approved a motion to “disapprove of any work by the

Complainant to start a new church and to inform him that persistence in such work could result in a presumption of renunciation of jurisdiction of the church.” On at least three occasions between March and July 2000, Complainant requested a face-to-face meeting with the full COM. The COM did not grant such a meeting.

On July 22, 2000, the Presbytery voted to presume that Complainant had renounced the jurisdiction of the Presbyterian Church (U.S.A.) (PCUSA) by persistence in a disapproved work under G-6.0502.

On August 18, 2000, Complainant filed the remedial complaint in this matter against the Presbytery. Complainant also sought and obtained a stay of enforcement from the Permanent Judicial Commission of the Synod of the Northeast (SPJC). Acting pursuant to the stay, Presbytery reinstated Complainant on the member-at-large roll of the Presbytery.

On November 3, 2000, the SPJC held a hearing on the Presbytery’s objection to the stay and denied the objection.

On November 4, 2000, SPJC rendered its Decision in this matter in which it found as follows:

- (1) That the Presbytery voted to remove Complainant from the rolls of Presbytery without affording him a reasonable opportunity to be heard.
- (2) That the Presbytery’s removal of Complainant from its rolls was not a manifestation of prejudice.
- (3) That the Presbytery’s removal of Complainant from its rolls was not unjust and punitive.

As a result, the SPJC set aside the action of the Presbytery presuming that Complainant had renounced the jurisdiction of the PCUSA, directed the Presbytery to cooperate with the Complainant and the Presbytery of Chicago regarding Complainant’s dismissal and call to the Presbytery of Chicago, and directed the Presbytery to restore the Complainant to his status immediately prior to the action of July 22, 2000.

On February 10, 2001, the Presbytery placed Complainant on the inactive roll.

b. *Specifications of Error*

(1) *The SPJC hastened to a decision before the evidence or testimony was fully received because it issued its decision regarding the propriety of a stay of enforcement without hearing all of the evidence or testimony on the underlying issue.*

This Specification of Error is not sustained.

The issues relating to the stay of enforcement are moot because the Decision of the SPJC led to the same result as had been the effect of the stay of enforcement.

(2) *The SPJC manifested prejudice in the conduct of the case by permitting Complainant great latitude in presenting testimony because he appeared pro se, but the same latitude was not permitted the respondent, which was required to conform to strict rules of evidence without being told which civil jurisdiction controlled.*

This Specification of Error is not sustained.

The transcript of the trial does not indicate any obvious prejudice to the Presbytery on the part of the SPJC. Permanent judicial commissions are reminded that while general principles of jurisprudence may be helpful in conducting trials, it is not appropriate to attempt to incorporate or use the rules or procedures of any specific civil jurisdiction in the conduct of proceedings.

(3) *The SPJC exhibited injustice in the process or decision because all materials in the record were not accorded proper weight and, therefore, led to an erroneous decision.*

This specification of error is not sustained. The transcript illustrates that both parties were provided opportunity to testify, to produce witnesses, and to introduce documents to establish the facts of the case. However, this Commission is not in a position to determine the probative value of each witness’s testimony or the documentary evidence. The trier of fact is given broad discretion to weigh the evidence before it. Appellant does not complain that it was not permitted to produce additional witnesses to testify on its behalf, that its witnesses were not given

adequate time to testify, that documents important to the case were not permitted to be introduced, or that the proceedings were conducted unfairly, except as stated in Specification of Error Number 2. Appellant's specification of error is a disagreement with the SPJC on the weight to be given to the conflicting evidence that was before it.

(4) *The SPJC erred in constitutional interpretation by defining the meaning of consultation too narrowly to only include a face-to-face meeting with Complainant.*

This Specification of Error is sustained in part and not sustained in part.

The *Book of Order* contains the word "consultation" in many places, but does not specify what consultation entails. We do not agree with the SPJC's decision that consultation under G-6.0502 always requires a face-to-face meeting between a minister and the COM. While a face-to-face meeting is desirable in light of the severity of the consequences of an involuntary renunciation of jurisdiction, such a meeting may not always be possible. However, under the circumstances of this case, in which the Complainant repeatedly requested a meeting with the COM, the COM should have invited Complainant to meet in person with the full COM. Although the COM showed diligence in attempting to determine whether Complainant was engaged in disapproved work and was met with lack of cooperation from Complainant, Complainant's failure to cooperate did not excuse the COM's separate constitutional obligation to afford appropriate due process to Complainant before determining that Complainant had renounced the jurisdiction of the PCUSA. As noted above, under the circumstances of this case, appropriate due process would have included the requested face-to-face meeting.

c. *Order*

IT IS THEREFORE ORDERED as follows:

(1) That the SPJC's decision to set aside the July 22, 2000, action of the Presbytery of Southern New England is affirmed.

(2) That the action of the SPJC directing the Presbytery of Southern New England to cooperate with the Complainant regarding the dismissal and call of the Complainant to the Presbytery of Chicago, or to any other presbytery, is affirmed.

(3) That the action of the SPJC directing the Presbytery of Southern New England to restore the Complainant to his status immediately prior to the action of July 22, 2000, is affirmed.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of the Northeast report this decision to the Synod at its first meeting after receipt, that the Synod enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Southern New England report this decision to the Presbytery at its first meeting after receipt, that the Presbytery enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The following members of the Commission were not present and took no part in the deliberations or decision: Jesse Butler, Mildred Morales, and Daniel Saperstein.

Dated this 14th day of April, 2002.

8. *Remedial Case 214-8*

Montreat Presbyterian Church
HEADNOTE

v.

Remedial Case 214-8

General Assembly Council of the Presbyterian Church (USA)

Jurisdiction of the Permanent Judicial Commission: The General Assembly Permanent Judicial Commission is

not a general board of review. This affirms the holding in *Broad Avenue Presbyterian Church, et al, v. General Assembly Council* (1995, 123,11.059).

The session of Montreat Presbyterian Church, Montreat, North Carolina (Session), filed a remedial complaint against the General Assembly Council (GAC) with the General Assembly Permanent Judicial Commission (GAPJC) in a case of original jurisdiction on May 11, 2001, alleging that the GAC was delinquent in failing to supervise properly the planning, coordination, and review of the Peacemaking Conference sponsored by the Peacemaking Unit of the Congregational Ministries Division of the General Assembly and held on July 26–30, 2000.

The GAC responded to the complaint by filing its answer and bringing a motion before this Commission to dismiss the complaint based on lack of jurisdiction. The GAC argued that the complaint was directed to and subsequently acted upon by the 213th General Assembly (2001), that the alleged delinquency is time-barred, and that the complaint fails to state a claim upon which relief can be granted.

This Commission finds that it has jurisdiction and that the complainant has standing to file the case. This Commission, however, finds that the complaint fails to state a claim upon which relief can be granted (D-6.0305). The issue of timely filing is therefore moot.

The motion to dismiss the complaint was heard by the full Commission on April 12, 2002.

a. *Decision*

This Commission finds that the complaint fails to state a claim upon which relief can be granted because this Commission is not a general board of review (*Broad Avenue Presbyterian Church, et al, v. General Assembly Council*, 1995, 123). The *Broad Avenue* case arose out of discontent with the 1993 “Re-Imagining Conference.” There the complainants sought to “establish a policy ensuring that General Assembly Council officers and employees ‘conform their official words and actions’ to authoritative teachings of the church.” Here, the Session seeks similar relief in light of its discontent with the 2000 Peacemaking Conference. In keeping with the majority and concurring opinions in *Broad Avenue*, this Commission finds that the complaint fails to state a claim upon which relief can be granted because “this Commission is not a general board of review.” As the concurring opinion further states:

Within our system of governance, certain responsibilities, and the power to implement those responsibilities are assigned to governing bodies and councils. See also G-13.0200 (responsibilities of GAC). A delinquency arises when a governing body or council fails to act and is required to act under our Constitution. A governing body or council does not commit a delinquency, however, when it does not exercise its power to implement its responsibilities as requested by one or more Presbyterians out of their understanding of Christ’s lordship.

In the request for relief in its complaint, the Session also asked that this Commission order the formation of new committees to review the work of the GAC. The *Book of Order* spells out the duties and responsibilities of the GAC (G-13.0201). This Commission cannot amend the *Book of Order* by adding responsibilities to the GAC that are not found therein.

b. *Order*

The complaint is dismissed.

The following members of the Commission were not present and took no part in the deliberations or decision: Jesse Butler, Mildred Morales, and Daniel Saperstein.

Dated the 14th day of April, 2002.

9. *Remedial Case 214-9*

Elizabeth Combier
Complainant/Appellant

v.

REMEDIAL CASE 214-9

Session, Madison Ave. Presbyterian Church

Respondent/Appellee

This remedial case has come before this Commission on appeal by Elizabeth Combier (Appellant) from a decision of the Permanent Judicial Commission of the Synod of the Northeast.

The Commission has determined that it has jurisdiction, that the appellant has standing to file the appeal, that the appeal was properly and timely filed, and that the appeal states one or more of the grounds for appeal in D-8.0105.

The Commission has further determined, however, that there is no claim for which relief can be granted. The appellant's request for "costs, attorney's fees and compensation for distress is beyond the purview of this commission.

It is therefore ORDERED that the case be dismissed.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of the Northeast report this decision to the Synod at its first meeting after receipt, that the Synod enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of New York report this decision to the Presbytery at its first meeting after receipt, that the Presbytery enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

IT IS FURTHER ORDERED that the Clerk of the Session of the Madison Ave. Presbyterian Church, report this decision at its first meeting after receipt, that they enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

Leon Fanniel and Mildred Morales, members of the Commission, were not present for the deliberations and final decision.

Dated this 2nd day of December, 2001.

10. *Remedial Case 214-10*

Rev. Hyun Chan Bae

Complainant/Appellant

ORDER MODIFYING STAY OF ENFORCEMENT

v.

Atlantic Korean-American Presbytery

Respondent/Appellee

This remedial case has come before this Commission on an objection and motion by Atlantic Korean-American Presbytery (AKAP) to lift a stay of enforcement granted on December 1, 2001, by five members of the General Assembly Permanent Judicial Commission to a November 3, 2001, order of the Synod Permanent Judicial Commission of the Mid-Atlantic (SPJC). After oral argument and briefing on the objection and motion, the full Commission hereby modifies the stay of enforcement. The following provisions of the SPJC's order shall be stayed:

a. that "the original charter of the Administrative Commission formed with regard to Rev. Bae is over-broad, and that any and all actions it has taken are null and void, including in particular its ruling that Rev. Bae has renounced membership in AKAP";

b. that AKAP must "assist and co-operate fully in the transfer of Rev. Bae from membership in AKAP to membership in the Presbytery of the James;" and

c. that the Council of the Synod of the Mid-Atlantic must "stop all supplementary support payments to AKAP until such time as compliance with all [of the SPJC's November 3, 2001 order] has been satisfactorily demonstrated."

The stay of enforcement as to all other provisions of the November 3, 2001, order is hereby vacated and shall have no further force or effect. As a consequence of this Commission's Order, Bae is an active member of AKAP, and no impediment to the orderly transfer of his membership from AKAP to any requesting presbytery, including the Presbytery of the James, exists. As modified, the stay shall continue until this matter is heard or otherwise resolved.

The following members of the Commission were not present and took no part in the hearing or decision of this matter: Jesse Butler, Mildred Morales, and Daniel Saperstein.

Dated the 14th day of April, 2002.

C. Reports on Orders in Judicial Decisions: Stated Clerk's Report on Cases Heard by Permanent Judicial Commissions That Gave Orders to Governing Bodies

Standing Rule G.2.g. requires the Stated Clerk to report a "statement of compliance" regarding orders made by the General Assembly Permanent Judicial Commission directing other governing bodies to take actions. In the paragraphs below, the Stated Clerk now reports those records of compliance for cases for 1999–2002.

1. *212-3, Congregation for Reconciliation and the Rev. William Graham v. Presbytery of Miami*

This case involved the challenge of a presbytery's decision to involuntarily dissolve its relationship with a Union congregation (UCC). The Synod Judicial Commission sustained the process the presbytery utilized in voting to end the relationship. The following orders were entered by the General Assembly Permanent Judicial Commission:

IT IS THEREFORE ORDERED that the Decision of the Permanent Judicial Commission of the Synod is affirmed.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Miami, Appellee, report this Decision to the Presbytery at its first meeting, that the Presbytery of Miami enter the full Decision upon its minutes, and that an excerpt from those minutes showing entry of the Decision be sent to the Stated Clerk of the General Assembly, and that a full copy of this Decision be sent to William Graham. (D-8.0404f)

The decision was reported at the Presbytery's January 8, 2000, meeting and entered into its minutes. The letter has been sent to William Graham. An excerpt of the minutes and a copy of the letter was provided to the Office of the Stated Clerk.

2. *212-10, Peter C. Bower v. Presbytery of Pittsburgh*

This case involved a contested dissolution of pastoral relationships and the procedural safeguards accorded the minister and the congregation in such situations. The Synod Permanent Judicial Commission found that the presbytery had failed to adhere to the procedural safeguards provided in G-9.0505. A related issue arose around who was responsible for witness expenses. The following orders were entered by the General Assembly Permanent Judicial Commission:

IT IS THEREFORE ORDERED that the Synod Permanent Judicial Commission Decision is reversed in conformity with this Decision and that the Complainant pay the actual, documented expenses incurred by the witnesses whom he called.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of the Trinity report this Decision to the Synod at its first meeting after receipt, that a copy of this Decision be entered into the minutes and that an excerpt of those minutes showing entry of the Decision be sent to the Stated Clerk of the General Assembly;

The decision was reported to the Synod at its February 24, 2000, meeting and entered into its minutes. An excerpt was provided to the Office of the Stated Clerk.

and that the Stated Clerk of the Presbytery of Pittsburgh report this decision to the Presbytery at its first meeting after receipt, that a copy of this Decision be entered into the minutes and that an excerpt of those minutes showing entry of the Decision be sent to the Stated Clerk of the General Assembly

The decision was reported at the Presbytery's June 1, 2000 meeting and entered into its minutes.

An excerpt was provided to the Office of the Stated Clerk.

3. *212-11, Marc G. Benton v. Presbytery of Hudson River*

This case involved the challenge of a presbytery policy that affirmed the “freedom of any session to allow its ministers to perform holy unions” between members of the same gender. The General Assembly Permanent Judicial Commission drew a distinction when it found that “A determinative distinction between a permissible same-sex ceremony and a marriage ceremony is that the latter confers a new status whereas the former blesses an existing relationship.” The following orders were entered by the General Assembly Permanent Judicial Commission:

IT IS THEREFORE ORDERED that, insofar as the Presbytery’s motion failed to make the necessary distinction outlined in this decision, the decision of the Synod Permanent Judicial Commission is reversed.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of the Northeast report this decision to the Synod at its first meeting after receipt, that the Synod enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The decision was reported at the Synod’s October 19, 2000, meeting and entered into its minutes. An excerpt was provided to the Office of the Stated Clerk.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Hudson River report this decision to the Presbytery at its first meeting after receipt, that the Presbytery enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The decision was reported at the Presbytery’s May 22, 2000, meeting and entered into its minutes. An excerpt was provided to the Office of the Stated Clerk.

4. *212-12, John S. Sheldon v. Presbytery of West Jersey*

This case involved the vote of a presbytery to enter a homosexual member into Inquiry (G-14.0305) who would not affirm that he would maintain a celibate lifestyle. The Synod Permanent Judicial Commission affirmed the presbytery’s action in enrolling the member as an Inquirer, but noted that he would have to fully comply with the terms of G-14.0305 in order to advance to ordination. The following orders were entered by the General Assembly Permanent Judicial Commission:

IT IS THEREFORE ORDERED that the decision of the Synod Permanent Judicial Decision be affirmed.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of the Northeast report this decision to the Synod at its first meeting after receipt, that the Synod enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The decision was reported at the Synod’s October 19, 2000, meeting and entered into its minutes. An excerpt was provided to the Office of the Stated Clerk.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of West Jersey report this decision to the Presbytery at its first meeting after receipt, that the Presbytery enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The decision was reported at the Presbytery’s June 20, 2000, meeting and entered into its minutes. An excerpt was provided to the Office of the Stated Clerk.

5. *213-1, Daniel O. Hennigan v. Presbytery of Charlotte*

This case involved an involuntary dissolution of pastoral relationship carried out by an administrative commission. At trial, the Synod Judicial Commission permitted the complainant to introduce evidence without amending his complaint, involving issues not before the Judicial Commission, and utilized that testimony in fashioning its decision. The Synod Judicial Commission also directed the presbytery to pay out monies it held in escrow pending the resolution of this case. The following orders were entered by the General Assembly Permanent Judicial Commission:

IT IS THEREFORE ORDERED that the portion of the Synod’s decision regarding additional severance pay shall stand, but that the remaining portions of the decision are vacated. The Presbytery is ordered to pay the additional compensation and all interest thereon in the escrow account to Hennigan.

The presbytery released the escrowed funds in accordance with the order.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of Mid-Atlantic report this decision to the Synod at its first meeting after receipt, that the Synod enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The Synod does not meet until after the close of the 214th General Assembly (2002).

IT IS FURTHER ORDERED that the Stated Clerk of Presbytery of Charlotte report this decision to the Presbytery at its first meeting after receipt, that the Presbytery enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The decision was reported at the Presbytery's July 18, 2000, meeting and entered into its minutes. An excerpt was provided to the Office of the Stated Clerk.

6. *213-2, Session, Londonderry Presbyterian Church v. Presbytery of Northern New England*

This case involved a session that had adopted a "Resolution of Dissent" vowing to welcome, elect, and ordain practicing homosexual persons. The presbytery responded by issuing an order directing the session to "be in conformity" with the terms of G-6.0106b. Later that order was rescinded by the presbytery. The Synod Permanent Judicial Commission found that the presbytery could not rescind its original order. The following orders were entered by the General Assembly Permanent Judicial Commission:

IT IS THEREFORE ORDERED that the decision of the SPJC be affirmed with the following modifications: (1) to reinstate the action of Presbytery rescinding its original order, and (2) to require the Presbytery to exercise pastoral and administrative oversight of Christ Church as herein stated;

IT IS FURTHER ORDERED that the Presbytery of Northern New England continue to work pastorally with the Session of Christ Church to assist it in fulfilling its obligation to comply with the Constitution. The Presbytery of Northern New England shall notify in writing the Session of Christ Church Presbyterian, Burlington, Vermont of its concern over the stated intention of the Session not to comply with G-6.0106b, and warn it of the spiritual effects and disciplinary consequences of non-compliance. A notation of this correspondence shall be recorded in the Presbytery minutes.

The decision was reported at the Presbytery's October 14, 2000, meeting and entered into its minutes. An excerpt was provided to the Office of the Stated Clerk. At that meeting, the Presbytery directed a letter be sent to the session warning it of the "spiritual and disciplinary consequences of noncompliance." The Presbytery also appointed a Pastoral Task Group to meet with the session; that group met twice with the session. The Pastoral Task Group reported on those visits at the October 13, 2001, meeting of the Presbytery.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of the Northeast report this Decision to the Synod at its first meeting after receipt, that a copy of this Decision be entered into the minutes and that an excerpt of those minutes showing entry of the Decision be sent to the Stated Clerk of the General Assembly; and that the Stated Clerk of the Presbytery of Northern New England report this decision to the Presbytery at its first meeting after receipt, that the Presbytery enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The decision was reported at the Synod's October 19, 2000, meeting and entered into its minutes. An excerpt was provided to the Office of the Stated Clerk. The decision was reported at the Presbytery's October 14, 2000, meeting and entered into its minutes. An excerpt was provided to the Office of the Stated Clerk.

7. *213-9, Presbytery of Elizabeth v. Lawrence M. Finn, III*

This case involved a disciplinary case that resulted in the imposition of the censure of temporary exclusion from office (D-12.0104). At issue was the lack of a verbatim transcript of testimony. The General Assembly Permanent Judicial Commission reversed the findings on the charge related to that testimony, but let stand a conviction on another charge which was not dependant on the oral testimony. The following orders were entered by the General Assembly Permanent Judicial Commission:

IT IS THEREFORE ORDERED that the order issued by the Synod Permanent Judicial Commission is affirmed and the revised statement of censure dated June 22, 2000, as amended by this decision shall be effective, and, therefore the temporary exclusion shall commence as of the date of this Order.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of the Northeast report this decision to the Synod at its first meeting after receipt, that the Synod enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The decision was reported at the Synod's April 27, 2001, meeting and entered into its minutes. An excerpt was provided to the Office of the Stated Clerk.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Elizabeth report this decision to the Presbytery at its first meeting after receipt, that the Presbytery enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The decision was reported at the Presbytery's March 27, 2001, meeting and entered into its minutes. An excerpt was provided to the Office of the Stated Clerk.

8. *214-1, Mairi Hair/James McCallum v. Session, First Presbyterian Church, Stamford, CT*

This case involved the allegation that a session's examination of a person elected as elder was inadequate. During the course of this litigation, the term of office for that position expired and the congregation elected a new elder, therefore the challenge was moot. The following orders were entered by the General Assembly Permanent Judicial Commission:

THEREFORE, IT IS HEREBY ORDERED that the case be dismissed.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of the Northeast report this decision to the Synod at its first meeting after receipt, that the Synod enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly. Completion date:

The decision was reported at the Synod's April 29, 2002, meeting and entered into its minutes. An excerpt was provided to the Office of the Stated Clerk.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Southern New England report this decision to the Presbytery at its first meeting after receipt, that the Presbytery enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The decision was reported at the Presbytery's February 9, 2002, meeting and entered into its minutes. An excerpt was provided to the Office of the Stated Clerk.

IT IS FURTHER ORDERED that the Clerk of Session of First Presbyterian Church, Stamford, CT, at its first meeting after receipt, enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The decision was reported at the Session's January 15, 2002, meeting and entered into its minutes. An excerpt was provided to the Office of the Stated Clerk.

9. *214-2, John F. Leslie v. Session, First Presbyterian Church, Manhattan, Kansas*

This case involved a challenge to a session's practice of receiving members "on the spot" immediately following worship each Sunday, with instruction and orientation to follow. The Synod Permanent Judicial Commission found that the "means, scope, and duration of preparation for new members lie within the discretion of the session." The following orders were entered by the General Assembly Permanent Judicial Commission:

IT IS THEREFORE ORDERED that the order issued by the Synod Permanent Judicial Commission is affirmed.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of Mid-America report this decision to the Synod at its first meeting after receipt, that the Synod enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The decision was reported at the Synod's February 22, 2002, meeting and entered into its minutes. An excerpt was provided to the Office of the Stated Clerk.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Northern Kansas report this decision to the Presbytery at its first meeting after receipt, that the Presbytery enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The decision was reported at the Presbytery's January 25, 2002, meeting and entered into its minutes. An excerpt was provided to the Office of the Stated Clerk.

IT IS FURTHER ORDERED that the Clerk of Session of the First Presbyterian Church of Manhattan, KS, report this decision at its first meeting after receipt, that they enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The decision was reported at the Session's May 5, 2002, meeting and entered into its minutes. An excerpt was provided to the Office of the Stated Clerk. The session has modified the practice challenged.

10. *214-3, Ernest R.D. Smart v. Presbytery of Baltimore*

This case involved an involuntary dissolution of pastoral relationship by an administrative commission. The complaint challenged the Synod Judicial Commission's refusal to receive testimony from witnesses offered by the Complainant on the issue of whether his complaint stated a claim upon which relief could be granted. (D-6.0305d)

The following orders were entered by the General Assembly Permanent Judicial Commission:

IT IS THEREFORE ORDERED that this case be remanded to the Synod Permanent Judicial Commission for a hearing on the preliminary question of whether Smart's complaint fails to state a claim upon which relief can be granted.

The Synod Permanent Judicial Commission has scheduled hearing to take place on June 1, 2002.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of Mid-Atlantic report this decision to the Synod at its first meeting after receipt, that the Synod enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The Synod does not meet until after the close of the 214th General Assembly (2002).

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Baltimore report this decision to the Presbytery at its first meeting after receipt, that the Presbytery enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The decision was reported at the Presbytery's January 24, 2002, meeting and entered into its minutes. An excerpt was provided to the Office of the Stated Clerk, January 24, 2002.

11. *214-4, Thomas A. Twilleager v. Session, Central Presbyterian Church, Merced, CA*

This case involved a claim by the widow of a deceased employee. The Presbytery Permanent Judicial Commission dismissed the case on the basis of the employee's death (standing). The Synod Judicial Commission affirmed that decision. The following orders were entered by the General Assembly Permanent Judicial Commission:

IT IS THEREFORE ORDERED that this case be dismissed.

The Commission expresses sympathy to Mrs. Rowenea Twilleager on the death of her husband, praying that she will find the healing love of God in her time of bereavement.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of the Pacific report this decision to the Synod at its first meeting after receipt, that the Synod enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The Synod does not meet until after the close of the 214th General Assembly (2002).

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Stockton report this decision to the Presbytery at its first meeting after receipt, that the Presbytery enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The decision was reported at the Presbytery's February 2, 2002, meeting and entered into its minutes. An excerpt was provided to the Office of the Stated Clerk, February 2, 2002.

IT IS FURTHER ORDERED that the Clerk of Session of the Central Presbyterian Church, Merced, CA, report this decision at its first meeting after receipt, that they enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The decision was reported at the Session's March 19, 2002, meeting and entered into its minutes. An excerpt was provided to the Office of the Stated Clerk.

12. *214-9, Elizabeth Combier v. Session, Madison Avenue Presbyterian Church*

This case involved a challenge to a session's decision not to restore a member to active membership (G-5.0202). The issue before the General Assembly Permanent Judicial Commission was whether the presbytery could be directed to pay "costs, attorney's fees and compensation for distress." The Commission determined the request was beyond its purview. The following orders were entered by the General Assembly Permanent Judicial Commission:

IT IS HEREBY ORDERED that the case be dismissed.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of the Northeast report this decision to the Synod at its first meeting after receipt, that the Synod enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The decision was reported at the Synod's April 29, 2002, meeting and entered into its minutes. An excerpt was provided to the Office of the Stated Clerk.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of New York report this decision to the Presbytery at its first meeting after receipt, that the Presbytery enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The decision was reported at the Presbytery's April 4, 2002, meeting and entered into its minutes. An excerpt was provided to the Office of the Stated Clerk.

04 ASSEMBLY COMMITTEE ON CHURCH POLITY

IT IS FURTHER ORDERED that the Clerk of Session of the Madison Ave. Presbyterian Church, report this decision at its first meeting after receipt, that they enter the full decision upon its minutes, and that an excerpt from those minutes showing entry of the decision be sent to the Stated Clerk of the General Assembly.

The decision was reported at the Session's January 15, 2002, meeting and entered into its minutes. An excerpt was provided to the Office of the Stated Clerk.

Item 05-01

[The assembly referred Item 05-01 to the Office of the General Assembly with instructions. See pp. 61–62.]

Overture 02-29. On Revision of Chapter XIV of the Form of Government, and Amendments to Chapters IX and XI of the Form of Government, and Chapter IV of the Directory for Worship—From the Presbytery of St. Augustine.

The Presbytery of St. Augustine overtures the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) to direct the Stated Clerk to send the following proposed amendments to the Preface and Chapters IX, XI, and XIV of the *Book of Order* to the presbyteries for their affirmative or negative votes [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]:

1. Shall the Preface of the *Book of Order* be amended by adding a new item “(5)” to read as follows:

“(5) Advisory handbook signifies a handbook produced by agencies of the General Assembly to guide synods and presbyteries in procedures related to the oversight of ministry. Such handbooks suggest procedures that are commended, but not required.”

2. Shall G-9.0405 be amended to read as follows:

“Each governing body above the session shall, in consultation with the governing body above and below it, develop a manual of administrative operations. In order to provide effective guidance in the ordination, certification, commissioning, and oversight of the work of ministry, the General Assembly shall offer, through its appropriate agencies, advisory handbooks containing suggested models for procedure that synods and presbyteries may adopt for their own use or modify to fit local circumstances. These handbooks shall be developed and updated as needed by the appropriate General Assembly agencies, in consultation with the Office of the General Assembly and middle governing bodies, to ensure conformity with the Book of Order and practicality of use. These handbooks and subsequent revisions shall be included in the Minutes of General Assembly entities that are subject to approval by the General Assembly.”

3. Shall G-11.0408 be amended to read as follows:

“A minister of the Word and Sacrament who is an active member of presbytery may be engaged (1) in a validated ministry within congregations of this church, (2) in a validated ministry in other service of this church, (3) in a validated ministry in service beyond the jurisdiction of this church, or may be (4) honorably retired.

“a. For a call to a validated ministry in congregations see G-14.0500.

“b. A call to a validated ministry in other service of this church (G-11.0410) or in service beyond the jurisdiction of the church (G-11.0411) shall ordinarily be in a form that includes a description of the goals and working relationships, the financial terms, and the signatures of the minister, a representative of the presbytery, and, where possible, a representative of the employing agency. The presbytery shall adopt policies and procedures for oversight by the committee on ministry of its minister members in validated ministries, including annual review, a model for a service of recognition when that is appropriate, and expectations for the minister’s participation in the life of the presbytery.”

4. Shall G-11.0504 be amended to read as follows:

“The presbytery’s committee on ministry may look to synod and the General Assembly for information and assistance in the matter of ministers and pastoral relations. ~~Synods shall create the necessary agency to coordinate the work of presbytery committees. The General Assembly shall create the necessary agency to facilitate and support the work of the presbyteries and the synods in this matter.~~

“The advisory handbook for committees on ministry developed by the appropriate General Assembly entity, in consultation with the Office of the General Assembly and middle governing bodies, shall provide guidance in the ordination, certification, commissioning, and oversight of the work of ministry through suggested models for procedures that synods and presbyteries may adopt for their own use or modify to establish their own requirements to fit local circumstances.”

5. Shall Chapter XIV be amended by striking the existing text and inserting new text to read as follows:

“CHAPTER XIV. ORDINATION, CERTIFICATION, AND COMMISSIONING

“G-14.0100 1. Forms of Ministry

“G-14.0101 Ordination

“Ordination is the act by which the church sets apart persons to be presbyters (ministers of the Word and Sacrament or elders) or deacons, and is accompanied with prayer and the laying on of hands. Ordination to the office of minister of the Word and Sacrament is an act of the presbytery. Ordination to the offices of elder and deacon is an act of the session, except that when a new church is organized, the presbytery may examine, ordain, and install the officers (G-7.0202).

“G-14.0102 *Commissioning*

“Other persons called to perform special services in the church or in the world may be commissioned by the appropriate governing body of the church in a service of dedication.

“G-14.0103 *Certification*

“Persons called to particular service in the church may be certified by recognized agencies affiliated with the General Assembly of the Presbyterian Church (U.S.A.) as having achieved proficiency in their field of expertise. The presbytery, in appropriate ceremonies, may recognize such certification (See G-14.0900).

“G-14.0104 *Servant Style*

“The purpose and pattern of leadership in the church in all its forms of ministry shall be understood not in terms of power but of service, after the manner of the servant ministry of Jesus Christ.

“G-14.0105 *Advisory Handbooks*

“In order to provide effective guidance in the ordination, certification, commissioning, and oversight of the work of ministry, the General Assembly shall offer, through its appropriate agencies, advisory handbooks that contain suggested models for procedures and forms that may be utilized by presbyteries in the discharge of the duties and responsibilities enumerated in this chapter.

“G-14.0200 2. *Electing and Ordaining Elders and Deacons*

“G-14.0201 *Election Provisions*

“Every congregation shall elect men and women from among its active members, giving fair representation to persons of all ages and of all racial ethnic members and persons with disabilities who are members of that congregation, to the office of elder and to the office of deacon (if used in the congregation).

“a. The office of elder or deacon is perpetual and no one can lay it aside at pleasure or be divested of it except as provided in this Form of Government or the Rules of Discipline. Elders or deacons are not divested of office when rotating out of active service on the session or board of deacons, or by ceasing to be a member of that church. Elders shall be entitled to be commissioners to presbytery from the particular church of which they are members if appointed by its session and to serve as a commissioner to the synod or the General Assembly when duly elected, whether or not they are in active service on the session.

“b. An elder serving on session, or a deacon on a board of deacons, shall be elected for a term of no more than three years, and service in consecutive terms, either full or partial, shall be limited to six years. An elder or deacon having served a total of six years shall be ineligible for reelection to the same board for a period of at least one year. A particular church may provide for a period of ineligibility after one full term. Elders or deacons shall be elected in two or three classes as nearly equal in number as possible, of which only one shall expire each year. Terms of elders or deacons shall expire when their successors have been ordained and installed.

“c. Nominations shall be made by a representative nominating committee of active members of the church. The committee shall itself include both women and men, giving fair representation to persons of all age groups, of all racial ethnic members, and of persons with disabilities who are members of that congregation. At least two members of this committee shall be elders designated by the session, one of whom shall be currently on the session and serve as moderator of the committee. At least one member of this committee shall be designated by and from the board of deacons, if the church has deacons. Other members of the committee, in sufficient number to constitute a majority thereof (exclusive of the pastor), shall be chosen by the congregation or by such organizations within the church as the congregation may designate, none of whom may be in active service on the session or in active service on the board of deacons. The pastor shall be a member of this committee, serving ex officio and without vote.

“d. The nominating committee shall be chosen annually and no member of the committee shall serve more than three years consecutively.

“e. All nominating procedures shall be subject to the principles of participation and representation as stated in G-4.0403 and G-9.0104.

“f. Full opportunity shall always be given to the congregation for nominations by any active member of the church present at the meeting. Persons to be nominated from the floor shall have given prior permission to be nominated and declared assent to serve if elected, or, if present, shall be asked to declare willingness to serve.

“g. Exemptions for Certain Congregations: The presbytery may approve requests by congregations for exemption from certain of these rules, subject to review periodically by the presbytery, which may grant, or revoke, its approval:

“(1) When a particular church is unable to conform to the provisions of G-14.0201, it shall request of presbytery a waiver, stating the reasons for noncompliance and shall outline a plan for steps to compliance. Presbytery may grant the waiver of G-14.0201 by three-fourths vote and for not more than three years, subject to renewal by a three-fourths vote and to revocation by a majority vote.

“(2) Any congregation of fewer than seventy members, at a regular congregational meeting, may request approval to elect a small church nominating committee, which shall consist of one member of the session, appointed by the session to be the moderator, and at least two members of the congregation not in active service on the session. The pastor shall be a member ex officio and without vote. Other provisions of fair representation and length of service continue to apply.

“(3) If in any church it is impossible because of limited membership to provide for the rotation of terms, the congregation may request a waiver of the limitations on reelection after six years. The presbytery may grant the exemption by majority vote for three years at a time, subject to renewal or revocation at any time by majority vote.

“G-14.0202 Congregational Meeting

“The election of elders and deacons shall ordinarily take place at the annual meeting of the congregation called for that purpose by the session (G-7.0302).

“G-14.0202a. Purpose of Meeting

“a. The moderator shall explain the purpose of the meeting.

“G-14.0202b. Nominations and Voting

“b. When the number of nominees equals the number of elders and deacons to be elected, the congregation may vote by voice vote or show of hands. When the number of nominees is greater than the number of elders and deacons to be elected, the congregation shall vote by secret ballot. A majority of all the voters present and voting shall be required to elect.

“G-14.0203 Preparation and Examination for Office

“a. When persons have been elected to the office of elder or deacon, the session shall confer with them as to their willingness to undertake the office. The session shall provide for a period of study and preparation, after which the session shall examine the officers-elect as to their personal faith; knowledge of the doctrine, government, and discipline contained in the Constitution of the church; and the duties of the office. If the examination is approved, the session shall appoint a day for the service of ordination and installation (see W-4.4000). If the examination is not approved for one or more elected officers, the session shall report the action to the congregation’s nominating committee, which shall bring nominations to a meeting of the congregation for any office(s) not filled.

“b. In the service of ordination and installation, the minister presiding shall ask those preparing to be ordained or installed to stand before the congregation and to answer the following questions:

“(1) Do you trust in Jesus Christ your Savior, acknowledge him Lord of all and Head of the Church, and through him believe in one God, Father, Son, and Holy Spirit?

“(2) Do you accept the Scriptures of the Old and New Testament to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ and God’s Word to you?”

“(3) Do you sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads us to believe and do, and will you be instructed and led by those confessions as you lead the people of God?”

“(4) Will you fulfill your office in obedience to Jesus Christ, under the authority of Scripture, and be continually guided by our confessions?”

“(5) Will you be governed by our church’s polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God’s Word and Spirit?”

“(6) Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?”

“(7) Do you promise to further the peace, unity, and purity of the church?”

“(8) Will you seek to serve the people with energy, intelligence, imagination, and love?”

“(9) (For elder) Will you be a faithful elder, watching over the people, providing for their worship, nurture and service? Will you share in government and discipline, serving in the governing bodies of the church, and in your ministry will you try to show the love and justice of Jesus Christ?”

“(10) (For deacon) Will you be a faithful deacon, teaching charity, urging concern, and directing the people’s help to the friendless and those in need, and in your ministry will you try to show the love and justice of Jesus Christ?”

“c. The elders- and deacons-elect having answered in the affirmative, an elder shall stand with them before the congregation and shall ask the congregation to answer the following questions:

“(1) Do we, the members of the church, accept (names) _____ as elders or deacons, chosen by God through the voice of this congregation to lead us in the way of Jesus Christ?”

“(2) Do we agree to encourage them, to respect their decisions, and to follow them as they guide us, serving Jesus Christ, who alone is Head of the Church?”

“G-14.0204 Dissolution of Relationship

“An elder or deacon may resign from the session or board of deacons for good cause, with the session’s consent. On ceasing to be an active member of a particular church, an elder or deacon ceases to be a member of its session or board. When an elder or deacon, because of change of residence or disability, is unable to perform the duties of the office for a period of one year, the active relationship shall be dissolved by the session unless there is good reason not to do so, which reason shall be recorded.

“G-14.0205 Release from the Exercise of Ordained Office

“If an elder or deacon against whom no inquiry has been initiated pursuant to D-10.0101 and D-10.0201, against whom no charges have been filed, and who otherwise is in good standing, shall make application to the session of the church in which he or she holds membership to be released from the exercise of the ordained office, the session, upon granting the release, shall delete that person’s name from the appropriate roll of the church. No judgment or failure on the part of the elder or deacon is implied in this action.

“a. Release from the exercise of the ordained office of elder or deacon requires a discontinuance of all functions of that office. The designation of elder or deacon shall not be used. The status of an elder or deacon so released shall be the same as any church member.

“b. A person, released under this section who desires to be restored to the ordained office, shall make application to the session that granted the release, or to the presbytery if the church has been dissolved, and upon approval of that governing body, the person shall be restored to the exercise of the ordained office without reordination.

“G-14.0300 3. Preparation for the Office of Minister of the Word and Sacrament

“G-14.0301 Presbytery Responsibility for Inquiry and Candidacy

“It is important that those who are to be ordained as ministers of the Word and Sacrament receive full preparation for their task under the direction of the committee on preparation for ministry (G-9.0902). For this purpose,

presbyteries shall enter into covenant relationship with those preparing to become ministers of the Word and Sacrament. This relationship shall be divided into the two phases of inquiry and candidacy.

“a. An inquirer shall have been a member of the sponsoring congregation for at least six months prior to the inquirer phase. The inquirer and candidacy phases shall continue for a period of no less than two years, including at least one year as a candidate. The process and requirements for the inquiry and the candidacy phases shall be provided in an advisory handbook developed and updated as needed by the appropriate General Assembly agencies in consultation with the Office of the General Assembly, which the presbytery may adopt or modify to establish its own mandatory procedures.

“b. The purpose of the inquiry phase is to provide an opportunity for the church and those who believe themselves called to ministry of the Word and Sacrament to explore that call together in such a way that the decision regarding the inquirer’s suitability for ministry of the Word and Sacrament will be based on knowledge and experience of one another.

“c. The purpose of the candidacy phase is to provide for the full preparation of persons to serve the church as ministers of the Word and Sacrament. This shall be accomplished through the guidance and evaluation of candidates, using learning contacts within the context of supportive relationships.

“G-14.0302 Duties of Presbytery and Session

“The presbytery, through a committee on preparation for ministry, shall seek to instruct sessions on their role in the inquiry and candidacy process. Particular direction shall be given a session that has endorsed an inquirer or candidate.

“a. During the phases of inquiry and candidacy, the individual continues to be an active member of his or her particular church and subject to the concern and discipline of the session. In matters relating to preparation for ministry, the individual is under the oversight of the presbytery through the committee on preparation for ministry.

“b. The presbytery shall exercise responsibility for the spiritual growth of inquirers and candidates, to support them with an understanding and sympathetic interest, and to give guidance in regard to courses of study, familiarity with the Bible and with the confessions, practical training and plans for education including the choice of institutions, field education, and the inquirer’s or candidate’s financial need. The presbytery shall also seek to give guidance and instruction to the inquirer or candidate in the faith and polity of the church (G-6.0106a, b, and G-6.0108).

“c. The session shall function in a supportive role during the phases of inquiry and candidacy to ensure that care is provided on a continuous basis. The session shall appoint an elder from the church to be a liaison person with the inquirer or candidate and the appropriate presbytery committee. The session should consider the provision of financial support for the inquirer or candidate.

“G-14.0303 Service in Covenant Relationship

“The committee on preparation for ministry shall monitor the covenant between presbytery and inquirers and candidates. Inquirer and candidates shall be encouraged to engage in some form of service to the church. The advisory handbook for committees on preparation for ministry shall provide guidance for supervision, evaluation, and reports on the service and preparation for ministry of inquirers and candidates. No inquirer or candidate who has not been previously ordained as an elder may serve as moderator of a session, administer the Sacraments, or perform a marriage ceremony. An inquirer or candidate previously ordained as an elder may be authorized to administer the Lord’s Supper (See G-6.0304, G-7.0306, G-10.0103, G-11.0103z, and G-14.0803).

“G-14.0304 Consultation and Guidance

“The presbytery shall require the inquirer or candidate to submit an annual written report on progress in studies and service to the church. The seminary or institution of theological education shall make an annual report on the progress of the inquirer or candidate toward preparation for ministry. The presbytery shall conduct an annual consultation for the evaluation and nurture of the inquirer or candidate. In no case shall an inquirer or candidate be excused from these annual consultations.

“G-14.0305 Examinations

“Inquirers or candidates are encouraged to take the Bible Content Examination in their first year of seminary. The other four examinations may be taken by inquirers or candidates after completion of two full years of theological education. These four examinations shall only be taken upon approval by the committee on preparation for ministry of the inquirer’s or candidate’s presbytery. The areas of examinations are

“(1) Bible Content.

“(2) *Open Book Bible Exegesis.*

“(3) *Theological Competence.*

“(4) *Worship and Sacraments.*

“(5) *Church Polity.*

“The examinations required in the five specified areas shall be graded by representatives of the presbyteries under the supervision of the Presbyteries’ Cooperative Committee on Examinations for Candidates as provided in G-11.0103m. Descriptions of the examinations, the subjects, the schedule, and the procedures for their administration shall be prepared by the Presbyteries Cooperative Committee and adopted by the General Assembly.

“G-14.0306 *Negotiation for Service*

“A candidate who has completed two full years of theological education or its equivalent, has had an annual consultation within the previous year, and has successfully completed all ordination examinations may, with approval of the committee on preparation for ministry, enter into negotiation for his or her ministerial services.

“G-14.0307 *Final Assessment of Readiness to Begin Ministry*

“In the final year of theological education or when a candidate has satisfied all of the requirements of this section, and before the candidate has received a call, the committee on preparation for ministry of the candidate’s presbytery shall conduct a final assessment of the candidate’s readiness to begin ministry. A summary of this assessment shall be reported to the presbytery and shall be transmitted to a calling presbytery when requested. The committee on preparation for ministry shall report to the presbytery when it has certified a candidate ready for examination for ordination, pending a call. This consultation shall focus on the outcomes of inquiry and candidacy and shall include each of the following requirements of certification:

“a. *demonstration of readiness to begin ministry of the Word and Sacrament as required to fulfill the candidacy phase of preparation;*

“b. *presentation of a transcript showing satisfactory grades at a regionally accredited college or university, together with a diploma;*

“c. *presentation of a transcript from a theological institution accredited by the Association of Theological Schools acceptable to the presbytery, the transcript showing satisfactory grades, and presentation of a plan to complete the theological degree including Hebrew and Greek and exegesis of the Old and New Testaments using Hebrew and Greek texts; and*

“d. *presentation of satisfactory grades together with the examination papers in the five areas covered by the Presbyteries’ Cooperative Committee on Examinations for Candidates.*

“G-14.0308 *Transfer of Covenant Relationship*

“A presbytery may transfer the covenant relationship of an inquirer or candidate to another presbytery, but only with the approval of the receiving presbytery and the inquirer or candidate. An inquirer or candidate shall not transfer her or his membership to a particular church under the jurisdiction of another presbytery without the approval of the presbytery responsible for the person’s preparation for ministry. Whenever a presbytery approves such a transfer, it shall send to the other presbytery a certificate of its approval, its records concerning the individual, and the reasons for the request for transfer. Failure of an inquirer or candidate to follow this procedure shall result in the forfeiture of standing as an inquirer or candidate. No presbytery may restore the candidate’s status except by beginning again at the inquiry phase.

“G-14.0309 *Removal from Covenant Relationship*

“An inquirer or candidate may, after consultation with the session and the committee on preparation for ministry, withdraw from covenant relationship. A presbytery may also, for sufficient reasons, remove an individual’s name from the roll of inquirers or candidates, reporting this action and the reasons to the session, to the individual, and, if appropriate, to the educational institution in which the individual is enrolled. In both instances, prior to final action, the committee on preparation for ministry shall make a reasonable attempt to give the inquirer or candidate and other parties of interest an opportunity to be heard by that committee.

“G-14.0310 *Extraordinary Circumstances*

“All of the requirements for final assessment shall be met except in the following extraordinary circumstances:

“a. Educational Requirements: If the inquirer’s or candidate’s presbytery judges that there are good and sufficient reasons why certain of the educational requirements should not be met by an inquirer or candidate, it shall make an exception only by three-fourths vote of the members of presbytery present. A full account of the reasons for such an exception shall be included in the minutes of presbytery and shall be communicated to the presbytery to which the inquirer or candidate may be transferred. The successful completion of the course of study specified in such an exception shall fulfill the requirements for the final assessment of readiness to begin ministry.

“b. Examination Requirements: The examination requirements of G-14.0310b(4) shall not be waived until an inquirer or candidate has failed on two attempts to receive a satisfactory grade, unless the inquirer or candidate has a disability, documented by a person or persons of the presbytery’s choice, which disability affects the individual’s test-taking ability. If the presbytery believes that the person should be certified as ready for examination for ordination, pending a call, it shall authorize an exception only by a three-fourths vote of the members of the presbytery present, and must determine an alternate means whereby it will satisfy itself of competence in the area(s) of difficulty. When the individual successfully completes the alternate pattern, the presbytery may certify readiness in the usual manner. The minutes of presbytery shall contain a full record of the reasons for the exception and the alternate pattern for determining competence. Presbyteries shall submit to the synod the process by which a candidate, who has failed one or more examinations twice, or who has such a documented disability, would be examined. Once that process has been approved, presbyteries may proceed with particular candidates, and note such exemptions in their minutes each occasion. Such processes will be reviewed every three years.

“c. The time requirements of the inquiry phase shall not be waived unless the presbytery judges that there are good and sufficient reasons why the time requirement should not be met by an inquirer or candidate. It shall make an exception only by three-fourths vote of the members of the presbytery present. A full account of the reasons for such an exception shall be included in the minutes of presbytery and shall be communicated to the presbytery to which the inquirer or candidate may be transferred. Under no circumstances shall the time requirement be less than one year.

“d. The foregoing exceptions shall hold if the presbytery has received the inquirer or candidate from another presbytery that approved the exemption of any of these requirements, the reception of the candidate having confirmed the action of the dismissing presbytery.

“G-14.0311 Other Reformed Bodies

“When a candidate is called to work under the jurisdiction of some other Reformed body, he or she may be dismissed as a candidate by certification. Likewise, candidates may be received for this purpose from other Reformed bodies by transfer of certificate.

“G-14.0400 4. Ordination for the Ministry of the Word and Sacrament

“G-14.0401 Ordination an Act of the Whole Church

“Ordination for the office of minister of the Word and Sacrament is an act of the whole church carried out by the presbytery, setting apart a person to the ministry of the Word and Sacrament.

“G-14.0402 Examination for Ordination by Presbytery of Call

“Ordinarily, the presbytery of call shall examine the candidate who has received a call for ministerial services. The candidate shall appear before the presbytery of call and shall make a brief statement of personal faith and of commitment to the ministry of the Word and Sacrament. The presbytery shall receive the report of its appropriate committee that the candidate has completed all requirements, and has been certified ready for ordination pending approval of the call. The report shall include a summary of waivers and exceptions of requirements granted. The presbytery may conduct further examination of his or her Christian faith and views in theology, the Bible, the Sacraments, and the government of the church as it deems necessary. If the presbytery is fully satisfied of the candidate’s qualifications, it shall approve the call and vote to proceed to his or her ordination and installation.

“G-14.0403 Ordination in the Presbytery Responsible for Candidate’s Preparation

“a. The presbytery of call shall certify to the presbytery responsible for the candidate’s preparation for ministry that the candidate has been approved for ordination and installation. Ordinarily, the presbytery responsible for

the candidate's preparation for ministry shall ordain the candidate (see W-4.4000). Following the ordination, the stated clerk of the presbytery of the ordaining presbytery shall record the action, notify the session of the particular church of which the candidate has been a member so that the session may record the fact that the candidate is now ordained and has been transferred to the roll of the presbytery, and issue a letter of dismissal to the calling presbytery, which shall enroll the minister and proceed to install the minister.

"b. In the service of ordination, the moderator of presbytery or of the presbytery's commission, shall ask the candidate to be ordained to stand before the presbytery or its commission and to answer the following questions:

"(1) Do you trust in Jesus Christ your Savior, acknowledge him Lord of all and Head of the Church, and through him believe in one God, Father, Son, and Holy Spirit?

"(2) Do you accept the Scriptures of the Old and New Testament to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ and God's Word to you?

"(3) Do you sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads us to believe and do, and will you be instructed and led by those confessions as you lead the people of God?

"(4) Will you fulfill your office in obedience to Jesus Christ, under the authority of Scripture, and be continually guided by our confessions?

"(5) Will you be governed by our church's polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God's Word and Spirit?

"(6) Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?

"(7) Do you promise to further the peace, unity, and purity of the church?

"(8) Will you seek to serve the people with energy, intelligence, imagination, and love? Will you be a faithful minister, proclaiming the good news in Word and Sacrament, teaching faith, and caring for people?

"(9) Will you be active in government and discipline, serving in the governing bodies of the church; and in your ministry, will you try to show the love and justice of Jesus Christ?

"G-14.0404 Agreement for Calling Presbytery to Ordain

"The presbyteries and the candidate may agree that the ordination take place in the calling presbytery, in which case the presbytery may ordain and install the candidate at the same time at a service of worship in the presence of the calling congregation.

"G-14.0405 Ordination Recorded

"The presbytery shall record the ordination as a part of its official records along with the acceptance and subscription of the new minister to the obligations undertaken in the ordination vows. It shall also be the duty of the stated clerk of the presbytery to enroll the newly ordained minister as a member of the presbytery and to notify the session of the particular church of which the candidate has been a member, so that the session may record the fact that the candidate is now ordained and has been transferred to the roll of the presbytery.

"G-14.0500 5. Calling and Installing Ministers of the Word and Sacrament

"G-14.0501 Pastoral Relations

"Every church should have the pastoral services of a minister of the Word and Sacrament. The pastoral relations that may exist between a particular church and a minister of the Word and Sacrament are permanent, designated, or temporary relations.

"Permanent Pastoral Relations

"a. A permanent pastoral relationship of pastor or associate pastor, full or part-time, is established by vote of the presbytery or its committee on ministry to approve the call to a minister of the Word and Sacrament elected by vote of the congregation. A pastor or associate pastor is installed by the presbytery and is a member of the session. The call approved by the presbytery cannot be changed or dissolved except by consent of the presbytery, at the request of the pastor or associate pastor, at the request of the church by action of the congregation, or when the presbytery, after consultation with the minister and the congregation, finds that the church's mission under the Word imperatively demands it. A congregation may call more than one minister to serve as pastor or associate pastor, sharing duties within the congregation as agreed upon by the session and approved by the presbytery, using

co-pastor or co-associate pastor or other suitable titles. When there are co-pastors, the presbytery, the ministers, and the session shall agree on a schedule for sharing the times each will moderate.

“Designated Pastoral Relations

“b. A designated pastoral relationship, full or part-time, is a call to a minister of the Word and Sacrament established by the presbytery for a term of not less than two nor more than four years. The congregation and the minister must both have agreed to be considered for a designated relationship. The congregation’s pastoral nominating committee shall nominate to the congregation for its consideration and vote, only from among those ministers designated to it by the presbytery’s committee on ministry. The minister is installed by the presbytery and is a member of the session.

“(1) The call approved by the presbytery is renewable anytime during the last six months of the term, and cannot be changed or dissolved except by consent of the presbytery, at the request of the pastor, at the request of the church by action of the congregation, when the presbytery, after consultation with the minister and the congregation finds that the church’s mission under the Word imperatively demands it, or when the term specified in the call expires without action having been taken to renew the call. The presbytery may designate and the congregation may call more than one minister to serve as designated pastor, sharing duties within the congregation as agreed upon by the session and approved by the presbytery. When there is more than one pastor, the ministers and the session shall agree on a schedule for sharing the times each will moderate.

“(2) If there has been an open search process conducted by the committee on ministry and after two years of the designated pastor relationship, upon the concurrence of the committee on ministry, the designated pastor, and the session, acting in place of the pastor nominating committee for the single purpose of calling the designated pastor as pastor, a congregational meeting may be held to call the designated pastor as pastor. The session, with the concurrence of the committee on ministry, may call a congregational meeting to elect a pastor nominating committee to conduct a full pastoral search or to prosecute the call to the designated pastor to become pastor. The action of the congregation shall be reported to the presbytery. If the congregational action is affirmative, the presbytery, after voting to approve the new pastoral relationship, shall install the designated pastor as pastor (W-4.4000).

“Temporary Pastoral Relations

“c. All temporary relationships of a minister of Word and Sacrament, full-time or part-time, are established by the session or commission of the presbytery with the approval of the presbytery through its committee on ministry. These relationships have titles appropriate to the ministerial tasks to which the minister is called, such as stated supply, organizing pastor, interim pastor, interim co-pastor, interim associate pastor, and temporary supply. A temporary pastor is called for a specified period not to exceed twelve months in length, which is renewable with the approval of the committee on ministry. The session may consult the committee on ministry and seek an interim minister as soon as a date certain has been announced by a pastor or associate pastor planning to leave. A written agreement or terms of call signed by the minister, the clerk of session or presbytery commission, and a representative of the committee on ministry shall specify the pastoral functions, compensation, and any special skills or training required for the ministry. A temporary pastor is not installed and is not a member of the session. The presbytery shall appoint a moderator of the session who may be the temporary pastor.

“G-14.0502 Succession and Extraordinary Circumstances

“The official relationship of an associate pastor to a church is not dependent upon that of a pastor, but an associate pastor is not eligible to be the next installed pastor in a church that they have served together, or to be called as pastor to serve as co-pastor of that church, except in churches that currently have a co-pastor model in place, which has been in effect for at least three years and the congregation desires to continue such a model. No minister serving as an interim pastor, interim co-pastor, or interim associate pastor shall be eligible to serve that church in a permanent or designated pastoral relationship. Nor shall a minister serving in any other temporary pastoral relationship be eligible to serve that church in a permanent or designated pastoral relationship except by two-thirds vote of the presbytery.

“G-14.0503 Election of a Pastor or Associate Pastor

“When a church is without a pastor, or after the effective date of the dissolution of the pastoral relationship, or has a vacancy in an associate pastor position, the congregation shall, with the guidance and permission of the committee on ministry (G-11.0502d), proceed to elect a pastor or associate pastor in the following manner.

“Elect a Nominating Committee

“a. The session shall call a congregational meeting to elect a nominating committee, which shall be representative of the whole congregation. This committee’s duty shall be to nominate a minister to the congregation for election as pastor or associate pastor. Public notice of the time, place, and purpose of the meeting shall be given in ac-

cord with G-7.0303b. When the committee is ready to nominate a person to be pastor, co-pastor, or associate pastor, the session shall call a congregational meeting for the purpose of acting on the nomination.

“The Call

“b. Persons shall be elected by the vote of the congregation to sign the call and to present and prosecute the call before the presbytery. The moderator of the meeting shall certify to the presbytery that those signing the call were properly elected and that the call was in all other respects prepared as constitutionally required.

“Terms of Call

“c. The presbytery shall ensure that the call fully discloses the compensation of the minister. If the minister is obligated to fulfill military commitments during a period of pastoral service, an agreement should be added to the terms of call for that obligation and potential mobilization. If the call is for less than full time, the precise terms of the contract should be indicated. The terms of call shall always provide for compensation that meets or exceeds any minimum requirements of the presbytery in effect when the call is made, and the congregation’s obligation to review the adequacy of the minister’s compensation and adjust the compensation to meet changes in the presbytery’s requirements as amended from time to time. The call shall include the required benefits of the Board of Pensions of the Presbyterian Church (U.S.A.).

“Installation

“d. When the congregation, the presbytery, and the minister (or candidate) have all concurred in a call to a permanent or designated pastoral position, the presbytery shall complete the call process by organizing and conducting the service of installation. Installation is an act of the presbytery establishing the pastoral relationship. A commission may be appointed to act for the presbytery.

“G-14.0504 Call to a Minister of Another Denomination

[This section, previously G-14.0508, was stricken by action of the 212th General Assembly (2000) and moved to G-11.0404.]

“G-14.0505 Parish Associate Relationship

“A parish associate is a minister who serves in some validated ministry other than the local parish, or is a member-at-large, or is retired, but who wishes to maintain a relationship with a particular church or churches in keeping with ordination to the ministry of the Word and Sacrament. Such persons, already qualified as continuing members of presbytery, may serve as parish associates. The relation shall be established, upon nomination by the pastor, between the parish associate, the session, and the presbytery. The parish associate shall be responsible to the pastor, as head of staff, on an “as needed, as available” basis and with or without remuneration.

“a. A parish associate may not be called to be the next installed pastor or associate pastor of a church served as parish associate, unless six months have elapsed since the end of the parish associate relationship.

“b. The presbytery shall adopt policies and procedures for oversight by the committee on ministry of the parish associate relationships of its minister members and the churches under its care, including annual review.

“c. The agreement between the session and the parish associate shall, whenever a pulpit becomes vacant, be terminated upon due notice by the session or the parish associate with the approval of the presbytery

“G-14.0600 6. Dissolution of Pastoral Relationships

“G-14.0601 By Presbytery

“The pastoral relationship between a pastor, associate pastor and a church may be dissolved only by presbytery. Whether the minister or the church or the presbytery initiates proceedings for a dissolution of the relationship, there shall always be a meeting of the congregation to consider the matter and to request, or consent, or decline to consent to dissolution, as provided in G-7.0304a.(3).

“G-14.0602 *Request by Minister*

“*The minister may request the presbytery to dissolve the pastoral relationship. The minister must also state her or his intention to the session. In the case of a pastor or associate pastor, the session shall call a congregational meeting to act upon the request and to make recommendations to presbytery. The presbytery may grant authority to its committee on ministry to dissolve the pastoral relationship and to inform the presbytery in cases in which the congregation and the pastor concur. If the congregation does not concur, the presbytery shall hear from the church, through the congregation’s elected commissioners, the reasons why the presbytery should not dissolve the pastoral relationship. If the church fails to appear, or if its reasons for retaining the relationship are judged insufficient, the request of the minister may be granted and the pastoral relationship dissolved.*

“G-14.0603 *Request by Congregation*

“*If any church desires the pastoral relationship to be dissolved, a similar procedure shall be observed. A congregation, after a duly called congregational meeting, may request presbytery to dissolve its relationship with its pastor. The pastor shall moderate the congregational meeting (in accordance with G-7.0306) unless he or she deems it to be impractical. The presbytery may grant authority to its committee on ministry to dissolve the relationship and to inform the presbytery in cases in which the pastor and the congregation concur. If the pastor does not concur, the presbytery shall hear from him or her the reasons why the presbytery should not dissolve the relationship. If the pastor fails to appear, or if the reasons for maintaining the relationship are judged insufficient, the relationship may be dissolved.*

“G-14.0604 *Action of Presbytery*

“*The presbytery, through its committee on ministry or an administrative commission, may inquire into reported difficulties in a congregation and may dissolve the pastoral relationship if, after consultation with the minister, the session, and the congregation (G-7.0304a(3)), it finds the church’s mission under the Word imperatively demands it.*

“G-14.0605 *Pastor Emeritus, Emerita*

“*When any pastor or associate pastor retires, and the congregation is moved by affection and gratitude to continue an association in an honorary relationship, it may, at a regularly called congregational meeting, elect him or her as pastor emeritus or emerita, with or without honorarium, but with no pastoral authority or duty. This action shall be taken only after consultation with the committee on ministry of the presbytery concerning the wisdom of this relationship for the peace of the church. This action shall be subject to the approval of presbytery, and may take effect upon the formal dissolution of the pastoral or associate pastoral relationship or anytime thereafter.*

“G-14.0606 *Officiate by Invitation Only*

“*Former pastors, associate pastors, assistant pastors, and ministers who do not have a pastoral relationship with the particular church as defined in this chapter may officiate at services for members of the church, or at services within its properties, only upon invitation from the moderator of the session or, in case of the inability to contact the moderator, from the clerk of session.*

“G-14.0700 7. *Certified Christian Educator*

“G-14.0701 *Christian Educators*

“*Christian educators are persons called by God to a ministry of education who demonstrate their faith in and love for Jesus Christ, are dedicated to the life of faith and are serious in purpose, honest in character, and joyful in service. Christian educators serving particular congregations are accountable to the session and under the supervision of the pastor, sharing with them the responsibility of providing for the spiritual growth of members for their ministry teaching the Bible, recommending curriculum materials and resources, training and supporting lay workers, and planning and administering the educational program of their congregations, and other tasks.*

“*a. It is important that Christian educators be persons with skills and training in biblical interpretation, Reformed theology, human development, religious educational theory and practice, and the polity, programs, and mission of the Presbyterian Church (U.S.A.). They should be encouraged by their session and presbytery to meet, or prepare to meet, the accrediting requirements defined in this section.*

“b. In order to provide effective guidance for educational ministry in the Presbyterian Church (U.S.A.), the General Assembly shall offer a handbook containing the training and continuing education process for Christian Educators, which shall be administered and certification granted by the Educator Certification Council on behalf of the General Assembly Council. The handbook shall also provide suggested models for support and accountability that synods and presbyteries may adopt for their own use or modify to fit local circumstances.

“G-14.0702 *Certification*

“The handbook shall provide an accrediting process that evaluates the educator’s academic preparation and work experience and examines competency in the following knowledge and skill areas:

“Biblical Interpretation.

“Reformed Theology.

“Human Development.

“Religious Education Theory and Practice.

“Polity of the Presbyterian Church (U.S.A.)

“Program and Mission of the Presbyterian Church (U.S.A.)

“G-14.0703 *Educator Certification Council*

“The Educator Certification Council shall establish certification standards, designate Educator Certification Advisors in consultation with presbyteries, evaluate certification examinations, and grant certificates and report to the General Assembly Council.

“G-14.0704 *Presbytery*

“The presbytery shall

“a. support the certification process by encouraging educators to seek certification, providing guidance through the Educator Certification Advisor, and encouraging sessions to make continuing education funds and time available to educators seeking certification;

“b. provide the following support to the Certified Christian Educators: service of recognition that shall include the constitutional questions in W-4.4000 (G-11.0103n); establish minimum requirements for compensation and benefits (G-11.0103n); and access to the committee on ministry (G-11.0503); and

“c. grant the privilege of the floor to the Certified Christian Educator at all its meetings with voice only, and, in the case of Certified Christian Educators who are ordained elders, voice and vote under the provisions of G-11.0101b (G-11.0407).

“G-14.0800 8. *Commissioned Lay Pastor*

“G-14.0801 *Local Commission to Provide Pastoral Services*

“The commissioned lay pastor is an elder of the Presbyterian Church (U.S.A.), who is granted a local commission by the presbytery to lead worship and preach the gospel, watch over the people, and provide for their nurture and service. When a presbytery, in consultation with the session or other appropriate committee, determines that its strategy for mission requires it, it may commission a lay pastor to serve in that congregation. This commission is valid only in one or more congregations, new church development, or other validated ministries of the presbytery designated by the presbytery. Such an elder is selected by and receives training approved by the presbytery. The elder shall be instructed in Bible, Reformed Theology and Sacraments, Presbyterian Polity, preaching, leading worship, pastoral care, and teaching. The elder shall be examined by the appropriate committee of presbytery as to personal faith, motives for seeking the commission, and the areas of instruction mentioned previously. An elder who has been commissioned and later ceases to serve in a particular congregation may continue to be listed as available to serve, but is not authorized to perform the functions of a commissioned lay pastor again until appointed to a particular congregation by the presbytery.

“G-14.0802 *Period Valid*

“The commission shall be valid for a period up to three years as determined by the presbytery. It may be renewed at expiration or terminated at any time at the discretion of the presbytery. Presbytery shall regularly provide

resources for the person's spiritual and intellectual development. A review of the work of the commissioned lay pastor shall be conducted annually. Presbytery shall revoke the commission of any lay pastor who does not abide by these provisions or whose work is evaluated as not adequate to meet the needs of the particular congregation or the presbytery.

"G-14.0803 Authorization to Perform Functions

"When a presbytery, in consultation with the session or other responsible committee, determines that its strategy for mission in a local church requires it, and after additional instruction deemed necessary by the presbytery has been provided, a presbytery may authorize a commissioned lay pastor to perform any or all of the following functions described in (1)–(5) below.

"(1) Administer the Lord's Supper.

"(2) Administer the Sacrament of Baptism.

"(3) Moderate the session of the congregation under the supervision of and when invited by the moderator of the session appointed by the presbytery, or when appointed by presbytery as moderator.

"(4) Perform a service of Christian marriage when invited by the session or other responsible committee, and when allowed by the state.

"(5) Have a voice and vote in meetings of the presbytery (such vote to be counted as an elder commissioner for purposes of parity).

"G-14.0804 Pastoral Care and Confidentiality

"Those serving as commissioned lay pastors shall be bound by the same standards of trust and confidentiality as ministers of the Word and Sacrament (G-6.0204).

"G-14.0805 Supervision

"The commissioned lay pastor shall work under the supervision of the presbytery through the moderator of the session of the church being served or through the committee on ministry. A minister of the Word and Sacrament shall be assigned as a mentor and supervisor.

"G-14.0806 Questions Asked

"When the presbytery is satisfied with the qualifications of an applicant, it shall ask the applicant the constitutional questions in W-4.4000.

"G-14.0900 9. Certified Lay Employees

"G-14.0901 Organized Associations

"Other certified lay employees have been called to service within particular churches, governing bodies, and church-related entities. These individuals endeavor to reflect their faith through their work and to strengthen the church through their dedication. To that end, groups of professionals have organized for community, support, and professional development. Several of these associations have entered into formal liaison relationships with General Assembly entities.

"G-14.0902 Notification of Status

"Names of those who have earned certification through these associations shall be transmitted to the Office of Certification in the National Ministries Division, who will forward them to the Office of the General Assembly and to the stated clerk of the presbyteries in which those persons labor.

"G-14.0903 Recognition by Presbytery

"The presbytery shall affirm the skill and dedication of these certified lay employees by providing for recognition at presbytery at the time of their certification."

6. Shall section W-4.4001 be amended by striking the existing text and inserting new text to read as follows:

“W-4.4001 Service of Ordination, Installation, and Commissioning

“The service of ordination and installation for elders, deacons, or ministers of the Word and Sacrament, and for the commissioning of certified Christian educators, and lay pastors, shall focus upon Christ and the joy and responsibility of serving him through the mission and ministry of the church, and shall include a sermon appropriate to the occasion. The minister presiding shall state briefly the nature of the office. Such services, whether conducted by a presbytery or a session, shall be convened in the presence of the congregation (or gathering of the agency served).”

7. Shall section W-4.4002 be amended to read as follows:

“W-4.4002 Setting of the Service

“The service of ordination and installation, or commissioning, may take place during the Service for the Lord’s Day as a response to the proclamation of the Word. (W-3.3503) Ordination and installation, or commissioning, may also take place in a special service which focuses upon Jesus Christ and the mission and ministry of the church and which includes the proclamation of the Word. The service of installation of a pastor or associate pastor shall be conducted at a convenient time to enable the substantial participation of the presbytery.”

8. Shall section W-4.4003 be amended by striking the existing text of W-4.4003 and inserting the following as W-4.4003 through W-4.4007 to read as follows:

“W-4.4003 Constitutional Questions to Officers and Commissioned Persons

“The moderator of the presbytery, the presbytery commission, or the session, shall ask those to be ordained, installed, or commissioned to stand before the congregation or the presbytery and to answer the following questions:

“a. Do you trust in Jesus Christ your Savior, acknowledge him Lord of all and Head of the Church, and through him believe in one God, Father, Son, and Holy Spirit?

“b. Do you accept the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal, and God’s Word to you?

“c. Do you sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads us to believe and do, and will you be instructed and led by those confessions as you lead the people of God?

“d. Will you fulfill your office in obedience to Jesus Christ, under the authority of Scripture, and be continually guided by our confessions?

“e. Will you be governed by our church’s polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God’s Word and Spirit?

“f. Will you in your own life seek to follow the Lord Jesus Christ, love your neighbors, and work for the reconciliation of the world?

“g. Do you promise to further the peace, unity, and purity of the church?

“h. Will you seek to serve the people with energy, intelligence, imagination, and love?

“i. (For elder) Will you be a faithful elder, watching over the people, providing for their worship, nurture, and service? Will you share in government and discipline, serving in governing bodies of the church, and in your ministry will you try to show the love and justice of Jesus Christ?

“j. (For deacon) Will you be a faithful deacon, teaching charity, urging concern, and directing the people’s help to the friendless and those in need, and in your ministry will you try to show the love and justice of Jesus Christ?

“k. (For minister) Will you be a faithful minister, proclaiming the good news in Word and Sacrament, teaching faith and caring for people? Will you be active in government and discipline, serving in the governing bodies of the church; and in your ministry will you try to show the love and justice of Jesus Christ?

“l. (For Certified Christian Educator) Will you be a faithful Certified Christian Educator, teaching faith and caring for people, and will you in your ministry try to show the love and justice of Jesus Christ?”

“m. (For commissioned lay pastor) Will you be a faithful commissioned lay pastor, serving the people by proclaiming the good news, teaching faith and caring for the people, and in your ministry will you try to show the love and justice of Jesus Christ?”

“W-4.4004 Ordination or Installation of Elders or Deacons

“At the service of ordination or installation of elders and deacons

“a. The elders- and deacons-elect having answered in the affirmative, an elder shall stand with them before the congregation and shall ask the congregation to answer the following questions:

“Do we, the members of the church, accept (names) _____ as elders or deacons, chosen by God through the voice of this congregation to lead us in the way of Jesus Christ?”

“Do we agree to encourage them, to respect their decisions, and to follow as they guide us, serving Jesus Christ, who alone is Head of the Church?”

“b. The members of the church having answered these questions in the affirmative, those to be ordained shall kneel, if able, for prayer and the laying on of hands by the session. Those previously ordained ordinarily shall stand, along with the congregation, if able, for the prayer of installation. The session may invite other elders and ministers of the Word and Sacrament to participate in the laying on of hands.

“c. The moderator shall say to those who have thus been ordained and installed:

“You are now elders and deacons in the Church of Jesus Christ and for this congregation. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Amen.

“d. Then the members of the session, and others as may be appropriate, shall welcome the newly ordained and installed, or newly installed, elders and deacons into their fellowship in ministry.

“e. After the service, it is appropriate for the members of the congregation to greet their new elders and deacons, showing affection and support.

“W-4.4005 Ordination of Minister

“At the service of ordination to the office of minister of the Word and Sacrament

“a. The candidate, having answered the questions in the affirmative, shall kneel, if able, and the presbytery, or presbytery commission, shall, with prayer and the laying on of hands, ordain the candidate to the office of minister of the Word and Sacrament. The member presiding shall then say:

“(Name) _____, you are now ordained a minister of the Word and Sacrament in the church of Jesus Christ. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Amen.

“b. Then the members of the presbytery, and others as may be appropriate, shall welcome the new minister into the ministry of the Word and Sacrament. At the conclusion of the ordination service, the new minister may make a brief statement and shall pronounce the benediction.

“W-4.4006 Installation of Minister

“On the day designated for the installation, the presbytery or commission appointed for this purpose shall convene and shall call the congregation gathered to worship. The service shall have the same focus and form as the service of ordination and the person being installed shall be asked to answer the questions asked at the time of ordination.

“a. Following the affirmative answers to the questions asked of the person being installed, an elder shall face the congregation along with the pastor-elect (associate pastor-elect) and shall ask them to answer the following questions:

“(1) Do we, the members of the church, accept (Name) _____ as our pastor (associate pastor), chosen by God through the voice of this congregation to guide us in the way of Jesus Christ?”

“(2) Do we agree to encourage him (her), to respect his (her) decisions, and to follow as he (she) guides us, serving Jesus Christ, who alone is Head of the Church?”

“(3) Do we promise to pay him (her) fairly and provide for his (her) welfare as he (she) works among us; to stand by him (her) in trouble and share his (her) joys? Will we listen to the word he (she) preaches, welcome his (her) pastoral care, and honor his (her) authority as he (she) seeks to honor and obey Jesus Christ our Lord?”

“b. The members of the congregation having answered these questions in the affirmative, a candidate being ordained and installed shall kneel, if able, and the presbytery shall, with prayer and the laying on of hands, ordain the candidate to the office of minister of the Word and Sacrament and install him or her in the particular pastoral responsibility. A minister, previously ordained, who is being installed ordinarily shall stand, if able, for the laying on of hands and the prayer of installation.

“c. The member presiding shall then say:

“(Name) _____, you are now a minister of the Word and Sacrament in the Church of Jesus Christ and for this congregation. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Amen.

“(For a minister previously ordained say only: You are now a minister of the Word and Sacrament in and for this congregation. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Amen.)

“d. Then the members of the presbytery, and others as may be appropriate, shall welcome the newly ordained and installed or newly installed minister into their fellowship in the ministry of the Word and Sacrament.

“e. Persons invited by the presbytery may then give brief charges to the pastor (associate pastor) and to the congregation to be faithful in their relationship and in their reciprocal responsibilities.

“f. At the conclusion of the service, the newly installed minister may make a brief statement and shall pronounce the benediction.

“W-4.4007 Services of Recognition of Other Certified Employees

“When the presbytery is satisfied of the qualifications of an applicant for other certified position in ministry in the church, a service of recognition shall be provided.”

Rationale

The Presbytery of St. Augustine supports the intent of the 213th General Assembly (2001) to reduce the size and complexity of Chapter XIV of the *Book of Order*, already the longest and most complicated chapter of the book.

The Presbytery of St. Augustine believes that we have moved too much in recent years to make Chapter XIV more like a manual of operations than a constitutional document, and that this trend needs to be reversed.

We further believe that such matters as may be understood to be more procedural than constitutional could profitably be removed to advisory status and published in handbooks.

The Presbytery of St. Augustine applauds the desire to create more latitude for presbyteries to develop their own processes for overseeing preparation for ministry, and receiving and examining ministers.

Some have expressed concern that the removal of the ordination vows for elders, deacons, and ministers of Word and Sacrament from Chapter XIV to the Directory for Worship, while it in no way alters their constitutional status, gives the appearance of reducing their importance.

The Presbytery of St. Augustine is concerned that providing opportunities for interim pastors, interim co-pastors, and interim associate pastors to be installed as the next pastor, co-pastor, or associate pastor of the church where they have served as interim undermines the character of interim ministry and diminishes its potential for good.

ACC ADVICE ON OVERTURE 02-29

Advice on Overture 02-29—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) to refer *Overture 02-29* to the Office of the General Assembly, with comment.

Overture 02-29 proposes that the revision of Chapter XIV of the *Book of Order* be sent again to the presbyteries for their approval or disapproval. This overture would amend the two sections of proposed Chapter XIV of the *Book of Order*, which the Presbytery of St. Augustine understands to have been major obstacles to the adoption of pro-

posed Amendment 01-H (sent to the presbyteries by the 213th General Assembly (2001)), by re-inserting the ordination vows in Chapter XIV (G-14.0203b), and by providing that interim ministers cannot succeed themselves as pastors of the church in which they have served as interim (G-14.0502).

At the time of this writing, the presbyteries have overwhelmingly rejected proposed Amendment 01-H, sending a clear message of “No” to the 214th General Assembly (2002). The watchword for the whole church should be that of caution in any next steps seeking a remedy to the perceived problems and issues in the proposed revision of Chapter XIV. It is tempting to draw conclusions prematurely about the vote on proposed Amendment 01-H. There seems to be a strong sense that there is a common desire for a shorter Chapter XIV, but there is no clear sense of what that new chapter should look like. It is therefore imperative that a period of research and listening occur before any new attempt to craft a new proposal. The goal would be to create a document that addresses common needs in the church and that would be well-received in our churches and presbyteries.

The Presbyterian Church (U.S.A.) seems to be in a posture of ecclesiastical ambivalence regarding the present content of Chapter XIV of the *Book of Order*. On one hand, there has been sentiment that too much of the present Chapter XIV does not provide the flexibility desired to address the needs of the contemporary church and its ministers. On the other hand, there has also been strong support expressed for many of the particular provisions now in Chapter XIV.

It is unclear why Amendment 01-H was defeated so soundly. Thus, a thoughtful approach is needed before the next attempt to address the multitude of issues laden in Chapter XIV. The church should be presented with an opportunity to craft a document that will be widely accepted.

It is the advice of the Advisory Committee on the Constitution that the 214th General Assembly (2002) refer *Overture 02-29* to the Office of the General Assembly with instruction to engage in a survey that will provide more accurate data as to the reasons why commissioners in the presbyteries voted “No” to proposed Amendment 01-H and to survey the specific needs for change that the church perceives in light of the content of the current Chapter XIV. It needs to be absolutely clear what kind of revision will be welcomed by the churches and presbyteries. When that analysis is completed, the Office of the General Assembly may recommend a process to amend Chapter XIV to a meeting of the General Assembly.

Item 05-02

[The assembly answered Item 05-02 by the action taken on Item 05-01 (I.A.), *Overture 02-29*. See p. 62.]

Overture 02-43. On Referring the Provisions of Amendment 01-H Back to the Office of the General Assembly for Revision and Resubmission to the 215th General Assembly (2003)—From the Presbytery of Lake Erie.

The Presbytery of Lake Erie overtures the 214th General Assembly (2002) to take the following action since Amendment 01-H failed:

Refer the provisions of Amendment 01-H back to the Office of the General Assembly for revision and resubmission to the 215th General Assembly (2003) with instructions that

1. the status of temporary pastoral positions in the churches in relation to permanent pastoral positions be left as in the current provisions of Chapter 14;
2. no change in the current provisions for Christian educators be made in the proposed revisions; and
3. any changes thought to be needed in these areas be addressed in separate overtures and discussed and debated on their own merits.

Rationale

The proposed revisions to Chapter 14 of the Form of Government, designated Amendment 01-H, attempt to do a needed simplification and condensation of a portion of the Form of Government.

Such condensations and simplifications of the Form of Government are much needed.

Such revisions should try to avoid substantive changes in policy and provisions.

The presence of two such substantive changes have led to the vote of the Presbytery of Lake Erie against this amendment.

Such substantive changes are perceived as attempts to slip through policy revisions that may not succeed on their own merits.

There is still a need for simplification of the Form of Government.

Item 05-03

[The assembly approved Item 05-03. See p. 62.]

Overture 02-11. On Amending G-11.0501a to Include Christian Educators in the Membership Statement of the Committee on Ministry—From the Presbytery of National Capital.

The Presbytery of National Capital overtures the 214th General Assembly (2002) to direct the Stated Clerk to send the following proposed *Book of Order* amendment to the presbyteries for their positive or negative votes:

Shall G-11.0501a be amended to read as follows: (Text to be added or inserted is shown as italic.):

“a. Each presbytery shall elect a committee on ministry to serve as pastor and counselor to the ministers and Certified Christian Educators of the presbytery, to facilitate the relations between congregations, ministers, and Certified Christian Educators, and the presbytery, and to settle difficulties on behalf of presbytery where possible and expedient.”

Rationale

The inclusion of Certified Christian Educators in the nature and membership statement of the Committee on Ministry (G-11.0501a) makes the language consistent with the access to the Committee on Ministry mandated in G-14.0705b(3) and G-11.0503.

ACC ADVICE ON OVERTURE 02-11

Advice on Overture 02-11—From the Advisory Committee on the Constitution

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) to disapprove *Overture 02-11*.

Overture 02-11 seeks to insert the words, “Certified Christian Educators” into the text defining the responsibilities of committees on ministry (G-11.0501a) for the purpose of consistency with G-14.0705(b)(3) and G-11.0503. The effect of the proposed amendment would be to make presbytery supervision of Certified Christian Educators a mandatory responsibility of committees on ministry.

The offered rationale for this proposal is consistency of wording. The proposal has more far-reaching consequences than mere consistency. The *Book of Order* outlines the accrediting requirements for the certification of Christian educators and the privileges of certification. Accountability for these requirements on the part of presbyteries is also outlined (G-14.0700–G-14.0705). The responsibilities of presbytery outlined in Chapter XIV do not mandate the manner in which a particular presbytery fulfills the requirements, leaving each presbytery to fulfill its responsibilities in the most effective manner. In many presbyteries, this may not be the committee on ministry.

If a process established by the presbytery becomes ineffective, the *Book of Order* also grants free access of Christian educators to committees on ministry (G-11.0503). Prior to amendment of G-11.0503 to include “Certified Christian Educators,” required access to committees on ministry was limited to ministers of Word and Sacrament, sessions, and session members. Certified Christian Educators may or may not be ordained, may or may not be Presbyterian, and may or may not be members of session or even members of the congregations they serve. Under previous wording of G-11.0503, they had no access to committees on ministry except by exception. As the *Book of Order* presently reads, Certified Christian Educators have full access to the committee on ministry that seems to fulfill the purpose of this proposed amendment.

For this reason, the Advisory Committee on the Constitution advises that proposed *Overture 02-11* is not necessary to assure the rights of Certified Christian Educators at the expense of the administrative powers and responsibilities of the presbytery.

Item 05-04

Final Report of the Christian Educator Certification Council

[Note: The assembly committee took action that the following editorial change be made: insert the word “Christian” between the words “Associate” and “Educator,” so that the title reads “Certified Associate Christian Educator” whenever the title appears. See sections G-14.0702b(2), G-11.0306, G-11.0407, G-11.0103n, G-14.0705b, and G-14.0705b(2).]

[The assembly approved Item 05-02, Recommendation 1. See p. 62.]

1. The General Assembly Council, upon recommendation of the National Ministries Division, recommends that the 213th General Assembly (2001) direct the Stated Clerk to send the following proposed amendments to the presbyteries for their affirmative or negative votes:

Shall G-14.0702b be amended by striking the current sentence and inserting the following so it shall now read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

~~“b. The highest level of certification shall be the Certified Christian Educator. There are two levels at which educators are certified:~~

“(1) Certified Christian Educator, who has met the requirements of a MA degree or equivalent course of study and who has completed the certification process, and

“(2) Certified Associate Christian Educator, who has met the requirements of a BA degree or equivalent course of study and who has completed the certification process.”

Rationale

The inclusion of the Certified Associate Christian Educator in the *Book of Order* adds this level to the pastoral care and oversight responsibilities of the presbytery.

[The assembly approved Item 05-02, Recommendation 2. See p. 62.]

2. The General Assembly Council, upon recommendation of the National Ministries Division, recommends that the 213th General Assembly (2001) direct the Stated Clerk to send the following proposed amendments to the presbyteries for their affirmative or negative votes:

Shall G-14.0703 be amended by adding a new item “g.” to read as follows:

“g. Worship and Sacraments. This examination shall assess the educator’s knowledge of worship and the sacraments within the Reformed tradition, and the ability to interpret worship and the sacraments in the educational ministry of the church.”

Rationale

This amendment adds an essential knowledge and skill area for which examination for competency is required in the process of certification. A significant number of Christian educators are involved in preparing families for the Sacrament of Baptism, instructing children and youth in the meaning of the Sacrament of the Lord’s Supper, developing and preparing worship readiness programs for children, leading confirmation/commissioning programs for youth, leading classes for new members, assisting in the preparation for ordination and continuing education of those elected as elders, planning for alternative worship services, assisting in celebrating the sacraments, and serving as liturgists or preaching in the service of worship. Currently, the certification examinations include questions that test an educator’s understanding of worship and the sacraments, but no specific requirement for the preparation of this area is in place. This addition corrects the omission.

[We have discovered that once educators are certified they no longer maintain connections with the National Educator Certification Council, but instead maintain relationships with their presbytery. These relationships need to be strengthened through closer contact on the part of the presbytery and more active participation on the part of the educator. These six proposals are listed below as Recommendations 3.–8.]

[The assembly approved Item 05-02, Recommendation 3. See p. 62.]

3. The General Assembly Council, upon recommendation of the National Ministries Division, recommends that the 213th General Assembly (2001) direct the Stated Clerk to send the following proposed amendments to the presbyteries for their affirmative or negative votes:

Shall G-11.0305a be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“a. The presbytery shall keep a full and accurate record of its proceedings, which shall be submitted at least once each year to the synod for its general review and control. It shall report to the synod and to the General Assembly every year the condition and progress of the church within its bounds during the year and all important changes which have taken place including ordinations; *certifications of Christian educators*; the receiving, dismissing, and deaths of ministers; and the organizing, uniting, dividing, or dissolving of churches.”

[The assembly approved Item 05-02, Recommendation 4. See p. 62.]

4. The General Assembly Council, upon recommendation of the National Ministries Division, recommends that the 213th General Assembly (2001) direct the Stated Clerk to send the following proposed amendments to the presbyteries for their affirmative or negative votes:

Shall G-11.0306 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“The presbytery shall send annually to the Stated Clerk of the General Assembly lists of its ministers, *Certified Christian Educators and Certified Associate Christian Educators*, and churches and statistical and other information according to the requirements of the General Assembly.”

[The assembly approved Item 05-02, Recommendation 5. See p. 62.]

5. The General Assembly Council, upon recommendation of the National Ministries Division, recommends that the 213th General Assembly (2001) direct the Stated Clerk to send the following proposed amendments to the presbyteries for their affirmative or negative votes:

Shall G-11.0407 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“The stated clerk shall maintain four rolls, one listing the names of all the ministers of the Word and Sacrament who are continuing members of the presbytery and who are active members, one listing the names of all the ministers of the Word and Sacrament who are continuing members of the presbytery and who are members-at-large, one listing the names of all the ministers of the Word and Sacrament who are continuing members of the presbytery and who are inactive members, one listing all Certified Christian Educators *and Certified Associate Christian Educators* within the bounds of the presbytery who are entitled to the privilege of the floor with voice at all presbytery meetings, and a fifth roll listing those who have been deleted from the other rolls. On or before December 31 of each year, the presbytery shall determine the category of membership of each continuing member in accordance with the relevant sections of this chapter and cause appropriate record of such determination to be made.”

Rationale

These changes provide for the addition of rolls for Certified Christian Educators and Certified Associate Christian Educators to those being maintained by presbytery and for appropriate record-keeping for the Office of the General Assembly as well.

[The assembly approved Item 05-02, Recommendation 6. See p. 62.]

6. The General Assembly Council, upon recommendation of the National Ministries Division, recommends that the 213th General Assembly (2001) direct the Stated Clerk to send the following proposed amendments to the presbyteries for their affirmative or negative votes:

Shall G-14.0705c be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“c. The presbytery shall grant the privilege of the floor to the Certified Christian Educator and Certified Associate Christian Educator at all its meetings with voice. (G-11.0407) The Certified Christian Educator who is ordained an elder shall also be granted the privilege of vote.”

Rationale

This amendment would provide for Certified Christian Educators who are ordained as elders to have both voice and vote in all meetings of presbytery. Many educators are ordained as elders prior to being employed and examined as Certified Christian Educators, and even more educators are being elected and ordained to serve as elders in congregations where they are engaged in ministry. Certified Christian Educators labor faithfully and with specialized skills, giving time to serve on and/or moderate presbytery committees. Currently at least fourteen presbyteries have amended their standing rules to extend the vote to Certified Christian Educators who are elders, thus providing an opportunity for these essential leaders to participate more fully in the life and governance of the church.

[The assembly approved Item 05-02, Recommendation 7. See p. 62.]

7. The General Assembly Council, upon recommendation of the National Ministries Division, recommends that the 213th General Assembly (2001) direct the Stated Clerk to send the following proposed amendments to the presbyteries for their affirmative or negative votes: [Pending approval of Recommendation 4. above.]

Shall G-11.0103n be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

[Note: Since the 213th General Assembly (2001), the *Book of Order* has been amended. The text of G-11.0103n has changed since the writing of this report in 2001. Therefore, the text below has been stricken and the current language of G-11.0103n has been inserted.]

~~“n. to ordain, receive, dismiss, install, remove, and discipline ministers, to plan for the integration of new ministers into the life and work of presbytery, to establish the same minimum compensation and benefit requirements for all pastoral calls (G-14.0506e) and all calls to Certified Christian Educators and guidelines for compensation and benefits for Certified Christian Associate Christian Educators employed by the churches of the presbytery (G-14.0705b(2)), to provide services of recognition for Certified Christian Educators and Certified Associate Christian Educators (G-14.0705b(1)), and to find in order, approve, and record in the presbytery minutes the full terms of all calls, and changes of calls approved by the presbytery;”~~

“n. to ordain, receive, dismiss, install, remove, and discipline ministers, to plan for the integration of new ministers into the life and work of presbytery, to establish minimum compensation and benefit requirements for all pastoral calls (G-14.0506e) and for all calls to Certified Christian Educators [and guidelines for compensation and benefits for Certified Associate Christian Educators] employed by the churches of the presbytery (G-14.0705b(2)), to provide services of recognition for Certified Christian Educators (G-14.0705b(1)), and to find in order, approve, and record in the presbytery minutes the full terms of all calls, and changes of calls approved by the presbytery;”

[The assembly approved Item 05-02, Recommendation 8. See p. 62.]

8. The General Assembly Council, upon recommendation of the National Ministries Division, recommends that the 213th General Assembly (2001) direct the Stated Clerk to send the following proposed amendments to the presbyteries for their affirmative or negative votes:

Shall G-14.0705b be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“b. The presbytery shall provide the following support to the Certified Christian Educator and Certified Associate Christian Educator:

“(1) service of recognition (G-11.0103n)

“(2) minimum compensation and benefits requirements for Certified Christian Educators and guidelines for compensation and benefits for Certified Associate Christian Educators (G-11.0103n)”

“(3) access to the committee on ministry (G-11.0503)”

Rationale

These changes set the minimum compensation and benefits for Certified Christian Educators at the minimum requirement of the presbytery. They would encourage presbytery’s pastoral care and oversight to provide for the compensation of qualified and certified educators in the same way presbytery provides for ordained ministers of Word and Sacrament.

ACC ADVICE ON ITEM 05-04

Advice on Item 05-04—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) on Item 05-04, 2001 Referral 22.097-.112 as follows:

1. Regarding amendment of G-14.0702b (establishment of another class of educator): This amendment, in its detail, continues to move the *Book of Order* away from its present status as a constitutional document to that of a manual. The Advisory Committee on the Constitution believes that another solution to the types of educators and their educational requirements needs to be found within the education council itself. A different type of solution to definition and qualifications of different levels of certification outside the *Constitution* may well serve the Christian educators better than by the requested amendment because it frees them from having to seek constitutional change through constitutional amendment whenever change is necessary.

2. Regarding amendment of G-14.0703 (establishment of another class of educators): See comment on G-14.0702b, Item 1., above.

3. Regarding amendment of G-11.0305a (records): This amendment is consistent with the *Book of Order* and the section in which the amendment is to be made, and may be a helpful addition to G-11.0305a.

4. Regarding amendment of G-11.0306 (records): See comment on G-11.0305a, Item 3., above.

5. Regarding amendment of G-11.0407 (records): See comment on G-11.0305a, Item 3., above.

6. Regarding amendment of G-14.0705c (voting privileges in presbytery): The proposal that certified educators who have previously been ordained as elders be given vote in presbytery is at odds with the foundational principle of parity in governance. No other classes or groups of elders are given permanent voting privileges in presbytery. Educators are members of congregations, not presbyteries. Constitutional provisions concerning church members and elders (in cases in which educators are ordained elders) should apply to educators. Educators who wish to function in governance in a manner like the minister of the Word and Sacrament should pursue that ordination.

7. Regarding amendment of G-11.0103n (minimum compensation for educators): There are three amendments proposed to G-11.0103n.

The first proposed amendment seeks to add the words “the same” between the words “establish and minimum” so that the sentence would read: “. . . to establish the *same* minimum compensation and benefit requirements” The 212th General Assembly (2000) rejected this wording. The effect of the proposed amendment would be to equalize the minimum compensation for pastors and Christian educators. See “Report of the Task Force on the Educational Design for the Ordination of Christian Educators (Based on Results of Voting on Proposed Amendments—Amendment B Passing and Amendment H Being Defeated)” (Item 05-05), which proposes a different amendment dealing with the same matter.

The second amendment is to insert the phrase “and guidelines for compensation and benefits for Certified Associate Christian Educators” before the words “employed by the churches of the presbytery.” See comment on the amendment of G-14.0703, Item 2., above.

The third amendment proposed is to insert the phrase “ and Certified Associate Christian Educators” before the citation “(G-14.0705b(l).” The Advisory Committee on the Constitution suggests that if the General Assembly wishes to amend G-14.0704b, it be amended as follows:

“a. *provide the following support to the certified Christian educators: services of recognition . . .*”

See comment on the amendment of G-14.0703, Item 2. above.

8. Regarding amending G-14.0705b (incorporates proposed amendment about compensation): See comment on the amendment of G-11.0103n, Item 7., above.

Item 05-05

Report of the Task Force on the Educational Design for the Ordination of Christian Educators (Based on Results of Voting on Proposed Amendments—Amendment B Passing and Amendment H Being Defeated)

The General Assembly Council, upon recommendation of the National Ministries Division, recommends that the 214th General Assembly (2002) approve the following actions:

[The assembly approved Item 05-05, Recommendation A. See p. 63.]

A. Direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-6.0202a be amended to read as follows: [Text to be inserted is shown as italic.]

“a. The person who fulfills this responsibility has, in Scripture, obtained different names expressive of his or her various duties. As he or she has the oversight of the flock of Christ, he or she is termed bishop. As he or she feed them with spiritual food, he or she is termed pastor *or teacher*. As a servant of Christ in the Church, the term minister is given. As it is his or her duty to be grave and prudent, and an example to the flock, and to govern well in the house and Kingdom of Christ, he or she is termed presbyter or elder. As he or she is sent to declare the will of God to sinners, and to beseech them to be reconciled to God, through Christ, he or she is termed ambassador. And as he or she dispenses the manifold grace of God and the ordinances instituted by Christ, he or she is termed steward of the mysteries of God. Both men and women may be called to this office.”

Rationale

The addition of “teacher” recognizes the fact that the act of teaching is crucial for feeding, challenging, and developing a congregation.

[The assembly approved Item 05-05, Recommendation B. See p. 63.]

B. Affirm the following ordination standards and additional educational requirements when ministers of Word and Sacrament are designated as educators (G-6.0203): [Note: These items are not in preferential order.]

1. Master of Divinity Degree and a Master of Arts in Christian Education (or its equivalent); or
2. Master of Divinity Degree and Certification as Certified Christian Educator; or
3. Master of Divinity Degree with a concentration in educational ministry. A concentration in educational ministry will include the following:
 - a. Evidence of educational skills attested in the supervised practice of ministry and
 - b. Demonstrated competency in these knowledge/skill areas:
 - teaching and learning;

- human and faith development;
- religious education history, theory, and practice;
- educational leadership (e.g. group dynamics, conflict management, and administration);
- program/curriculum design and evaluation;
- congregational studies.

[The assembly approved Item 05-05, Recommendation C. See p. 63.]

C. Direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-14.0310b(3) be amended by making the current requirement letter (a) and adding a new letter (b) so that it will now read: [Text to be added is shown as italic.]

“(3)(a) presentation of a transcript from a theological institution accredited by the Association of Theological Schools acceptable to the presbytery, the transcript showing satisfactory grades, and presentation of a plan to complete the theological degree including Hebrew and Greek and exegesis of the Old and New Testaments using Hebrew and Greek texts;

“(b) those persons seeking a call to educational ministry shall provide evidence of

“(1) educational skills attested in the supervised practice of ministry and,

“(2) demonstrated competency in

“(a) teaching and learning,

“(b) human and faith development,

“(c) religious education history, theory and practice,

“(d) educational leadership (e.g. group dynamics, conflict management, and administration),

“(e) program and curriculum design and evaluation,

“(f) congregational studies”

Rationale

In accordance with our understanding of the Bible and our Reformed tradition, persons ordained to the ministry of Word and Sacrament in the Presbyterian Church (U.S.A.) are expected to have the requisite preparation for the office to which they are to be ordained. Persons called to positions that primarily involve planning, implementing, and evaluating programs of Christian education in its various forms will be more effective in their ministry if they have been adequately prepared with a concentration in educational ministry. These recommendations provide three standards that the task force believes constitute adequate preparation for ministers of Word and Sacrament who are designated as educators.

[The assembly approved Item 05-05, Recommendation D. See p. 63.]

D. Direct the Stated Clerk to send the following proposed amendments to the presbyteries for their affirmative or negative votes:

1. Shall G-14.0305j(6) be amended to read as follows: [Text to be inserted is shown as italic.]

“(6) presenting a written sermon *or lesson plan*, together with a description of the contemporary need to which it was addressed and an exegetical interpretation of the biblical material out of which the sermon *or lesson plan* arose. This sermon shall be preached *or the lesson shall be taught* before the calling presbytery or a committee thereof as a part of the appearance of the candidate as set forth in G-14.0402.”

2. Shall G-14.0402a be amended to read as follows: [Text to be inserted is shown as italic.]

“a. The candidate shall appear before the presbytery in which he or she shall make a brief statement of personal faith and of commitment to the ministry of the Word and Sacrament except as provided in G-14.0314. The presbytery, having received certification of a diploma from a theological institution accredited by the Association of Theological Schools and acceptable to the presbytery, having heard the candidate and his or her sermon preached *or lesson taught* before the presbytery or a committee thereof (G-14.0305j(6)), and having received the recommendation of its responsible committee (G-11.0402), shall conduct any further examination of his or her Christian faith and views in theology, the Bible, the Sacraments, and the government of this church as it deems necessary.”

Rationale

A minister of Word and Sacrament who is designated as educator may primarily proclaim the Word through teaching. The presbytery, therefore, may appropriately ask a candidate entering educational ministry to present a written lesson plan and to teach the plan, rather than to present and preach a sermon. Such a requirement is consistent with the present practice of the Presbyteries' Cooperative Committee on Examinations for Candidates, which gives candidates in the Open Book Bible Exegesis exam the option of presenting a sermon outline or a lesson plan on the assigned text.

[The assembly approved Item 05-05, Recommendation E. See p. 63.]

E. Direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

In order to provide for the ordination of currently Certified Christian Educators as an exception to G-14.0313 for a specified period of time, shall G-14.0313 be amended by adding a new item “d.” and re-lettering current “d.” as “e.” The new “d.” will read as follows:

“d. When a presbytery, in consultation with the session or other responsible committee, determines that a strategy for mission requires it, the presbytery may waive requirements G-14.0310b(2) or (3) or (4), in the case of a Certified Christian Educator (G-14.0701a) endorsed as an inquirer or candidate, certified by December 31, 2003, and employed for the equivalent of five years full time by December 31, 2007. The presbytery shall make an exception only by $\frac{3}{4}$ vote of the members of the presbytery present. A full account of the reasons for such exception shall be included in the minutes of presbytery and shall be communicated to the presbytery to which the inquirer or candidate may be transferred (G-14.0311.) The successful completion of the requirements specified in such exception shall fulfill the requirements of G-14.0310b(2) or (3) or (4). This exception shall expire on December 31, 2007.”

[The assembly approved Item 05-05, Recommendation F, with amendment. See p. 63.]

F. Direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

In order to provide for a Certified Christian Educator (G-14.0701a) who is a candidate approved for ordination to be eligible to continue serving in the same congregation as associate pastor, shall G-14.0501 be amended by adding a new item “f.” and re-lettering items “f.” and “g.” as “g.” and “h.” The new item “f.” would read as follows:

“f. A Certified Christian Educator who is approved for ordination as minister of Word and Sacrament [in accordance with G-14.0303d, the provisions of which expire on December 31, 2007], shall be eligible to serve as associate pastor within the same congregation. When the presbytery in consultation with the session determines a strategy for mission in a local church requires it, a Christian educator who has served in that congregation for at least one year may be called as an associate pastor in the following manner:

“The session, in consultation with the committee on ministry of the presbytery, may nominate the Certified Christian Educator who is approved for ordination as minister of Word and Sacrament as an associate pastor at a meeting of the congregation called for that purpose. The action of the congregation, if favorable, shall be presented to the presbytery for its concurrence. The presbytery may concur in the call if the candidate is judged suitable for the increased responsibility. Upon its concurrence, the presbytery shall make arrangements for the ordination and installation of the candidate as associate pastor.”

Rationale

The church's practice of testing an individual's inner call to ordination to Word and Sacrament suggests that the presbytery may also judge that, if there are "good and sufficient reasons," certain educational requirements, examination requirements, and time requirements for inquiry/candidacy may be waived. These proposed amendments to the *Book of Order* suggest a reasonable process for Certified Christian Educators not ordained to the ministry of Word and Sacrament to work with their presbytery to move toward ordination to the ministry of Word and Sacrament, and thus provide continuity for the congregation and for the educator. Of the 414 persons currently certified as Christian educators, we estimate that approximately 100 may be eligible for ordination through the proposed exceptional process.

Rationale for Full Report

These recommendations are a final response to the following referral: *2000 Referral: 22.194–196. Instruct the General Assembly Council, in Consultation with the Committee on Theological Education, to Appoint a Task Force to Recommend Standards for Ordination to Minister of Word and Sacrament with Specialization in Educational Ministry to Be included in the Book of Order; Report to the 214th General Assembly (2002)—From the National Ministries Division (Minutes, 2000, Part I, pp. 54, 193).*

The Task Force on the Educational Design for the Ordination of Christian Educators was established by referral of the 212th General Assembly (2000), meeting in Louisville, Kentucky. The referral from the assembly to the General Assembly Council instructed the General Assembly Council, through its chair, to appoint a task force of 8–10 persons, including members from the Committee on Theological Education, the Presbyteries' Cooperative Committee on Examinations for Candidates, committees on preparation for ministry, committees on ministry, the National Ministries Division, and pastors of churches with a strong educational ministry, along with two members of the Workgroup on the Role and Status of Christian Educators for the purpose of developing a design for the preparation, employment, ordination, and support of Christian educators as ministers of Word and Sacrament with a specialization in educational ministry. The task force was asked to report to the 214th General Assembly (2002).

The matter of ordaining educators has been before our denomination and its predecessors for decades. Our charge as a task force was to develop a design for the preparation, employment, ordination, and support of Christian educators as ministers of Word and Sacrament with a specialization in educational ministry. We did not reconsider the ordination of educators to a fourth office, but instead, offer these recommendations with our affirmation that educators can faithfully fulfill their function as those who proclaim the Word through teaching, and thus faithfully serve the church as ministers of Word and Sacrament. Ministry within our Reformed tradition is rooted in our knowledge of God. Educators answer the call to form the people of God in the knowledge of God within the church. Our Lord himself was a teacher. In the early church, it was the spiritual gift of teaching, and the teaching of the apostles upon which the church was built.

As we enter the new millennium, the Presbyterian Church (U.S.A.) faces a number of challenges. Forty percent of Presbyterians have come to our church from other denominations. Aging congregations seek to replenish themselves by providing quality programs to meet the needs of children, youth, and young adults. We have abundant opportunities for ministry through after-school programs, tutoring, Christian parenting classes, English as a Second Language classes, recreational, and formational small group activities in addition to regular Sunday morning and mid-week classes, Bible studies, sacrament education, worship readiness, etc. There is a terrible scarcity of persons with the gifts and training to lead these ministries. Churches call Churchwide Personnel Services daily seeking the names of experienced Christian educators to serve their congregation. But there are currently only twenty registered with the Church Leadership Connection.

Our affirmation and proposed amendments seek to strengthen the role of educators within the church, which in turn, will strengthen and enrich the educational ministry of local congregations and entities across the denomination. We propose an orderly process by which a limited number of Certified Christian Educators may pursue a call to the ministry of Word and Sacrament. Further, we recommend educational preparation that expects basic knowledge, experience, and demonstrated competency in the field of Christian education for those persons who seek and accept calls in educational ministry.

ACC ADVICE ON ITEM 05-05

Advice on Item 05-05—From the Advisory Committee on the Constitution.

A. *Advice on the Recommendation to Amend the Description of the Minister of Word and Sacrament in G-6.0202a*

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) to disapprove the recommendation to amend G-6.0202a.

The recommendation seeks to insert the word “teacher” into the description of the ordained ministry to Word and Sacrament. Amendment 01-B adopted an amended version of the historical definition of the pastoral office, the origin of which can be traced to the original Form of Government of 1789. The insertion of the word “teacher” into the text would violate the primary motive of adding this section to the *Book of Order*, namely to re-capture the historic definition of a minister as pastor.

The rationale for the recommendation argues that the act of teaching is crucial for feeding, challenging, and developing a congregation. This is unarguably true. It is also true that a pastor teaches in a multitude of ways, many of them not in a didactic form; but teaching is not the province of the pastor alone. The teaching function belongs to the whole people of God. For example, the entire congregation promises to nurture the baptized person (*Book of Order*, W-2.3013). The parents of a child are charged to nurture and guide that child within the community of faith (*Book of Order*, W-2.3014). The session is charged with arranging for or instructing all those who join the congregation by profession of faith or through baptism (*Book of Order*, G-5.0101d.); to provide for the growth of its members (*Book of Order*, G-10.0102e); and to instruct new elders and deacons (*Book of Order*, G-10.0102l).

Section G-6.0202a describes the ministry of the pastor, distinct from all other forms of ministry. It also should not be confused by the inclusion of other attributes of the ministry of the people of God.

B. *Advice on Recommendations B., C., D., E., and F.*

If *Overture 02-29* is not approved by this General Assembly, the Advisory Committee on the Constitution advises the 214th General Assembly (2002) to disapprove Recommendations B., C., D., E., and F. of Item 05-05.

These recommendations for amendment are interposed in the *Book of Order* in sections that describe the candidacy and ordination of candidates for the ministry of Word and Sacrament. The ministry of Christian education is not an ordained office. The Advisory Committee on the Constitution advises that the following recommendations are misplaced in Chapter XIV, specifically:

Recommendation B does not propose a constitutional amendment and, therefore, is not within the responsibilities of the Advisory Committee on the Constitution. However, the advisory committee advises the assembly that it is inappropriate for the 214th General Assembly (2002) to approve a standard for a specific office that is not currently part of the *Constitution*.

Recommendation C is injected into the requirements for ordination to the office of minister of the Word and Sacrament. Moreover, because the proposed amendment is a referent to G-6.0203, which provides a list of validated ministries: “When ministers are designated as educators, chaplains, pastoral counselors, campus ministers, missionaries, partners in mission, evangelists, administrators, social workers, consultants, or in other specific tasks of ministry”

To add a whole new section (presented by the proposed amendment) that elaborates upon the skills needed for just one of the categories would predicate a complete, thorough, definition of skills for each specialized ministry mentioned in the *Book of Order*. The simple clear reading of G-14.0310b(3) in its present form is not only adequate, but provides the latitude necessary for presbyteries in their measuring of qualifications and suitability for the office of minister of the Word and Sacrament.

Recommendation D permits a candidate to substitute a “lesson plan” instead of a written sermon and a “lesson taught” rather than a sermon preached. This would not only dramatically change the requirements for ordination to ministry of Word and Sacrament, but also alter profoundly the theological bedrock of the office of minister. The Reformed tradition and emphasis upon the centrality of the Word would be eroded and blemished. Simply, this amendment is not needed. Presbyteries already can prescribe to a candidate the need for additional information or demonstration of ability for a specialized ministry.

Recommendation E is not needed because such a process at the presbytery’s discretion is presently permitted by the *Book of Order* by a three-fourth’s vote of the presbytery.

Recommendation F is presently not permitted by the *Book of Order*. This recommendation presents some unique issues. For instance, Recommendation F would allow someone who is currently serving a particular church in a lay capacity, and who is also a candidate for the office of minister of the Word and Sacrament, to become a minister in that same church. This practice would be in sharp opposition to one of the basic premises in the Presbyterian Church (U.S.A.). Namely, the importance of a full, open, search for a minister to a position that is an installed office.

The process described in Recommendation F is somewhat similar in principle to that of a designated pastor (G-14.0501g), which allows an “incumbent” minister to become the installed pastor. It must be noted that the designated pastor process is designed for situations that the committee on ministry has determined as requiring persons with particular skills and/or because the church’s circumstances require it. In general, history has consistently taught the church of the perils involved of calling to a permanent position someone who has been serving in a “temporary pastoral relationship” (G-14.0513), in that position, such as that described in Recommendation F.

Item 05-06

[The assembly disapproved Item 05-06. See p. 63.]

Overture 02-9. On Amending G-14.0209b, G-14.0207, and W-4.4003 to Change the Word “Moderator” to “Minister Presiding”—From the Presbytery of Grace.

The Presbytery of Grace overtures the 214th General Assembly (2002) to direct the Stated Clerk to send the following proposed amendments to the *Book of Order* to the presbyteries for their affirmative or negative votes [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]:

Shall the following amendments be made so that the references in G-14.0207, G-14.0209b, and W-4.4003 are consistent with G-14.0206:

- a. Shall G-14.0207 be amended to read as follows:

“The minister *presiding* shall ask those preparing to be ordained or installed to stand before the congregation and to answer the following questions:”

- b. Shall G-14.0209b be amended to read as follows:

“b. The ~~moderator~~ *minister presiding* shall say to those who have thus been ordained and installed:”

- c. Shall W-4.4003 be amended to read as follows:

“In the service of ordination and installation, the ~~moderator~~ *minister presiding* shall state the nature and purpose of the occasion and ask the constitutional questions of the candidates(s). (G-14.0207 and G-14.0405) . . . Following the prayer, the ~~moderator~~ *minister presiding* shall make a declaration of the ordination or installation, and the one(s) ordained and installed shall receive welcome to office. (W-4.2007) . . . [The rest of the paragraph remains the same.]”

Rationale

The *Book of Order* makes three different references to the minister presiding at the ordination of elders and deacons (G-14.0206 refers to the minister presiding; G-14.0207 refers to the minister; and G-14.0209b refers to the moderator (of the session); and the Directory for Worship (W-4.4003) refers to the moderator.

When the moderator of the session does not reside in the church’s community and has other obligations on Sunday when ordination and installation takes place, the inconsistency in the *Book of Order* can lead to an irregularity.

ACC ADVICE ON OVERTURE 02-9

Advice on Overture 02-9—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) to disapprove *Overture 02-9*, and suggests alternative language if the General Assembly wishes consistency of language regarding the ordination and installation of elders and deacons by session.

The overture seeks to bring the language of G-14.0207, G-14.0209b, and W-4.4003 into consistency with G-14.0206 which names “the minister presiding.”

It is unnecessary to amend G-14.0207 to achieve the intent of the overture because it names “the minister,” which refers to “the minister presiding” in G-14.0206.

It is unwise to amend W-4.4003 as requested by the overture. Section W-4.4003, which names “the moderator” also applies to the ordination and installation of ministers of Word and Sacrament by the presbytery. The moderator of presbytery or an administrative commission of the presbytery may be an elder or minister (G-9.0202b).

Section G-14.0209d names “the moderator.” Because the ordination of elders and deacons is an act of the session, the minister presiding is either the moderator or acting moderator of session. A commissioned lay pastor may also preside under certain circumstances (*Minutes*, 1997, Part I, p. 181). If the General Assembly desires consistency in G-14.0206, G-14.0207, and G-14.0209d, the Advisory Committee on the Constitution advises the 214th General Assembly (2002) to instruct the Stated Clerk to send the following amendment to the presbyteries for their affirmative or negative votes:

“Shall G-14.0209b be amended to read as follows: [Text to be deleted is shown with a strike-through; text to be added is shown in italic.]

The ~~moderator~~ *minister* shall say to those who have thus been ordained and installed: [The rest of the section remains unchanged.]”

Item 05-07

[The assembly disapproved Item 05-07. See p. 63.]

Overture 02-26. On Amending G-14.0509b Regarding Dissolution of the Pastoral Relationship—From the Presbytery of Heartland.

The Presbytery of Heartland respectfully overtures the 214th General Assembly (2002) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes (Text to be added or inserted is shown as italic.):

Shall Section G-14.0509b be amended to read as follows:

“b. The acceptance of a call by a minister or candidate shall likewise be considered a request to be installed. *The pastor’s relationship with the congregation and presbytery of call begins on the effective date of call, and any dissolution of the pastoral relationship after its approval by the presbytery requires a vote by the congregation and presbytery.* The presbytery shall, therefore, appoint a time and place for the service of installation.”

Rationale

The *Book of Order* presumes, and rightly so, that duly elected pastors will be installed on or shortly after their effective date of call. However, for a variety of reasons, this does not always happen. The discrepancy creates a situation wherein reside possibilities not directly addressed by the *Book of Order*

The *Book of Order* clearly mandates that pastoral relationships are created by presbyteries, guided by the Holy Spirit, and affirmed by both the pastor and the congregation. Thus, pastoral relationships can only be dissolved by the presbytery, after a vote by the congregation (*Book of Order*, G-14.0601–.0603).

Not directly addressed by the *Book of Order* are situations where the pastor, or associate pastor, has begun service but not been installed. Because this situation is not addressed, it is presumably possible for a call to be nullified without either the congregation’s concurrence or the presbytery’s approval. This amendment will remedy that possibility.

ACC ADVICE ON OVERTURE 02-26

Advice on Overture 02-26—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) to disapprove *Overture 02-26*.

Overture 02-26 would amend G-14.0509b to require a vote by the congregation and presbytery to dissolve a pastoral relationship regardless of whether a pastor, duly elected by the congregation and approved by the presbytery, has been installed.

As the overture correctly implies, the installation service is part of the calling process and the process is incomplete until such service has taken place. However, the overture misstates how an incomplete call may be dissolved. In authoritative interpretation, the General Assembly said that:

This [call] process can be terminated at various points along the way: (1) The minister may sign the call, then reconsider and turn it down; (2) The congregation may approve, and fully sign the call, then, on the basis of some new information, vote to rescind it; (3) The presbytery may approve the call, then, on the basis of some new information, vote to rescind the action. (*Minutes*, 1992, Part I, p. 306, paragraph 21.057).

The overture is inconsistent with G-14.0601–G-14.0603, which provide a process for dissolution of the pastoral relationships not dependent upon completion of the call process by installation by the presbytery. A pastoral relationship may be dissolved by presbytery (1) at the request of the pastor and congregation, (2) at request of the pastor if the congregation disagrees, and (3) at request of the congregation if the pastor disagrees. Further, G-11.0103o gives the presbytery the authority to dissolve a pastoral relationship even if the pastor and congregation disagree.

If the call process is not completed, the presbytery, congregation, and pastor should seek a process that will bring closure and healing. While the presbytery may encourage a congregation to vote to dissolve a pastoral relationship, it cannot force a congregation to do so. In that event, the presbytery should act as it deems best under the circumstances.

Item 05-08

[In response to this recommendation, the assembly approved an alternate recommendation. See p. 64.]

Overture 02-21. On Establishing a Moratorium on Discussions Regarding Human Sexuality and Ordination Standards—From the Presbytery of Foothills.

The Presbytery of Foothills respectfully overtures the 214th General Assembly (2002) to establish a moratorium regarding all overtures concerning human sexuality and ordination standards for a period of five years from the closing date of the 214th General Assembly (2002).

Rationale

The 213th General Assembly of the Presbyterian Church (U.S.A.) (2001) approved an amendment that, if approved, would change the standards for ordination in Chapter 6 of the *Book of Order* and remove the authoritative interpretation that has provided guidance to the church concerning matters related to human sexuality and ordination. This amendment was sent to the presbyteries for their vote. This is the second time the presbyteries have been asked to vote on a change to Chapter 6 since the “fidelity and chastity” language was added to the *Constitution* in 1996.

At the time of the adoption of this overture, it appears that this amendment to change the ordination standards will fail to receive sufficient votes from the presbyteries, and that the present language in Chapter 6 of the *Book of Order* will remain. If this is indeed the result of the vote of the presbyteries, this will be the second time in a matter of five years that the presbyteries have rejected an amendment to change the ordination standards of the Presbyterian Church (U.S.A.).

The 213th General Assembly (2001) also approved the formation of a task force to lead our denomination in a four-year period of discernment in order to seek the peace, unity, and purity of the church. This task force will require adequate time and energy to focus on various issues before the church including those concerning ordination standards. Presbyteries, sessions, and congregations will also need adequate time to consider the findings and recommendations of this task force.

The repeated challenges to the 1978 authoritative interpretation and to the fidelity and chastity language of Chapter 6 of the *Book of Order* have distracted the church from its mission. Our denomination has focused more on matters related to sexuality and ordination standards than we have on the Great Ends of the Church.

The divisive debate over these issues has also threatened the peace, unity, and purity of the church. Our denomination desperately needs a season of dialogue, reconciliation, and healing from the wounds that have been inflicted during these debates. Time is needed for this season, for the work of this task force, and, most importantly, for the work of the Holy Spirit in our midst.

This moratorium would enable the General Assembly, and the church, to refocus its attention on the mission of the church, and would provide an opportunity for healing and listening. It would give the task force the time it needs to complete its critical work. It would give presbyteries and congregations time to consider any findings or recommendations this task force might bring. Approval of such a moratorium would signal the commitment of the General Assembly to the integrity and importance of the work of the task force, and to the preservation of the peace, unity, and purity of the church.

We are deeply grateful for the serious and prayerful consideration that the 214th General Assembly (2002) will give to this overture.

Item 05-09

[The assembly answered Item 05-09 by the action taken on Item 05-08 (IV.A.), Overture 02-21. See p. 64]

Overture 02-25. On Requesting a Period of Grace Within the Church—From the Presbytery of Northern New England.

The Presbytery of Northern New England overtures the 214th General Assembly (2002) to do the following:

In order to allow the Task Force on Spiritual Discernment created by the 213th General Assembly (2001) (*Minutes*, 2001, Part I, pp. 28–29) to carry out its work on behalf of the church, that the 214th General Assembly (2002) ask that the period of the life of the task force be considered a period of grace; and that the 214th General Assembly (2002) implore all, on matters that are before the task force, to refrain from bringing judicial action against others in the church or from taking actions that could be a basis for judicial action, to defer requests to the General Assembly for interpretation and clarification on these topics, and to postpone any overtures regarding these subjects until after the conclusion of the 217th General Assembly (2005).

Rationale

The 213th General Assembly (2001) directed the Moderators of the 213th, 212th, and the 211th General Assemblies to appoint a Theological Task Force reflecting the theological and cultural diversity of the church to “lead the Presbyterian Church (U.S.A.) in spiritual discernment of our Christian identity, in and for the 21st century. . . . This discernment shall include but not be limited to issues of Christology, biblical authority and interpretation, ordination standards and power” (*Minutes*, 2001, Part I, p. 29). This task force has been appointed and started its work, and will report to this General Assembly, and the General Assembly each year until the 217th General Assembly (2005), as well as to congregations, presbyteries, and synods. At the same time that this task force is being asked to lead the church in a process of discernment, others within the church are advocating strongly differing views on the very issues given to the task force, and some are taking actions within the church in an effort to enforce their understanding of the qualifications for ordination.

In the past when major constitutional changes on divisive issues, such as the requirement that both women and men be included on church sessions and the implied trust relating to ownership of church property, were implemented, a long period of time for adjustment was provided prior to any actions to enforce the provisions. With this period of adjustment, change was made relatively smoothly. When G-6.0106b was adopted in 1997, the lack of a grace period meant that actions challenging it and judicial actions supporting it started quickly and these have been a source of great pain and division among many presbyteries.

For these reasons, we urge the 214th General Assembly (2002) to approve this overture.

Concurrence to Overture 02-25 from the Presbytery of Arkansas.

ACC ADVICE ON OVERTURE 02-25

Advice on Overture 02-25—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) on *Overture 02-25* with the following comment.

The overture calls for a “period of grace” during the life of the Task Force on Spiritual Discernment created by the 213th General Assembly (2001). It implores all to refrain from bringing judicial action against others in the church or from taking actions that could be a basis for judicial action, to defer requests to the General Assembly for interpretation and clarification, and to postpone overtures regarding subjects before the task force until the conclusion of the 217th General Assembly (2005).

The General Assembly may urge deferral of requests to the General Assembly for interpretation and clarification, and postponement of overtures regarding subjects before the task force. Such action, however, would not be binding on future General Assemblies.

However, the General Assembly has no authority over initiation of judicial process. Were the General Assembly to exceed its authority by offering such counsel, it could result in confusion in the church. For example, potential complainants might erroneously assume that filing deadlines have been extended or that stated clerks are excused from processing complaints that may be filed. This portion of the overture that calls for restraint from initiating judicial action is similar to *Overture 00-43*, which advocated a “concomitant delay” in any related judicial actions regarding G-6.0106b. It was rejected by the General Assembly (*Minutes*, 2000, Part I, p. 417).

Item 05-10

[The assembly answered Item 05-10 by the action taken on Item 05-08 (IV.A.), *Overture 02-21*. See p. 64.]

Overture 02-35. On Ceasing to Consider Overtures on the Issues Involving Human Sexuality Until the Theological Task Force Has Submitted Its Report to the 217th General Assembly (2005)—From the Presbytery of St. Andrew.

The Presbytery of St. Andrew respectfully overtures the 214th General Assembly (2002) of the Presbyterian Church (U.S.A) to cease taking any further action and to cease considering any overtures on issues involving human sexuality until the Theological Task Force on the Peace, Unity, and Purity of the Church has submitted its report and recommendations to the 217th General Assembly (2005).

Rationale

The Presbyterian Church (U.S.A) has experienced painful and, as of yet, unresolved controversy for nearly twenty years with respect to the standards of ordination to the offices of elder, deacon, and minister of Word and Sacrament.

Upon the recommendation of former General Assembly Moderator, Dr. Syngman Rhee, a Theological Task Force on the Peace, Unity, and Purity of the Church has been formed to study issues that divide faithful Presbyterians.

The Task Force has been assembled with a conscious effort to include as many diverse voices as possible.

In their ordination vows, all elders, deacons, and ministers of Word and Sacrament promise before God to “be a friend among . . . colleagues in ministry,” to “work for the reconciliation of the world,” and to “further the peace, unity and purity of the church” (*Book of Order G-14.0207e, f, g*).

An expression of solidarity with the Theological Task Force is consistent with these and all ordination vows taken by elders, deacons, and ministers of Word and Sacrament.

Throughout our denomination, opposing sides on the present debate of human sexuality are vying for control of churches, presbyteries, and the General Assembly. It is clear, as matters presently stand, that in order for a victor to emerge with the “spoils of war,” someone else must be reckoned as “the defeated.” Such a method tears at the body of Christ, threatens to irreparably divide us and distracts us from doing the work of the church. And, it lacks the imagination that the gospel requires. As the old methodology (that of vying for power) continues to yield unsatisfactory results, it is time to take a break and then try a new approach.

ACC ADVICE ON OVERTURE 02-35

Advice on Overture 02-35—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) with the following comment.

The overture calls upon the 214th General Assembly (2002) to cease taking any further action and to cease considering any overtures on issues involving human sexuality until the Theological Task Force has submitted its report and recommendations to the 217th General Assembly (2005). The overture is similar in some respects to *Overture 02-25* from the Presbytery of Northern New England.

If the 214th General Assembly (2002) wishes, it may decline to take action or consider any overtures before it on these matters. The General Assembly may also urge similar cessation of action by future General Assemblies. Such action, however, would not be binding on future General Assemblies.

Item 05-11

[The assembly approved Item 05-11. See p. 64.]

The General Assembly Council recommends that the 214th General Assembly (2002) approve the following change to the Call Referral System:

Amend the language of the stated clerk attestation to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

~~“(Name) is a member in good standing of the Presbytery of (Named) against whom no charges are pending or have been sustained and who is not currently under censure requiring supervised rehabilitation. The receiving body should always call the presbytery to ask for further information about any applicant, including their ministry and activities within the presbytery of membership.”~~

Rationale

In 1997, the General Assembly approved the Call System Report (*Minutes*, 1997, Part I, pp. 417–19). That report came out of almost ten years of work by two committees seeking to improve the system by which church professionals are referred to congregations and other church organizations. The new system was implemented in the fall of 1999 with the creation of Church Leadership Connection.

Several changes in the church necessitate some minor changes to the Call System. The Call System Report specified language to be used for a stated clerk to attest to the “good standing” of a church professional. The purpose of the attestation is to indicate that the church professional is not currently under any form of discipline and may be transferred should a call be extended. It is not attestation to the truth of the information given on the Personal Information Form or an evaluation of character or performance. This language did not take into account the possibility that a minister might commit an offense, be “temporarily excluded” from “good standing,” then be restored after a period of counseling, etc. The discipline of “censure” has also been added to the *Book of Order*, Rules of Discipline, and must be added to the attestation language.

Item 05-Info

A. *General Assembly Committee on Representation Agency Summary*

1. *Assigned Responsibilities*

The General Assembly Committee on Representation (GACOR), in its constitutional mandate, shall advise, advocate, resource, review, recommend, and consult with the General Assembly committees, councils, and Ministries Divisions in order to ensure that the principles of inclusiveness are implemented. Its main function shall be to advise the governing bodies with respect to their membership and to that of their committees, boards, agencies, and other units in implementing the principles of participation and inclusiveness to ensure fair and effective representation in the decision making of the church. The committee shall advise the General Assembly on the employment of personnel in conformity with the Churchwide Plan for Affirmative Action and Equal Employment Opportunity.

2. *Accomplishments*

The priority of GACOR is to equip synod committees on representation (CORs) with skills and resources to carry out the mandate found in the *Book of Order*. Members of the committee and the manager provided training and resources to synod and presbytery CORs upon request.

The GACOR continues its liaison relationship with the Human Resources Department to promote equal employment opportunity and affirmative action. We receive job postings and, in turn, circulate them to constituents on our mailing lists in order to ensure a more inclusive pool.

The GACOR's biennial training event for synod COR staff and chairpersons was held in Daytona Beach, Florida, on October 12–13, 2001. The theme of the training event was “Diversity . . . Let's Walk the Talk.” The training event was inspiring and informative. It enhanced relationships between GACOR and synod COR leadership. A practical “COR Tool Box” was provided at the training to equip everyone to build a better COR. The COR Tool Box is a compilation of resources to help COR leaders to understand and to implement the objectives of COR. All synods were represented at the training. The new training video, *Motivated by Gospel, Not by Law*, with Spanish and Korean voice-overs, will be unveiled at the 214th General Assembly (2002) and will be used at the next biennial training workshop.

In 2002, GACOR members will participate in antiracism training to further the understanding of current issues and to become better advocates to all people.

The GACOR received and reviewed fourteen synod COR reports. Several communications were made with the Synod of Living Waters. They did not submit an annual report due to a change in the synod COR chairperson. The Synod of the Southwest submits a biennial report so a report will be made from their synod COR in 2002; however, they had a fall unity and diversity conference at which the COR display and resources were shared. The Synods of Lakes and Prairies and the Northeast have liaisons between each presbytery and their synod CORs and are being encouraged by the increased diversity in the leadership of their synod committees. Also, a resource file for nominating committees and CORs is being developed in the Synod of Lakes and Prairies. The Synod of Puerto Rico has been successful in increasing diversity as they have one youth and nine young adults on synod committees. Synods of Alaska-Northwest, Covenant, Mid-Atlantic, and Southern California & Hawaii are doing synod training with their respective presbyteries. Synods of Lincoln Trails, South Atlantic, and Trinity continue to meet and plan for training of presbytery COR with synod COR.

The General Assembly Nominating Committee (GANC) and GACOR planned a joint meeting in April 2002 in Schaumburg, Illinois, with emphasis on youth participation on General Assembly committees, boards, and agencies.

The GACOR has a liaison with the cross caucus and racial ethnic caucuses, as well as each synod. The GACOR members have served on planning committees and provided input for racial ethnic convocations that are held every three years and planned by Racial Ethnic Ministries, an office of National Ministries Division, General Assembly Council.

The GACOR newsletter, “Fixings,” has been well received as an informative resource as well as a training aid by synods and presbyteries. There are approximately 200 recipients on the mailing list for the newsletter.

The GACOR Planning & Strategy Subcommittee has spent the year focused on the issue of youth participation at the synod and General Assembly levels. An informal survey was developed to find reasons for the lack of youth participation on General Assembly entities. Distribution of the survey has been to several synods. It is hoped that insights gathered from the survey will assist GACOR as it makes recommendations and responds to the General Assembly regarding youth participation or lack thereof on General Assembly entities.

New members on GACOR attended orientation at the Presbyterian Center in Louisville, Kentucky, during an executive committee meeting following General Assembly, and mentors were appointed to assist the newly appointed members.

The commitment of GACOR to inclusiveness is reflected in the diversity of its membership from the sixteen synods as follows: Alaska-Northwest, Beulah Townsend, White (*SA); Covenant, Artence Walton, African American (SA); Lakes and Prairies, Robert Cross, African American (*A); Lincoln Trails, Mary Payne, White (SA); Living Waters, John H. Chadwell, African American (SA); Mid-America, William J. Hall, African American (SA); Mid-Atlantic, Christine Mann Darden, African American (A); Northeast, Floyd L. White III, African American (A); Pacific, Jennifer Marshall, White (*Y); Puerto Rico, Efraín Rivera-Vega, Hispanic (A); Rocky Mountains, Ernest C. Bighorn Jr., Native American (A); South Atlantic, Sidney E. Davis Sr., African American (A); Southern California and Hawaii, Angelica Michail, Asian (A); Southwest, Ruth Martinez, Hispanic (SA); Sun, Carol Tompkins, White (A); Trinity, Frank Stephens, African American (SA).

The moderator of GACOR is Sidney E. Davis Sr.; vice-moderator, Christine M. Darden; members of the executive committee and chairpersons of GACOR subcommittees are Angelica Michail, Beulah Townsend, and Jennifer Marshall.

*Legend for age groups: (Y)—Youth (25 and under); (YA)—Young Adults (26–35); (A)—Adults (36–55); (SA)—Senior Adult (56+)

B. Presbyteries' Cooperative Committee on Examinations for Candidates Agency Summary

Preordination exams have been administered to candidates seeking ordination as minister of Word and Sacrament since 1967. This has been the responsibility of the Presbyteries' Cooperative Committee on Examinations for Candidates.

This office, working with the Presbyteries' Cooperative Committee, is responsible for composing the exams; distributing the exams for writing; scoring of the exams by use of reading groups; recording the scores; and distribution of scores to the student's presbytery. All of this is done on behalf of the presbyteries. (See *Book of Order*, G-14.0310d(1)–(5).)

On February 2, 2001, the Bible Content Examination was administered to 614 candidates. Persons passing the exam were 81.6 percent or 501 out of 614 candidates.

The four remaining Ordination Examinations were administered to 369 candidates on February 16–17, 2001. Of the total, 96 wrote exams for the first time, with twenty-seven passing all four of the exams. Of the 273 who were rewriting exams that they had previously failed, 122 passed the exams successfully. While nearly one-third of the candidates must rewrite one or more exams, most of them quickly manage to finish the requirement of passing the exams. The pass/fail rate was as follows:

	Pass	Fail
Biblical Exegesis	51.7	48.3
Theological Competence	69.1	30.9
Worship and Sacraments	74.6	25.4
Church Polity	66.2	33.8

The annual meeting of the Presbyteries' Cooperative Committee on Examinations was held at the First Presbyterian Church in Atlanta, Georgia. This was the final meeting for Daryl Fisher-Ogden and Guthrie Pratt. James H. Irwin Jr. is the chairperson. Persons elected to the committee by reading groups in 2001 were as follows: Jeffrey D. Wilson, Presbytery of Donegal; Leann Scarborough, Presbytery of Sheppards and Lapsley; and reelected from Oklahoma City, Belinda Windham.

Ordination Examinations also were administered on September 21–22, 2001, to 482 candidates. Of the total, 117 (24.3 percent) wrote all four exams, with 92 passing all four exams. The pass/fail rate was as follows:

	Pass	Fail
Biblical Exegesis	59.5	40.5
Theological Competence	58.5	41.5
Worship and Sacraments	69.9	30.1
Church Polity	70.7	29.3

Item 06-01

[The assembly approved Item 06-01. See p. 17.]

The General Assembly Committee on Ecumenical Relations recommends that the 214th General Assembly (2002) invite the following churches to send ecumenical advisory delegates to the 215th General Assembly (2003):

Overseas: The National Evangelical Presbyterian Church of Guatemala, the United Presbyterian Church of Brazil, the Independent Presbyterian Church of Brazil, the Presbyterian Church of Nigeria, the United Church of Zambia, the United Church of Christ in Japan, the Church of South India, the Evangelical Church of Rhineland (Germany), the Evangelical Church of Armenia, and the Evangelical Church of Iran.

North American: The Evangelical Lutheran Church in America, the International Council of Community Churches, the Christian Church/Disciples of Christ, the Progressive National Baptist Convention, and the Cumberland Presbyterian Church.

Rationale

The Committee on Ecumenical Relations nominates to each General Assembly churches to be invited to send ecumenical advisory delegates to the subsequent assembly (Standing Rule A.2.f, E.8). We recommend ten overseas churches and five churches from within the United States. Of the overseas churches, we recommend at least one church from each area staffed by the Worldwide Ministries Division. Of the churches within the United States, we recommend at least one church from the Formula of Agreement, at least two churches from Churches Uniting in Christ, and at least one church in our conciliar relationships.

Item 06-02

[The assembly approved Item 06-02. See p. 17.]

The General Assembly Committee on Ecumenical Relations recommends that the 214th General Assembly (2002) elect the following persons to be delegates and alternate delegates to the World Alliance of Reformed Churches 24th General Council:

Delegates: Julie Walkup, Ruy Costa, Anna Case-Winters, William Johnson, Ruth Berry, Mary Newbern-Williams, John Bartholomew. By virtue of office, the Stated Clerk and the Director of Ecumenical and Agency Relations, the Director of the General Assembly Council and the Director of the Worldwide Ministries Division.

Alternates: Neil Presa, Deanie Strength, David Alger, Delrio Liggons-Berry, Rebecca Tollefson, Florence Johnson, and Syngman Rhee. By virtue of office, the Associate Director for Theology, Worship and Discipleship and the Associate Director for Ecumenical Partnerships.

Rationale

The World Alliance of Reform Churches (WARC) will hold its 24th General Council July 30 to August 12, 2004, in Accra, Ghana. The Presbyterian Church (U.S.A.) has been asked to name eleven delegates to the 24th General Council. We have been asked to submit the names of these delegates to WARC by July 2002, so that they might be included in the plans WARC is developing to prepare delegates for the General Council meeting. The Office of Ecumenical Programming and Facilitation solicited nominations from around the church for the General Assembly Committee on Ecumenical Relations' (GACER) consideration. The GACER sought to nominate persons who represented a cross section of the Presbyterian Church.

Item 06-03

[The assembly approved Item 06-03 with amendment. See p. 17.]

The General Assembly Committee on Ecumenical Relations recommends that the 214th General Assembly (2002) elect the following persons to be delegates [and alternate delegates] to the Caribbean and North American Area Council:

Class of 2003: Clive Neil, Jeanane Swope, Young Lee-Hertig.

Class of 2004: Collen Bowers, Patrick O'Connor, Adelia Kelso, and Clifton Kirkpatrick.

Rationale

The Presbyterian Church (U.S.A.) has twelve delegates to the Caribbean and North American Area Council (CANAAC) who are divided into three classes. Recently CANAAC moved to an 18-month meeting cycle. This does not necessarily coincide with the PC(USA) pattern of General Assembly election. Therefore, it is necessary to elect individuals to serve for the Class of 2003 and 2004.

Item 06-04

[The assembly approved Item 06-04. See p. 17.]

The General Assembly Committee on Ecumenical Relations recommends that the 214th General Assembly (2002) do the following:

1. Affirm the *Declaration of Debrecen*, which was adopted by the 23rd General Council of the World Alliance of Reformed Churches (WARC) as a statement consistent with the Presbyterian Church (U.S.A.) policy and confessional tradition and as a declaration of solidarity with the churches of the alliance.

2. Encourage congregations to study the 1996 Policy Statement *Hope for a Global Future: Toward Just and Sustainable Human Development*; and the Advisory Committee on Social Witness Policy, *Trade and Globalization Study Papers* with particular focus on economic injustice and ecological destruction.

Rationale

Delegates to the 23rd General Council of the World Alliance of Reform Churches (Debrecen, 1997) unanimously called on the member churches of WARC to engage in a committed process of recognition, education, and confession at all levels of their life with regard to world economic injustice and ecological education.

The Presbyterian Church (U.S.A.) has responded to this call in a number of ways.

Several months before the 23rd General Council of WARC met in Debrecen, the 209th General Assembly (1997) of the Presbyterian Church (U.S.A.) called for a dialogue among church leaders from Brazil, South Korea and the United States to

- understand the social, political, and economic forces that are driving the global economy;
- see how these forces are affecting people at the grassroots level in those three countries; and
- explore what can be done within the church to promote change that will make the global economy better serve the needs of the people and especially those whom the Lord Jesus called “the least of these.”

“The Reformed Faith and the Global Economy: A Dialogue,” the dialogue between church leaders from the Presbyterian Church (U.S.A.) and our partner churches in Brazil—Igreja Presbiteriana Independente do Brasil (IPI) and Igreja Presbiteriana Unida do Brasil (IPU); and South Korea—Presbyterian Church in Korea (PCK) and the Presbyterian Church in the Republic of Korea (PROK)—took finally took place in February and March 2000.

The dialogue was committed to the Process of Recognition, Education, Confession and Action (*Processus Confessionis*), a process that all WARC churches had been called to use when considering issues involved with economic injustice and the destruction of the Earth.

During the dialogue, twelve church delegates, plus staff from the five participating churches engaged in a three-week traveling seminar that took them from Seoul, Korea, to Seattle and Tacoma, Washington, to São Paulo, Brazil. The participants met with representatives of the rich and the poor, with educators, business and church leaders, labor unions, and social advocates. They visited multinational corporations and church projects addressing the needs of the poor. And in each country, they explored the ways politics affects the daily lives of citizens.

Voices from Korea, U.S.A. and Brazil: The Reformed Faith and the Global Economy, A Study Guide, Edited by Jean S. Stoner, which includes reflections that grew from the experiences of this transcontinental journey, was published for use by congregations, church governing bodies, and other interested persons or groups.

The adoption of *Hope for a Global Future: Toward Just and Sustainable Human Development* by the 208th General Assembly (1996) directed the Advisory Committee on Social Witness Policy (ACSWP) to monitor the implementation and consequences of the recent international agreements and mechanisms for expanding world trade, such as the North American Free Trade Agreement (NAFTA), General Agreement on Tariffs and Trade (GATT), and the World Trade Organization (WTO), with special concern for the effects of trade on the poor, the natural environment, local communities, and the distribution of power among the actors in economic development (*Minutes*, 1996, Part I, pp. 114, 542).

As the ACSWP began its monitoring process, it became aware of the call by the World Alliance of Reformed Churches (WARC) to “covenant for justice in the economy and the earth” and it decided to incorporate into its study process the concerns raised by the WARC. The Work Group on Trade and Globalization has developed four papers for churchwide study and feedback. In December 1997, Gordon Douglass drafted “The Globalization of Economic Life: Challenge to the Church.” Subsequently in November 1999, it was updated and adapted to serve as the first paper introducing the theological concerns and defining globalization with a focus on economic growth and the political dynamic. It examines the impact of economic growth and the challenges brought by the new political dynamic experienced in globalization and sets the stage for three specifically focused papers.

The second paper, guided by Pharis Harvey of the International Labor Rights Fund, “The Employment Effects of Free Trade and Globalization,” examines the connection between resources and labor and the need for the church to address the intentional exploitation of people for profit. Bob Stivers, in the third paper, “Globalization and the Environment,” explores environmental degradation, especially as impacted by the current practices of globalization. Finally, Ruy Costa, in “The Cultural Impact of Globalization,” explores the gains and losses of the impact of globalization as economy and culture clash.

The Advisory Committee on Social Witness Policy intends to report to the 215th General Assembly (2003) on its findings as it covenants for justice in the economy and the earth.

The Presbyterian United Nations Office is planning a seminar for 2003, either on sustainable development or on globalization/economic justice, or both! It is also monitoring and attending U.N. meetings on sustainable development, which will culminate in a global review in August 2003 (also referred to as Rio+10).

The Declaration Of Debrecen

WE BELONG—BODY AND SOUL, IN LIFE AND IN DEATH—NOT TO OURSELVES BUT TO OUR FAITHFUL SAVIOR JESUS CHRIST. We confess our theological and moral failures, our complicity in adding to the world’s burdens, our inadequate witness to God’s purposes. We ask forgiveness from God and from each other for these transgressions, and also for the injuries we have done to one another. Claiming the new life which forgiveness makes possible, and relying on God’s promises that the chains of injustice can be broken, we declare:

WE ARE NOT OUR OWN. We belong to the living God who made all things and declared them to be very good. We will not exploit and destroy that creation. We will be stewards of creation for God.

WE ARE NOT OUR OWN. We believe in Jesus Christ, who died for us and was raised for our salvation. We confess that no human ideology or agenda holds the secret to the ultimate direction of history. We are in all things dependent on our Redeemer.

WE ARE NOT OUR OWN. We know that in Jesus Christ we were bought with a price. We will not patronize, exclude, or ignore the gifts of any person, male or female, young or old. We declare our solidarity with the poor, and with all who are suffering, oppressed, or excluded.

WE ARE NOT OUR OWN. We believe in the Holy Spirit who will guide us into all truth. We refuse the false assumption that everything, including human beings and their labour, is a commodity and has a price.

WE ARE NOT OUR OWN. We are called to be built into a new community in the Spirit of God. We pledge ourselves to a simple lifestyle which bears witness to God's ordering of the household of life.

WE ARE NOT OUR OWN. We do not despair, for God reigns. We will continue to struggle against injustice in this world. We look forward to the Holy City in which God will dwell with human beings and be their God.

WE ARE NOT OUR OWN. With Christians of the Reformed faith through the centuries, and with the whole people of God, we join our voices to proclaim

SOLI DEO GLORIA!

Item 06-05

[The assembly approved Item 06-05 with amendment. See p. 18.]

Christian-Muslim Relations

The General Assembly Council (GAC), upon recommendation of the Worldwide Ministries Division (WMD), recommends that the 214th General Assembly (2002) do the following:

1. [a.] Commend to Presbyterians the document, *Striving Together in Dialogue: A Muslim-Christian Call for Reflection and Action*, for study and reflection.

[b. Commend to Presbyterians the following PC(USA) document: *Turn to a Living God: A Call to Evangelism in Jesus Christ's Way* along with the three pamphlets: "Christians and Muslims," "Presbyterian Principles for Interfaith Dialogue," and "Witness and Evangelism Among People of Other Faiths" to re-source our dialogue with Muslims.]

2. Urge middle governing bodies, [sessions,] congregations, and individuals to [interact with] ~~[relate to]~~ those Muslims in their own localities who are interested in building bridges of understanding and trust, doing so ecumenically whenever possible; and request the GAC to provide resources to assist these efforts.

3. Request the GAC, through WMD, to give attention to the dynamics of Islamic-Christian relations around the world through participation with partner churches and other PC(USA) partners in dialogical efforts, where possible, and, where local situations make this impossible, to act with partners (churches) in awareness of their interreligious situations.

4. Urge solidarity with people of all ethnic and religious traditions who face discrimination in response to world events and the perceived interests of the U.S.

Rationale

In late 2000, the paper "Striving Together in Dialogue: A Muslim-Christian Call to Reflection and Action" was authored by Christians and Muslims together, as an outcome of a series of international dialogues facilitated over the span of a decade by the World Council of Churches.

A. *History*

The relationship between Christians and Muslims has long concerned U.S. Presbyterians. In the past, we heard stories from the small number who, through participation in world mission, enjoyed deep life experiences in various parts of the Muslim world. Other Presbyterians living far from Muslims asked questions about Islam, often out of frustration at the seeming resistance of Muslims to Christian witness or out of concern for the situation of Christian minorities living in predominantly Muslim areas.

In time, expanded world travel brought more church members into direct contact with Muslims and with Christians living in the Islamic world. Additionally, the number of Muslims in the United States increased greatly through immigration and conversion. In response, our church's mission entities established an "Islamic Study" whose report to the 199th General Assembly (1987) led to affirmation of our witness in word and deed among Muslims and adoption of recommendations including calls for increased knowledge of Muslims, cooperative efforts between Muslims and Christians, and work toward religious freedom and equality of citizenship for all persons in their own societies (*Minutes*, 1987, Part I, pp. 492–94).

Deepened interest in relating to U.S. Muslims resulted in action such as a 1992 African American consultation in northern California that was mutually planned and carried out by Muslims and an ecumenically-inclusive group of Christians with assistance from the PC(USA) (reported in *Church & Society*, Sept/Oct 1992).

Later, the 205th General Assembly (1993) commended for reflection and implementation an ecumenical document written by Christians for Christians, *Issues in Christian-Muslim Relations [ICMR]*, which outlined some of the major concerns between people of the two faiths (*Minutes*, 1993, Part I, pp. 839–44).

With the major attacks of September 11, 2001, a heightened sense of consciousness of Islam and of Muslims has arisen among non-Muslims around the world. The almost unthinkable use of commercial aircraft to carry out the missions, the targeting of buildings symbolic of finance and the military, the availability of the mass media to disseminate images, the loss of lives—all of these have created an impact that some liken to the Holocaust in effect, different as the two historic events are in almost every respect. That is, just as the Holocaust exposed the terrible depths of Christian Europe's attitudes towards Jews, so the September 11 events reveal the incalculable need for reconciliation between Muslims and Christians in the face of centuries of mutual historical wrongs. (For Holocaust comparison, see Church of Pakistan Bishop Manowar Rumalshah's presentation to a World Council of Churches [WCC] consultation, Nov. 30, 2001.)

B. *A Current Reflection*

While the events of September 11 exceeded the imaginations of almost everyone, there were those who realized that, in spite of advances in relationships between some Christians and Muslims, there were major problems. A paper, *Striving Together in Dialogue: A Muslim-Christian Call to Reflection and Action* (prepared in late 2000 as an outcome of a series of WCC-facilitated international dialogues over a decade and now being used globally) warned that "current developments, political and otherwise, may be threatening to build up new attitudes of distrust and hostility." It went on to urge, "This imposes a new urgency in the consideration of Christian-Muslim relations . . ." (paragraph. 9).

This remarkably prescient document was authored by Christians *and* Muslims, a recognition in practice of the statement made in *ICMR*, "We can no longer speak as if Muslims are not listening. Everything we say and do must be in the knowledge that they are partners, whether directly or indirectly. Dialogue and collaboration cannot bear fruit unless it is two-way."

The paper reminds readers that "conflicts overshadow peaceful experiences and accusations drown the voices of understanding" (paragraph 2)—especially important to recognize when people feel they have been failed by the institutions of society, including government, and in consequence turn to religious affiliation as the sole meaningful identifier in their lives. When this happens, differences between peoples become intensified and people are pigeon-holed along religious lines. Since September 11, many local U.S. churches have sought to avert this danger in our own nation. They have reached out to Islamic centers or have responded to the outstretched hands extended from the local Muslim community. Interfaith events have been widespread; and Christians concerned about the civil liberties of Muslim neighbors have undertaken acts of accompaniment and advocacy; and many educational events have occurred. But, on a global level, violence has been met by armed force, and Americans—having heard the references to Islam made by the aggressors in the September 11 attacks—are left asking, Is this a religious conflict? The answer requires attention not only to religious identity but also to other aspects of contemporary society.

Islam stresses that, because God is Lord of the universe, every aspect of the believer's life is to be submitted to God, including economic, political, social, and spiritual life. The seamless integration of these makes the distinctions used by most Americans—of sacred and secular, religious and political—little help in explaining Islam from the outside. Yet it remains important for American Christians to reflect upon what aspects of current events are motivated by Islamic tenets and what may represent political use of the Islamic label for purposes of power or oppression.

Viewed from the long sweep of history, American Christians can begin to see Muslims and Christians caught in cyclical images of domination and humiliation, each being affected by the status of the other, the humiliation of one being identified as the success of the other. They will discover that Muslims were once successful competitors with other empires, including the Christian Byzantines, but they now see themselves as humiliated by the indignities colonization and globalization have brought in many parts of the world. They will learn that many Muslims understand the West to be the “Christian world,” a mirror of the “Islamic world” in a worldview that recognizes societies as having religious or ideological identity.

As U.S. Christians study, we will need to learn the significant dynamics of majority-minority relationships—in the U.S. or India, where Muslims are a minority; in Pakistan, Iran, or Malaysia, where Muslims are a majority; and in Sudan, Nigeria, or Indonesia, where one section of a country vies with another in the face of different majority-minority relationships in different geographic regions. Additionally, U.S. Christians will need to give more attention to the interplay between our relationships with Muslims living in our nation and those elsewhere; both express hurt when U.S. government policies and interactions in American society affect Muslims anywhere adversely.

C. *Contacts, Hospitality, Reconciliation*

There are at least 1,200 mosques in the U.S., with an average of roughly 1,600 people associated with each. Four-fifths are in urban-suburban areas, with suburban mosques experiencing the greatest growth. These places of Muslim activity attract an average of sixteen persons per mosque as converts each year (figures from *The Mosque in America* report, April 2001, by Ihsan Bagby, et al., Council on American-Islamic Relations).

Presbyterians have learned that, at the congregational level, the encounter and hospitality through which reconciliation comes often best begins by one person taking the role of making the long-term contacts that establish trust sufficiently to start building bridges. (See *Christians and Muslims in Dialogue: Facets of a Relationship*, section 4.B.) We can remember that there are multiple ways in which the church acts as a sign and means toward the unity God seeks for all people—work toward reconciliation, service with and for the oppressed and needy, and evangelization. (See Presbyterian Church in the U.S., 1978 General Assembly.) We can pray that God will bless all of these and that, in the spirit of the 199th General Assembly (1987) action, we can be motivated by a desire to love God, to love our neighbors, and—with faith in the sovereign God—to seek a future “free from hatred, free from fear, and directed by hopeful love.”

Attachment Striving Together in Dialogue

[American Christians and Muslims will find much in “Striving Together in Dialogue” that will inform their thinking after the events of September 11, 2001, even though the document’s writing precedes that date. The document is the product of an international Muslim-Christian meeting held in Amersfoort, Netherlands, in November 2000, convened by the World Council of Churches (WCC), that took stock of various WCC initiatives in formal Christian-Muslim dialogue during the preceding decade. Over that time, Christian and Muslim religious leaders, educators, and activists from a variety of countries discussed together the thorny and sometimes divisive issues of religion, law and society, human rights, religious freedom, community rights, mission and da’wa (that is, call, invitation, missionary outreach), and communal tensions. This document draws largely on their questions, reflections, and conclusions.

[The document has been published and distributed by both the World Council of Churches and Islamic organizations, as well as specialized journals, with the hope that it might be widely circulated and used in discussions and educational programs.]

A. *The History of Dialogue: Taking Stock*

The last three decades have seen many efforts, some of them concerted, towards a new understanding between Christians and Muslims. They are noticeable in the broad areas of dialogue, education, and scholarship. Christian-Muslim relations were historically marked by confrontation. The change, it is often claimed, did not occur until Christians, in the West more particularly, were willing and able to rethink their relations with Islam and the Muslim world. The development of ecumenism, the critical re-examination of Christian mission, and the awareness of increasingly being pluralist societies—some formerly “Christian”—account primarily for a new call to dialogue. Past exchanges between Muslims and Christians are depicted as polemical, if they are even acknowledged.

While it is true that the complex history of Christian-Muslim relations has known much rivalry and war, it is often forgotten that there were rich and fertile encounters in the realms of life and ideas alike. Unfortunately, one of

the features of our historical memories has been the way in which conflicts overshadow peaceful experiences and accusations drown the voices of understanding. Something similar happens at the level of religious views, when perceptions of difference displace common or shared principles.

Traditional universes were self-contained. Exclusivist and reductionist attitudes towards other religions prevailed. Nevertheless, Islamic history bears witness, especially during the formative phase of Arab-Islamic civilization, to a remarkable ability to invite and integrate the various contributions that Christians were eager and able to offer. Active in transmitting and developing knowledge, in the various fields of science and philosophy, Christians could also engage in dialogue on matters of revelation and reason, not only as apologists. Despite varying social and material constraints, contacts between people, exchanges, and collaboration were never broken.

In modern times and in many countries, emerging national identities, rooted in cultural bonds, strengthened by an awareness of common interests and destiny, and shaped by the rules of a new political order, brought Muslims and Christians closer to each other. New relationships transcended traditional barriers. They were distinct from those based on religious affiliation without necessarily contradicting them. These relationships sometimes gave primacy to national solidarity and minimized the need for interreligious dialogue. In some quarters it was feared that religious identity, made explicit in dialogue, might threaten national unity.

At the global level, the process of national liberation and decolonization tended to favor a more equitable relationship between Christians and Muslims, thus creating better conditions for a meaningful interreligious and intercultural dialogue. In conjunction with these developments, religious worldviews interacted with universalist and humanist ideas, demonstrating a greater sensitivity to the spreading reality of religious plurality. Christians, for their part, had to address this reality, defining its significance for their own self-understanding. Optimistic in character, this response gave birth to ideas that, during the 60s and 70s of the twentieth century, led to authoritative church texts and various types of guidelines on dialogue. Likewise, many Muslims upheld the idea of dialogue and participated actively in various initiatives. They emphasized the Qur'anic call to dialogue and, in some cases, suggested that the Muslims need to be leading partners in responding to this call.

At the same time, dialogue generated controversies. To be sure, opposition was not confined to theological positions and to an assessment of the legitimacy and value of dialogue. It extended to the identification of partners, issues for discussion, and areas of common action. Dialogue was faced with both resistance and hesitation. The expectation that a traditional self-understanding be rethought and liberated from the grip of history was not universally met. Nor could Muslims disregard the past, with all its conflicts and misperceptions, and espouse trust instead of suspicion of the churches' intentions towards them. In addition, changes in economic, political, and cultural power relations were not sufficient to ensure that dialogue be taken in the sense it is intended: free from partisan interest and critical of the domination of one partner over the other.

Among the many objections to, and reservations towards, dialogue, five particular ones are worth being underlined. There are those who insist that the local context of communal relations in a given society often makes broader dialogue irrelevant. Others suggest that dialogue may function as a cover for unequal power relations or as an ornament, concealing purposes different from those stated. There are also those who are weary of controversy and tend to be apprehensive of any mutual inquiry and questioning. Fourthly, one finds those who see dialogue as compromising the truth and a betrayal of the divine call to mission or *da'wa*. A fifth position argues that dialogue is, on the contrary, a more sophisticated form of mission or, even if that is not the intention of its initiators, leading to mission.

Objections to dialogue are often aggravated further by questions regarding the representativeness of participants. Dialogue is readily dismissed by its opponents as elitist or marginal because the people involved are said to be unrepresentative. The question of representativeness is bound to that of effectiveness. Partners in dialogue may be expected to commit their communities, especially when they seem to identify strongly with them. But this ignores the fact that churches, and even more their Muslim counterparts, seldom function as centralized institutions. They do not realistically claim undisputed authority over the faithful, especially when matters such as interreligious relations are at stake. When partners in dialogue rightly point out that their influence is limited, their efforts may be seen as irrelevant. But at least symbolically, they continue to be seen as responsible for attitudes prevailing in their communities, even if they chose to be critical of them.

It is needless to repeat that current developments, political and otherwise, may be threatening to build up new attitudes of distrust and hostility. This imposes a new urgency in the consideration of Christian-Muslim relations and priorities on dialogue and cooperation. The patient work of recent decades is a reliable resource. Its value cannot be quantified, but this does not mean that it bears no fruits. Countless local, national, and international experiences confirm this. Participants have discovered that interreligious dialogue is informed by, and informs, the internal dialogue

within each religion. What was learned in the last decades lays the foundation for a continuing dialogue that is both hopeful and takes account of the contemporary realities.

B. The Current Situation: Threats and Opportunities

Relations between Muslims and Christians are usually strongly influenced by local and regional histories and events. But broader developments also have a significant impact, especially when they contribute to destabilizing societies previously characterized by peaceful relations of mutual acceptance. In situations where uncertainties of change begin to be felt, suspicion and fear can build up between communities leading to tension and possibly conflict.

It seems clear that in some parts of the world, the traditional nation state model is subject to growing questioning. Some countries have fallen apart, others are constructing larger entities. States have become too small for some purposes and too large for others. In many post-colonial independent countries, nation-building projects remain incomplete, become fragile, or are failing. The borders set by the imperial powers, while mostly unchanged, could not gain universal acceptance. In some cases, they are disputed. Claims to common nationhood have been countered by the fact that ethnic, cultural, and linguistic communities straddle sometimes several state boundaries while contributing to divisions within them. National governments are often far from having succeeded in delivering on promises of genuine national independence and social and economic advancement. Indeed, in many instances, early progress has gone into reverse and large sections of the national population have sunk deeper into poverty. Official rhetoric of development, national unity, democracy, and human rights often contrasted with different realities on the ground. For such reasons, political institutions often lack legitimacy.

The continuing globalization of economic processes, and of information, is associated with increases in human mobility through migration, refugee movements, and the growth of transnational networks. Local cultural identity is threatened. This often further weakens the state and adds to the pressures on national and regional loyalties. New relations between people across traditional ties and webs of interests have created new loyalties and identities in which local community has little meaning.

When states become weak, people are thrown back on reliance on traditional community structures and identities for meaning and material security. Conversely, when a state becomes oppressive, people find protection in traditional community structures and identities. In both cases, the effects of globalization leading to greater cultural uniformity invite, in many cases, a search for specificity and distinction. Such a search favors an affirmation of traditional cultural and religious identities.

Everywhere, “meaningful” identities are multiple and will vary depending on particular needs. Professional and economic security may be found in one form of community (e.g. trade union or professional association), daily social networks in another (e.g. neighborhood, factory, club), social and political activity in yet another (e.g. neighborhood, factory, club), social and political activity in yet another (e.g. party, women’s groups), and spiritual search again in another (e.g. religious and worshiping community). But when all such various needs are being met or expressed in one identity, the borders between communal loyalties are mutually reinforced rather than being mutually balanced. Boundaries between oneself and the other are strengthened. They create closed communities within which common and exclusive memories can be developed and activated, the self and stranger are stereotyped and the latter is easily demonized.

In such cases, differences in community size become an issue of minority threatened by majority. Insecure communities in one place seek alliances with others elsewhere, perceived to share a common identity, in order to achieve political empowerment. External attention to, and support for, “minority rights” is thus invited. They can be used as a pretext for self-interested intervention by foreign powers. National governments and political movements that are part of “majority” communities that see themselves as threatened by such interventions, see their suspicion towards “minorities” justified and deepened. At the same time, some governments strengthen their power by managing communities and relations between them, exploiting mutual fears, mobilizing one against the other, and recruiting some in support and thus further undermining the security of others.

When communities identify themselves or are identified exclusively by their religion, situations become more explosive. Religion speaks for some of the deepest feelings and sensitivities of individuals and communities, it carries deep historical memories, often appeals to universal loyalties, especially in the case of Christianity and Islam. And so religion comes to be seen as the cause of conflict and is often in fact an intensifier of conflicts whose causes are outside religion.

Such developments in recent decades have, however, coincided with developments in the religious arena. In many regions, what had been thought of as an irreversible process of secularization has been countered by a “return” of religion into public life. An increased political and social visibility of religion was noticeable before the fall of the Soviet system and has strengthened as a result. In the West, the talk of “Islam, the new enemy,” and the “clash of civilizations” points to a certain perception of the role of religion in the public sphere and in international relations. In the Muslim world, religion has regained its vigor, in resistance to Western domination and as an affirmation of the rights of Muslims and their competence to contribute to the making of a new world.

As the experience of Christian-Muslim cooperation and mutual understanding grows and spreads, it begins to offer a prospect of counteracting processes that tend to globalize conflicts that involve Muslims and Christians. There are cases where a conflict in one place, with its local causes and character, is perceived and instrumentalized as part of a conflict in another, with its separate and specific causes and character. So enmities in one part of the world spill over into situations of tension in other regions. An act of violence in one place is used to confirm stereotypes of the “enemy” in another place or even provoke revenge attacks elsewhere in the world.

Muslim and Christian leaders and activists in dialogue, are intensifying their efforts to “de-globalize Christian-Muslim tensions.” They constantly warn against essentialism and sensationalism and draw attention to the specific local causes of conflicts, whose solutions can be found, first and foremost, in addressing those local causes. They refuse to be drawn into others’ conflicts on the basis of uncritical response to calls for solidarity and instead help to apply common principles of peace, justice, and reconciliation. They can thus help parties to local conflicts to release Islam and Christianity from the burden of sectional interests and self-serving interpretations of beliefs and convictions. Christian and Islamic beliefs and convictions can then constitute a basis for critical engagement with human weakness and defective social and economic orders, in a common search for human well-being, dignity, social justice, and civil peace.

It is needless to repeat that a culture of peace among religious communities is grounded in the culture of dialogue. The decades of dialogue between Muslims and Christians, at all levels, have strengthened relationships between the two religions, both individually and institutionally. Extensive personal networks of friendship and trust have been created through dialogue in the midst of conflicts labeled Christian-Muslim, making joint efforts for peace and justice both imperative and realistic. Growing mutual knowledge and interest in a greater understanding are replacing simplistic and uninformed stereotypes. Theological training and religious studies are beginning to include the other in their searching. Although there is clearly a long way to go, the fact of such beginnings gives reason for hope. It is a significant resource for future action.

The increasing participation of women in society has mobilized many women into Muslim-Christian cooperation in projects of development and social justice. The experiences of “the dialogue of life,” where women play a leading role, can not be separated from the broader dialogue and joint action of Christians and Muslims. In the longer term, the massive expansion of women’s participation in higher education, including religious education, suggests a progressively growing challenge to traditional patterns of thinking and structures of power. Such challenge is an essential contribution to the future of dialogue.

C. Renewing Common Affirmations

In a world where Christians and Muslims live as neighbors and co-citizens, dialogue is not only an activity of meetings and conferences. It is a way of living out our faith commitment in relation to each other, sharing as partners common concerns and aspirations, and striving together in response to the problems and challenges of our time. Widely accepted guidelines for genuine dialogue need to be re-emphasized and reaffirmed. A number of common affirmations are to be renewed taking stock of the previous experience and in the light of a Christian-Muslim appraisal of the current situation.

Differences are inherent in the human condition and a manifestation of divine wisdom. In recognition of such differences, interreligious dialogue is based on mutual respect and understanding. It should not be used for a theological debate in which adherents of each religion try to prove religious truth at the expense of the other.

Partners involved in interreligious work are not required to compromise on any of their basic religious beliefs in order to engage in a constructive dialogue. Much of the significance of dialogue between Muslims and Christians depends on its ability to engage those who are faithful to their respective religions and rooted in their communities. Dialogue is motivated by a religious vocation and is founded on religious values.

In dialogue, the deepest meaning of what our Scriptures say to us is opened up and speaks anew. Christians are motivated by the teaching that God wills love of neighbor inseparably from the love of God, which is shown in hu-

man action through love of others (Luke 10:27; Rom. 13:9–10; Gal. 5:15; John 4:20–21). Christ’s teaching of love includes all those we view as friends and those with whom we may feel enmity for any reason. Such love is not a mere sentimental emotion but an impetus to action (1 John 3: 18) and the basis of trust (1 John 4:18). Christians also recall that they are not to bear false witness against their neighbor (Ex. 20:16). In dialogue, they come to know their neighbors of other religions in ways that enable them to keep this commandment in fact, not simply through vague intention. “What does the Lord require of you” the prophet Micah asks, “but to do justice, and to love kindness, and to walk humbly with your God?” (Micah 6:8).

As Muslims enter dialogue, they recognize the Qur’anic texts concerning diversity and God’s purpose that say: “O people: we created you from a single [pair] of male and female, and made you into nations and tribes, that you may know each other” (49:13) and “We sent you solely as a mercy for all creatures” (21:07). Plurality is inscribed in God’s design: “To each among you have we prescribed a law and open way. If God has so willed, He would have made you a single people but [His plan] is to test you in what He has given you: so excel each other in good deeds; it is He that will show you the truth of the matters in which you dispute” (5:48). Muslims are called to seek justice through their dialogue activities. The Qur’an teaches “Give just measures and weight; do not deprive others of their due” (7:85) and “O you who believe! Stand out firmly for God as witnesses for fair dealing, and let not the hatred of others turn you away from justice, be just: that is nearer to piety” (5:8).

Therefore, dialogue is not a negotiation between parties who have conflicting interests and claims. It should not be bound by the constraints of power relations. Rather, it needs to be a process of mutual empowerment of both Christians and Muslims towards their joint engagement in public concerns and their common pursuit of justice, peace, and constructive action on behalf of common good of all people. In this process, Muslims and Christians will draw on their spiritual resources.

With this perspective in mind, genuine dialogue implies a recognition of, and respect for, differences. At the same time, it seeks to discover and appreciate common values of Christianity and Islam. A fruitful mutual understanding cannot be enhanced unless both convergences and recognized differences are held in a creative relationship. This is equally true of debates within each religious community. Intrareligious and interreligious dialogue depend on, and feed into, each other.

Appreciation of both diversity and commonalities can be achieved in dialogue as an educational process that enables each community to come to know better both the other and self. Muslims and Christians are thus helped to be critical of, and overcome, the many mutual stereotypes, prejudices, and misconceptions that serve to propagate suspicions and fear and justify exclusion.

But dialogue is not confined to communication or exchange of knowledge. It offers opportunities for interaction and practical engagement in matters of common concern at the grassroots level and in everyday life. Dialogue brings intellectual pursuits and life engagement into an integrated whole. The persuasiveness of the moral messages and the credibility of the intellectual pursuit necessarily depend on inclusive action on behalf of the common good.

In a context where religions are finding renewed public vigor, issues of freedom of conscience and human rights generally have re-emerged, in the last few years, as sensitive and even divisive. In this respect, Christian-Muslim dialogue has an indispensable contribution to make in affirming that the principles of human rights and religious freedom are indivisible. It is called to direct the forces of religiosity toward common good, instead of allowing them to breed intrareligious and interreligious hatred and conflicts. Muslims and Christians agree that freedom of conscience is essential to their respective faiths. But religious freedom does not only imply freedom of conscience but also the right to live in accord with religious values and the recognition of cultural and religious diversity as basic to human reality. More broadly, Christians and Muslims can contribute, through dialogue, to a discourse on human rights that can help reconcile the truly universal principles and the culturally specific claims. Such a discourse needs to be grounded in the respective religions to be genuinely inclusive and universal.

While recognizing that mission and da’wa are essential religious duties in both Christianity and Islam, Muslims and Christians need to uphold the spiritual and the material well-being of all. Many missionary activities, and the methods they use, arouse legitimate suspicions. There are situations where humanitarian service is undertaken for ulterior motives and takes advantage of the vulnerability of people. Thus the clear distinction between witness and proselytism become crucial. It is the basis for the recognition that people of faith can enjoy the liberty to convince and be convinced and at the same time, respect each other’s religious integrity, faithfulness to one’s tradition and loyalty to one’s community.

In dialogue, Muslims and Christians learn that Christianity and Islam are not two monolithic blocks confronting each other. They also learn that tensions and conflicts in various parts of the world are not an expression of a “clash

of civilizations” nor do they define bloody borders between Christianity and Islam across the world. At the local level, dialogue can help diffuse, or even solve, problems that may otherwise be manipulated by external powers for their own purposes.

As Christians and Muslims understand justice to be a universal value grounded in their faith, they are called to take sides with the oppressed and marginalized, irrespective of their religious identity. Justice is an expression of a religious commitment that extends beyond the boundaries of one’s own religious community. Moreover, Muslims and Christians uphold their own religious values and ideals when they take a common stand in solidarity with, or in defense of, the victims of oppression and exclusion. The logic of “reciprocity” in addressing minority rights contradicts the unconditional universality of the value of justice. People of faith should not allow themselves to be constrained by the methods of inter-state relations. The logic of reciprocity demarcates the world and societies along religious lines and contradicts principles of equal citizenship.

Women and men of faith, engaged in dialogue, affirm the equal citizenship of all persons within any given state or society, cutting across all ethnic, social and religious boundaries. Religious affiliations that unite people with others beyond their national borders need not contradict equal citizenship. Multiple identities are a fact of human existence. People define themselves in terms of various identities related—for example—to nation, religion, culture, family, gender, age, and work. In dialogue, no dimension of personal identity excludes another. The more dialogue partners feel secure in their own identities, the more they are able to be inclusive and engage in wider interreligious and intercultural relations and interaction.

D. *Priorities for Action*

Recommendations drawn during the many dialogue conferences that have been held in the last decade are often very similar. Their repetition may well purport to emphasize their importance and remind Christians and Muslims that the task before them continues to be unfinished. Against the background of assessing of the present state of Christian-Muslim relations attempted in this document, a few of those recommendations need to be highlighted and prioritized for further action. They concern partners in dialogue and structures of cooperation, education, and media.

In order to broaden its impact, Christian-Muslim dialogue needs to widen its participation and to reflect the diversity of opinions in each community. Moreover, the inclusion of students and young peoples, religious leaders, various professional groups, and nongovernmental organizations should be encouraged.

Christians and Muslims are increasingly invited to participate in many intercultural, interreligious, and international dialogue initiatives. While such participation may have a significant impact, it does not always mean acceptance of the underlying assumption of many such initiatives.

Christian-Muslim dialogue retains uniqueness and urgency, locally, regionally, and globally. It deserves to be the focus of continued attention and multiplied efforts. The cumulative experience acquired in this bilateral dialogue and the long-term engagement should be sustained beyond short-lived considerations and expedencies.

The strengthening and the creation of Christian-Muslim bodies at national and regional levels remains a priority. Such bodies should engage with civic and religious authorities in the pursuit of justice, equality of citizenship, human rights, and civil peace. They are called to play a leading role initiating planning and implementing dialogue and cooperation projects. They also have a particular responsibility in dealing with tensions and conflicts that affect Christian-Muslim relations, and in ensuring that problems specific to one context do not spill over into others. Christian-Muslim bodies and institutions should make efforts to learn from each other’s experiences and develop ways of cooperation across regions.

Christians and Muslims should be encouraged to engage in joint study and research. They should involve academic and other bodies in developing guidelines for the preparation of textbooks and teaching materials that present authentic images of the other, correct misconceptions, and promote dialogue and good relations.

Educational programming in schools, colleges, universities, and adult education systems should be designed to enhance the understanding and appreciation of the various cultural and religious traditions of the world and should, whenever possible, invite adherents of those traditions to take part. This is particularly important when so many people are traveling into different cultures as tourists, professionals, business people, journalists, diplomats, nongovernment organization workers, etc. Teaching programs in theological and religious faculties and seminaries should prepare Christian and Muslim graduates with the training and sensitivity necessary for interreligious dialogue in a plural context.

Participants in Christian-Muslim dialogue should actively address the media and make a more creative use of the latest instruments of communication, such as the Internet. This will extend the participation, and awareness of, dialogue. It will also help counteract the effects of sensational, simplistic and stereotypical images and their manipulation.

Item 06-06

[The assembly approved Item 06-06 with amendment and with comment. See pp. 17–18.]

The General Assembly Committee on Ecumenical Relations (GACER) recommends that the 214th General Assembly (2002) do the following:

1. Approve the report of the Review of the World Alliance of Reformed Churches and the Caribbean and North American Area Council of WARC.
2. Give thanks to God for the witness and ministry of the World Alliance of Reformed Churches (WARC) and the Caribbean and North American Area Council (CANAAC).
3. Urge that the General Assembly affirm our relationship with WARC and CANAAC and our intention to remain a part of the “family.”
4. Express our appreciation for all those within the Presbyterian Church (U.S.A.) who have served WARC and CANAAC.
5. Call to the attention of all [~~judicatories~~] [governing bodies] and congregations, the video “Break the Chains of Injustice” that was produced in 1997 by the General Assembly. This video provides highlights of WARC’s 23rd General Council and is an excellent tool for interpreting the work of the WARC. We encourage wider use of all the tools for interpretation made available by the ecumenical staff so that the story of WARC’s work can be better known in our congregations. We also request that theological resources be made available so that they may be shared with the Department of Ecumenical and Agency Relations and the Office of Theology and Worship and encourage the use of these resources.
6. Commend the WARC for its stewardship of the resources provided by its membership.
7. Strongly urge all congregations to [~~pray weekly for~~] [include in a regular prayer cycle] the World Alliance of Reformed Churches, the Caribbean and North American Area Council and their member churches in their worship services.
8. Affirm our confidence in the leadership of the WARC staff. The five executive staff members come from four continents; they bring Christian commitment and vision along with impressive pastoral and theological gifts, plus the ability to work with people in diverse cultures and contexts.
9. Commend [with thanks to God,] the generous financial support of our denomination. In the light of increasing challenges and evolving opportunities for mission, and the shifting economic conditions in Europe and Asia, the Presbyterian Church (U.S.A.) should seek to maintain strong support for the work of the WARC.

REPORT ON THE REVIEW OF THE WORLD ALLIANCE OF REFORMED CHURCHES

Introduction

As an expression of the one holy catholic and apostolic church, the Presbyterian Church (U.S.A.) has never been able to live in comfortable detachment from other churches. Instead, we search for diverse patterns of the visible unity of Christ’s church, seeking concord in essential things: faith, sacraments, mission, and ministry. Such forms of communion are both signs of the church’s unity and means by which the church’s unity is achieved. . . . The Presbyterian Church (U.S.A.), in gratitude for God’s grace and mercy, commits itself to faithful use of God’s gifts in the search for fuller expression of the visible unity to which we are called. (The Ecumenical Vision Statement of the Presbyterian Church (U.S.A.), *Minutes*, 2000, Part I, p. 107)

Among the ways by which the Presbyterian Church (U.S.A.) seeks to express Christian unity are membership in councils of churches such as the World Alliance of Reformed Churches (WARC), the World Council of Churches (WCC), the National Council of Churches of Christ in the U. S. A. (NCCC), relationships of full communion with other churches, mission, partnerships, and ecumenical dialogue.

In accordance with this commitment, the 212th General Assembly (2000) voted to “Affirm the intent of the General Assembly Committee on Ecumenical Relations to design a process for review of councils and other ecumenical alliances to which the Presbyterian Church (U.S.A.) belongs, to be presented to the General Assembly Council at its meeting in February 2001” (*Minutes*, 2000, Part I, paragraph 15.015, p. 108). This was approved by the 213th General Assembly (2001).

Following this mandate, the Committee on Ecumenical Relations presents this report as the first in a series of reports. The committee agreed to do its first review on the World Alliance of Reformed Churches (WARC) and the Caribbean and North American Area Council (CANAAC). A brochure of WARC, which provides a description of WARC and its areas of ministry, can be seen by visiting their website at www.warc.ch.

This report was prepared by a review committee with the support of the staff of Department of Ecumenical Relations. The Committee on Ecumenical Relations appointed the following members of the Review Committee: Reverend David T. Alger, chair; The Reverend Dr. John Bartholomew; Dr. Jane D. Douglass; The Reverend Dr. Adelia Kelso; and The Reverend Dr. Syngman Rhee.

Why and How Is the PC(USA) Involved in WARC/CANAAC?

Like other Reformed churches, we have a compelling theology of the unity of the church and the global reach of the church’s mission. Principally, American and Scottish Presbyterians who were concerned about the decline in connection between the many churches stemming from the Reformed family, which had earlier been closely related, created WARC in 1875. They saw the need for common theological work in the Reformed family. They wanted to help these churches work together on the world mission field in the name of the one “catholic” church so that the divisions of the old world would not be perpetuated in new churches being founded. They wanted to support minority Reformed churches in oppressive situations and work for religious liberty, and they wanted to support human rights.

A Presbyterian from the U.S.A. chaired the Constituting Conference of WARC in 1875; and since then, nine of the twenty-four presidents have been American. Stated Clerks have regularly been included in delegations to WARC General Councils and have often been elected to serve on the executive committee or as officers, as have other U.S. delegates. American Presbyterians have served on the WARC staff in different positions, though not as General Secretary; and some of our own staff members have at times been co-opted to assist with the work of General Councils during their meetings. Our church has been well represented in the WARC teams working on behalf of the Reformed family in bilateral ecumenical dialogues. Clearly the alliance has turned to our church for leadership, and we have willingly served the alliance.

At this time, our church is represented on the executive committee and the staff. Our Stated Clerk is a member of the executive committee, and the immediate past president is an Honorary Member with voice and vote. One of the three coordinators making arrangements for the next General Council comes from our church. A document entitled “U.S. Presbyterian Involvement in WARC Leadership, Staff, Dialogues, and Studies” (Appendix A) provides further information.

The concerns of the founders are still compelling. Leaders of WARC encouraged the development and launching of the World Council of Churches after World War II as a larger ecumenical framework for unity and witness, and WARC has tried to work ecumenically wherever possible. Therefore, its staff and programs are much more modest than those of some other world confessional bodies, even those with smaller constituencies. Nonetheless, certain functions continue to be needed.

The Reformed family needs to work together theologically out of the varied contexts in which its churches live and witness and to bring its rich theological heritage to the wider ecumenical movement. One recent study explored the meaning of Reformed identity today, listening for the various perspectives in our different life settings.

Increasingly since the 1960’s, the focus of ecumenical dialogue in the search for Christian unity has been bilateral dialogue between world confessional bodies. The WARC has been, and continues to be, the agency through which PC(USA) and other member churches are able to be represented in this ecumenical activity.

The Reformed family, with its fractious history, is responsible to help heal the divisions within its own family and seek more visible unity.

The alliance, since the late nineteenth century, has urged that churches newly planted by Reformed missionaries become independent as soon as possible and join the alliance in their own right. This was an early stand against patronizing domination by European and U.S. churches, but it did not mean that each church must stand in isolation. Rather it offered, in a new context, relationships of mutual aid among the member churches. Every church has something to give and something to receive. A number of WARC member churches, often in minority situations, are too small to join the WCC. Therefore, WARC is their only access to a wider fellowship and to support and solidarity. The PC(USA) meets in the WARC fellowship, in a relation of mutual responsibility, not only to those Reformed churches to which it has direct historical ties, but in fact, to a large part of the whole Reformed family. All the member churches become, in a sense, our partners in mission.

“In order to promote the closest possible community and cooperation among member churches in particular areas of the world and the effectiveness of the total work of the alliance, the General Council may authorize the organization of an area by the member churches in any given area of the world.” (WARC Constitution). One of these areas is the Caribbean and North American Area Council (CANAAC). The Presbyterian Church (U.S.A.) has been an active participant in CANAAC.

Reformed passion for human rights, eco-justice, and economic justice at the global level has often allowed WARC to take a leading role among ecumenical bodies in these areas, stimulating broader engagement.

Reflections from Our Delegates and Overseas Partners

Interviews conducted by the Review Committee involved PC(USA) delegates to WARC and CANAAC, as well as representatives of the Reformed faith from Asia, Africa, Europe, and Latin America. These people provided us with critical insights into the operations of the WARC and how it carries forth the vital witness to Jesus Christ across the face of the globe.

Many of those interviewed lifted up the importance of the cross-cultural experiences with people from the same faith tradition. In each case the individuals pointed to the richness that was found in this international experience of being “Reformed.” The opportunity to dialogue and exchange with others served to deepen understandings of complex social and theological issues.

Another theme lifted up was the spiritual necessity for Presbyterians to be involved in ecumenical work and WARC’s facilitation of Presbyterians’ work for Christian unity. One respondent said, “Our belonging to the World Alliance of Reformed Churches is much more than affiliative. It is spiritual, theological, historical, practical, and essential. As is often said by the leadership of the PC(USA), ‘to be Presbyterian is to be ecumenical.’ It is through the World Alliance that the Reformed family participates in bilateral dialogues with other Christian world communions, such as the Roman Catholic Church, Eastern and Oriental Orthodox churches, the Lutheran World Federation, the World Methodist Council, the General Conference of Seventh-day Adventists, Pentecostal churches, African-instituted churches, etc.” Theologians from the PC(USA) have played a major role in this work, participating in Reformed teams with theologians from other parts of the world.

Others mentioned the role of WARC in drawing together the Reformed family in theological work and in mission. Referring to competition of Reformed churches within a nation, “The Mission in Unity Project of the WARC addresses this question head on in a way we would not be able to expect any other council or alliance to do WARC has a way of emphasizing what we have in common in the Reformed family, and this is a unifying influence.”

Many responses pointed to the importance of WARC’s work for full partnership between women and men. One response noted: “The ability of the Partnership Program of WARC to reach a large family of churches with Reformed theology about issues of women and men, and to do so in a way that makes the resourcing independent of ‘first world dominance’ is a very important service.” From Latin America: “Another important element [of WARC’s work] is the struggle that the alliance has undertaken in defense of the equality between men and women, especially since some of our Presbyterian churches clearly discriminate against women. The alliance has provided a safe forum where we can have dialogue on these issues without creating divisions or quarrels.”

Another common theme is the solidarity given by the alliance to small and isolated churches and to churches under pressure from repressive governments. Several mentioned the role of WARC in the struggle against apartheid

in South Africa. Another mentioned the “lifeline to persecuted Reformed churches around the world (Eastern Europe, Indonesia, Sudan, etc.)” as well as “major prophetic leadership for global economic justice . . .” Time and time again interviewees spoke of WARC as family. One such interviewee from Africa said, “For many African people the institution of family is the most important and the most influential one on their behavior, even when they are in a far away place. Family for me provides a sense of belonging, a ‘groundedness’ that is both spiritual and physical. I guess life would be an empty and long monotonous void if there were no family. Similarly with WARC and her member churches.” He went on to say, “. . . families do not always function according to their goals and visions. Things do not always work well. But, in spite of failures to reach our goals as a family, WARC continues to learn from its failures and to strive to be a better family and a catalyst for actions that promote life in fullness to all.”

To sum it all up, WARC is family. It is the place where we can celebrate and live out our Reformed heritage in witness to Jesus Christ in the world today. In the words of one other interviewee, “The most important contribution the PC(USA) can make to WARC is to continue to affirm, through membership and participation, its belief in the Church universal and commitment to the Reformed tradition worldwide.”

Interviews with participants in the Caribbean and North American Area Council of WARC (CANAAC) brought helpful reflections. The area secretary commented, “CANAAC could not exist as an organization without the PC(USA). The PC(USA) serves an indispensable role in CANAAC because of its size, resources, vision, and leadership.” Our own delegates echoed this judgment that CANAAC could not continue its program without PC(USA) support. Respondents commented especially on the quality of the theological work of CANAAC, in which PC(USA) has given leadership, noting, however, that the papers have not been widely circulated within PC(USA). Some of the member churches of CANAAC are not members of the WCC and therefore depend heavily on WARC and CANAAC for wider contacts and mutual support. Delegates from the U.S. are challenged by the very different context of the Caribbean churches so close to our shores and find their vision expanded. Some concern was expressed about the perception by some of the small churches that PC(USA) may at times use its power in CANAAC inappropriately. A delegate also expressed concern about the difficulty in reporting back to PC(USA)—“. . . more denominational channels for reporting need creative and energetic attention.”

What Kind of Work Is WARC Doing Effectively?

Building Partnerships Between Women and Men

At the Seoul General Council in 1989, only about half the member churches ordained women as elders or ministers. That General Council gave urgency to this issue. A program was developed, which grew into a department in 1997, devoted to studies and activities to further the full partnership of women with men in church and society. A series of consultations has been held on each continent and in the Middle East bringing together women and men who are leaders of the churches, for Bible study and theological reflection on the partnership of women and men, analysis of the role of women in their regional contexts, raising gender awareness, and developing strategies and networks to strengthen women’s roles. Today about three-fourths of the member churches ordain women, and the number continues to grow steadily.

Human Rights Work

The WARC provides theological and practical support for and solidarity with churches under repressive governments, especially when they put themselves at risk by challenging unjust government policies. The WARC accompanies their leaders by pastoral visits to the churches and by organizing international protests when leaders are arrested for dissent. Sometimes when a WARC team is visiting, the church leaders will ask the team to accompany them to visit government officials in order to strengthen the hand of the local leaders in their protest against injustice. The WARC’s theological and practical accompaniment of South African churches opposing apartheid is the best-known example of this work.

Through its long engagement with human rights work, WARC in 2000 gained ECOSOC (Economic and Social Council) Special Consultative Status at the United Nations Commission on Human Rights (UNCHR) in Geneva. A recent example of WARC’s work with the UNCHR would be its support of the protests of some national church leaders against governmental abuses in Equatorial Guinea.

Unity Within the Reformed Family

A tendency to divide when tensions arise has often created multiple Reformed churches in a single country. Migration of Reformed people across national borders, sometimes in search of religious liberty, has created a variety

of ethnic minority Reformed churches in many nations, including the U.S.A. Some of the smallest of these churches are often isolated. The WARC has been seeking out these isolated churches drawing them into the wider family, and encouraging rapprochement of the Reformed churches in each nation.

In Chile, for example, successive waves of increasingly more fundamentalist North American missionaries and the subsequent arrival of Korean missionaries splintered the Presbyterian Church into several small denominations, and different responses to the dictatorship further embittered relationships. Two of these churches were members of the alliance, and there is a powerful memory of the assistance of the alliance when pastors of one of them were “disappearing” under the dictatorship because of their defense of human rights. A WARC visit in 1991 and ongoing relationships have encouraged new steps in rapprochement among the churches and a new membership in the alliance. Now a council of Chilean Presbyterian churches has been established to facilitate closer working relationships, and some of the churches are considering merger. Extraordinary commitment to reconciliation on the part of some of the Chilean church leaders is at the heart of this story, and the wisdom of a PC(USA) mission coworker played an important role.

In collaboration with the John Knox International Reformed Centre in Geneva, WARC is engaged in a program of Mission in Unity. One aspect of the program is to bring together leaders of Reformed churches in the same country, e.g. Brazil, Chile, Nigeria, Korea, to explore how they could work more closely together. Significant progress towards greater unity in the Reformed family is being made.

There is another international Reformed body, the Reformed Ecumenical Council (REC), which is historically made up of more conservative Reformed churches. Today a large part of the membership also holds membership in WARC. For several years, WARC has been working to bring about rapprochement with the REC, and the REC is now participating in some WARC programs, such as Mission in Unity and bilateral dialogues.

Broader Christian Unity

Since the 1960's, WARC has participated in bilateral dialogues with all the major world Christian communions: Catholic, Orthodox, and Protestant, and has initiated conversation with traditions that do not have world bodies, such as the Pentecostals. Perhaps those dialogues that have produced the most immediate effect on WARC's working style have been the Reformed Catholic and the Reformed Lutheran.

In the case of the Catholics, a third round of bilateral dialogue is in process now. A representative of the Pontifical Council for Promoting Christian Unity has participated as an ecumenical representative in every Executive Committee meeting and General Council for many years. Invitations have been exchanged to participate in particular events in the life of the two bodies, and Catholics have jointly sponsored with WARC some consultations on topics important to both.

Last November, delegations from WARC and the World Methodist Council joined those from the Roman Catholic Church and the Lutheran World Federation (LWF) to reflect on the Joint Declaration on the Doctrine of Justification between the Catholics and Lutherans, and to consider how agreements on justification might be more widely affirmed. There is the possibility to continue this consultative process with the four world bodies as equal partners in dialogue.

In the case of the Lutherans, a bilateral dialogue between WARC and LWF, completed in 1988, declared that any remaining differences should not be church-dividing and urged all WARC and LWF member churches to establish full communion among themselves, a relationship already established in Europe in 1973. Since the 1960's, CANAAC had been co-sponsoring a series of Lutheran-Reformed dialogues in North America. Full communion was finally established between PC(USA), the United Church of Christ, the Reformed Church in America, and the Evangelical Lutheran Church of America in 1997. In Geneva, the staffs of WARC and LWF have worked increasingly closely since 1988, and some consultations have been carried out jointly, as well as some preparatory work for our next world meetings. A task force jointly appointed by WARC and LWF has been working since 1999 on strategies for still closer collaboration of the two world bodies and further encouragement of full-communion agreements among churches in Asia, Africa, and Latin America.

Even within the alliance itself, one can find a considerable number of member churches uniting different Christian traditions across confessional lines, like the Church of South India, the United Church of Christ in the Philippines, and the Uniting Church in Australia. The fact that united churches are present and welcome is witness to a long tradition of work for Christian unity which continues today.

WARC's Governance and Finance

The PC(USA)'s commitment to full inclusiveness in decision-making extends to our examining the governance practices of ecumenical bodies of which we are a part.

Governance

General Council meetings convene approximately every seven years to govern the alliance. All member churches are entitled to send at least two delegates, larger churches up to eleven delegates. Since 1989, the bylaws have been strengthened to ensure that delegations will be as representative as possible of the diversity of their churches: women, men, youth, ordained and lay people. The General Council establishes policies and programs, considers matters brought by member churches, and gives oversight to the life of the alliance.

The General Council also elects officers (president, three vice-presidents, and moderators of departments) and an executive committee consisting of the officers, twenty-five other members, and the executive staff as corresponding members. The executive committee meets annually to carry out the program decided by the General Council. It elects executive staff members, supervise finances, and acts whenever necessary in the name of the alliance. Bylaws require that efforts be made to ensure representation from the standpoint of geographical distribution, cultural and denominational diversity, sex, age, and experience. No one may serve more than two terms and most serve only one term.

With appreciation we note that WARC's role as the only wider-church membership that many of the smaller churches are able to hold, is taken as a major responsibility by WARC to ensure that these small churches are able to be full participants. Many of these are in countries of the south, or in societies that are overwhelmingly of some other religious tradition. This means WARC has to subsidize their travel, which is a significant responsibility for the northern/western hemisphere partners in WARC.

The Caribbean and North American Area Council (CANAAC) includes North America, the islands, and the coastal regions in the Caribbean Basin. CANAAC adopts as its purposes those set forth in Article III of the Constitution of the World Alliance of Reformed Churches (CANAAC Constitution). The area council consists of delegates appointed by member churches in the area. There are three standing committees: Civil and Religious Liberties, Cooperation and Witness, and Theology. An administrative committee oversees the functions of the area council. A list of member churches of CANAAC is in Appendix B.

Finance

The WARC has cultivated a lean and modest lifestyle. It serves over 200 Reformed churches around the world, with more than 75,000,000 members, with an executive staff of five and a support staff of seven. Recently they have begun two new positions to organize logistics for the next General Council to be held in 2004 in Accra, Ghana. (In contrast, the Lutheran World Federation with a smaller constituency has a staff of ninety.) Shifts in international currency exchange rates complicate WARC's finances, and the decline in available tax-supported funds from the German churches is creating additional pressure in the WARC budget. The total budget in 2000 was about US \$1,487,000. The PC(USA) provided approximately \$175,000. In comparison, German Reformed bodies provided more than \$370,000. The weakness of the euro against the dollar, and the tax losses to the German churches put pressure on the PC(USA) to increase its support for WARC.

One budget issue has been the high cost of living in Geneva. The WCC does provide office space at a rate well under commercial rates in Geneva. The presence of other ecumenical agencies, nongovernmental organizations and United Nations (UN) agencies, a "neutral" political climate, and the availability of good travel and communication connections all argue for staying in Geneva. Administrative costs are running about one-seventh of the budget. Salaries and related costs amount to two-thirds, while programming and the executive committee take the remaining one fifth. (See Appendices C and D for a one-page summary of the financial information.)

The Review Committee finds that WARC's finances are well-managed, and the accounts are audited annually. A very large amount of programs and service is delivered from a very modest budget.

*What Are the Needs That Must Be Addressed?**Needs of the World*

One pressing need identified by the churches of the alliance is the growing gap worldwide between the rich and the poor, a gap exacerbated by the new global economy and bringing with it severe suffering by the poor in many places. The recent life-threatening decline in many countries of the south of family income, availability of basic food staples, health services and education has been so appalling, and the worldwide rise in threats to ecological health so alarming, that the Reformed family has come to a moment of confession. At the Debrecen General Council in 1997,

the delegates confessed their faith that God wills life, not death; that the triune God in Jesus Christ offers a new creation and calls us to work for this transformation. They covenanted to engage in a “process of confession” by undertaking study of the teaching of the Bible and our Reformed tradition on economic life and justice, study of the way economic processes work locally and globally, of the role of international debt and international agencies in our current crisis, and of the way churches and societies use economic and ecological resources, seeking just and sustainable alternatives that can bring hope, all as part of a commitment to work with others for greater economic justice. Accompanying our brothers and sisters around the world in this search for more abundant life for all will be challenging to American Presbyterians, but also a significant journey in faith.

Needs of Our Church

Participants from our church in the life of the alliance have found many gifts to meet our needs: the challenge of life-changing new perspectives on the world and the church, commitment to witness to Christ’s lordship over all of life, a powerful living witness in our partner churches to the Holy Spirit’s work to make all things new, profound hope in the presence of the reign of God among us, a holistic way of experiencing the Gospel, excitement about evangelism, and the vigor of churches that are growing and thriving despite many obstacles. Our congregations need to know that they are part of this lively community of faith and share in the pain and joy of accompanying their sister churches, in good times and difficult times, through the work of the alliance. Engagement in this conversation will help our church’s vision of its mission grow and mature.

Needs of the Alliance

The alliance continues to need our church’s commitment to the whole Reformed family, the wisdom of our theologians, the gifts of our leaders, the experience of our own attempts in our witness for Christ in this nation, and our financial support. We can take pride in our steady generosity over many years in sharing our resources. Yet we realize that in comparison to what we spend on our own church’s life, and in comparison to the resources of most of our sister Reformed churches, our contributions are modest and not burdensome. They are needed both for the basic budget, to continue the existing program, and to respond to challenges still unmet. Among these are devising ways to undergird the new regional bodies in countries of the South which will strengthen mutual assistance among neighboring churches, and also finding the means and the strategies to develop the outreach to Reformed youth, a program barely begun, which young people are eager to continue.

Appendix A

U.S. PRESBYTERIAN INVOLVEMENT IN WARC LEADERSHIP, STAFF, DIALOGUES AND STUDIES

The following lists members of the Presbyterian Church in the US, the United Presbyterian Church in the U.S.A and the Presbyterian Church (U.S.A.) who have served the World Alliance of Reformed Churches in positions of leadership, as staff, on bilateral dialogues and in various studies.

Presidents of the World Alliance of Reformed Churches (past 100 years)

William Roberts 1896
 John McNaugher 1921–1925
 John MacKay 1954–1959
 Ralph Waldo Lloyd 1959–1964
 William P. Thompson 1970–1977
 James I. McCord 1977–1982
 Jane Dempsey Douglass 1990–1997

Vice Presidents of the World Alliance of Reformed Churches (since 1964)

Mrs. H. Howard Blake 1964–1970
 James A Millard Jr. 1964–1970
 Jane Dempsey Douglass 1989–1990

Executive Committee Members of the World Alliance of Reformed Churches (Since 1954)

Eugene Carson Blake 1954–1970
 James I. McCord 1954–1982
 Margaret Shannon 1954–1966
 William P. Thompson 1966–1989
 Raymond Kearns 1970–1977
 Marsha Wilfong 1982–1989
 James Andrews 1989–1997

06 ASSEMBLY COMMITTEE ON CATHOLICITY AND ECUMENICAL RELATIONS

Mary Paik 1989–1997

Jane Dempsey Douglass 1989–2004

Clifton Kirkpatrick 1997–2004

Executive Committee guests of the World Alliance of Reformed Churches (past 10 years)

Eugene Turner 1993–2000

Robina Winbush 2001

Executive Committee consultants and observers of the World Alliance of Reformed Churches

Apart from capacities listed here, the following have served WARC's Executive Committee as consultants and observers in the past fifty years: James McCord, William P. Thompson, James Andrew, Victor Makari, Margrethe Brown, and Robert Lodwick.

Staff of the World Alliance of Reformed Churches (since 1957)

Lewis Mudge 1957–1962, Department of Theology

James Andrews 1958–1960, Information and Jubilee Secretary

Terrence Tice 1962–1965, Department of Theology

Jill Schaeffer 1985–1990, Department of Cooperation and Witness

James Van Hoeven 1987–1991, W ARC Justice, Peace and the Integrity of Creation Desk

Sarah Stephens 1990–1994, Department of Cooperation and Witness

Bob Smylie 1990–continuing, Adjunct Staff, Director of PC(USA) United Nations Office

Robert Lodwick 1995–1997, 23rd General Council

Jill Schaeffer 1999–2000, Department of Partnership between Women and Men

Douglas L. Chia1 1996–1997, 23rd General Council

Douglas L. Chia1 2001–2004, 24th General Council

Caribbean and North America Area Council (since 1951)

Ralph Waldo Lloyd 1951–1959, Area Secretary

James McCord 1960–1977, Area Secretary

Ada Sherwin Black 1960–1965, Women's Work Chair

James A Millard Jr. 1972–1974, Treasurer

Jim Andrews 1974–1978, Treasurer

Jim Andrews 1978–1989, Area Secretary

Margrethe Brown 1990–1997, Area Secretary

Bilateral Dialogues (past 5 years)

Samuel Calian Eastern Orthodox-Reformed Bilateral Dialogue

Dawn DeVries Eastern Orthodox-Reformed Bilateral Dialogue

Eugene Turner Oriental Orthodox -Reformed Bilateral Dialogue

Rebecca Weaver Oriental Orthodox-Reformed Bilateral Dialogue

Jane Dempsey Douglass Lutheran-Reformed Working Group

Joe Small Pentecostal-Reformed Bilateral Dialogue

Marsha Snulligan Haney Pentecostal-Reformed Bilateral Dialogue

Cynthia Rigby Seventh-day Adventist-Reformed Bilateral Dialogue

Studies, visits and other involvement (past 5 years)

Ann Clay Adams Women & Men of Reformed tradition (Caribbean and North America)

Ellen Babinsky Study on Indulgences

Robert Bohl Malawi Pastoral Visit

Margrethe Brown Gospel and Cultures Study

Margrethe Brown Reformed Self Understanding Study

Will Brown Mission in Unity Advisory Committee

Anna Case-Winters Lutheran-Roman Catholic Joint Declaration on Justification

Anna Case-Winters Gospel and Cultures Study

Dawn DeVries Globalization and Church Structures

Gordon Douglass Economic Justice

Robert Evans Economic Justice

Alice Evans Economic Justice

Heidi Hadsell Economic Justice

06 ASSEMBLY COMMITTEE ON CATHOLICITY AND ECUMENICAL RELATIONS

Heidi Hadsell	Globalization and Church Structures
Darrell Guder	General Council Director of Documentation, Interpretation and Translation Services 1964, 1970, 1982, 1989, 1997, 2004
Judy Guder	General Council Recording Secretary, 1997,2004
Helen Locklear	Ethnicity and Nationalism Study
Carol Lytch	Women & Men of Reformed tradition (Caribbean and North America)
Margaret McKee	Women & Men of Reformed tradition (Caribbean and North America)
D. Cameron Murchison	Women & Men of Reformed tradition (Caribbean and North America)
Mary Paik	Partnership between Women and Men
Mary Paik	23rd General Council Worship
Lois Powell	

Women & Men of Reformed Tradition (Caribbean and North America)

Kathy Reeves	23rd General Council Worship
Kathy Reeves	24th General Council Worship
Letty Russell	Partnership between Women and Men
Joe Small	Ethnicity and Nationalism Study
Gladys Strachan	Malawi Pastoral Visit
Doug Welch	Equatorial Guinea Pastoral Visit
Phil Wickeri	Mission Study
Diana Wright	Equatorial Guinea Theological Faculty

The Presbyterian Church (U.S.A.) has also sent delegates and participants to WARC General Councils and workshops as well as CANAAC's various meetings. It is not possible to list those individuals here.

It is clear that the Presbyterian Church (U.S.A.) and its predecessors have played a significant leadership role in the alliance since its founding in 1875, and continues to do so in ways that show a clear understanding of the global nature of the Reformed family. Such participation has benefited the wider Reformed family, as well as making an impact at home in the United States.

Appendix B
Member Churches of CANAAC

Cumberland Presbyterian Church
Cumberland Church in America
Evangelical Presbyterian Church
Guyana Congregational Union
Guyana Presbyterian Church
Hungarian Reformed Church in America
Presbyterian Reformed Church in Cuba
Lithuanian Evangelical Reformed Church
Presbyterian Church in Canada
Presbyterian Church in Grenada
Presbyterian Church in Trinidad and Tobago
Presbyterian Church (U.S.A.)
Presbytery of Guyana
Reformed Church in America
United Church of Canada
United Church of Christ
United Church of Jamaica and Grand Cayman

Appendix C
A Concise Summary of Income and Expense
WARC, Fiscal Year 2000

(A conversion rate of 1.7 CHF per US dollar was used; numbers are rounded up)

Income

<u>Source</u>	<u>Budget</u>	<u>Actual</u>
Regular Contributions	\$ 878,311	\$ 883,609
Designated Contributions to Specific Programmes	542,931	206,836
Designated Subsidies to Specific Positions	<u>66,336</u>	<u>74,738</u>
Total	\$1,487,578	\$1,165,183

06 ASSEMBLY COMMITTEE ON CATHOLICITY AND ECUMENICAL RELATIONS

Expense

Rent	\$ 61,564	\$ 48,375
Phone, Computer, etc.	53,286	52,679
Travel	17,567	30,164
Publications/periodicals	71,446	67,726
Programmes	243,609	75,292
Hospitality, Search Process	49,778	41,151
Exec. Committee	46,851	69,972
Salaries/Social Charges/Temps	903,033	791,186
Misc. Admin./Financial	<u>40,705</u>	<u>23,187</u>
Total	\$1,487,839	\$1,199,732

Appendix D

A CONCISE SUMMARY OF INCOME & EXPENSES
CANAAC, Fiscal Year 2000

Some funds were handled in U.S. dollars, some in Canadian dollars. For this summary, activities have been combined and are reported in U.S. dollars, using the average conversion rate of U.S. \$1 = 1.5677 Canadian.

INCOME

Contributions from member churches *

Lithuanian Evangelical Church	\$ 200
Presbyterian Church (U.S.A.)	44,409
United Church of Christ	7,615
Presbytery of Guyana	300
Presbyterian Church in Canada	4,465
United Church of Canada	3,189
Term Deposit Interest	940
Bequest Income	<u>72</u>

Total Income \$ 61,190

DISBURSEMENTS

World Alliance, Geneva	\$ 40,000
Publications	1,750
Executive Committee	5,531
Area Council	1,697
Committees	
Administration Comm.—Travel	2,888
Theology Comm. – Travel	3,127
Cooperation & Witness Comm. – Travel	700
Youth Conference	1,515
Fraternal Visits	134
Haggia Institute Grant	500
Secretary's Expenses	31
Treasurer's Expenses	32
Bank Charges	<u>42</u>
Total Disbursements	\$ 57,947
Surplus	\$ 3,243

*In addition CANAAC recorded \$12,000 from the Reformed Church in America sent to WARC, Geneva.

Item 06-B

[The assembly received and acknowledged the names of the recipients of the awards. See p. 18.]

The General Assembly Committee on Ecumenical Relations recommends that the 214th General Assembly (2002) recognize the following recipients of the Ecumenical Service Award:

**Bryn Mawr Presbyterian Church
First Presbyterian Church Santa Fe, Presbytery of Santa Fe, and the Archdiocese of Santa Fe.
Toledo Metropolitan Mission**

Rationale

The Ecumenical Service Recognitions of the Presbyterian Church (U.S.A.) are a public acknowledgement of significant service to the cause of Christian unity rendered by, or under the supervision of the governing bodies of this church. Three such awards are made each year on behalf of the General Assembly—one to a synod, one to a presbytery, and one to a session.

Item 06-Info

A. General Assembly Committee on Ecumenical Relations Agency Summary

1. Purpose

The purpose of the Committee on Ecumenical Relations' is to give a high profile to the vision of the ecumenical involvement and work as central to the gospel and key to the life of the church; plan and coordinate, in consultation with the agencies and governing bodies of the church, the involvement of the Presbyterian Church (U.S.A.) in ecumenical relations and work; connect the ecumenical efforts of all governing body levels of the church; provide a common point for all ecumenical efforts connecting us with those outside our church; keep a unity of vision that includes the ecclesiastical, programmatic, ecumenical, and denominational parts of our ministries and commitments; articulate the Reformed and Presbyterian identity in the midst of our ecumenical commitments; promote awareness of the role of the unity of all humankind in the search for the unity of the church; and promote the unity of the church as an exhibition of the kingdom of God to the world.

2. Ministry and Accomplishments

On January 20, 2002, a new chapter in the history of the Christian church in the United States was written. Nine protestant denominations: the Episcopal Church, Christian Methodist Episcopal Church, Christian Church (Disciples of Christ), African Methodist Episcopal Church Zion, African Methodist Episcopal Church, International Council of Community Churches, United Church of Christ, United Methodist Church, and the Presbyterian Church (U.S.A.), inaugurated a new relationship as Churches Uniting in Christ (CUIC). More than two hundred delegates and visitors met in Memphis, Tennessee, to bring to an end the Consultation on Church Union, and to begin this new relationship. As part of the CUIC commitment to work for the eradication of racism, a march was held from City Hall to the National Civil Rights Museum. From the exact place where the Reverend Martin Luther King Jr. was assassinated, the leaders of the nine denominations declared their churches' commitment to eradicate racism in our society. Another important task of CUIC is to carry on an intense dialogue with the goal of reconciling the churches ministries by the year 2007.

As part of our need for continual growth in understanding the complex dynamics of ecumenical work, we participate in theological reflections. In light of the September 11th tragedy, the role of the committee in interfaith matters is of increased importance. During the committee's October meeting, Dr. Victor Makari, coordinator for the Middle East and former coordinator for Interfaith Relations in the Worldwide Ministries Division, presented a reflection on the critical need for interfaith dialogue. He shared some observations, focusing on the immediate work of the Office of Interfaith Relations as set in its broader historical context, as well as implications for theological reflection. In his presentation, Dr. Makari said, "September 11 notwithstanding, the dawning of a new century has presented us with much homework left over from the final decades of the 20th Century."

At our February meeting, Dr. Jane D. Douglass presented a reflection on "A Call to Covenant for Justice in the Economy and Ecology." This reflection provided a background for our recommendations to the 214th General Assembly (2002) on our participation on the World Alliance of Reformed Church efforts to address the issues of justice in the economy and ecology.

The committee set in place an Ecumenical Formation Strategy. This strategy will help achieve many of the committees goals, which include efforts to articulate the Reformed and Presbyterian identity in the midst of our ecumenical commitments, providing a high profile to the vision of ecumenical involvement, and connecting its ecu-

menical efforts of all governing body levels of the church, among others. The strategy and programs will be primarily implemented by the Office of Ecumenical Partnership of the Worldwide Ministries Division.

The committee began its preparation for the World Alliance of Reformed Churches General Council in 2004, in Ghana. The theme of the General Council, “That all may have life in fullness,” drawn from the fourth Gospel, is loosely based on John 10:10, “I came that they might have life, and have it abundantly.” The committee will present a slate of the WARC General Council delegates to the 214th General Assembly for (2002) for its approval.

In 1999, the Vatican and the Lutheran World Federation signed a “joint declaration on the Doctrine of Justification.” Hailed as a “milestone in ecumenism,” Catholic and Lutheran leaders said the document represented agreement on the idea that salvation can be found only through faith in Jesus, not through good works. The joint declaration was the focus of a colloquium with the Pontifical Council for Promoting Christian Unity, the Lutheran World Federation, the World Methodist Fellowship, and the World Alliance of Reformed Churches gathering from November 26–30, 2001, in Columbus, Ohio. Dr. Anna Case-Winters, a Presbyterian minister and member of the General Assembly Committee on Ecumenical Relations, participated in the discussions as a member of the World Alliance of Reformed Churches delegation.

In harmony with our understanding that “we engage in bilateral and multilateral dialogues with other churches and traditions in order to remove barriers of misunderstanding and establish common affirmations,” the General Assembly Committee on Ecumenical Relations continues in dialogue with the Moravian Church, and ongoing conversation with the Cumberland Presbyterian Church, Cumberland Presbyterian Church in America, and the Korean Presbyterian Church in America. A dialogue with the Episcopal Church was initiated in January 2002, in Memphis, Tennessee. The dialogue with the Moravian Church was expanded to include the Reformed Church in America and the United Church of Christ. The initial meeting of this dialogue was held in April 2002.

All through this past year, our church has maintained and strengthened our conciliar relationships. As we make every effort to preserve the unity of the church, we strengthened our relationship with the World Alliance of Reformed Churches, the World Council of Churches, and the National Council of Churches of Christ in the U.S.A. We also continued our relationship with our Full Communion partners (the Evangelical Lutheran Church in America, United Church of Christ, & the Reformed Church of America), and, as noted in this report, we began the new relationship with Churches Uniting in Christ.

The Presbyterian Church (U.S.A.), in gratitude for God’s grace and mercy, commits itself to a faithful use of God’s gifts in the search for fuller expression of the visible unity to which we are called. The General Assembly Committee on Ecumenical Relations, following the mandate of the 212th General Assembly (2000), began the process of reviewing the national and international conciliar bodies in which the Presbyterian Church (U.S.A.) holds membership. The World Alliance of Reformed Churches and the Caribbean and North American Area Council (CANAAC) were the first agencies to be reviewed after a review committee was formed. The committee members were: The Reverend David T. Alger, chair; The Reverend Dr. John Bartholomew; Dr. Jane D. Douglass; The Reverend Dr. Adelia Kelso; and the Reverend Dr. Syngman Rhee. After a period of nearly seven months of intense and dedicated work, the review was completed. The review clearly shows that the WARC/ CANAAC are providing a much needed and appreciated space whereby the world Reformed family can come together to share ideas, concerns, resources, and fellowship. Both the WARC and the CANAAC fulfill a vital role in supporting, on a global scale, the needs and concerns of the Reformed and Presbyterian churches, especially the churches of the southern hemisphere. This work and ministry is carried out with very limited resources, but with great success. The WARC/CANAAC review report will be presented to the 214th General Assembly (2002) in Columbus, Ohio.

The General Assembly Committee on Ecumenical Relations continues to be faithful to its responsibilities of planning and coordinating the involvement of the Presbyterian Church (U.S.A.) in ecumenical relations and work; and also to its call to search for diverse patterns of the visible unity of Christ’s Church.

B. *Corresponding Bodies*

1. *National Council of Churches of Christ in the U.S.A. General Assembly*

The General Assembly of the National Council of Churches of Christ in the U.S.A. (NCC) was held at Oakland, California, on November 11–16, 2001. The tone of the assembly was set by the World Council of Churches (WCC) delegation of international church leaders sent to the U.S.A. to share a message of empathy and hope after the September 11 attack. Each of the WCC delegation members brought a brief message to the NCC General Assembly out of their own particular contexts. The audience was profoundly impacted by their expressions of care and love for our country. “Most of us come from wounded contexts,” Bishop Myume Dandala of South Africa said, addressing the

opening plenary. “We come, not because we are whole and healthy, but to share with you in your woundedness precisely because we ourselves are a wounded people. We pray and hope that as we share with you from our woundedness you will be able to find hope that you yourselves will come through.” The international guests then joined NCC General Assembly delegates in small group discussions around questions including, “How do we feel? What do we need? What are we doing to cope? What are the implications of September 11 for our denominational and ecumenical work?” The assembly unanimously adopted a statement called “Out of the Ashes and Tragedy of September 11, 2001.”

In his opening address, Dr. Robert Edgar, general secretary, said, “Our vocation is to be builders of the future. In order to be faithful builders we must include others that are not at the table. We must move in the next three years to create a new NCCC.” He also reminded the assembly “God is calling us to heal a broken world.”

Many of the delegates came with worries about the financial situation of the council. Philip Young, chair of the Finance and Administration Committee, presented the report. In the report, the committee assured the assembly that even though the council has gone through a deep financial crisis, an aggressive plan is in place to correct the problems.

Another important occasion of the assembly was the installation of Elenie K. Huszagh of Nehalem, Oregon, an attorney and a prominent lay member of the Greek Orthodox Archdiocese of America, as the new president of the National Council of Churches.

She is the first Orthodox woman and the first Orthodox layperson to hold that office. The installation took place at a special service of vespers (evening prayers) at Oakland’s Greek Orthodox Cathedral of the Ascension, with some 600 in attendance.

The brief installation ceremony featured the passing of a cross and chain from the outgoing president to the incoming one. Ambassador Andrew Young of Atlanta, Georgia, the NCC’s immediate past president, placed the cross and chain around Huszagh’s neck at the moment of the “declaration of installation.”

Also installed at the ceremony was the NCC’s new president-elect, Bishop Thomas Hoyt of the Christian Methodist Episcopal Church, a resident of Shreveport, Louisiana. The Rev. Dr. Hoyt will serve as NCC president in 2004–05, but as president-elect he currently serves as a council officer.

In other business, the assembly did the following:

- Received reports of Church World Service and Witness from the director, John McCullough, concerning their participation with Federal Emergency Management Agency (FEMA) and the Red Cross in providing much needed pastoral leadership in the aftermath of the September 11th disaster. They also reported that they are partners with more than two thousand groups and organizations around the world.
- Received a report from the Bible Translation and Utilization Committee about the sales of the translation and the financial gains from its royalties.
- Received the report from the Delegation to Latin America. One of the main concerns gathered on the visit was the ever-growing national debt of most of the Latin American countries. They also informed that everywhere they went people showed their preoccupation about the September 11th attack. The delegation had the opportunity to meet political leaders with relative ease because of the recognition of the National Council of Churches.
- Received the report of the Poverty and Mobilization Committee from Brenda Girton-Mitchell. Through a power-point presentation, the delegates were challenged to become a point of power by calling on their senators and state representatives to work toward eliminating the poverty conditions of more than 13.5 million children in the U.S.A.
- Received a report from the Faith and Order Commission from Dr. Paul Meyendorff and Interim Director Sister Paul Teresa Hennessee.
- Received financial statements of the council with a report from independent auditors.
- Adopted the statement “Out of the Ashes and Tragedy of September 11, 2001.” In this document the delegates from the NCC’s thirty-six Protestant and Orthodox member communions lamented the suffering, death, and grief unleashed upon the United States on September 11. At the same time, they expressed their concern at the sub-

sequent attacks on people of Middle Eastern and Central and South American background living in the United States.

- Received a report on the Expanded Table Progress. A 24-hour gathering was held in which the first conversation started toward the creation of a new “ecumenical table.” The Roman Catholic Bishops and the Salvation Army had agreed to enter into this dialogue. A second 48-hour conversation will be held at the beginning of 2002.
- Approved a resolution entitled “Out of the Ashes and Tragedy of September 11.” The resolution called for a reflection on our witness and ministry to the poor among us, the newly unemployed, and the hundreds of thousands in our land whose lives, already deeply stressed by poverty, will now become even more difficult. A call is extended to daily attention to Scripture and prayer, to unmet needs in our communities for food, shelter, clothing, comfort, and meaningful work. It also encourages the weekly observance of a day of fasting in which we modify our patterns of consumption and pray for all those in need, especially those who live in poverty.
- Approved a resolution on the reauthorization of the Temporary Assistance to the Needy Families (TANF) and Related Programs.

The Presbyterian Church (U.S.A.) delegation members include: Roberta Hestenes, Sandra Peirce, Janet Leng, R. David Ruth, Bettie Durrah, Roberto Delgado, Gordon V. Webster, Julie Walkup, Carrie Washington, Clifton Kirkpatrick, Curtis A. Kearns, Carlos L. Malavé (proxy), Kathy Reeves (proxy), and Marian McClure.

2. *The National Council of Churches (NCC) Seeks to “Bring Good News to the Poor”*

In the early months of 2000, discussions in NCC settings gave shape to a bold new proposal: a decade-long initiative in which churches, acting in concert, could help reverse the shocking statistics of poverty in this nation.

Conceived long before the role of faith-based organizations in society became a hot topic of national debate, the proposal for a mobilization against poverty was refined at NCC Executive Board meetings in May and October 2000. By mid-November, the NCC General Assembly explored the proposal and took definitive action, unanimously establishing the mobilization as a top NCC priority for years to come.

Today, the mobilization is gaining form and substance in cooperation with denominational and ecumenical partners nationally, regionally, and locally—all of whom are affected by post-election developments around government funding for charitable programs of faith-based organizations. In this changing climate, the NCC relies on its time-tested policy, which recognizes that good that can come from appropriate church-state partnerships that work for the common good. Taking a middle ground, the NCC also resists the intrusion of government into church affairs and rejects the notion that any one faith tradition should hold sway over the workings of government.

With church-state relationships now under intense scrutiny, the NCC recognizes that perhaps a greater danger to church efforts is that posed by unbiblical ideas about poverty that are pervasive in our culture. There is, for example, the hubris of making distinctions between the “worthy poor” and those who presumably are poor because they have character flaws. There is the baseless idea that the poor have a less rich faith life than other people do. Such ideas “diminish the poor and perpetuate divisions within our society,” according to a “Protocol” for a Poverty Mobilization received by the general assembly in November before that body voted to embark on the mobilization.

“We need to change the way we think about the poor, about how we live together in a society of wealth,” said NCC General Secretary Bob Edgar, who notes that the NCC’s poverty initiative will include a fresh theological vision that calls the whole church to stand with the poor as an act of faithfulness.

a. Young: “Poverty Is the Moral Equivalent of Slavery”

Ambassador Andrew Young, the NCC’s current president, who was honored by the assembly for his life’s work against racism and poverty, has backed the poverty initiative. He captured the imagination of many when he said, “The continued existence of poverty in the 21st century is the moral equivalent of slavery in the 19th century.” Ambassador Young made this call against the backdrop of statistics showing that 34 million poor Americans may be slipping deeper into poverty while all around them others are enjoying the benefits of unprecedented prosperity.

Since taking office January 1, 2000, Dr. Edgar has worked to make anti-poverty work a priority not only across the council, but also among the wider religious community. As the mobilization takes shape, “we and many other groups will analyze the economic trend lines, and agree on a series of achievable goals,” he said. “We’ll market

these, and spread the word about ‘best practices’ that help us move ahead. With all the partners, we’ll show measurable results, if we dedicate ourselves to this effort.”

b. *Micah 6 Congregations Develop “Best Practices”*

The NCC brings to the new mobilization a history of commitment to people in poverty and strong current initiatives, including its “Micah 6 Congregations” effort. This pilot program, developed by the NCC’s Economic Justice and Hunger Program, includes thirty-seven churches across the country that have covenanted to look at their church and community through the lens of the Scripture passage Micah 6:8: “And what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?”

With the help of a Micah 6 Planning Notebook and the resources of their own faith commitments, these thirty-seven congregations have created more than one hundred diverse ministries, many of which address local poverty issues. Participating churches have also observed that, by its very nature, Micah 6 integrates the life of the congregation, touching every aspect. Further, at the personal level, each member is challenged to find ways to incorporate all three dimensions of the Micah passage into daily life. As a result, these congregations report that they have been strengthened spiritually; that they are attracting new members, and that established members have increased their giving. The Micah 6 program has yielded examples of “best practices”—many in congregations of the Presbyterian Church (U.S.A.)—which the council hopes to offer widely in the years ahead.

c. *Education for Advocacy*

Under the leadership of Brenda Girton-Mitchell, the newly elected associate general secretary for public policy, the council is exploring new ways to educate people of faith for effective advocacy. That emphasis strengthens the Washington offices of the council and its member communions when they represent the views of the churches in halls of government.

Among the many issues—international and domestic—that the Washington Office addresses are issues of poverty. For example, the office planned a February 2001 consultation in anticipation of the reauthorization in 2002 of welfare reform measures, including government programs on Temporary Assistance to Needy Families, Food Stamps and Child Care. Thanks to funding from the Annie E. Casey Foundation, this consultation afforded the religious community an opportunity to coordinate efforts around a common platform aimed at improving the legislation.

That common platform was informed in part by an NCCC-sponsored national survey of the impact of welfare reform. Among survey findings, providers of social services reported an increased need for assistance with food and utility payments. Difficulties with obtaining safe, affordable childcare was also among problems facing former welfare recipients who had taken jobs. In general, people who weren’t doing well in this economy in 1996 were worse off in 2000. This trend is not well understood by the general public or by their representatives in government—posing a significant education task for the churches.

Long aware of such trends, anti-poverty advocates in the NCC and its member communions made a strong push for a major federal funding increase for the Emergency Food and Shelter National Board Program. Their intensive efforts paid off when Congress approved an expansion from \$110 million in Fiscal Year 2000 to \$140 million in Fiscal Year 2001. The NCC is one of six nonprofit agencies that administer the highly successful program, which is hosted by FEMA. Congress named the six in 1983 when it created the program to provide federal funding for community-based organizations for emergency assistance to hungry and homeless people.

d. *The Mobilization Is a Council-Wide Concern*

Every part of the council has a contribution to make to the mobilization against poverty. Examples in addition to those already named include the following:

The NCC’s Ministries in Christian Education (MCE) hosts fourteen programs that touch on poverty issues. These include attention to the poor who also live with disabilities; parenting education for Black families, many of whom are marginalized economically; a program for Justice for Children and Families that recognizes that 14 million children in the U.S. are growing up in poor families. At the February 2000 meeting of MCE, each of its program ministries made a commitment to find the unique ways that it could participate in the mobilization.

Meeting early in 2001, the Justice for Women Working Group pledged to support the mobilization by developing tools and resources that can be used ecumenically and by holding a 2002 public policy briefing on women and poverty.

National Council of Churches environmental justice efforts have pointed out the link between poverty and environmental disasters. Poor communities of color, for example, are often less able than affluent neighborhoods to resist developments that impose toxic pollution on them. Further, the poor, who are more likely than others to live on undesirable low-lying land are more vulnerable to storms and floods brought on by global climate change.

In the area of health justice, the NCC collaborated with the Robert Wood Johnson Foundation to compile a U.S. database of some 10,000 local faith-based health programs. The research provides the information needed to develop a network of programs interested in promoting holistic health care for all, including at-risk, hard-to-reach populations. The database will undergird future ecumenical efforts in this field.

Church World Service, the international service and witness ministry of the council, fights poverty in more than eighty countries, including the United States. Local food banks and other programs that fight hunger benefit when people in their communities participate in CWS-sponsored CROP WALKS. Nearly 25 percent of CROP WALK funds go to such programs while the rest fights hunger around the globe.

Agricultural Missions sponsored a 2000 consultation on food security and the global economy that looked at the forces driving the loss of family farms around the world, including in the United States.

Racism and poverty go hand in hand. An effort to fight one is often an effort to fight the other as well. In one initiative against racism, the NCC is preparing for the UN-sponsored World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance, to be held in Durban, South Africa, in September 2001. This preparatory work includes regional dialogues in the U.S. between indigenous peoples and people of African descent. Topics include contemporary racism, its victims, remedies, and redress.

Noting that it has been three decades since the voices of American Indian Peoples have been heard on a national scale, indigenous peoples from NCC member communions have asked that churches participate in an October 2001 national day of protest highlighting issues of economic justice and equality that prevent American Indians from entering the mainstream.

The Racial Justice Working Group is also exploring options for a youth network to mentor young racial justice activists, providing a safe place in which to learn and grow in self-confidence. The mentoring effort aims to keep youth in school and out of the criminal justice system and to support them in developing positive ways of speaking up without fear of reprisal.

e. *An Inclusive Ecumenical Vision in the United States*

Only by working together with the broadest coordination possible can people of faith hope to make real and measurable changes in the lives of the poor. To that end, the council has pledged to “undertake the difficult and careful work that will be needed if we are to link our work coherently with other Christian partners, especially Evangelicals, Pentecostals and Roman Catholics in a broadening table of Christian unity.” As this pledge suggests, plans for the mobilization have developed in tandem with an initiative of members of the NCC Executive Board and general assembly to “expand the ecumenical vision” in this nation. They have called for a process of discernment to ascertain what new national expression of Christian life, faith and action the Holy Spirit may enable us to bring into being in which we may be and act together.”

In February, as this report was being written, a framework was being prepared for a meeting among U.S. church leaders to discuss such an expanded vision. The meeting is to include representatives of NCC member communions, the Roman Catholic Church and Evangelical and Pentecostal churches. The meeting will build on decades of contacts and joint efforts that have already brought many communions and ecumenical bodies in the United States into close relationships. As in recent years, 2000–2001 brought many opportunities to deepen these relationships. Highlights in the NCC context include the following:

Speakers at the 2000 General Assembly included a Roman Catholic theologian, the Reverend John T. Ford, CSC; a Pentecostal minister, Dr. Bernard Wilson; and an Evangelical activist against poverty and racism, Jim Wallis, who is the convener of Call to Renewal. Their presentations were among those that fueled in-depth general assembly discussion of the mobilization and the expanded ecumenical vision.

National Council of Churches representatives participated in coalitions of faith-based organizations such as Faith Action for People-Centered Development Policy, the Religious Alliance Against Pornography and others.

Plans were laid for the May 2001 consultation on *Common Witness: When Borders Divide*, to explore mission issues and the global North and South. The event is the fourth in a series of consultations that have fostered collaboration in common Christian witness in mission. The consultations are co-sponsored by the NCC, Church World Service and the U.S. Catholic Mission Association.

The NCC itself increased the range of its diversity in unity when the General Assembly in November welcomed into membership the Alliance of Baptists. The 36th member communion, the alliance was born in the midst of controversy in the Southern Baptist Convention. The Washington, D.C.-based communion includes 60,000 members in 125 congregations in the Southeast.

The NCC's *Yearbook of American and Canadian Churches* continues to be an essential tool for all who need information to help navigate today's complex religious landscape. The 2001 edition features timely information on "Considering Charitable Choice," which was released just as debate began in earnest over government funding of the charitable work of faith-based organizations. Also new in 2001 was the Historic Archive CD that captures on compact disc the essays, membership, and financial figures from every previous yearbook, chronicling church life from 1916–2000. The new CD and other enhancements to the yearbook were made possible by a grant from the Lilly Endowment, Inc.

The Faith and Order Commission, which gathers Christian theologians to explore both church-dividing and church-uniting issues, has embarked on a new series of multiyear studies that include one on Full Communion and a two-part study on Authority in the Church and on Authority of the Church in the World.

f. *Work of the NCC Is Wide Ranging*

While new initiatives on poverty and Christian unity touch almost every aspect of council life, the diverse programs of the council included activities that go beyond these two broad efforts. Examples of these programs are listed below.

g. *Faith/Unity Cluster*

The Interfaith Relations Commission has undertaken a new educational outreach, including publication and promotion of *Interfaith Relations and Christian Living*, a study for use by congregations and local ecumenical groups. Used with the NCC Policy Statement on Interfaith Relations, the study helps Christians share experiences of living with people of other religious traditions, reflect on this topic as addressed in Scripture and other resources, and considering how to respond in our life and mission.

The commission is also expanding cooperation with Jewish community organizations such as the Jewish Council for Public Affairs, and with organizations of other religions, in addressing ecological concerns, poverty issues, and public policy advocacy.

h. *Education Cluster*

The NCC produces an array of Christian education and mission education resources. These include the recent release by Friendship Press of "Map and Facts" resources on Africa and on Mexico. Spring 2000 also saw a book party in Washington, DC, for *Witness to Genocide: The Children of Rwanda*, which features drawings by child survivors of the Rwandan genocide. Annually, the NCC produces the Uniform Series of outlines for Sunday school materials used by millions each Sunday, and it promotes Family Week with an ecumenical resource that this year featured the theme *Doing Justice: Strengthening Families for a New Century*. A new offering in 2000 was a study document on assisted suicide from the Committee on Disabilities, a resource that sounds a warning on the danger that assisted suicide poses for persons with disabilities.

In May 2000, the NCC gathered 300 young adult ministry leaders in Chicago for a training event that, true to its theme *Come to the Feast*, offered a "smorgasbord" of activities exploring issues facing today's young adults.

As it has in earlier years, the NCC funded fellowships for racial minority students enrolled in doctoral programs in religion and theology. Funded by royalties from the New Revised Standard Version of the Bible, to which the NCC holds the copyright, the fellowships aim at diversifying the pool of Bible scholars from which future Bible translation teams can be drawn. The Reverend Dr. Eugene G. Turner, who has served as Associate Stated Clerk of

the Presbyterian Church (U.S.A.), was among those whom the NCC honored in 2000 in connection with these fellowships. One of the three \$10,000 fellowships was granted in his name.

i. *Justice Cluster*

The NCC's interfaith campaign on global climate change, begun in 1998, enlisted statewide ecumenical agencies in thirteen new states in 2000/2001, bringing to eighteen the number of states now engaged in this effort. Participants in the campaign work in a variety of creative ways to help curb atmospheric pollutants that disrupt earth's weather patterns, causing much damage. *God's Creation and Global Warming*, is a new video that educates congregations and other groups about this threat and provides faith perspectives on human responsibility to care for creation.

A mailing on "Becoming Faithful Energy Stewards" was sent to 105,000 congregations in preparation for Earth Day 2000. The mailing built on NCC experience in spearheading many programs to encourage energy savings. Early in 2001, a similar Earth Day mailing featured the theme: *Witnessing to the Resurrection: Caring for God's Creation*.

j. *Organizational Changes Support Mission*

Successful efforts in 2000 to reshape and resize the National Council of Churches in line with available resources have resulted in a balanced budget, a move to rebuild the council's reserves, and implementation of a host of financial controls and efficiencies—all of which has laid a firm base from which the council can grow and develop new programs.

Also during 2000, Church World Service took over from the NCC the responsibility for its own financial and administrative management, implementing a decision taken at the May executive board. This development has enhanced the relationship between the NCC and Church World Service, which continues to be the international service and witness ministry of the National Council of Churches. Through Church World Service, the NCC links with church partners in more than eighty countries, including ecumenical organizations that are the NCC's counterparts in other nations. Many activities in 2000 and early 2001 illustrated the strength of this collaboration. A few recent examples include these:

The CWS and the NCC have provided leadership in the Jubilee 2000/USA campaign on debt cancellation for the world's poorest countries. The campaign has been part of an international effort joined by churches and ecumenical agencies everywhere. This widely supported campaign was a key factor when the U.S. Congress passed a foreign aid bill in 2000 that included \$435 million for the U.S. contribution to debt relief—a victory for the world's poorest people.

Both NCC and CWS have actively worked with partners in the Middle East for peace in that region. Among other actions that respond to renewed violence in the Middle East, they endorsed a U.S. ecumenical prayer vigil that is an initiative of the Washington-based Churches for Middle East Peace, to which they both belong. Church World Service Executive Director John L. McCullough participated in a U.S. church leaders' delegation to Jerusalem shortly before Christmas 2000, returning with a widely heard message advocating cessation of all violence, a shared Jerusalem, and a return to 1967 borders.

Destruction on Vieques Island, which the U.S. uses for military exercises, has long been a concern of the ecumenical community. In June 2000, General Secretary Bob Edgar and five other NCC/CWS delegates visited the island, returning with a message for the White House from Puerto Rican church leaders: "No more bombs in Vieques." Keeping a spotlight on Vieques, the NCC's Inclusiveness and Justice Standing Committee will visit the island when it holds its semiannual meeting in March 2001 in Puerto Rico.

When the U.S. officially acknowledged early in 2001 that American soldiers had killed refugees at No Gun Ri during the Korean War, the NCC called the announcement "an important first step" in resolving the issue. Starting more than two years ago, the NCC, its South Korean counterpart, and CWS worked together to prod the Pentagon to respond to eyewitness testimony on the incident.

National attention focused on the NCC's role in sponsoring the U.S. visit of Elian Gonzalez's grandmothers in January 2000, a role undertaken at the request of the Cuban Council of Churches. In September, months after Elian returned to Cuba, the Cuban Council hosted NCC and CWS representatives. That trip made fewer headlines but demonstrated the strengthened relationships among Christians in both countries that grew out of ecumenical involvement in the Gonzalez case. The NCC/CWS leaders experienced firsthand the burgeoning congregational life of

Cuban churches. In one instance, NCC General Secretary Bob Edgar preached to a Cuban congregation that included visitors from a Houston congregation of the Presbyterian Church (U.S.A.).

An NCC/CWS visit to Colombia in January 2001 laid initial groundwork for ecumenical action on pervasive violence and human rights violations in that country. The delegation listened to church leaders in the region, including their opposition to the U.S.-funded Plan Colombia, as a prerequisite to formulating a response.

The television program *Cambodia: To Live Is to Hope*, which featured the work of Church World Service in Cambodia, was produced by CBS-TV in cooperation with the NCC Communication Department. Its development and airing were made possible by NCC participation in the Interfaith Broadcasting Commission, which interfaces with CBS.

k. *A New Strategy Guides CWS Efforts to Share Christ's Love with All People*

Church World Service welcomed a new executive director in 2000, the Reverend John L. McCullough, who came on board at a time when CWS was beginning to implement a new strategic plan for 2000–2003. The plan calls for reorganization along lines that will highlight CWS' mission and its worldwide partnerships. And it emphasizes a cross-program team approach that makes it easier for CWS to mount campaigns around broad themes. A current example is the upcoming Year of Africa that spans a wide and interrelated range of CWS work: efforts to promote the Moringa tree as a source of high-quality, readily available nutrition; programs that address the HIV/AIDS crisis in Africa, community development, refugee protection and assistance, and more.

Representatives of partners from every part of the globe gathered in Stony Point, New York, in December 2000 for an introduction to the new plan and for a conversation on mission in the 21st century. That meeting overlapped with a gathering of all CWS overseas staff, also on the new strategic plan. Further, in the year ahead, CWS leaders will meet with U.S. denominational partners to speak about the new directions and to engage in a process of recommitment among CWS and its denominational supporters.

In late 2000 and early 2001, several of the new program ministries, which carry forward historic commitments of CWS in new forms, were in their start-up phase. Mission Relationships and Witness is concerned with the growth of ecumenical commitment and the quality of the myriad relationships that evolve as member communions come together in ecumenical mission to the world through CWS. Education and Advocacy for International Justice and Human Rights, for which a director was being sought as of the writing of this report, will focus on analysis and education to help constituents develop a deeper understanding of justice, peace, and the integrity of creation and to work in ways that strengthen advocacy for these goals. Social and Economic Development supports the efforts of vulnerable persons and communities affected by social, economic, and political oppression to develop sustainable communities and achieve a higher quality of life. Two other already established program ministries, the Immigration and Refugee Program and the Emergency Response Program, are continuing their work (described below) in new contexts.

(1) *Uprooted People Face Many Dangers*

Thirty-five million refugees and displaced persons on every continent are among the poorest in a risky world filled with danger from disease, violence, discrimination and other ills. Through its Immigration and Refugee Program (IRP), Church World Service helps these uprooted peoples with direct assistance and as an advocate for their protection and well-being. With only 1 in 500 refugees eligible for resettlement in the United States (the major resettlement country), IRP is focusing attention on the forgotten needs of those who languish in camps for years, even decades, or who face other untenable situations.

For many U.S. churchgoers, however, the uprooted are most visible as the families and individuals who are resettled in their communities. Church World Service is also a leading agency in the process of resettlement, beginning with overseas camps. In sub-Saharan Africa, the UN and the U.S. government depend on CWS/IRP to process nearly all African refugees resettled in this country. Operating in refugee camps in thirty-seven countries, IRP will process some 20,000 Africans this year to begin new lives through resettlement. The number of U.S. refugee admissions from Africa is up dramatically from previous years. In 2001, the number will include 3,400 of the "lost boys of Sudan," children who were orphaned by civil war in Sudan and who spent years on their own in camps or wandering the region.

In the U.S., IRP resettles about a tenth of the total caseload—working with ten denominational partners and their congregations and with a network of forty-five local refugee resettlement affiliates around the country. In 2000, IRP assisted 6,500 newcomers representing more than twenty-five nationalities.

Aided by this large network of refugee advocates, IRP also mounted a highly successful “Refugees in Crisis” campaign in 2000. The campaign sought increased congressional funding for federal Migration and Refugee Assistance (MRA), which supports resettlement efforts in the U.S. and helps refugees needing protection abroad. Alarmed at the low budget proposed for MRA at a time when refugee numbers are on the rise worldwide, refugee advocates went into action. Their work helped boost the MRA budget to \$700 million—up from proposals that ranged from \$615 million to \$658 million.

(2) *Emergency Response Assists the Most Vulnerable*

In the United States, 2000 was a year of “no-name” disasters. Except perhaps for wildfires in western states, the year’s long string of disasters in small geographical areas did not garner the kind of media attention that assists in fund-raising for response. Yet these disasters had a big impact in the areas that were hit, and CWS worked with its denominational partners to help the most vulnerable persons in these stricken communities. The CWS issued several appeals, mostly for seasonal storms, and CWS disaster consultants assisted twenty-two faith-based community organizations in all regions of the country to engage in the long-term work of recovery from a variety of disasters.

Internationally, the program responded to a dozen critical situations, including floods in Southern Africa. Mozambicans were particularly hard-hit with 1.1 million displaced by flooding that engulfed whole communities. Working with partners in the region, CWS embarked on a \$2.6 million appeal aimed at helping families re-establish households and plant new crops after the floodwaters receded. This emphasis on long-term recovery marks CWS involvement in disaster response. Several projects around the globe have already borne the fruit of this approach. An example is CWS’s long record of assistance in developing micro-enterprises in the Balkans.

Among other recent large-scale disasters that mobilized CWS and its local partners were earthquakes in El Salvador and India, flooding in Southeast Asia, drought in Afghanistan and Pakistan, and the misery caused when violence between ethnic and religious groups displaced nearly half a million people in Indonesia’s Maluku Islands.

As in previous years, the 2000 program emphasized disaster preparedness and planning. Training events along these lines included a Domestic Disaster Response Skills Development Institute for more than a hundred participants. The CWS also designed an intensive weeklong training for Caribbean church leaders. Held in Dominica, the event supported efforts by Action by Churches Together (ACT) International to build capacity in disaster management throughout the region’s faith community.

1. *The CROP WALK People*

Among the fund-raising efforts that support the work of Church World Service are community CROP WALKS across the U.S., events that raise millions of dollars annually to fight hunger at home and internationally. The CROP WALKS also present opportunities for community education on development issues, as participants symbolically walk in solidarity with hungry people worldwide. For example at a rest stop on the Chicago CROP WALK, walkers could make their way through a simulated “landmine field,” thus gaining a more vivid understanding of what landmines mean for rural agricultural communities in many countries. In 2000, some 242,000 people participated in 1,871 CROP WALKS and 62 other interfaith community events, raising more than \$16 million to help stop hunger. Of that, CROP WALKS shared over \$3.6 million with local hunger-fighting agencies nationwide.

The CWS makes a difference in the daily lives of people at home and around the globe through this and other programs. The TOOLS OF HOPE & BLANKET Program invites everyone to give a gift of \$5 or more—the cost of a blanket or basic farm tool—and gain a share in the global development work of CWS. The “Gifts of the Heart” Kit Program provides an opportunity for supporters to assemble self-help recovery kits sent to people in need through CWS.

m. *NCC Officers 2001*

The NCC officers for 2001 are as follows: President: Ambassador Andrew J. Young (2000–2001); General Secretary: Dr. Bob Edgar; President-Elect: Elenie K. Huszagh, Esq. (2002–2003); Immediate Past President: The Right Reverend Craig B. Anderson (1998–1999); Secretary: The Reverend Roberto Delgado; Treasurer: Philip Young; Vice-Presidents: The Reverend Patrick Mauney, Dr. Audrey Miller, Bishop Jon S. Enslin, the Reverend Dr. Bertrice Wood, Barbara Ricks Thompson.

n. *NCC Member Communions*

The NCC member communions are as follows: African Methodist Episcopal Church; African Methodist Episcopal Zion Church; Alliance of Baptists; American Baptist Churches in the USA; The Antiochian Orthodox Chris-

tian Archdiocese of North America; Armenian Church of America; Christian Church (Disciples of Christ); Christian Methodist Episcopal Church; Church of the Brethren; Coptic Orthodox Church in North America; The Episcopal Church; Evangelical Lutheran Church in America; Friends United Meeting; Greek Orthodox Archdiocese of America; Hungarian Reformed Church in America; International Council of Community Churches; Korean Presbyterian Church in America (General Assembly of the); Malankara Orthodox Syrian Church; Mar Thoma Syrian Church of India; Moravian Church in America (Northern Province, Southern Province); National Baptist Convention of America, Inc.; National Baptist Convention, USA, Inc.; National Missionary Baptist Convention of America; Orthodox Church in America; Patriarchal Parishes of the Russian Orthodox Church in the USA; Philadelphia Yearly Meeting of the Religious Society of Friends; Polish National Catholic Church of America; Presbyterian Church (U.S.A.); Progressive National Baptist Convention, Inc.; Reformed Church in America; Serbian Orthodox Church in the USA and Canada; The Swedenborgian Church; Syrian Orthodox Church of Antioch; Ukrainian Orthodox Church of America; United Church of Christ; The United Methodist Church.

This brief report can only hint at the many programs that the Presbyterian Church (U.S.A.) and thirty-five other communions carry out together in the NCC. For more information, please contact the NCC Communication Department at 475 Riverside Drive, Room 850, New York, NY 10115. 212-870-2227. Or visit our Web site at www.nccusa.org.

Item 07-01

[The assembly approved Item 07-01 with amendment. See p. 38.]

Overture 02-2. On Affirming the Document “Hope in the Lord Jesus Christ” and Commending It to the Church in Accordance with G-13.0103p and q—From the Presbytery of Redstone.

The Presbytery of Redstone respectfully overtures the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) to affirm the cover letter and document, “Hope in the Lord Jesus Christ,” published by the Office of Theology and Worship in September 2001, and commend it to the church in accordance with G-13.0103p and G-13.0103q[, and urge study of the document “Hope in the Lord Jesus Christ”].

Rationale

The 213th General Assembly (2001) requested that the Office of Theology and Worship assist the church in better understanding the Lordship of Jesus Christ.

Scriptures testify to the singular saving nature of Jesus Christ in many places, such as Phil. 2:9–11 “Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

The Book of Confessions clearly supports this document. The Second Helvetic Confession in section 5.077 states, “For we teach and believe that this Jesus Christ our Lord is the unique and eternal Savior of the human race, and thus of the whole world, in whom by faith are saved all who before the law, under the law, and under the Gospel were saved, and however many will be saved at the end of the world.”

The *Book of Order* affirms in G-3.0300a “The Church is called to tell the good news of salvation by the grace of God through faith in Jesus Christ as the only Savior and Lord”

The Office of Theology and Worship has stated, “The comprehensive witness of *The Book of Confessions* is sufficient to lead, instruct, and guide the church. From time to time, however, questions arise in the church that call for careful articulation of a particular aspect of Christian faith, drawing upon the testimony of the confessions in a way that illuminates the unique and authoritative witness of the Scriptures. Such occasions do not require a new confession, but rather a faithful expression of the consistent teaching of Scripture and confessions.” (<http://www.pcusa.org/pcusa/cmd/cfl/christdoc.htm> September 27, 2001)

It is essential for the church to have a witness that we proclaim in clear and unmistakable terms the uniqueness of the work of Jesus Christ. We are called both to worship Jesus Christ and proclaim his Good News to the world. Approving the document entitled, “Hope in the Lord Jesus Christ” will do that.

Concurrence to Overture 02-02 from the Presbytery of Indian Nations.

Concurrence to Overture 02-2 from the Presbytery of Foothills (with Additional Rationale).

Rationale

The 213th General Assembly (2001) of the Presbyterian Church (U.S.A.) received several overtures regarding the Lordship of Jesus Christ. These overtures resulted from widespread concern in the church about theological understandings expressed by some, which seemed to many to be inconsistent with the teaching of Scripture and with the confessions of the church. The General Assembly’s subsequent affirmation of Jesus Christ as Savior and Lord raised more questions for many than it answered.

The 213th General Assembly (2001) of the Presbyterian Church (U.S.A.) also requested the Office of Theology and Worship to develop resources to help the church better understand the theological richness of the Lordship of Jesus Christ. In September of 2001, the Office of Theology and Worship presented “Hope in the Lord Jesus Christ” as “a concise articulation of the church’s historic faith.”

Later, the General Assembly Council of the Presbyterian Church (U.S.A.) affirmed the document “Hope In the Lord Jesus Christ” and commended it for use in the church.

Accordingly, we commend the Office of Theology and Worship for producing “Hope in the Lord Jesus Christ,” which we believe is, and will continue to be, an irenic, important, and valuable affirmation of what the church has taught and believes. While we do not suggest that this document should be added to *The Book of Confessions*, we do believe that it can serve as a way for the church to restate and reaffirm the center of our faith. We hope that the 214th General Assembly (2002) will join us in commending the Office of Theology and Worship. And, we hope that the 214th General Assembly (2002) will join us in affirming the document “Hope in the Lord Jesus Christ” as a faithful expression of the teaching of the church.

Concurrence to *Overture 02-2* from the Presbytery of Pittsburgh (with Additional Rationale)

Rationale

Our Lord Jesus Christ declared, “I am the way, and the truth, and the life. No one comes to the Father except through me” (John 14:6); and the Apostle Paul preached, “There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved” (Acts 4:12).

The Book of Confessions affirms that the Son is called Jesus, which means Savior, “because he saves us from our sins, and because salvation is to be sought or found in no other” (4.029); and declares that “we quite openly profess and preach that Jesus Christ is the sole Redeemer and Savior of the world. . . .” (5.077).

The *Book of Order* calls the church “to tell the good news of salvation by the grace of God through faith in Jesus Christ as the only Savior and Lord. . . .” (G-3.0300).

“Hope in the Lord Jesus Christ,” written by the Office of Theology and Worship and overwhelmingly supported by the General Assembly Council, reaffirms the witness of Scripture and our Confessions by stating: “Jesus Christ is the only Savior and Lord, and all people everywhere are called to place their faith, hope, and love in him.”

The statement concerning Jesus Christ that the 213th General Assembly (2001) approved has bred pain, confusion, and uncertainty both within the Presbyterian Church (U.S.A.) and among our sisters and brothers throughout the world. Many believe this statement did not adequately confess Jesus Christ alone as Savior and Lord. The 214th General Assembly’s (2002) affirmation of “Hope in the Lord Jesus Christ” would promote healing throughout the church and bring greater clarity to our profession of Jesus Christ.

Concurrence to *Overture 02-2* from the Presbytery of San Joaquin (with Additional Rationale).

Rationale

During the last few years, there has been much discussion in our denomination regarding what we believe about the person and work of Jesus Christ. This has been an excellent opportunity to talk theology, but it has also created confusion for some people about what the Presbyterian Church (U.S.A.) believes. Many people have asked if we still believe in what the Scriptures and confessions teach about Jesus Christ, or if those are forgotten statements that we no longer preach and teach. The 213th General Assembly (2001) did not adequately answer *Overture 01-43* from last year. It produced a statement about Jesus Christ, but it did not answer the question that was raised. The General Assembly’s Office of Theology and Worship has done what the General Assembly requested, and produced an excellent statement entitled “Hope in the Lord Jesus Christ.” This statement provides a clear, positive, hopeful affirmation of what we believe, which can clear up much of the confusion in the church, and once again anchor us in the best of our history and tradition. We urge the General Assembly to approve this statement, and to recommend it to all of our congregations, for their teaching and study.

GAC COMMENT ON *OVERTURE 02-2*

Comment on Overture 02-2—From the General Assembly Council

Overture 02-2 asks the 214th General Assembly (2002) to affirm “Hope in the Lord Jesus Christ” and its accompanying cover letter, prepared by the Office of Theology and Worship, and to commend it to the church in accordance with G-13.0103p and q.

Comment in Brief: The General Assembly Council advises the 214th General Assembly (2002) to approve *Overture 02-2*. In the months since its publication, “Hope in the Lord Jesus Christ” has served as a brief, accessible statement of the church’s belief, trust, and loyalty within the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit. The availability of a study/discussion guide now makes the statement even more useful within the church.

Rationale: The 213th General Assembly (2001) requested that the Office of Theology and Worship assist the church to better understand the theological richness of the Lordship of Jesus Christ. In partial fulfillment of this task, the Office of Theology and Worship prepared a concise articulation of the church’s historic faith, “Hope in the Lord Jesus Christ,” drawing upon the testimony of the confessions in a way that illuminates the unique and authoritative witness of the Scriptures. “Hope in the Lord Jesus Christ” was accompanied by a cover letter that provided ecclesial context for the statement. The statement and the letter were subsequently affirmed by the General Assembly Council and the Committee on the Office of the General Assembly. The Office of Theology and Worship has prepared a study/discussion guide for use by congregations and governing bodies.

OGA COMMENT ON *OVERTURE 02-2*

Comment on *Overture 02-2*—From the Office of the General Assembly.

The Office of the General Assembly affirms that one of the great strengths of our *Book of Confessions* is its clear affirmation of Jesus of Nazareth. Presbyterians are not at all confused about who Jesus was and is! The rich heritage they contain provides all the church needs in its understanding of Jesus.

The Office on the General Assembly affirms the Office of Theology and Worship’s “Hope in the Lord Jesus Christ.” It surely points the church toward the richness our confessions teach us about our Lord Jesus. The Office of the General Assembly again commends it to every Presbyterian.

The Office of the General Assembly encourages the 214th General Assembly (2002) to answer this overture by doing the following:

1. Commending the study of *The Book of Confessions* to all Presbyterians in the coming year.
2. Urging the Office of the General Assembly, the Congregational Ministries Division, and the National Ministries Division to work together to prepare study materials for use by congregations, sessions, and presbyteries in commencing such study.
3. Affirming that *The Book of Confessions* contain a fully reformed theology and description of Jesus.

Item 07-02

[The assembly referred the Item 07-02 to the General Assembly Council, Office of Theology and Worship. See p. 38.]

Overture 02-7. On Directing the Office of Theology and Worship to Develop a Lectionary-Based Liturgical Resource Which Draws Affirmations of Faith from The Book of Confessions—From the Presbytery of Yellowstone.

The Presbytery of Yellowstone overtures the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) to direct the Office of Theology and Worship to develop a lectionary-based liturgical resource as a supplement to the *Book of Common Worship* that draws affirmations of faith from the entire *Book of Confessions*. It shall use gender-inclusive language for the people of God and be designed with a format that encourages use on a regular basis in the Service for the Lord’s Day.

Rationale

The Moderator of the 213th General Assembly (2001) expressed a desire for the assembly to be known as the confessing assembly. The business of the assembly was interspersed with “confessing moments” during which commissioners joined in affirming their faith through excerpts from *The Book of Confessions* followed by unison prayer.

The Directory for Worship encourages the use of creeds and confessions as a response to the reading and proclamation of the Word (W-2.2009). As an element of worship, the confessions express the faith of the Reformed tradition and engage God's people with the living tradition of our faith community.

While *The Book of Confessions* is rich in tradition and theology, much of the language reflects patriarchal attitudes and is sometimes expressed in a vernacular foreign to the current context. Thus, gender-inclusive terms for the people of God and a liturgy that uses language more understandable to younger generations will celebrate our heritage and nourish our theological roots.

Many churches within our denomination have responded to current theological controversies by identifying themselves with the "confessing church" movement. A liturgical resource that draws from the fullness and richness of our confessions offers an opportunity for strengthening the ties that bind us together as a denomination.

GAC COMMENT ON *OVERTURE 02-7*

Comment on Overture 02-7—From the General Assembly Council

Overture 02-7 directs the Office of Theology and Worship to make selections from *The Book of Confessions* that can be used as affirmations of faith in corporate worship. These affirmations are to be keyed to the lectionary, use gender-inclusive language for the people of God, and formatted in a way that encourages use on a regular basis.

Comment in Brief: *Overture 02-7* is compatible with the action of the 213th General Assembly (2001). It further specifies the task by linking confessional selections to the lectionary. The General Assembly Council suggests *Overture 02-7* be referred to the General Assembly Council, Office of Theology and Worship, to incorporate its intention into work that is currently underway on preparation of worship resources based on *The Book of Confessions*.

Rationale: The 213th General Assembly (2001) requested the Office of Theology and Worship "to prepare worship resources based on *The Book of Confessions* which are sensitive to inclusive language with regard to men and women." Theology and Worship staff are currently working on this referral.

Item 07-03

[The assembly answered Item 07-03 by the action taken on Item 07-01, *Overture 02-2*. See p. 38.]

Overture 02-13. On Adopting and Affirming A Statement on the Lordship of Jesus Christ—From the Presbytery of East Tennessee.

The Presbytery of East Tennessee overtures the 214th General Assembly (2002) to lay all questions to rest and to restore the peace and strength of this denomination by approving and affirming this clear and simple statement:

That Jesus Christ was and is the only begotten Son of God the Father;

That Jesus Christ, possessing in Himself the infinite goodness of God, was and is the only sufficient sacrifice to make propitiation for the Sins of all who are saved; and

That by Him only can any person come to God.

Rationale

There is a perception that the 213th General Assembly (2001) wavered as to asserting the truth of the sole Lordship of Jesus Christ.

There has since been much consternation and unrest in the churches regarding the statement adopted by the 213th General Assembly (2001).

The truth of the Scriptures, as summarized in the confessions of our *Constitution*, is quite clear, and is the essential foundation of the Presbyterian Church (U.S.A.).

GAC COMMENT ON OVERTURE 02-13

Comment on Overture 02-13—From the General Assembly Council

Overture 02-13 requests the 214th General Assembly (2002) to approve and affirm that Jesus Christ was and is the only begotten Son of God the Father; that Jesus Christ, possessing in Himself the infinite goodness of God, was and is the only sufficient sacrifice to make propitiation for the sins of all who are saved; and that by [Jesus Christ] only can any person come to God.

Comment in Brief: The General Assembly Council suggests that *Overture 02-13* be answered with the approval of *Overture 02-2* (Item 07-01). “Hope in the Lord Jesus Christ” deals more fully with Christian faith in Jesus Christ as Lord and Savior than do the points of *Overture 02-13*. If the General Assembly acts to affirm “Hope in the Lord Jesus Christ,” the intent of *Overture 02-13* will be fulfilled.

Rationale: The 213th General Assembly (2001) requested that the Office of Theology and Worship assist the church to better understand the theological richness of the Lordship of Jesus Christ. In partial fulfillment of this task, the Office of Theology and Worship prepared a concise articulation of the church’s historic faith, “Hope in the Lord Jesus Christ,” drawing upon the testimony of the confessions in a way that illuminates the unique and authoritative witness of the Scriptures. “Hope in the Lord Jesus Christ” was accompanied by a cover letter that provided ecclesial context for the statement. The statement and the letter were subsequently affirmed by the General Assembly Council and the Committee on the Office of the General Assembly. The Office of Theology and Worship has prepared a study/discussion guide for use by congregations and governing bodies.

OGA COMMENT ON OVERTURE 02-13

Comment on Overture 02-13—From the Office of the General Assembly.

The Office of the General Assembly affirms that one of the great strengths of our *Book of Confessions* is its clear affirmation of Jesus of Nazareth. Presbyterians are not at all confused about who Jesus was and is! The rich heritage they contain provides all the church needs in its understanding of Jesus.

The Office on the General Assembly affirms the Office of Theology and Worship’s “Hope in the Lord Jesus Christ.” It surely points the church toward the richness our confessions teach us about our Lord Jesus. The Office of the General Assembly again commends it to every Presbyterian.

The Office of the General Assembly encourages the 214th General Assembly (2002) to answer this overture by doing the following:

1. Commending the study of *The Book of Confessions* to all Presbyterians in the coming year.
2. Urging the Office of the General Assembly, the Congregational Ministries Division, and the National Ministries Division to work together to prepare study materials for use by congregations, sessions, and presbyteries in commencing such study.
3. Affirming that *The Book of Confessions* contain a fully reformed theology and description of Jesus.

Item 07-04

[The assembly answered Item 07-04 by the action taken on Item 07-01, *Overture 02-2*. See p. 38.]

Overture 02-17. On Reaffirming the Christologies Contained in The Book of Confessions—From the Presbytery of Western Colorado.

The Presbytery of Western Colorado overtures the 214th General Assembly (2002) of the PC(USA) to reaffirm the Christologies contained in *The Book of Confessions*.

Rationale

It is always appropriate for the church to reaffirm its faith in the Lord Jesus Christ, but it is especially necessary in times of stress and confusion. In reaffirming the Christologies contained in *The Book of Confessions*, the church once again

Is summoned to its most primitive and basic confession, “Jesus is Lord;”

Is drawn towards its single, unifying Center, who is Christ;

Is reminded that what unites the church at its Christological center far outweighs anything that would tend to divide it on its periphery; and

Is confirmed in its faith, its theology and its hermeneutic.

In reaffirming its Christological confessions, the church, in response to the mercies of God shone forth in the person and work of Christ, participates in a work that is joyful, doxological and reasonable.

The Presbytery of Western Colorado gratefully acknowledges its indebtedness to the Office of Theology and Worship of the Presbyterian Church (U.S.A.) for sending to the whole church the recent document “Hope in the Lord Jesus Christ.” In particular, we are grateful for these following words from its introduction:

Christians declare their common faith by bearing witness to God’s grace in Jesus Christ, expressing their testimony in words and deeds as the time requires. In our time and place, the Presbyterian Church (U.S.A.) confesses its faith through eleven creeds, confessions, and catechisms in *The Book of Confessions*. The confessions of the church articulate the shared faith of the church:

In these confessional statements the church declares to its members and to the world

who and what it is,
what it believes,
what it resolves to do.

These statements identify the church as a community of people known by its convictions as well as by its actions. They guide the church in its study and interpretation of the Scriptures; they summarize the essence of Christian tradition; they direct the church in maintaining sound doctrines; they equip the church for its work of proclamation. (*Book of Order*, G-2.0100)

The comprehensive witness of *The Book of Confessions* is sufficient to lead, instruct, and guide the church. From time to time, however, questions arise in the church that call for careful articulation of a particular aspect of Christian faith, drawing upon the testimony of the confessions in a way that illuminates the unique and authoritative witness of the Scriptures. Such occasions do not require a new confession, but rather a faithful expression of the consistent teaching of Scripture and confession. In this way, we may be helped to reappropriate central affirmations of the faith and to renew our faithful witness in the world. (<http://www.pcusa.org/pcusa/cmd/cfl/christdoc.htm>)

GAC COMMENT ON OVERTURE 02-17

Comment on Overture 02-17—From the General Assembly Council

Overture 02-17 asks the 214th General Assembly (2002) to reaffirm the Christologies contained in *The Book of Confessions*. The overture’s rationale quotes extensively from the letter introducing “Hope in the Lord Jesus Christ.”

Comment in Brief: “Hope in the Lord Jesus Christ” is only the first response of the Office of Theology and Worship in fulfillment of the 213th General Assembly (2001)’s directive to assist the church to better understand the theological richness of the Lordship of Jesus Christ. The office will continue to provide resources and events that will help the whole church to be “led, guided, and instructed” by its confessions as it “receives and adopts” the confessions’ Christological affirmations. The General Assembly Council suggests *Overture 02-17* be referred to the General Assembly Council, Office of Theology and Worship, as guidance in its continuing efforts to help the church better understand the theological richness of the Lordship of Jesus Christ.

Rationale: The 213th General Assembly (2001) requested that the Office of Theology and Worship assist the church to better understand the theological richness of the Lordship of Jesus Christ. In partial fulfillment of this task, the Office of Theology and Worship prepared a concise articulation of the church’s historic faith, “Hope in the Lord Jesus Christ,” drawing upon the testimony of the confessions in a way that illuminates the unique and authoritative witness of the Scriptures. “Hope in the Lord Jesus Christ” was accompanied by a cover letter that provided ecclesial context for the statement. The statement and the letter were subsequently affirmed by the General Assembly Council

and the Committee on the Office of the General Assembly. The Office of Theology and Worship has prepared a study/discussion guide for use by congregations and governing bodies.

OGA COMMENT ON *OVERTURE 02-17*

Comment on *Overture 02-17*—From the Office of the General Assembly.

The Office of the General Assembly affirms that one of the great strengths of our *Book of Confessions* is its clear affirmation of Jesus of Nazareth. Presbyterians are not at all confused about who Jesus was and is! The rich heritage they contain provides all the church needs in its understanding of Jesus.

The Office on the General Assembly affirms the Office of Theology and Worship’s “Hope in the Lord Jesus Christ.” It surely points the church toward the richness our confessions teach us about our Lord Jesus. The Office of the General Assembly again commends it to every Presbyterian.

The Office of the General Assembly encourages the 214th General Assembly (2002) to answer this overture by doing the following:

1. Commending the study of *The Book of Confessions* to all Presbyterians in the coming year.
2. Urging the Office of the General Assembly, the Congregational Ministries Division, and the National Ministries Division to work together to prepare study materials for use by congregations, sessions, and presbyteries in commencing such study.
3. Affirming that *The Book of Confessions* contain a fully reformed theology and description of Jesus.

Item 07-05

[The assembly answered Item 07-05 by the action taken on Item 07-01, *Overture 02-2*. See p. 38.]

Overture 02-20. On Affirming the Centrality of Jesus Christ for the PC(USA)—From the Presbytery of Foothills.

The Presbytery of Foothills respectfully overtures the 214th General Assembly (2002) to affirm that Jesus Christ, the Word made flesh, is the eternal Son of God and the only source of salvation for all of humanity. In Christ and Christ alone the church receives its unity, mission, and ministry.

Rationale

The action requested is a simple affirmation of the deity of the human Jesus Christ, his atoning work for all humanity, and our unity in Christ. The action does not intend to redefine Christology, reduce confessional standards to some new formulation, or modify *The Book of Confessions*. The action allows PC(USA) members and ministers to focus on and say to one another what is central to the PC(USA), instead of what is more peripheral.

The action arises precisely out of the basic confessional documents of the PC(USA): What the church believes, professes, and lives out regarding the Person and Work of Jesus Christ is at the heart of the church’s identity and mission in every age.

The clear teaching of the PC(USA) *Book of Confessions* affirms the centrality of Jesus Christ. See the document, “Hope in the Lord Jesus Christ” recently published by the Office of Theology and Worship. This document admirably reiterates the centrality of Jesus Christ for the PC(USA) from *The Book of Confessions*.

The PC(USA) *Book of Order* clearly affirms Jesus Christ as the head of the church, the center of its life, the one to proclaim boldly before the nations, and the one to follow as the Lord of all of life.

The unity of the PC(USA) has been seriously strained by recent debates, confused by its own controversies, challenged by recent national and international events, and largely distracted from its primary focus on Jesus Christ “the one Word of God which we have to hear and which we have to trust and obey in life and in death” (*The Book of*

Confessions, 8.11). To reaffirm among ourselves the centrality of Jesus Christ would be both healing and helpful at this time in the church's life.

Unity in Christ, the Lord of all life, is a stronger bond for Christian community than doctrinal agreements, personal relationships, or polity solutions. Those who belong to Christ belong to one another as well, whether they agree with each other, like each other, or vote with each other.

GAC COMMENT ON OVERTURE 02-20

Comment on Overture 02-20—From the General Assembly Council

Overture 02-20 asks the 214th General Assembly (2002) to affirm that Jesus Christ is the eternal Son of God, the only source of salvation, and the sole source of the church's unity, mission, and ministry.

Comment in Brief: The General Assembly Council suggests that *Overture 02-20* be answered with the approval of *Overture 02-2*, Item 07-01. "Hope in the Lord Jesus Christ" deals more fully with Christian faith in Jesus Christ as Lord and Savior than does *Overture 02-20*. If the General Assembly acts to affirm "Hope in the Lord Jesus Christ," the intent of *Overture 02-20* will be fulfilled.

Rationale: The 213th General Assembly (2001) requested that the Office of Theology and Worship assist the church to better understand the theological richness of the Lordship of Jesus Christ. In partial fulfillment of this task, the Office of Theology and Worship prepared a concise articulation of the church's historic faith, "Hope in the Lord Jesus Christ," drawing upon the testimony of the confessions in a way that illuminates the unique and authoritative witness of the Scriptures. "Hope in the Lord Jesus Christ" was accompanied by a cover letter that provided ecclesial context for the statement. The statement and the letter were subsequently affirmed by the General Assembly Council and the Committee on the Office of the General Assembly. The Office of Theology and Worship has prepared a study/discussion guide for use by congregations and governing bodies.

OGA COMMENT ON OVERTURE 02-20

Comment on Overture 02-20—From the Office of the General Assembly.

The Office of the General Assembly affirms that one of the great strengths of our *Book of Confessions* is its clear affirmation of Jesus of Nazareth. Presbyterians are not at all confused about who Jesus was and is! The rich heritage they contain provides all the church needs in its understanding of Jesus.

The Office on the General Assembly affirms the Office of Theology and Worship's "Hope in the Lord Jesus Christ." It surely points the church toward the richness our confessions teach us about our Lord Jesus. The Office of the General Assembly again commends it to every Presbyterian.

The Office of the General Assembly encourages the 214th General Assembly (2002) to answer this overture by doing the following:

1. Commending the study of *The Book of Confessions* to all Presbyterians in the coming year.
2. Urging the Office of the General Assembly, the Congregational Ministries Division, and the National Ministries Division to work together to prepare study materials for use by congregations, sessions, and presbyteries in commencing such study.
3. Affirming that *The Book of Confessions* contain a fully reformed theology and description of Jesus.

Item 07-06

[The assembly disapproved Item 07-06. See p. 38.]

Overture 02-31. On Approving an Authoritative Interpretation of the First Ordination Vow (G-14.0207a and G-14.0405b(1))—From the Presbytery of Pittsburgh.

The Presbytery of Pittsburgh overtures the 214th General Assembly (2002) to approve an authoritative interpretation (G-13.0103r) of the first ordination vow (G-14.0207a and G-14.0405b(1)), requesting that it be interpreted to signify that

- God is revealed in and through Jesus of Nazareth as the triune God of Grace—Father, Son, and Holy Spirit;
- Jesus Christ, fully human and fully divine, is the only Lord and Savior as revealed through Scripture, understood in our confessions, and affirmed by the *Book of Order*; and
- All ordained officers and ministers of the Word and Sacrament vow to acknowledge and embrace the singular Lordship of Christ, affirming him as both Lord of all and as their personal savior, so that through Him they may worship and serve the only true God, Father, Son, and Holy Spirit.

Rationale

Scripture testifies to the singular saving Lordship of Jesus Christ. Jesus himself said, “I am the way, and the truth, and the life. No one comes to the Father except through me” (John 14:6), and “All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him” (Matthew 11:27).

The Book of Confessions clearly supports this interpretation of the first ordination vow. The Second Helvetic Confession states: “Wherefore, we quite openly profess and preach that Jesus Christ is the sole Redeemer and Savior of the world . . . and that God appointed him beforehand and sent him to us, so that we are not now to look for any other” (5.077). The Confession of 1967 states: “The one sufficient revelation of God is Jesus Christ, the Word of God incarnate, to whom the Holy Spirit bears unique and authoritative witness through the Holy Scriptures” (9.27).

The *Book of Order* affirms that: “All power in heaven and earth is given to Jesus Christ by Almighty God. . . . God has put all things under the Lordship of Jesus Christ. . . .” (G-1.0100a) and that “The Church is called to tell the good news of salvation by the grace of God through faith in Jesus Christ as the only Savior and Lord. . . .” (G-3.0300a).

The 213th General Assembly (2001) approved a statement that failed to affirm unambiguously that Jesus alone is Lord and which implied that salvation may be possible apart from Christ. This has caused dissension and confusion in the church. The fact that a majority of those ordained commissioners voted in favor of this statement suggests that an authoritative interpretation of the first ordination vow is needed.

In a pluralistic culture and society, it is vital that the Presbyterian Church (U.S.A.) proclaim clearly our faith in Jesus Christ as the way and the truth and the life. Those ordained by the church are called both to witness to him as the only Son of God and to articulate their own personal faith, so that others may receive the good news and come to know and believe in Jesus alone as Savior and Lord.

ACC ADVICE ON OVERTURE 02-31

Advice on Overture 02-31—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) that it is free to make whatever theological statements it desires. However, the effect of the interpretation requested would be to expand the *Constitution* without seeking the affirmative or negative votes of the presbyteries.

Overture 02-31 asks for an interpretation of one specific question asked of elders, deacons, and ministers of Word and Sacrament at the time of ordination. This same question is also required to be asked of commissioned lay pastors at the time of their commissioning (G-14.0801g(1)). If an interpretation of the meaning of the words is adopted, it must apply in that case as well.

An authoritative interpretation is ordinarily used to clarify some point within our *Constitution* that is ambiguous, unclear, or in actual or implied conflict with some other portion of the *Constitution*. Its effect is to create binding law on the matter until such time as the *Constitution* itself is amended, or a permanent judicial commission ruling applies, or until a subsequent General Assembly issues a new interpretation.

In this instance, the portion of the *Constitution* for which an interpretation is sought is a theological statement that the one being questioned is asked to affirm. Although persons of conscience may disagree on the effect or full meaning of the words, the question itself is not in need of an authoritative interpretation. Elders, deacons, ministers of the Word and Sacraments, and commissioned lay pastors in the third constitutional question affirm that they “sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as

authentic and reliable expositions of what Scripture leads us to believe and do,” and further that they “will . . . be instructed and led by those confessions as [they] lead the people of God” (*Book of Order*, G-14.0801g(3)). Affirmations of these two questions, when taken together, provide ample interpretation of what the words of the first constitutional question mean.

The General Assembly may make theological statements. Indeed, *Overture 02-20* asks that such a statement be made. However, the General Assembly does not have the authority to add to the *Constitution* by means of an authoritative interpretation. The effect of approving *Overture 02-31* would be to add words to the constitutional question itself. In preparing candidates for office, governing bodies would need to be assured of the willingness of the candidate to answer affirmatively not only the question as it stands but also to affirm the particular interpretation of the question bound to it by an authoritative interpretation. The effect of approving *Overture 02-31* is to add to the affirmations required of those being questioned and to amend the *Constitution* without seeking the affirmative or negative votes of the presbyteries.

Item 07-07

[The assembly referred Item 07-07 to the General Assembly Council, Office of Theology and Worship, as guidance in the fulfillment of its responsibilities in the area of Christian faith, science, and technology with comment. See p. 39.]

Overture 02-32. On Instructing the Office of Theology and Worship to Develop a Theological Statement of Our Faith—From the Presbytery of the James.

The Presbytery of the James overtures the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) to request that the General Assembly Council instruct the Office of Theology and Worship to do the following:

1. Develop a theological statement of our faith that takes into account biblical revelation, the essential tenets of the Reformed faith, and the contemporary scientific understanding of nature, in light of the contemporary scientific understandings of such matters as the origin, physical development and ordering of the universe; the origin of life, and the process of biological evolution; the relationship of humankind to, and responsibility toward, the rest of Creation; the psychosomatic unity of the mind-soul-body in life and after death; and how such understandings expand our awe of God’s created universe and deepen our faith.

2. Report this statement to the 215th General Assembly (2003) with recommendations on how it might be incorporated into the ministry and witness of the Presbyterian Church (U.S.A.).

Rationale

Recent and significant advances in the scientific understanding of the universe have raised new questions about the relationship of science and faith.

GAC COMMENT ON OVERTURE 02-32

Comment on Overture 02-32—From the General Assembly Council

Overture 02-32 instructs the Office of Theology and Worship to develop a theological statement of faith in light of contemporary scientific understanding.

Comment in Brief: *Overture 02-32* appears to call for a new confession of faith. This would necessitate adding to *The Book of Confessions*, and so would fall under the provisions of G-18.0201 and “The Assessment of Proposed Amendments to *The Book of Confessions*,” approved by the 209th General Assembly (1997). The General Assembly Council suggests that *Overture 02-32* be referred to the General Assembly Council, Office of Theology and Worship, as guidance in the fulfillment of its responsibilities in the area of Christian faith, science, and technology.

Rationale: The Office of Theology and Worship has assigned responsibility for matters relating to Christian faith, science, and technology. Significant initiatives, such as the 2000 national conference on genetics and Christian faith—“What Does It Mean to Be Human?”—are a regular part of the work of Theology and Worship. The office was instrumental in establishing the Presbyterian Association on Science, Technology, and the Christian Faith

(PASTCF), and continues to support PASTCF with an annual grant and other programmatic support. The PASTCF is in covenant relationship with the Congregational Ministries Division.

The 213th General Assembly (2001) directed the Office of Theology and Worship to develop study materials on the relationship of science and theology regarding the affirmation of God as Creator of the universe. Although financial implications information was made available, indicating three-year costs of \$45,000 in excess of budget, the General Assembly did not provide funding. The Office of Theology and Worship has requested that implementation of the 213th General Assembly (2001)'s request be delayed until sufficient new funding is provided.

Item 07-08

[The assembly referred Item 07-08 to the Theological Task Force on Peace, Unity, and Purity of the Church as information relating to its process for conferring with synods, presbyteries, and congregations. See p. 39.]

Overture 02-14. On Requesting the Theological Task Force to Clarify the Issues Raised by the Confessing Church Movement Concerning the Lordship of Christ, the Authority of the Bible, and Ordination Standards—From the Presbytery of Northeast Georgia.

The Presbytery of Northeast Georgia overtures the 214th General Assembly (2002) to request that the General Assembly Council direct the Theological Task Force to do the following:

1. Clarify the issues raised by the Confessing Church Movement concerning the Lordship of Christ, the authority of the Bible, and ordination standards, based on our church's Confessions, *Book of Order*, Scripture, the Declaration of Faith, and the New Catechism.
2. Consider the Presbytery of Northeast Georgia as a location to engage in dialogue on these issues with the task force.
3. Give special attention, in light of issues currently before the church, to the Declaration of Faith so that it is carefully reviewed, thoughtfully considered, and appropriately revised so that the results of such a study might subsequently be considered by the Presbyterian Church (U.S.A.) with a view that the Declaration of Faith be approved by our denomination at the outset of this third millennium and included in *The Book of Confessions*.

Rationale

Deep divisions exist within our church, the PC(USA). The constant debate has drained the energy to accomplish "The Great Ends of the Church." The Confessing Church Movement has lifted up three of the divisive issues by stating plainly what the individual churches proclaim based on Scripture and *The Book of Confessions*. This movement is gaining momentum throughout our denomination and demanding clarity on the Lordship of Jesus Christ, the authority of the Bible, and ordination standards. The Theological Task Force created by the 213th General Assembly (2001) (*Minutes*, 2001, Part I, pp. 28–29) has the best opportunity to make clear the content of Scripture and *The Book of Confessions*. This task force is charged to seek productive theological inquiry, understanding, and discussion, all of which are difficult to achieve by debate. We also suggest that the Presbytery of Northeast Georgia be included as one of the places for discussion.

The Declaration of Faith is a creed developed prior to reunion in 1983, but one that never attained constitutional status. We believed it to be not only a valid expression of the Christian faith, but one, which by its content and choice of words, clearly addresses issues referenced in paragraph one of the above stated overture—specifically, the Lordship of Christ, the authority of the Bible, and ordination standards.

GAC COMMENT ON OVERTURE 02-14

Comment on Overture 02-14—From the General Assembly Council

Overture 02-14 asks the Theological Task Force on the Peace, Unity, and Purity of the Church to clarify three important issues in the church's life, and to consider recommending the inclusion of "A Declaration of Faith" (1976) in *The Book of Confessions*.

Comment in Brief: The general intention of *Overture 02-14* is already included in the assigned responsibilities of the Theological Task Force on Peace, Unity, and Purity of the Church. The General Assembly Council suggests *Overture 02-14* be referred to the Theological Task Force on Peace, Unity, and Purity of the Church as information relating to its process for “conferring with synods, presbyteries, and congregations.”

Background: The 213th General Assembly (2001) established a Task Force on the Peace, Unity, and Purity of the Church.” Included in its assigned responsibilities is the charge to “lead the Presbyterian Church (U.S.A.) in spiritual discernment of our Christian identity This discernment shall include but not be limited to issues of Christology, biblical authority and interpretation, ordination standards, and power” (*Minutes*, 2001, Part I, p. 29).

OGA COMMENT ON OVERTURE 02-14

Comment on *Overture 02-14*—From the Office of the General Assembly.

The Office of the General Assembly affirms that one of the great strengths of our *Book of Confessions* is its clear affirmation of Jesus of Nazareth. Presbyterians are not at all confused about who Jesus was and is! The rich heritage they contain provides all the church needs in its understanding of Jesus.

The Office on the General Assembly affirms the Office of Theology and Worship’s “Hope in the Lord Jesus Christ.” It surely points the church toward the richness our confessions teach us about our Lord Jesus. The Office of the General Assembly again commends it to every Presbyterian.

The Office of the General Assembly encourages the 214th General Assembly (2002) to answer this overture by doing the following:

1. Commending the study of *The Book of Confessions* to all Presbyterians in the coming year.
2. Urging the Office of the General Assembly, the Congregational Ministries Division, and the National Ministries Division to work together to prepare study materials for use by congregations, sessions, and presbyteries in commencing such study.
3. Affirming that *The Book of Confessions* contain a fully reformed theology and description of Jesus.

Item 07-09

[The assembly referred Item 07-09, including its preamble and rationale, to the Theological Task Force on the Peace, Unity, and Purity of the Church. See p. 39.]

Overture 02-38. On Formulating a New PC(USA) Confession of Faith for the 21st Century—From the Presbytery of South Alabama.

The Presbytery of South Alabama overtures the 214th General Assembly (2002) to do the following:

1. Authorize a multiyear process similar to the Westminster Assembly’s process in the 1600s to formulate a new “PC(USA) Confession of Faith for the Twenty-first Century.”
2. Begin a multiyear process of spiritual discernment to clarify the authority and place of the existing *Book of Confessions*.
3. Refer this overture to the existing Theological Task Force for the Peace, Unity, and Purity of the Church.

Rationale

The *Book of Order* requires all elders, deacons, and ministers of the Word and Sacraments in their ordination vows to “. . . sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads us to believe and do . . .” (*Book of Order*, G-14.0405b(3)).

There is in the PC(USA) denomination uncertainty regarding what the “essential tenets” of the Reformed faith are in the twenty-first century.

The PC(USA) denomination is surrounded by twenty-first-century world views containing many different faith voices calling both the church and world to believe anything, everything, something, or nothing.

The Reformed faith throughout its history has again and again formulated its faith into creeds and confessions for the purpose of speaking to each generation, nation, or century.

Theology matters. Behind and within all the issues facing the PC(USA) are confessional issues of faith and world view; therefore, theology matters.

The post-World War II church has produced generations who don’t seem to understand what role confessions play in modern life. Therefore, theology matters.

The twenty-first century will contain bewildering mixtures of the secular and sacred; of the spiritual and non-spiritual; of competing political, economic, and social ideologies; of competing theologies based upon modernism, fundamentalism, post-modernism, Christendom, Enlightenment ideologies, science, new-age thinking; even atheism and agnosticism. Therefore, theology matters.

In the twenty-first century, clashing pluralisms of faith and culture will accelerate, as will unification of the world through communications and transportation. New medical and technological breakthroughs—and breakdowns—will proliferate. For all these reasons, theology matters more than ever.

GAC COMMENT ON OVERTURE 02-38

Comment on Overture 02-38—From the General Assembly Council

Overture 02-38 calls for the formulation of a new confession of faith and for a process of discernment to clarify the authority and place of *The Book of Confessions*.

Comment in Brief: The importance of the church’s confessions is indicated by their inclusion in two of the ordination questions. Persons called to the ordered ministries of the church promise to receive and adopt the essential tenets of Reformed faith expressed in the confessions, and to be instructed, led, and continually guided by them. Chapter II of the *Book of Order* is a profound exposition of the place of the confessions in the life of the church. “The Confessional Nature of the Church” provides helpful guidance to the whole church.

Yet the promise of *The Book of Confessions* has only been partially fulfilled. No fewer than nine overtures to this General Assembly deal with the church’s confessions—seeking clarification, calling for wider use, or suggesting the need for new confessional statements. Adding a new confession will not necessarily lead the church to deeper wisdom concerning the role and function of confessions. However, the church would benefit from renewed attention to the place of the confessions in its faith and life.

The General Assembly Council suggests that *Overture 02-38*, including its preamble and rationale, be referred to the Theological Task Force on the Peace, Unity, and Purity of the Church as information in the clarification of its work and to the General Assembly Council, Office of Theology and Worship, as advice and counsel as it develops a strategy to help the church live out the intention of G-2.0100 and G-2.0200. The General Assembly Council, Office of Theology and Worship, should report its strategy and programmatic initiatives to the 215th General Assembly (2003) and subsequent General Assemblies.

Rationale: The authority and place of the creeds, confessions, and catechisms in *The Book of Confessions* is stipulated in G-2.000 of the *Book of Order*, “The Church and Its Confessions.” The role of the confessions in the life of the church is elaborated in a theological statement approved by the 198th General Assembly (1986), “The Confessional Nature of the Church.” By action of the 209th General Assembly (1997), “The Confessional Nature of the Church” is published as an appendix in editions of *The Book of Confessions*.

OGA COMMENT ON OVERTURE 02-38

Comment on Overture 02-38—From the Office of the General Assembly (OGA).

The Office of the General Assembly affirms the referral of this overture to the Theological Task Force on Peace, Unity, and Purity of the Church. The mandate of the task force is in keeping with the request from the Presbytery of South Alabama. That mandate includes the following language:

The task force is directed to lead the Presbyterian Church (U.S.A.) in spiritual discernment of our Christian identity, in and for the 21st century, using a process which includes conferring with synods, presbyteries, and congregations seeking the peace, unity, and purity of the church. This discernment shall include but not be limited to issues of Christology, biblical authority and interpretation, ordination standards, and power. (*Minutes*, 2001, Part I, p. 29)

The Stated Clerk of the General Assembly has called for a renewal of interest in *The Book of Confessions* and a denomination-wide discussion on the *Book of Order*. That renewal and discussion should focus on the need to shape the *Constitution of the Presbyterian Church (U.S.A.)* to meet the new missionary situation in which we find ourselves in 21st century America.

Item 07-10

[The assembly referred Recommendation 1 of Item 07-10 to the General Assembly Council, Office of Theology and Worship. The assembly approved Recommendations 2, 3, 4, 5, and 6. See p. 39.]

Overture 02-18. On Celebrating the Confession of 1967 and Authorizing the Provision of an Inclusive Language Version for Liturgical Use—From the Presbytery of Hudson River.

The Presbytery of Hudson River respectfully overtures the 214th General Assembly (2002) to do the following:

1. Direct the General Assembly Council to have its Office of Theology and Worship and other appropriate agencies of the General Assembly, and the Advisory Committee on Social Witness Policy to provide study and liturgical resources to encourage reflection on the Confession of 1967, to illuminate the ongoing, dynamic, and holistic nature of confessing within the Reformed tradition, and to update the Confession of 1967's concern for reconciliation across all divisions outside and within the Presbyterian Church (U.S.A.).

2. Encourage congregations, presbyteries, and synods to develop appropriate programs to consider the mission of the church, the nature of its witness, and the nature of Christian vocation in light of the Confession of 1967 and the need for reconciliation with justice.

3. Encourage congregations to reflect upon and reaffirm the Confession of 1967, identifying new concerns for witness or emphasis, and communicating their insights and proposals to their presbyteries and to the Office of the General Assembly for appropriate referral.

4. Commend the committees that developed the Confession, the concept of *The Book of Confessions* and the comprehensive ordination questions, and to honor those surviving members of the drafting committee and of the review committee that made changes in the version first presented in 1965.

5. Authorize the Office of the General Assembly to provide, as an appendix in *The Book of Confessions* or in the *Book of Common Worship*, an inclusive-language version of the Confession of 1967 for contemporary liturgical use, using a volunteer committee of scholars from several seminaries to revise a much-appreciated inclusive version developed in 1982 by Elder Freda Gardner (Moderator of the 211th General Assembly (1999)) and the Reverend Cynthia Jarvis.

6. Request the Presbyterian seminaries to sponsor conferences or consultations on the nature of the guidance provided by the Confession of 1967 and other confessions of the church, including their influence on the public voice, identity and unity of the Presbyterian Church (U.S.A.) and on the spiritual formation of ministers of Word and Sacrament.

[Financial Implication: Per Capita (OGA): \$9,500; (2003) \$29,600; (2004) \$11,000. Total: \$ 50,100]

Rationale

Thirty-five years ago the General Assembly approved a new confession and book of confessions that had been overwhelmingly approved in the presbyteries of the United Presbyterian Church in the United States of America. Work on the confession had begun in 1958, at the union of the Presbyterian Church in the United States and the United Presbyterian Church in North America. At that time, the traditions of both branches of the church were better known and a mid-20th century theological consensus widely celebrated. Since that time, a Brief Statement of Faith was adopted after the reunion with the Presbyterian Church in the United States, and greater theological diversity

has emerged within the denomination. What God was saying to the church in 1967 is now less known, and yet our theological response to the movement of God's Spirit at that time merits renewed attention.

Deeply aware of the impact of two world wars and the threat of nuclear weapons, the Confession of 1967 still proclaimed the need for acts of international peacemaking, "even at risk to national security." The threat of terrorism revealed on September 11, 2001, makes timely the Confession of 1967's understanding of sin and evil and the power of the cross. The Confession of 1967 undergirded a church in mission within the world, a church that took seriously new events in history and related them to the Word of God, Jesus Christ, witnessed to in Scripture. Do today's internal debates in the church measure up to the vision and achievement of 1967? This overture is an invitation and proposal for us to recenter ourselves for the new challenges of the 21st century.

Concurrence to Overture 02-18 from the Presbytery of Albany.

GAC COMMENT ON OVERTURE 02-18

Overture 02-18 calls for a series of actions relating to the Confession of 1967:

1. to direct appropriate agencies to provide study and liturgical resources to encourage reflection on the Confession of 1967;
2. to encourage the development of appropriate programs to consider the mission witness and vocation of the church in light of the Confession of 1967;
3. to encourage congregations to reflect upon and reaffirm the Confession of 1967, identifying new concerns for witness and emphasis;
4. to honor surviving members of the drafting committee of the Confession of 1967 and the review committee;
5. to authorize an inclusive language version of the Confession of 1967; and
6. to request Presbyterian seminaries to sponsor conferences or consultations on the nature of the guidance provided by *The Book of Confessions*.

Comment in Brief: Point 1 of *Overture 02-18*, calling for study and liturgical resources, can be incorporated into the ongoing confessional and liturgical work of the Office of Theology and Worship, helping to shape that work. Point 5 is addressed by current work in response to the action of the 213th General Assembly (2001) requesting the Office of Theology and Worship "to prepare worship resources based on *The Book of Confessions* which are sensitive to inclusive language with regard to men and women." If *Overture 02-18* is approved, the General Assembly Council suggests that points 1 and 5 should be referred to the General Assembly Council, Office of Theology and Worship, as new guidance in fulfilling related referrals from previous General Assemblies.

Rationale: The 213th General Assembly (2001) requested the Office of Theology and Worship "to prepare worship resources based on *The Book of Confessions* which are sensitive to inclusive language with regard to men and women." Theology and Worship staff are currently working on this referral. *Overture 02-7* (Item 07-02) asks that these resources be lectionary-compatible. The 213th General Assembly (2001) did not approve an overture calling for "an inclusive language version of *The Book of Confessions*," calling instead for worship resources sensitive to inclusive language and for a new Preface to *The Book of Confessions*.

ACWC, ACREC ADVICE AND COUNSEL ON OVERTURE 02-18

Advice and Counsel on Overture 02-18—From the Advocacy Committee for Women's Concerns (ACWC) and the Advocacy Committee for Racial Ethnic Concerns (ACREC).

The Advocacy Committee for Women's Concerns and the Advocacy Committee for Racial Ethnic Concerns advise that the assembly approve *Overture 02-18* with these comments:

In response to *Overture 01-34*, an inclusive-language version of the Confession of 1967 is currently being produced for wide distribution among the denomination, including a place on the Web. Language conveys inclusivity and exclusivity, and it is imperative that the church work to see that its language is inclusive for all of the people of God. Language also is an encounter with the living God and can engage the church in the reconciling work that is needed in our church, our society, and the world today.

The Confession of 1967 clearly states the need for the church's role in reconciliation in the world. In the current world climate, the concept of national security is blatantly used to legitimize all forms of aggression. We are faced with aggression within our denomination that is divisive and harmful to the body of Christ. The church is called both by the teachings of Christ and the Confession of 1967 to ensure that justice, reconciliation, and peace remain the goal of the essential work of the church. We reaffirm the historical commitment of the Presbyterian Church (U.S.A.) to the reconciling ministry of Christ for all of humanity.

OGA COMMENT ON OVERTURE 02-18

Comment on Overture 02-18—From the Office of the General Assembly (OGA).

The Office of the General Assembly suggests that the best course of action for the committee would be to refer this to the Theological Task Force on the Peace, Unity, and Purity of the Church that was appointed as a result of action at the 213th General Assembly (2001). The focus of this overture falls within the parameters of the responsibilities that were assigned to the task force in its creation. The mandate of the task force is as follows:

b. The task force is directed to lead the Presbyterian Church (U.S.A.) in spiritual discernment of our Christian identity, in and for the 21st century, using a process which includes conferring with synods, presbyteries, and congregations seeking the peace, unity, and purity of the church. This discernment shall include but not be limited to issues of Christology, biblical authority and interpretation, ordination standards, and power.

c. The task force is to develop a process and an instrument by which congregations and governing bodies throughout our church may reflect on and discuss the matters that unite and divide us, praying that the Holy Spirit will promote the peace, unity, and purity of the Presbyterian Church (U.S.A.). (*Minutes*, 2001, Part I, p. 29)

Item 07-11

[The assembly approved Item 07-11. See p. 40.]

The General Assembly Council, upon recommendation of its Congregational Ministries Division, recommends that the 214th General Assembly (2002) strike the current Preface in *The Book of Confessions* and insert the following preface in its place.

“PREFACE

“The Constitution of the Presbyterian Church (U.S.A.) consists of two volumes. Part I of the Constitution is The Book of Confessions, which contains the official texts of the confessional documents. Part II of the Constitution, the Book of Order, is published separately and consists of three sections: Form of Government, Directory for Worship, and Rules of Discipline.

“Chapter II of the Form of Government—‘The Church and Its Confessions’—sets forth the church’s understanding of the role and function of the confessions in the life of the church.

“a. The Presbyterian Church (U.S.A.) states its faith and bears witness to God’s grace in Jesus Christ in the creeds and confessions in The Book of Confessions. In these confessional statements the church declares to its members and to the world

“who and what it is,

“what it believes,

“what it resolves to do.

“b. These statements identify the church as a community of people known by its convictions as well as by its actions. They guide the church in its study and interpretation of the Scriptures; they summarize the es-

sence of Christian tradition; they direct the church in maintaining sound doctrines; they equip the church for its work of proclamation. (Book of Order, G-2.0100)

“The creeds, confessions, and catechisms of The Book of Confessions are both historical and contemporary. Each emerged in a particular time and place in response to a particular situation. Thus, each confessional document should be respected in its historical particularity; none should be altered to conform to current theological, ethical, or linguistic norms. The confessions are not confined to the past, however; they do not simply express what the church was, what it used to believe, and what it once resolved to do. The confessions address the church’s current faith and life, declaring contemporary conviction and action.

“The 197th General Assembly (1985) adopted “Definitions and Guidelines on Inclusive Language.” This document, reaffirmed by the 212th General Assembly (2000), states that ‘Effort should be made at every level of the church to use inclusive language with respect to the people of God.’ Some of the church’s confessional documents, written before the church committed itself to inclusive language for the people of God, use male language to refer to men and women. Although the original language is retained in The Book of Confessions, readers are reminded of the church’s policy and the commitment the policy expresses.

“The tension between the confessions’ historical and contemporary natures is a fruitful tension within the church. The confessions are not honored if they are robbed of historical particularity by imagining that they are timeless expressions of truth. They are best able to instruct, lead, and guide the church when they are given freedom to speak in their own voices. The confessions are not respected if they are robbed of contemporary authority by imagining that they are historical artifacts. They are best able to instruct, lead, and guide the church when they are given freedom to speak now to the church and the world.

“Thus, the creeds and confessions of this church reflect a particular stance within the history of God’s people. They are the result of prayer, thought, and experience within a living tradition. They serve to strengthen personal commitment and the life and witness of the community of believers. (Book of Order, G-2.0500b)”

Rationale

These recommendations are a final response to the following referral: *Alternate Resolution to Overture 01-34 and Overture 01-61. On Preparing Worship Resources Based on The Book of Confessions That Include Inclusive Language; Also Preparing a Preface to The Book of Confessions—From the 213th General Assembly (2001) (Minutes, 2001, Part I, p. 38).*

The 213th General Assembly (2001) approved an alternate resolution to *Overtures 01-34 and 01-61*. Part of the resolution was to request the Office of Theology and Worship and the Office of the General Assembly to “prepare a preface to *The Book of Confessions* that presents the confessions as historical statements which we affirm and also highlight our denominational commitment to be gender inclusive in our life and worship” (*Minutes*, 2001, Part I, p. 38).

Item 07-12

[The assembly answered Item 07-12 by action taken on Item 07-01, *Overture 02-2*. See p. 39.]

Overture 02-56. On Bearing Witness to the Singular Role of Jesus in Salvation—From the Presbytery of San Diego.

The Presbytery of San Diego respectfully overtures the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) to do the following:

1. Affirm that belief in salvation by the grace of God through faith in Jesus Christ as the only Savior and Lord is not only for us, but for all humanity.
2. Affirm that this belief is integral to the Reformed tradition as expressed in Scripture, in and communicated in the September 27, 2001, letter directed to the denomination by the Office of Theology and Worship of the Presbyterian Church (U.S.A.).
3. Require of the entities and agencies of the General Assembly that their written and oral witness are consistent with this belief.

Rationale

We believe that the 214th General Assembly (2002) needs a way to exercise its obligation to bear witness to the singular role of Jesus in salvation.

The General Assembly needs to make this affirmation because there is confusion about what the Presbyterian Church (U.S.A.) stands for on this central tenet of the Christian faith.

It is necessary for the effectiveness of our pursuit of the Great Commission (Matt. 28:16ff) and for the confidence of members in our congregation that the General Assembly bear witness to what the Presbyterian Church (U.S.A.) stands for on the question of the singular role of Jesus as exclusive for all humankind.

GAC COMMENT ON OVERTURE 02-56

Comment on Overture 02-56—From the General Assembly Council

Overture 02-56 asks the 214th General Assembly (2002) to affirm that Jesus Christ is Savior and Lord of all humanity; that this conviction is integral to the Reformed tradition; and that the witness of all entities and agencies of the General Assembly should be consistent with this belief.

Comment in Brief: *Overture 02-56* affirms that “Hope in the Lord Jesus Christ,” expresses the teaching of Scripture and the Reformed tradition. “Hope in the Lord Jesus Christ” deals more fully with Christian faith in Jesus Christ as Lord and Savior than do the points of *Overture 02-56*. If the General Assembly acts to affirm “Hope in the Lord Jesus Christ,” the intent of *Overture 02-56* will be fulfilled.

Rationale: The 213th General Assembly (2001) requested that the Office of Theology and Worship assist the church to better understand the theological richness of the Lordship of Jesus Christ. In partial fulfillment of this task, the Office of Theology and Worship prepared a concise articulation of the church’s historic faith, “Hope in the Lord Jesus Christ,” drawing upon the testimony of the confessions in a way that illuminates the unique and authoritative witness of the Scriptures. “Hope in the Lord Jesus Christ” was accompanied by a cover letter that provided ecclesial context for the statement. The statement and the letter were subsequently affirmed by the General Assembly Council and the Committee on the Office of the General Assembly. The Office of Theology and Worship has prepared a study/discussion guide for use by congregations and governing bodies.

Item 07-13

[The assembly disapproved Item 07-13 with comment. See p. 38.]

Overture 02-50. On Reaffirming the Interpretation of “Acknowledge Him Lord of All” in the First Ordination Vow—From the Presbytery of San Francisco.

The Presbytery of San Francisco, at its stated meeting on January 8, 2002, respectfully overtures the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) to reaffirm the following:

The phrase “acknowledge him Lord of all” in the first ordination vow [currently G-14.0207a and G-14.0405b(1); proposed W-4.4003a] shall be interpreted to signify that:

- God is revealed in and through Jesus Christ as the triune God of Grace—Father, Son, and Holy Spirit; and
- Jesus Christ, fully human and fully divine, is the one and only Lord and the only way of salvation, as revealed through Scripture, understood in our confessions, and affirmed by the *Book of Order*.

Rationale

Scriptures testify to the singular saving nature of Jesus Christ in many places, e.g. Phil. 2:9-11 “Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

The Book of Confessions clearly supports these nuances of our ordination vow. “Jesus Christ, as he is attested for us in Holy Scripture, is the one Word of God which we have to hear and which we have to trust and obey in life and in death” (The Theological Declaration of Barmen, 8.11). “. . . To receive life from the risen Lord is to have life eternal; to refuse life from him is to choose the death which is separation from God. All who put their trust in Christ face divine judgment without fear, for the judge is their redeemer” (The Confession of 1967, 9.11).

The *Book of Order* confirms these nuances of our ordination vow. “The Church is called to tell the good news of salvation by the grace of God through faith in Jesus Christ as the only Savior and Lord . . .” (G-3.0300a).

In a pluralistic culture and society, it is important for the Presbyterian Church (U.S.A.) to proclaim clearly our faith in Jesus Christ as the way and the truth and the life. We are called to witness to His saving grace and to articulate our own Christian experiences in order to assist others in receiving the good news personally and placing their faith in Jesus Christ.

[Concurrence to *Overture 02-50* from the Presbytery of Central Washington.]

ACC ADVICE ON *OVERTURE 02-50*

Advice on Overture 02-50—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 214th General Assembly (2002) to answer *Overture 02-50* with its answer to *Overture 02-31* (see Item 07-06, page 2).

Overture 02-50 seeks to establish a theological interpretation of one phrase of the first ordination vow for deacons and elders (G-14.0207a) and ministers of the Word and Sacrament (G-14.0405a(1)). This would have the force of amending the *Book of Order* without acquiring the affirmative or negative votes of the presbyteries. The General Assembly does not have the authority to add to the *Constitution* in the manner proposed by *Overture 02-50*.

Item 08-01

[The assembly approved Item 08-01. See p. 77.]

The General Assembly Council recommends that the 214th General Assembly (2002) confirm the election of John J. Detterick to an additional four-year term as the Executive Director of the General Assembly Council.

Rationale

The General Assembly Council unanimously elected Detterick to an additional four-year term as the Executive Director of the General Assembly Council (GAC) during their meeting of February 1–2, 2002. Following is the report of the End-of-Term Performance Review Team:

**Comprehensive Review
End-of-Term Performance
John J. Detterick, Executive Director**

In compliance with Appendix 10, Section III.A., of the General Assembly *Manual of Operations*, Presbyterian Church (U.S.A.), a comprehensive End-of-Term Performance Review of John J. Detterick, Executive Director, was conducted.

The Review Team included members of the Personnel Subcommittee: Adelia Kelso, chair, Helen Morrison, Jeffrey Bridgeman, Dwight White, Emily Wigger, Lynn Shurley, and Eddie Johnson.

The Review Team met on January 8, 2002, and reviewed the responses to the performance review survey designed by the Review Team in conjunction with the GAC human resources department staff. Completed questionnaires were received from 105 respondents representing current and former elected GAC members, Presbyterian Church (U.S.A.) staff members, presbytery and synod executives, and a variety of individuals. The Review Team met with Detterick for three hours in review and discussion of responses and summaries of the results. The summary of the survey results and individual comments from the respondents, without names, had been shared with John prior to the meeting.

Detterick had prepared a self-evaluation of his work for the past four years. This was a response to the objectives that Detterick and the mid-term-review team had established two years ago. These goals were divided into the following categories: Middle Governing Body Consultations, Planning and Prioritization, Leadership Development, and Building a New Culture and Equipping and Empowering Staff.

The Review Team affirmed Detterick's ministry of the past four years in inspiring and challenging the General Assembly Council with his broad vision and commitment to Jesus Christ and the structure and mission of the Presbyterian Church (U.S.A.); in leading the General Assembly Council and its staff in rebuilding relationship trust between the denomination and middle governing bodies; and, in recognizing and developing the gifts of leadership in both staff and elected people.

John has demonstrated his ability to remain flexible and responsive to the constantly changing programmatic needs as well as addressing issues of denominational importance. His expertise in fiduciary matters is exemplary, and he has demonstrated fiscal integrity in the management process of the organization.

The Review Team unanimously recommend to the General Assembly Executive Committee Detterick's reelection as Executive Director of the General Assembly Council for a second, four-year term. We informed Mr. Detterick of our recommendations.

John's objectives and goals for the following four years are:

1. Facilitate a multiyear strategic visioning and planning process for the General Assembly Council to focus its leadership in and support of the mission work of the church.
2. Pending completion of the strategic visioning and planning process, refocus the General Assembly Council's work to emphasize existing priorities within current revenue limitations.

3. Plan and implement the Mission Initiative to generate \$40 million for global mission personnel and for new church development with an emphasis on racial ethnic church development.

4. Develop, with middle governing bodies, a new understanding of partnership in mission and implement it in all areas of the General Assembly Council's work.

5. Continue efforts to improve support of staff, including targeted communications, project management, leadership development, and technology resources.

Adelia D. Kelso, Chair
Review Team

Item 08-02

[The assembly approved Item 08-02. See p. 78.]

The General Assembly Council recommends that the 214th General Assembly (2002) approve the following change to the *General Assembly Council Manual of Operations*. [Text to be added or inserted is shown as italic, text to be deleted is shown with a strike-through.]

“V. Office of the Executive Director

“c. *Deputy for Mission Support Services*. Responsibilities include ~~Treasury~~ Finance and Accounting Services; Presbyterian Distribution ~~Services~~ Service/Hubbard Press; and Property Services.

Rationale

These changes will bring the *General Assembly Council Manual of Operations* up-to-date with the current titles used for the various programs within the Deputy for Mission Support Services office.

Item 08-03

[WITHDRAWN]

Item 08-04

[The assembly approved Item 08-04. See p. 78.]

The General Assembly Council recommends that the 214th General Assembly (2002) approve the following amendment to the Hubbard Press (an Ohio corporation) Articles of Incorporation: [Text to be added is shown in italic.]

“Article III. The purposes for which the corporation is formed are to manufacture, print, publish, sell and distribute offering envelopes, pledge cards, forms for accounts, financial records, statements and other supplies for use by churches and congregations in connection with their efforts to raise money for their support and maintenance and for the benevolence, charitable, missionary and religious activities and objects of such churches and congregations, in the interest of the Presbyterian Church (U.S.A.), and in the promotion and systematic and proportionate giving for the extension of the Kingdom of God throughout the earth. *The corporation may also provide its services to denominations with which the Presbyterian Church (U.S.A.) is in full communion (Book of Order, G-15.0201), denominations with which the Presbyterian Church (U.S.A.) General Assembly is in correspondence (Book of Order, G-15.0201), and the Roman Catholic Church. This is a corporation which does not contemplate precuniary gain or profit, incidental or otherwise to its members.*”

Rationale

The primary focus of Hubbard Press is to print offering envelopes for Presbyterian churches. For several years Hubbard Press has been analyzing its marketing, sales, and operations budget. And for several years, Hubbard Press has experienced a reduction in sales.

With the continual decline in membership and box set sales, it is becoming difficult to maintain our goal of “Quality Envelopes at Affordable Prices” for the Presbyterian churches. In order to continue to provide affordable printing for Presbyterian churches, Hubbard Press has to increase sales or increase prices. If Hubbard continues to increase prices, the box sets will no longer be affordable for the small Presbyterian church. The average Presbyterian church order is 151 box sets.

Item 08-05

Recommendations Pertaining to Budgetary and Financial Concerns of the Church—From the General Assembly Council—Relating to Budgets for General Assembly Mission Program

[The assembly approved Item 08-05, Recommendation 1. See p. 77.]

1. *Presbyterian Mission Program—General Assembly Mission Budget and Program 2001*

The General Assembly Council recommends that the 214th General Assembly (2002) incorporate into the *Minutes* the report of the 2001 General Assembly Mission Budget and Program.

Rationale

The 202nd General Assembly (1990) adopted Policy Governing Mission Budgets at the General Assembly Level. That policy provides the following:

- B. The General Assembly Council shall:
 - 1. Report to each General Assembly:
 - a. Actual total financial resources used to support the General Assembly Mission Budget and Program and the expenditures during the most recently completed year[.] (*Minutes*, 1990, Part I, p. 375)

The display, which is presented below, is the report of actual revenue and expenditures for the year 2001.

08 ASSEMBLY COMMITTEE ON MISSION COORDINATION AND BUDGETS

General Assembly Mission Program Receipts
Actual Compared to Budget as of December 31, 2001

Receipts	MISSION BUDGET								
	Unrestricted			Restricted			Grand Total		
	Ann Bgt	YTD Act	2000 Act	Ann. Bgt.	YTD Actual	2000 Actual	Ann. Bgt.	YTD Actual	2000 Actual
I. Support from Congregations & Presbyteries									
Basic Mission Support									
Shared Mission Support	18,000,000	18,273,789	18,730,573	-	-	-	18,000,000	18,273,789	18,730,573
Directed Mission Support	-	-	-	5,800,000	5,688,682	5,791,313	5,800,000	5,688,682	5,791,313
	18,000,000	18,273,789	18,730,573	5,800,000	5,688,682	5,791,313	23,800,000	23,962,471	24,521,886
Ch.wide Spec. Offerings									
Christmas Joy	-	-	-	5,200,000	5,780,407	5,683,054	5,200,000	5,780,407	5,683,054
One Great Hour of Sharing	-	-	-	9,800,000	10,216,646	10,755,457	9,800,000	10,216,646	10,755,457
Peacemaking	-	-	-	1,000,000	1,230,677	1,082,325	1,000,000	1,230,677	1,082,325
Pentecost	-	-	-	800,000	625,629	608,000	800,000	625,629	608,000
Witness	-	-	-	-	65,260	60,812	-	65,260	60,812
				16,800,000	17,918,619	18,189,648	16,800,000	17,918,619	18,189,648
II. Supplementary Support (Beyond Budget)									
From Congregations & Presbyteries & Individuals									
Other Specific Appeals									
Emergency and Disaster Relief	-	-	-	3,500,000	8,100,668	1,960,573	3,500,000	8,100,668	1,960,573
Add'l Giving Offering, ECO	-	-	-	6,200,000	9,216,568	9,827,585	6,200,000	9,216,568	9,827,585
Hunger	-	-	-	600,000	597,280	633,408	600,000	597,280	633,408
Theological Education Fund	-	-	-	3,000,000	2,877,711	2,788,359	3,000,000	2,877,711	2,788,359
				13,300,000	20,792,227	15,209,925	13,300,000	20,792,227	15,209,925
Add'l Forms of Giving									
Presbyterian Women	3,000,000	2,564,274	2,537,581	408,000	658,494	402,500	3,408,000	3,222,768	2,940,081
Bequests and Annuities	2,500,000	1,246,718	3,025,990	-	157,615	62,356	2,500,000	1,404,332	3,088,346
Other Gifts	-	-	-	50,000	-	-	50,000	-	-
Validated Mission Support	-	-	-	900,000	1,243,851	1,327,081	900,000	1,243,851	1,327,081
Grants from Outside Fdns.	-	-	-	200,000	117,680	145,956	200,000	117,680	145,956
	5,500,000	3,810,992	5,563,571	1,558,000	2,177,641	1,937,893	7,058,000	5,988,632	7,501,464
III. Interest and Dividends									
PC (USA) Restr. Endow. Fds.	-	-	-	11,396,780	9,546,980	10,103,189	11,396,780	9,546,980	10,103,189
PC (USA) Unres. Endow. Fds.	12,322,391	11,239,513	10,931,065	-	-	-	12,322,391	11,239,513	10,931,065
Pby. Mission Program Fund	450,000	375,029	509,996	-	-	-	450,000	375,029	509,996
Outside Trusts	1,000,000	1,290,932	1,482,559	150,000	160,000	160,000	1,150,000	1,450,932	1,642,559
Jarvie Commonweal Fund	1,000,000	1,250,000	1,494,611	7,583,831	7,753,769	7,415,148	8,583,831	9,003,769	8,909,759
Jinishian Fund	-	-	-	2,685,716	3,138,319	2,662,227	2,685,716	3,138,319	2,662,227
Short Term Investment	700,000	649,651	889,420	400,000	822,552	765,626	1,100,000	1,472,203	1,655,046
GAC & FDN Shared Funds	305,662	242,727	316,656	-	-	-	305,662	242,727	316,656
	15,778,053	15,047,852	15,624,307	22,216,327	21,421,620	21,106,190	37,994,380	36,469,471	36,730,497
IV. Other									
Conference Ctr. Oper. Rcpts.	-	-	-	4,800,000	5,395,469	5,519,555	4,800,000	5,395,469	5,519,555
Partner Churches and Other	-	-	-	1,150,000	376,781	528,183	1,150,000	376,781	528,183
Major Mission Fund	-	-	-	-	-	-	-	-	-
Hubbard Press	-	-	42,846	-	-	-	-	-	42,846
Bicentennial Fund Recovery	-	-	-	1,343,222	1,160,727	1,548,566	1,343,222	1,160,727	1,548,566
Sales: Curriculum	-	-	-	5,326,000	4,085,737	5,696,347	5,326,000	4,085,737	5,696,347
Sales: Program Services	-	-	-	8,200,000	9,242,471	7,465,296	8,200,000	9,242,471	7,465,296
Sales: Resources	-	2,266	138,554	2,400,000	3,534,300	2,764,339	2,400,000	3,536,566	2,902,893
Per Capita Funds	-	-	-	2,440,000	2,340,129	2,193,239	2,440,000	2,340,129	2,193,239
Board Designations	-	-	-	-	-	-	-	-	-
	-	2,266	181,400	25,659,222	26,135,614	25,715,525	25,659,222	26,137,880	25,896,925
TOTAL RECEIPTS	39,278,053	37,134,898	40,099,851	85,333,549	94,134,402	87,950,494	124,611,602	131,269,301	128,050,345
V. Prior Year Accumulations									
	1,655,917	1,059,429	-	18,148,288	8,755,374	9,041,760	19,804,205	9,814,803	9,041,760
TOTAL RECEIPTS & PY ACCUM	40,933,970	38,194,327	40,099,851	103,481,837	102,889,777	96,992,254	144,415,807	141,084,104	137,092,105

08 ASSEMBLY COMMITTEE ON MISSION COORDINATION AND BUDGETS

General Assembly Mission Program Expenditures
Actual Compared to Budget as of December 31, 2001

BUDGETED ENTITY	MISSION BUDGET								
	Unrestricted			Restricted			Grand Total		
	Ann. Bgt.	YTD Actual	2000 Actual	Ann. Bgt.	YTD Actual	2000 Actual	Ann. Bgt.	YTD Actual	2000 Actual
I. Prgms. of the Executive Director									
Research Service	572,414	504,206	506,903	131,887	617,062	621,211	704,301	1,121,268	1,128,114
MGB Program Office	69,000	-	-	-	-	-	69,000	-	-
Legal Services and Risk Mgmt	-	-	-	591,311	606,966	588,241	591,311	606,966	588,241
Audit Management	-	-	-	200,650	194,203	182,686	200,650	194,203	182,686
AA/EEO	87,694	81,052	70,708	-	-	-	87,694	81,052	70,708
	729,108	585,258	577,611	923,848	1,418,231	1,392,138	1,652,956	2,003,489	1,969,749
II. Prgms. of the Deputy Exec Dir									
Communications	1,619,342	1,619,342	1,630,888	2,546,261	3,216,418	2,228,947	4,165,603	4,835,760	3,859,835
Human Resources	417,439	437,719	393,710	98,941	92,941	62,505	516,380	530,660	456,215
Office of Information Services	1,857,285	2,129,241	1,972,053	667,910	607,880	644,126	2,525,195	2,737,121	2,616,179
Social Witness Policy	333,149	330,907	312,359	41,000	4,703	46,899	374,149	335,610	359,258
Mission Funding Program Area	753,690	737,603	612,540	782,684	779,943	688,204	1,536,374	1,517,546	1,300,744
Mission Partnership Funding	4,247,664	4,228,911	4,157,122	120,000	92,532	660,963	4,367,664	4,321,443	4,818,085
	9,228,569	9,483,723	9,078,672	4,256,796	4,794,417	4,331,644	13,485,365	14,278,140	13,410,316
III. Congregational Ministries									
Christian Education	1,580,561	1,550,732	1,540,559	10,167,689	9,822,886	7,686,105	11,748,250	11,373,618	9,226,664
Congregational Ministries Publishing	962,143	733,691	1,012,169	7,534,488	8,298,305	7,955,166	8,496,631	9,031,996	8,967,335
Theology Worship and Discipleship	1,535,212	1,368,166	1,414,267	551,791	315,832	383,816	2,087,008	1,683,998	1,798,083
Office of Theological Education	273,343	256,739	208,558	3,064,156	3,175,420	3,094,592	3,337,499	3,432,159	3,303,150
CMD Division Administration	274,017	299,465	295,668	5,350	67,924	-	279,367	367,389	295,668
	4,625,276	4,208,793	4,471,221	21,323,474	21,680,367	19,119,679	25,948,750	25,889,160	23,590,900
IV. National Ministries									
Evangelism & Church Development	3,387,744	2,871,364	2,333,783	3,958,918	3,632,085	3,706,029	7,346,662	6,503,449	6,039,812
Racial Ethnic Ministries	1,379,662	1,357,200	1,336,834	284,624	343,596	234,835	1,664,286	1,700,796	1,571,669
Churchwide Personnel Srv Pgr Area	1,446,245	1,177,396	1,114,922	171,291	278,417	371,826	1,617,536	1,455,813	1,486,748
Higher Education Program Area	628,369	556,021	603,382	6,460,592	5,803,844	6,743,487	7,088,961	6,359,865	7,346,869
Social Justice	912,501	771,002	745,696	1,566,893	1,239,961	1,063,791	2,479,394	2,010,963	1,809,487
Jarvie Commonwealth Services	-	-	-	7,583,831	7,457,421	7,389,205	7,583,831	7,457,421	7,389,205
Women's Ministries	1,183,164	1,284,180	1,114,724	214,842	289,720	279,127	1,398,006	1,573,900	1,393,851
NMD Division Administration	1,684,463	1,661,560	1,622,267	765,315	543,214	396,113	2,449,778	2,204,774	2,018,380
	10,622,148	9,678,723	8,871,608	21,006,306	19,588,258	20,184,413	31,628,454	29,266,981	29,056,021
V. Worldwide Ministries									
Ecumenical Partnership	2,494,750	2,335,453	2,257,948	2,748,410	2,671,292	2,862,017	5,243,160	5,006,745	5,119,965
Global Service and Witness	-	-	739	28,056,911	29,109,662	27,626,925	28,056,911	29,109,662	27,627,664
People in Mutual Mission	4,742,217	4,656,654	4,818,067	13,739,623	11,616,142	10,481,968	18,481,840	16,272,796	15,300,035
WMD Division Administration	409,770	409,770	376,375	200,000	272,961	303,036	609,770	682,731	679,411
	7,646,737	7,401,877	7,453,129	44,744,944	43,670,057	41,273,946	52,391,681	51,071,934	48,727,075
VI. Mission Support Services									
Finance & Accounting	1,745,315	1,519,136	1,544,757	1,208,737	1,197,311	1,248,298	2,954,052	2,716,447	2,793,055
Property Management	606,488	758,240	526,321	797,945	739,373	844,680	1,404,433	1,497,613	1,371,001
Presbyterian Distribution Services	772,179	896,202	813,537	696,898	742,829	794,464	1,469,077	1,639,031	1,608,001
MSS Division Administration	183,214	170,789	168,965	41,741	41,741	51,327	224,955	212,530	220,292
	3,307,196	3,344,367	3,053,580	2,745,321	2,721,254	2,938,769	6,052,517	6,065,621	5,992,349
VII. Shared Expenditures									
Insurance	740,174	772,539	613,115	602,004	822,714	693,762	1,342,178	1,595,253	1,306,877
Building Operations	803,886	1,071,736	1,186,407	580,295	553,780	461,568	1,384,181	1,625,516	1,647,975
Audit Costs	80,000	17,235	78,735	10,760	10,765	10,765	90,760	28,000	89,500
Contingency	58,110	77,052	39,347	-	-	118,952	58,110	77,052	158,299
Replacement Reserve Furniture & Equip	591,855	591,859	591,859	48,145	48,141	48,141	640,000	640,000	640,000
Replacement Reserve Systems & Bldg	435,136	435,137	435,137	34,864	34,863	34,863	470,000	470,000	470,000
Salary Administration	85,040	-	-	-	-	-	85,040	-	-
	2,794,201	2,965,558	2,944,600	1,276,068	1,470,263	1,368,051	3,027,164	3,366,821	3,113,782
VIII. Related Mission Funding									
Board of Pensions	-	-	-	2,218,747	2,828,068	2,772,998	2,218,747	2,828,068	2,772,998
ECO Agency	-	-	-	2,600,000	3,656,451	3,566,228	2,600,000	3,656,451	3,566,228
Ovt 98-47	-	-	-	100,000	-	-	100,000	-	-
GAC & Foundation Shared Funds	305,662	335,477	405,571	-	-	-	305,662	335,477	405,571
Restr. Fd. Allocated to Oth. Gov. Bodies	-	-	-	400,000	422,210	44,388	400,000	422,210	44,388
Foundation Management Fees	1,475,073	-	-	1,886,333	-	-	3,361,406	-	-
Short Term Investments Mgmt Fees	200,000	190,551	238,817	-	-	-	200,000	190,551	238,817
	1,980,735	526,028	644,388	7,205,080	6,906,729	6,383,614	9,185,815	7,432,757	7,028,002
Total MSS, Shared and Other	8,082,132	6,835,953	6,642,568	11,226,469	11,098,246	10,690,434	19,308,601	17,934,199	17,333,002
Total Expenditures	40,933,970	38,194,327	37,094,809	103,481,837	102,249,576	96,992,254	144,415,807	140,443,903	134,087,063

2. *Presbyterian Mission Program—Revised General Assembly Mission Budget and Program 2002*

[The assembly approved Item 08-05, Recommendation 2. See p. 77.]

The General Assembly Council recommends that the 214th General Assembly (2002) receive the report of the 2002 General Assembly Mission Budget and Program in the total amount of \$132,111,002.

Rationale

The 202nd General Assembly (1990) adopted Policy governing Mission Budgets at the General Assembly Level. That policy provides the following

- B. The General Assembly Council shall . . .
 - 1. report to each General Assembly . . .
 - b. adjustments, if any approved by the General Assembly Council for the current budget year.
 - 2. adjust if necessary the General Assembly Mission Budget and Program as adopted by the General Assembly . . . (*Minutes*, 1990, Part I, p. 375)

**GENERAL ASSEMBLY MISSION PROGRAM
2002 BUDGET DETAIL (ADJUSTED)
SOURCES OF FUNDING SUMMARY (PROJECTED RECEIPTS)**

SOURCE OF FUNDING	MISSION BUDGET		GRAND TOTAL
	UNRESTRICTED	RESTRICTED	
I BASIC MISSION SUPPORT			
Shared Mission Support	18,000,000		18,000,000
Directed Mission Support		5,700,000	5,700,000
II CHURCHWIDE SPECIAL OFFERINGS			
Christmas Joy		5,300,000	5,300,000
One Great Hour of Sharing		10,000,000	10,000,000
Peacemaking		1,000,000	1,000,000
Pentecost		700,000	700,000
III OTHER SPECIFIC APPEALS			
Emergency and Disaster Relief		5,000,000	5,000,000
Extra Commitment		7,000,000	7,000,000
Hunger		670,000	670,000
Theological Education Fund		2,600,000	2,600,000
IV ADDITIONAL FORMS OF GIVING			
Presbyterian Women	2,500,000	500,000	3,000,000
Bequests & Annuities (Unrestricted)	1,500,000		1,500,000
Other Gifts		70,000	70,000
Validated Mission Support		1,000,000	1,000,000
Grants from Outside Foundations		350,000	350,000
V INTEREST & DIVIDENDS			
PC(USA) Restricted Endowment Funds		10,287,409	10,287,409
PC(USA) Unrestricted Endowment Funds	11,300,167		11,300,167
Presbyterian Mission Program Fund	300,000		300,000
Outside Trusts	1,000,000	150,000	1,150,000
Jarvie Commonweal Fund	1,000,000	7,583,831	8,583,831
Jinishian		2,625,450	2,625,450
Short Term Investments	700,000	400,000	1,100,000
VI OTHER			
Conference Center Operating Receipts		4,800,000	4,800,000
Partner Churches and Other		800,000	800,000
Enterprise Fund Income			
Sales: Curriculum		3,248,335	3,248,335
Sales: Program Services		6,800,000	6,800,000
Sale: Resources		2,700,000	2,700,000
Per Capita Funds		2,455,511	2,455,511
TOTAL FROM CURRENT RECEIPTS	36,300,167	81,740,536	118,040,703
Utilization of Prior Year Accumulation	3,454,545	10,615,754	14,070,299
TOTAL AFTER PRIOR YEAR ACCUMULATIONS	39,754,712	92,356,290	132,111,002

**GENERAL ASSEMBLY MISSION PROGRAM
2002 BUDGET DETAIL (ADJUSTED)
EXPENDITURE SUMMARY**

	MISSION BUDGET		GRAND TOTAL
	UNRESTRICTED	RESTRICTED	
I. PROGRAMS OF THE EXECUTIVE DIRECTOR'S OFFICE			
Research Services	555,281	325,000	880,281
MGB Program Office	0	69,000	69,000
Legal Services	0	643,912	643,912
Internal Audit	0	208,600	208,600
AA/EEO	88,358	0	88,358
TOTAL FOR EDO	643,639	1,246,512	1,890,151
II. PROGRAMS OF THE DEPUTY EXECUTIVE DIRECTOR'S OFFICE			
Communications	1,607,482	2,392,566	4,000,048
Human Resources	576,901	104,843	681,744
Office of Information Services	2,305,625	392,336	2,697,961
Committee on Social Witness Policy	334,370	0	334,370
Mission Funding	823,151	845,846	1,668,997
Data Warehouse	150,000	0	150,000
Mission Partnership Funding	4,035,130	120,000	4,155,130
Mission Initiatives	600,000	0	600,000
TOTAL FOR DEDO	10,432,659	3,855,591	14,288,250
III. CONGREGATIONAL MINISTRIES DIVISION			
Christian Education and Leader Development	1,586,098	7,206,265	8,792,363
Congregational Ministries Publishing	1,052,215	5,282,349	6,334,564
Theology Worship and Discipleship	1,445,080	472,343	1,917,423
Office of Theological Education	276,904	3,037,530	3,314,434
Division Administration	292,053	94,849	386,902
TOTAL FOR CMD	4,652,350	16,093,336	20,745,686
IV. NATIONAL MINISTRIES DIVISION			
Churchwide Personnel Services	1,357,544	272,299	1,629,843
Evangelism and Church Development	3,327,632	4,004,741	7,332,373
Racial Ethnic Ministries	1,458,450	376,379	1,834,829
Higher Education Ministries	555,954	5,384,185	5,940,139
Social Justice Ministries	843,585	1,319,582	2,163,167
Jarvie Commonweal Services	0	7,583,831	7,583,831
Women's Ministries	1,213,877	229,044	1,442,921
Programs of the Director	1,189,251	789,204	1,978,455
Division Administration	439,533	150,002	589,535
TOTAL FOR NMD	10,385,826	20,109,267	30,495,093
V. WORLDWIDE MINISTRIES DIVISION			
Ecumenical Partnership	2,529,274	2,927,190	5,456,464
Global Service and Witness	165,927	26,375,938	26,541,865
People in Mutual Mission	4,376,392	11,944,278	16,320,670
Division Administration	488,316	212,049	700,365
TOTAL FOR WMD	7,559,909	41,459,455	49,019,364
VI. MISSION SUPPORT SERVICES			
Finance, Accounting, & Treasury	782,666	1,157,918	2,940,584
Property Management	605,349	829,238	1,434,587
Presbyterian Distribution Service	756,591	762,468	1,519,059
Division Administration	187,687	41,741	229,428
TOTAL FOR MSS	3,332,293	2,791,365	6,123,658
VII. SHARED EXPENSES			
Insurance	830,174	852,208	1,682,382
Building Operations	879,867	536,040	1,415,907
Audit Costs	80,000	10,760	90,760
Replacement Reserve: Furniture & Equip	341,855	48,145	390,000
Replacement Reserve: Systems & Bldg	268,145	34,864	303,009
Contingency	60,141	0	60,141
TOTAL FOR SE	2,460,182	1,482,017	3,942,199
VIII. RELATED MISSION FUNDING			
Board of Pensions	0	2,218,747	2,218,747
ECO Agency	0	2,600,000	2,600,000
Short Term Investments Management Fees	200,000	0	200,000
Restricted Funds Alloc to Other Govern'g Bodies	0	400,000	400,000
Ovt 98-47	0	100,000	100,000
Presbyterian Foundation	87,854	0	87,854
TOTAL FOR RMF	287,854	5,318,747	5,606,601
TOTAL	39,754,712	92,356,290	132,111,002

3. *Presbyterian Mission Program—General Assembly Mission Budget and Program 2003*

[The assembly approved Item 08-05, Recommendation 3, with amendment and with comment. See p. 79.]

[a.] The General Assembly Council recommends that the 214th General Assembly (2002) approve the 2003 General Assembly Mission Budget and Program in the total amount of \$130,123,844.

[b. That the General Assembly Council be authorized to make necessary program adjustments to implement the additional activities approved by this 214th General Assembly (2002).]

[c. That the General Assembly Council be directed to communicate to the particular churches of the denomination an extra commitment opportunity (ECO) to support a “faith factor” increase in the 2003 budget of sufficient size to permit continuity in the recruiting, placement, and support of worldwide missionaries.]

Rationale

The 202nd General Assembly (1990) adopted Policy Governing Mission Budgets at the General Assembly Level. That policy provides the following:

B. The General Assembly Council shall:

3. Recommend to the General Assembly the General Assembly Mission Budget and Program for the next succeeding budget cycle. Displayed in the recommendation shall be

- a. all projected financial sources; and
- b. anticipated uses of financial resources in light of mission objectives. (*Minutes*, 1990, Part I, p. 375)

The General Assembly Council is required by the *Constitution* to “prepare and submit a comprehensive budget to the General Assembly” (*Book of Order*, G-13.0202f).

Five year’s ago, the organizational structure approved by the General Assembly came to life with three new Ministries Divisions and Corporate and Administrative Services. Included in the General Assembly’s actions was the approval of four priority goals for our mission and life together: Spiritual Formation, Evangelism, Justice, and Partnership.

**GENERAL ASSEMBLY MISSION PROGRAM
2003 PROPOSED BUDGET
SOURCES OF FUNDING SUMMARY**

SOURCE OF FUNDING	MISSION BUDGET		GRAND TOTAL
	UNRESTRICTED	RESTRICTED	
I BASIC MISSION SUPPORT			
Shared Mission Support	18,400,000		18,400,000
Directed Mission Support		5,600,000	5,600,000
II CHURCHWIDE SPECIAL OFFERINGS			
Christmas Joy		5,400,000	5,400,000
One Great Hour of Sharing		10,300,000	10,300,000
Peacemaking		1,010,000	1,010,000
Pentecost		720,000	720,000
III OTHER SPECIFIC APPEALS			
Emergency and Disaster Relief		3,600,000	3,600,000
Extra Commitment		7,200,000	7,200,000
Hunger		650,000	650,000
Theological Education Fund		2,600,000	2,600,000
IV ADDITIONAL FORMS OF GIVING			
Presbyterian Women	2,500,000	500,000	3,000,000
Bequests & Annuities (Unrestricted)	1,500,000		1,500,000
Other Gifts			
Validated Mission Support		1,000,000	1,000,000
Grants from Outside Foundations		100,000	100,000
V INTEREST & DIVIDENDS			
PC(USA) Restricted Endowment Funds		10,187,128	10,187,128
PC(USA) Unrestricted Endowment Funds	10,974,893		10,974,893
Presbyterian Mission Program Fund	350,000		350,000
Outside Trusts	1,300,000	150,000	1,450,000
Jarvie Commonweal Fund	1,000,000	7,106,764	8,106,764
Jinishian		2,555,438	2,555,438
Short Term Investments	700,000	400,000	1,100,000
VI OTHER			
Conference Center Operating Receipts		4,800,000	4,800,000
Partner Churches and Other		800,000	800,000
Enterprise Fund Income			
Sales: Curriculum		4,053,500	4,053,500
Sales: Program Services		8,000,000	8,000,000
Sale: Resources		2,700,000	2,700,000
Per Capita Funds		2,449,911	2,449,911
TOTAL FROM CURRENT RECEIPTS	36,724,893	81,882,740	118,607,633
UTILIZATION OF PRIOR YEAR ACCUM	237,593	11,278,618	11,516,211
TOTAL SOURCES OF FUNDING	36,962,486	93,161,358	130,123,844

**GENERAL ASSEMBLY MISSION PROGRAM
2003 PROPOSED BUDGET
EXPENDITURE SUMMARY**

	MISSION BUDGET		GRAND TOTAL
	UNRESTRICTED	RESTRICTED	
I. PROGRAMS OF THE EXECUTIVE DIRECTOR'S OFFICE			
Research Services	499,772	325,000	824,772
Legal Services	29,726	584,032	613,758
Internal Audit	0	206,900	206,900
AA/EEO	88,384		88,384
TOTAL FOR EDO	617,882	1,115,932	1,733,814
II. PROGRAMS OF THE DEPUTY EXECUTIVE DIRECTOR'S OFFICE			
Communications	1,309,364	2,353,389	3,662,753
Human Resources	570,898	104,843	675,741
Office of Information Services	2,504,030	347,300	2,851,330
Committee on Social Witness Policy	326,099		326,099
Mission Funding	613,158	839,450	1,452,608
Mission Partnership Funding	3,759,483	90,000	3,849,483
Mission Initiatives	1,000,000		1,000,000
TOTAL FOR DEDO	10,083,032	3,734,982	13,818,014
III. CONGREGATIONAL MINISTRIES DIVISION			
Christian Education and Leader Development	1,596,706	7,541,181	9,137,887
Congregational Ministries Publishing	1,449,211	6,329,090	7,778,301
Theology Worship and Discipleship	1,078,974	529,017	1,607,991
Office of Theological Education	252,237	3,120,000	3,372,237
Division Administration	283,065	68,785	351,850
TOTAL FOR CMD	4,660,193	17,588,073	22,248,266
IV. NATIONAL MINISTRIES DIVISION			
Churchwide Personnel Services	1,435,241	300,407	1,735,648
Evangelism and Church Development	3,544,548	4,902,677	8,447,225
Racial Ethnic Ministries	1,387,336	399,153	1,786,489
Higher Education Ministries	474,582	5,602,243	6,076,825
Social Justice Ministries	715,607	1,135,746	1,851,353
Jarvie Commonwealth Services	0	7,106,764	7,106,764
Women's Ministries	912,752	487,377	1,400,129
Programs of the Director	973,300	582,210	1,555,510
Division Administration	448,827	25,050	473,877
TOTAL FOR NMD	9,892,193	20,541,627	30,433,820
V. WORLDWIDE MINISTRIES DIVISION			
Ecumenical Partnership	2,414,052	7,048,283	9,462,335
Global Service and Witness	0	22,311,308	22,311,308
People in Mutual Mission	3,491,824	11,281,475	14,773,299
Division Administration	697,984	91,772	789,756
TOTAL FOR WMD	6,603,860	40,732,838	47,336,698
VI. MISSION SUPPORT SERVICES			
Finance, Accounting, & Treasury	1,955,293	1,169,240	3,124,533
Property Management	181,413	849,786	1,031,199
Presbyterian Distribution Service	684,810	686,375	1,371,185
Division Administration	184,921	41,741	226,662
TOTAL FOR MSS	3,006,437	2,747,142	5,753,579
VII. SHARED EXPENSES			
Insurance	830,174	852,208	1,682,382
Building Operations	840,720	536,040	1,376,760
Audit Costs	80,000	10,760	90,760
Replacement Reserve: Furniture & Equip	0	48,145	48,145
Replacement Reserve: Systems & Bldg	0	34,864	34,864
Contingency	60,141	0	60,141
TOTAL FOR SE	1,811,035	1,482,017	3,293,052
VIII. RELATED MISSION FUNDING			
Board of Pensions	0	2,218,747	2,218,747
ECO Agency	0	2,600,000	2,600,000
Short Term Investments Management Fees	200,000	0	200,000
Restricted Funds Alloc to Other Govern'g Bodies	0	400,000	400,000
Presbyterian Foundation	87,854	0	87,854
TOTAL FOR RMF	287,854	5,218,747	5,506,601
TOTAL	36,962,486	93,161,358	130,123,844

Item 08-06

[The assembly approved Item 08-06. See p. 78.]

Recommendations Pertaining to Budgetary and Financial Concerns of the Church—From the General Assembly Council—Relating to Reserved or Committed Funds

Unrestricted and Committed Funds

1. The General Assembly Council recommends that the 214th General Assembly (2002) receive the report of the Presbyterian Church (U.S.A.), A Corporation, regarding unrestricted and committed funds as of December 31, 2001.

Background

The report of the unrestricted funds is divided between uncommitted and committed funds. The following display indicates those funds as well as the activity of those funds and the status of the total reserves as of closing December 31, 2001. The 202nd General Assembly (1990) adopted the following policy:

A. Presbyterian Mission Program Fund

1. A fund composed of all unrestricted and uncommitted receipts and assets intended for the support of the General Assembly mission program.
2. Sources to maintain this fund shall include all unified revenue available for the General Assembly Mission Program, including but not limited to:
 - a. unified income including receipts from congregations, presbyteries, or individuals;
 - b. unrestricted gifts, legacies, bequests
 - c. unrestricted investment income;
 - d. gift annuity excess reserves;
 - e. such nonrecurring income as the General Assembly Council shall direct by general or specific policy statement; and
 - f. under expenditure of the unified portion of the General Assembly Mission Budget.
3. The Uncommitted Funds portion of the Presbyterian Mission Program Fund at year end must be equal to at least 30% of the Unified portion and direct mission support of the General Assembly Mission Budget, which minimum provides for:
 - a. Cash flow needed for mission purposes;
 - b. Guarantee of the current unified budget. (*Minutes*, 1990, Part I, p. 377)

**PRESBYTERIAN MISSION PROGRAM FUND
UNRESTRICTED (UNCOMMITTED AND COMMITTED FUNDS)
AS OF DECEMBER 31, 2001**

Balance as of 1/1/01	17,965,823	12,363,216	4,226,880	34,555,919
2 Market value adjustment in investments	(956,801)			(956,801)
3 Net additional loans/receivables	163,218		(163,218)	0
4 Use of allocation of \$100,000 for African American Male Initiative		(30,000)		(30,000)
5 Use of Board Designation - Congregational Ministries Division				
6 Use of Board Designation - National Ministries Division		(123,425)		(123,425)
7 Use of Board Designation - Worldwide Ministries Division		(1,444,911)		(1,444,911)
8 Use of allocation of \$555,000 for Military Chaplains		(143,000)		(143,000)
9 Use of allocation of \$1M for Overture 98-47		(118,546)		(118,546)
10 Allocation of \$291,622 to the Independent Comm. of Inquiry (ICI) (2/01)	(291,622)	291,622		0
11 Use of allocation to support the Independent Committee of Inquiry (ICI)		(77,915)		(77,915)
12 Alloc. to support General Assembly Mission Budget for 2002 (2/01) (\$3,208,197 - \$1M from Reserve for Evangelism line)	(2,208,197)	2,208,197		0
13 Transfer to uncommitted for the use of Reserve for Evangelism	1,000,000	(1,000,000)		0
14 Alloc. for CPPA for 2001 budget (2/01)	(216,454)	216,454		0
15 Use of allocation for CPPA for 2001 budget		(216,454)		(216,454)
16 Alloc. for CPPA for 2002 budget (2/01)	(246,348)	246,348		0
17 Restore alloc of \$210,723 for staffing adjustment for CPPA budget (9/99)	210,723	(210,723)		0
18 Investment Income on bequests of \$2.4M subject to clarification		71,553		71,553
19 Use of alloc. of \$40,000 for pilot project, "Come and See Guarantee Program"		(7,453)		(7,453)
20 Use of alloc. to support General Assembly Mission Budget for 2001	439,463	(439,463)		0
21 Increase (Decrease) YTD	(2,106,018)	(777,716)	(163,218)	(3,046,952)
22 Subtotal	15,859,805	11,585,500	4,063,662	31,508,967
23 Excess unrestricted revenues/(expenditures) from GA Mission Budget	(1,059,429)			(1,059,429)
24 Balance as of 12/31/01	14,800,376	11,585,500	4,063,662	30,449,538

UNRESTRICTED

UNCOMMITTED FUNDS	COMMITTED FOR SPECIAL PROJECTS	PROGRAMMATIC LOAN FUND	COMBINED TOTAL
17,965,823	12,363,216	4,226,880	34,555,919
(956,801)			(956,801)
163,218		(163,218)	0
	(30,000)		(30,000)
	(123,425)		(123,425)
	(1,444,911)		(1,444,911)
	(143,000)		(143,000)
	(118,546)		(118,546)
(291,622)	291,622		0
	(77,915)		(77,915)
(2,208,197)	2,208,197		0
1,000,000	(1,000,000)		0
(216,454)	216,454		0
	(216,454)		(216,454)
(246,348)	246,348		0
210,723	(210,723)		0
	71,553		71,553
	(7,453)		(7,453)
439,463	(439,463)		0
(2,106,018)	(777,716)	(163,218)	(3,046,952)
15,859,805	11,585,500	4,063,662	31,508,967
(1,059,429)			(1,059,429)
14,800,376	11,585,500	4,063,662	30,449,538

**PRESBYTERIAN MISSION PROGRAM FUND
FUNDS COMMITTED FOR SPECIAL PROJECTS
AS OF DECEMBER 31, 2001**

GRANTS	Original Designation	Balance 1/01/01	Designated	Payments	Balance
1 Alloc. for African American Male Initiative, (GAC 11/90)	100,000	65,000		(30,000)	35,000
2 Alloc. of \$2M to pay off outstanding Bicentennial Fund loans (6/97)	2,000,000	1,400,000			1,400,000
3 Board Designation - National Ministries Division	3,347,954	2,123,747		(123,425)	2,000,322
4 Board Designation - Worldwide Ministries Division	9,703,549	1,989,830		(1,444,911)	544,919
5 Alloc. to support General Assembly Mission Budget for 2001 (2/00) (\$1,439,463 - \$1M from Reserve for Evangelism line)	439,463	439,463	(439,463)		0
6 Alloc. to support General Assembly Mission Budget for 2002 (2/01) (\$3,208,197 - \$1M from Reserve for Evangelism line)	2,208,197		2,208,197		2,208,197
7 Alloc. for CPPA for 2001 budget (2/01)	216,454		216,454	(216,454)	0
8 Alloc. for CPPA for 2002 budget (2/01)	246,348		246,348		246,348
9 Alloc. of \$3M Dorcas Davis bequest (2/99) as follows:					
10 a. Alloc. for Military Chaplains	555,000	382,000		(143,000)	239,000
11 b. Alloc. for Overture 98-47	1,000,000	1,000,000		(118,546)	881,454
12 c. Alloc. for MGB Program Office	345,000	345,000			345,000
13 Alloc of \$40,000 for the pilot project, "Come and See Guarantee Program" (9/99)	40,000	7,453		(7,453)	0
14 Alloc. of \$400,000 for staffing adjustments for CPPA in the year 2000 budget (9/99)	400,000	210,723			210,723
15 Restore alloc. of \$210,723 for staffing adjustments for CPPA in 2000 budget (9/99)			(210,723)		(210,723)
16 Bequests subject to clarification, (GAC 2/00)	2,400,000	2,400,000			2,400,000
17 Investment income on bequests of \$2.4M subject to clarification			71,553		71,553
18 Reserve for Evangelism and Mission \$3M, (Mustard Seed Fund \$1M) (2/00)	3,000,000	2,000,000	(1,000,000)		1,000,000
19 Allocation of \$291,622 to support the Independent Committee of Inquiry (ICI) (2/01)	291,622		291,622	(77,915)	213,707
20 TOTAL		12,363,216	1,383,988	(2,161,704)	11,585,500

PRESBYTERIAN MISSION PROGRAM FUND
 PROGRAMMATIC LOAN FUND
 AS OF DECEMBER 31, 2001

RECEIVABLE		Balance 1/01/01	Increase (Decrease)	Balance 12/31/01
	Employees	6,536	(1,642)	4,894
2	Knoxville College	251,887		251,887
3	Montreat Loan (12/97)	849,117	(184,553) *	664,564
4	Interchurch Center	239,000	(32,000)	207,000
5	Knoxville College 1999 Christmas Joy Offering	150,000		150,000
6	Receivable from PILP	195,805	54,977	250,782
7	Knoxville College	100,000		100,000
8	Sheldon Jackson College	490,000		490,000
9	Mary Holmes College	456,064		456,064
10	Receivable from CPPA	2,686,422		2,686,422
11	Provision for Uncollectible Loans	(1,197,951)		(1,197,951)
12	TOTALS	4,226,880	(163,218)	4,063,662

Prepayment 12/01 \$100,000

PRESBYTERIAN MISSION PROGRAM FUND
 SELF INSURANCE FUND
 AS OF DECEMBER 31, 2001

1	Balance as of 1/01/01	6,007,161
2	Revenues:	
3	Income from investments	141,870
4	Unrealized gain (loss)	(344,370)
5	Contribution to SIF from Foundation	
6	Contribution to SIF from PPC	
7	Total revenues	(202,500)
8	Expenditures:	
9	Foundation investment fees	(1,737)
10	Administrative fees from MSS	(7,193)
11	Risk Management recovery	(32,364)
12	Insurance claims paid	(177,303)
13	Total expenditures	<u>(218,597)</u>
14	Funds available as of 12/31/01	<u><u>5,586,064</u></u>

2. *Report of Contingent Liabilities, December 31, 2001*

The General Assembly Council recommends that the 214th General Assembly (2002) incorporate into its *Minutes* the following list of contingent liabilities:

a. Contingent liabilities that have been guaranteed by the Presbyterian Church (U.S.A.) for educational institutions as of December 31, 2001, \$687,157.60 mortgage for Barber Scotia College, and \$182,000 letter of credit for Mary Holmes College.

b. Reserve funds are required to cover self-insurance for General Assembly-owned property. A separate Self-Insurance Fund has been established, the balance of which was \$ 5,586,064 as of December 31, 2001.

Rationale

The 190th General Assembly (1978) of the United Presbyterian Church in the United States of America (UPCUSA) received from the General Assembly Mission Council a financial plan for supporting minority education during 1977–1979 and a status report of minority education institutions (*Minutes*, UPCUSA, 1978, Part I, pp. 189–90).

Item 08-07

[The assembly approved Item 08-07. See p. 78.]

Recommendations Pertaining to Budgetary and Financial Concerns of the Church—From the General Assembly Council—Relating to Support for General Assembly Mission

John C. Lord and Edmund P. Dwight Funds

The General Assembly Council recommends that the 214th General Assembly (2002) allocate the annual income realized in 2001 from the John C. Lord and Edmund P. Dwight Funds in support of the budget for the general mission work of the General Assembly.

Rationale

Current practice is to recommend to each General Assembly the allocation of annual income from these two funds in light of wording in the donors' wills that requires this annual process.

Portion of the will of Edmund P. Dwight (May 23, 1903):

I will and bequeath to the General Assembly of the Presbyterian Church of America, to be used for the establishment of the Christian Religion, that the light of the gospel may be made to join more perfectly . . .

Portion of the will of John C. Lord (January 2, 1873):

. . . to the Trustees of the General Assembly of the Presbyterian Church in the U.S.A., for religious and charitable uses, to be called the John C. Lord Fund, the annual interest of which is to be disposed of and distributed by the said General Assembly at each annual meeting for the furtherance of the Gospel of our Blessed Saviour, at home or abroad, as the Assembly may deem best. . . .

The applicable provisions of the two wills facilitate the annual income realized from these funds to be used in the General Assembly's General Mission Budget.

It is projected that the income from these funds in 2002 may be \$44,003.

Item 08-08

General Assembly Council Final Response to Referral

[The assembly answered Item 08-08 by the action taken on Item 08-11 (II.A.). See p. 78.]

1999 Referral: Alternate Resolution to 20.139–.142a. Recommendation to Refer to the Executive Director of the General Assembly Council the Responsibility for Developing a Case Statement, Conducting a Feasibility Study, and

Implementing a Funding Plan for Mission Personnel, New Church Development and Redevelopment, and Racial Ethnic and Immigrant Church Development Based Upon the Results of the Feasibility Study and to Present a Progress Report to the 212th General Assembly (2000) and All Succeeding General Assemblies Until the Plan's Implementation Is Completed—From the 211th General Assembly (1999) (Minutes, 1999, Part I, pp. 34, 192–93).

Response: At its January 2002 meeting, the General Assembly Council (GAC) received the feasibility study for the possible funds development effort for mission personnel, new church development and redevelopment, and racial ethnic and immigrant church growth, called the Mission Initiative. The GAC gave provisional approval to the effort, pending development of further information by staff. The GAC is expected to give final approval for the Mission Initiative at its June 2002 meeting.

Item 08-09

[The assembly approved Item 08-09 with comment. See p. 78.]

The Committee on the Office of the General Assembly recommends that the 214th General Assembly (2002) do the following:

1. Reaffirm the Presbyterian Church (U.S.A.) Churchwide Compensation Guidelines.
2. Dissolve, immediately, the Advisory Committee on Churchwide Compensation (ACCC).
3. Incorporate into the agency review process that the primary mission of the advisory committee is to review compliance with the compensation guidelines.

Rationale

The guidelines were approved by the 211th General Assembly (1999). The advisory committee was established to provide oversight for the use of the guidelines by the national agencies and such other service as might be requested.

The 213th General Assembly (2001) approved a new agency review process that includes the review for the agencies' fidelity to the policies of the General Assembly. This includes the policy of compensation guidelines. The advisory committee members feel that this makes the advisory committee redundant. In view that its mission is to be carried on and in the spirit of responsible stewardship it came to the above conclusions. The ACCC uses approximately \$25,000 annually of per capita and agency funds for the expenses of the at-large and designated members.

Background

The General Assembly has promulgated compensation philosophy for the church for many years. The initial *Study of the Theology of Compensation* was published in 1983 and revised twice since then. It has been felt important to encourage the church to feel a sense of community when it comes to matters of compensation.

While the advisory committee has provided oversight for the use of the guidelines, it is aware that each agency has its own board that is responsible for its operation, including matters of compensation.

The advisory committee was not aware until a few weeks ago of the scope of the new agency review process. In its own self-evaluation and comments invited from the agencies it became clear that the advisory committee primary function could well be carried out in this process. Rather than incur additional expense for the church in light of the belt tightening taking place, we felt the only responsible thing to do was to make this recommendation now, even though it would be late business to the assembly.

GAC COMMENT ON ITEM 08-09

Comment on Item 08-09—From the General Assembly Council (GAC).

The General Assembly Council concurs with the recommendation of the Advisory Committee on Churchwide Compensation to dissolve the committee and suggests that the 214th General Assembly (2002) dissolve the committee with thanks.

Item 08-10

[The assembly approved Item 08-10. See p. 78.]

The General Assembly Council recommends that the 214th General Assembly approve the following changes to the GAC *Manual of Operations*:

1. On page 1, I. Introduction, A, change the following statement to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“The Manual of Operations shall be in compliance with the Book of Order, the General Assembly Deliverances, ~~and~~ the Organization for Mission, *and the Standing Rules of the General Assembly.*”

2. On page 1, I. Introduction, A, change the following statement to read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“The General Assembly Council may change those appendixes to the Manual of Operations that are within its venue following a first reading at ~~a~~ *the council’s meeting opening plenary session* and adoption at ~~the next meeting of the council~~ *second plenary session*. ~~The changes shall be reported to the next General Assembly through the appropriate assembly committee.~~ *The General Assembly Council Executive Committee shall submit a written report of changes to the appendixes to the next General Assembly through its appropriate committee.*”

3. Under II. Constitutional Mandate and Composition of the Council, pages 1 and 2, delete the specific number of at large members and replace with “*up to 15*” so that it reads as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“The elected membership will include 3 moderators (one current and two most recent living predecessors); 1 member from each of 16 synods and 1 member from each of 50 presbyteries; ~~25 up to fifteen~~ *at-large members, 2 youth/young adult members, and the Moderator of Presbyterian Women.*”

4. On page 2, delete the first two statements in the footnote as follows: [Text to be deleted is shown with a strike-through.]

~~“In order to increase presbytery participation in the General Assembly Council, the existing twenty-five at-large slots be converted to presbytery rotation slots, thereby increasing the designated presbytery slots from twenty five to fifty. The existing twenty-five at-large slots shall be deleted by attrition. In order to facilitate compliance with the Book of Order, G-4.0403 and G-13.0202d, and for exceptional special needs of the General Assembly Council, up to fifteen new at-large slots be created to be filled at the rate of not more than five per year for three years as may be required to ensure such compliance. (Minutes, 1996, Part I, pp. 62, 198, para. 15.080, 15.084)”~~

Rationale

These changes are designed to clarify the process of how to change the Appendices to the *Manual of Operations* and to bring the composition of GAC membership into current realities.

Item 08-11

[The assembly approved Item 08-11 with amendment. See p. 77.]

The General Assembly Council recommends that the 214th General Assembly (2002) approve the Mission Initiative, a five-year, \$40 million funds development effort for international mission personnel and church growth, and direct the General Assembly Council (GAC) to implement the Mission Initiative and report on its progress to the 215th (2003), 216th (2004), 217th (2005), 218th (2006), and 219th (2007) General Assemblies, with the provision that the proceeds from this campaign be considered over and above the budget and not be used to weaken the church’s commitment to missions from its unrestricted budget and shall report on the web quarterly the cash receipts and disbursements of all Mission Initiative Funds.

**Presbyterian Church (U.S.A.)
General Assembly Council
The Mission Initiative**

**\$40 Million Campaign for Church Growth and Mission Personnel
June 2002**

“Give us something that’s worth working for and we can make it happen with God’s help.” (Marts & Lundy Feasibility Study for the Mission Initiative, December 2001)

The Mission Initiative. The Mission Initiative is a funds development campaign to support international mission personnel and church growth, particularly racial ethnic church growth. The campaign will focus on major donors (individuals and congregations) that have an interest in international mission personnel and church growth. Phase I of the Mission Initiative will raise \$40 million over the next five years, approximately \$20 million for international mission personnel and \$20 million for church growth.

Rationale

Actions by recent General Assemblies indicate that the church is ready to respond positively to new challenges of mission personnel and church growth:

The 202nd General Assembly (1990) established a People in Mission Endowment Fund with the Presbyterian Church (U.S.A.) Foundation with the objective of increasing the funds available for supporting mission personnel.

The 206th General Assembly (1994), in approving the report of the General Assembly Council (GAC), added a comment asking the GAC “to ensure future funding of Global Mission Personnel not descend below 1993 Global Mission personnel levels.”

The 208th General Assembly (1996) recognized that racial/ethnic membership in the denomination was only 4.7 percent, compared to 20 percent of the U.S. population. The assembly concluded that the denomination had placed too little emphasis on racial/ethnic evangelism and directed National Ministries Division to prepare an action plan for racial/ethnic church growth.

The 210th General Assembly (1998) approved the Racial Ethnic/Immigrant Evangelism and Church Growth Report.

The 210th General Assembly (1998) referred *Overture 98-47* to the GAC’s Executive Director’s office, asking for the development of a creative funding plan to include mission personnel, new church development and church redevelopment nationally and internationally, and establish a supplemental mission personnel fund to permit the assignment of additional missionaries worldwide.

The 211th General Assembly (1999) approved the “Vision for Church Growth in the Presbyterian Church (U.S.A.)” and the funding needs were folded into the response to *Overture 98-47*.

Since the 211th General Assembly (1999), work was done to identify specific needs in the areas of international mission personnel and church growth. The identified needs in both areas exceeded \$200 million. The General Assembly Council staff leadership team decided to use a phased approach to meet the total needs. A Phase I goal of \$40 million was established. Funds development counsel was retained to conduct a feasibility study.

A. Feasibility Study Results

A national feasibility study conducted in the fall of 2001 by the firm of Marts & Lundy entailed personal visits to seventy-four individuals. These individuals included local pastors, members of middle governing bodies and potential major donors. The study was completed and presented in mid-December to the staff leadership team of the GAC and the Mission Funding and Development Office.

Marts & Lundy concluded that the denomination is ready for an effort such as the Mission Initiative. They received positive feedback about the two prongs of the focused campaign, and called the goals of support for mission personnel and church growth “unassailable.” Their interviews revealed a deep love of and commitment to the Presbyterian Church (U.S.A.). Marts & Lundy also indicate that many Presbyterians have a great hunger to focus on mission and ministry and less on internal disputes.

B. *General Assembly Council Actions*

The General Assembly Council considered the Mission Initiative in January and June 2002. In January, the GAC asked for further work on certain aspects of the Mission Initiative proposal prior to giving its approval. These aspects included refinement of the case statement for the Mission Initiative, recruitment of co-chairs for a Mission Initiative steering committee, the development of an administrative staffing plan for the Mission Initiative, an opportunity for GAC members to suggest potential donors, and a requirement that 90 percent of the General Assembly Council pledge to the Mission Initiative. All of the conditions were met, and the General Assembly Council unanimously approved the Mission Initiative on June 13, 2002.

C. *Mission Initiative Projects*

1. *Church Growth*

a. **Grants to Presbyteries.** The Mission Initiative goal for grants of all kinds is \$12 million. This will fund new church development grants (\$8.1 million) for new opportunities, especially in racial ethnic, immigrant, and Gen-X new church developments. Grants also will support church redevelopment (\$2.5 million) for existing congregations. The Mission Initiative also will provide funds of \$359,000 for racial ethnic and immigrant fellowships, and over \$800,000 in grants for specialized ministries such as day care centers; youth outreach program, and parish nurses.

b. **Loans to Congregations.** The Mission Initiative goal for loans to new and existing churches is \$6.5 million. These “bricks and mortar” loans will support property acquisition and building construction and expansion for racial ethnic, new immigrant, and Anglo congregations. The loans also will help congregations upgrade their technological capabilities to assist in worship.

2. *International Mission Personnel*

a. **Support for Current Mission Personnel.** Currently, the Presbyterian Church (U.S.A.) supports over five hundred mission workers in the field. To sustain this level and replace lost funding as the Bicentennial Fund campaign is depleted, \$9.4 million is needed from the Mission Initiative.

b. **New Mission Personnel.** Worldwide Ministries Division, in collaboration with the General Assembly Council, partner churches, active and retired mission personnel, and staff has identified over \$11.5 million in needs for new mission personnel. The categories are as follows:

Regional experts (10)	\$ 1,760,000
Educators of Indigenous Leaders (3)	525,000
Health Consultants (6)	1,050,000
Frontier Workers (7)	1,230,000
English Teachers (5)	885,000
Partner Church Leaders in USA (4)	700,000
Facilitators serving USA (5)	885,000
Replacement personnel (9)	1,580,000
International Volunteers (94)	1,310,000
Disaster Response Trainers (3)	525,000
Community Development (3)	525,000
Special Project Enablers (3)	525,000

D. *Mission Initiative Campaign Design*

The Mission Initiative will be directed by a steering committee that is responsible to the General Assembly Council. With the involvement of the GAC, the committee will give direction and guidance to the overall campaign effort, and establish policies and practices. A staff of seven (four professional funds development staff and three support staff) will implement the Mission Initiative at the direction of the steering committee and the General Assembly Council.

The Mission Initiative will focus on major gifts from donors (individuals and congregations) that have a passion for international mission personnel and church growth. The Steering Committee also will develop ways to involve the whole church in this important cause, and explore new partnership opportunities with presbyteries and synods.

The General Assembly Council will fund the administrative costs of the Mission Initiative.

E. *The Mission Initiative Case Statement*

The following is an excerpt from the preliminary case statement for the Mission Initiative. The Mission Initiative Steering Committee will finalize the case statement later this year.

Mission Initiative Case Statement

What is the Mission Initiative?

The Mission Initiative is a funds development campaign to support international mission personnel and church growth, particularly racial ethnic church growth. The campaign will focus on major donors (individuals and congregations) that have an interest in these two aspects of mission. Phase I of the Mission Initiative will raise \$40 million over the next five years, approximately \$20 million for international mission personnel and \$20 million for church growth.

Why do we need a Mission Initiative campaign?

The Presbyterian Church (U.S.A.) has repeatedly affirmed the importance of global mission and of church development, especially racial ethnic church development. These affirmations have been made through General Assemblies on numerous occasions during the past decade.

Much is being done in global mission. In 2003, there will be almost 500 mission personnel deployed around the world, including both long-term and short-term volunteer personnel. They work closely with 165 partner churches in 80 countries.

Much is being done in new church development. In 2003, the General Assembly Council will commit \$1.2 million in grants to new church development and redevelopment. Presbyteries will expend even more. Both the General Assembly Council and presbyteries have been focused significantly on racial ethnic church development.

But much more needs to be done. Jesus commands us to "Go into all the world and proclaim the good news to the whole creation" (Mark 16: 15). Much more needs to be done in all mission work, especially global mission and church development. An analysis of global mission needs and church development opportunities far exceeds available resources. How do we respond faithfully to the Great Commandment?

The Mission Initiative represents a pivotal moment as we witness to God's grace, love, and peace in an ever-changing world. With this Initiative, we will be bolder in witnessing through our church growth and mission personnel. Through this Initiative we seek to maintain current levels of mission work, and seek to move into a new era in innovative ways for funding all aspects of the church's mission.

Without new funds, we will no longer be able to support our current level of international mission personnel. Mission personnel incarnate the gospel as they engage with partner churches in God's mission in the world. Representing every Presbyterian congregation in this country, international mission is lived out in ways that individuals or separate communities of faith could not accomplish on their own. This collective presence offers all Presbyterians global opportunities for Christian discipleship with possibilities for transformation through encounters with sisters and brothers in Christ around the world.

Without new funds, we will not be able to reverse the trend of annual net losses in our denomination's membership, nor will we be in a position to meet the opportunities to grow churches in areas of increased racial ethnic and immigrant populations. In the last forty years, no new endowments for new church development and redevelopment have been established. While primary responsibility for church development resides with the presbyteries, the national church has the responsibility to ensure that vital churchwide resources are developed and shared throughout the whole nation regardless of the relative strength or weakness of the church's presence at any given location.

In our time, discipleship means showing the world that people of all races and cultures can spread the Good News together and that spreading the Good News together is a global task. This is made clear to us in "The Great Ends of the Church." As we begin the 21st century, we must be as one on those things that are central to our calling and to our life together, the Great Ends of the Church:

that we have a gospel to proclaim,
that we are to shelter and nurture the children of God,
that we are to maintain divine worship,
that we are to preserve the truth,
that we are to promote social justice, and
that we are to sincerely and clearly demonstrate our gratitude for God's mercy
and love as an exhibition of the Kingdom of Heaven for all creation.

We live in a nation where both economic resources and access to the gospel are in plentiful supply. At the same time, ours is a land where human brokenness and the need for a Savior are clearly present. With full awareness of our own longing for God's grace and transforming power, we in our time are called anew to participate in God's mission to the whole world.

Witnessing to God's Love

Through the Mission Initiative campaign, we will be engaging in partnership with all governing bodies of our beloved church to increase our witness to the Love of God through increased global mission work and increased support for new church development, with an emphasis on racial ethnic church development

F. *Mission Initiative Steering Committee*

a. Purpose. Under the direction of the General Assembly Council, the Mission Initiative Steering Committee will provide the leadership for the Mission Initiative Funds Development effort. Members of the steering committee will work with the Mission Initiative Project Staff Team to help identify, cultivate, and solicit major gift prospects. Members will also assist in coordinating efforts that will use additional volunteers and staff for funds development endeavors.

b. **Composition.** The Mission Initiative Steering Committee will be composed of fifteen members at large, the elected chairs of the Worldwide Ministries and National Ministries division committees, the Executive Director of the General Assembly Council, the president of the Presbyterian Foundation, and the division directors of Congregational Ministries, National Ministries, and Worldwide Ministries.

c. **Time Commitment.** The Mission Initiative Steering Committee will begin its work during the fall of 2002 and continue through June 30, 2007. The steering committee will meet face-to-face as often as quarterly for the first eighteen months, and then at least once each year. Quarterly conference call meetings will be held. In addition members, will be expected to give reasonable time for the identification, cultivation and solicitation of certain major gift prospects.

d. **Qualifications.** Committee members should be prominent members, elders, deacons, or clergy in the Presbyterian Church (U.S.A.) who are willing to commit the time and energy needed to assure the success of the Mission Initiative. Commitment to Jesus Christ as Lord and Savior and passion for international mission and/or church development especially racial ethnic church development are essential. Members must be able to interact with people of wealth and have knowledge of the governing bodies of the PC(USA).

e. **Co-Chairs of the Mission Initiative Steering Committee.** The co-chairs will provide leadership to the Mission Initiative Steering Committee. One or both of the co-chairs will make reports to the General Assembly Council through its Executive Committee at each regular meeting. The co-chairs will work closely with the coordinator for the Mission Initiative in planning the steering committee meetings, and with the follow-up from those meetings. The co-chairs will be part of the recruitment team to recruit the other Mission Initiative Steering Committee members. Elder Lucimarian Roberts of Mississippi and Elder Bill Saul of California are co-chairs of the Mission Initiative Steering Committee.

f. **Staff:** The Mission Initiative Project Staff Team, led by the coordinator for the Mission Initiative, will staff the Mission Initiative Steering Committee.

Item 08-12

[The assembly disapproved Item 08-12. See p. 78.]

Commissioners' Resolution 02-12. On Directing the Presbyterian Health, Education and Welfare Association to Achieve Financial Independence.

That the 214th General Assembly (2002) direct the General Assembly Council, National Ministries Division (NMD), to

1. continue its covenant relationship with the Presbyterian Health, Education, and Welfare Association (PHEWA) as long as both NMD and PHEWA honor the terms of their covenant agreement, and to instruct the PHEWA to use this year to complete its plan to make its constituent networks financially independent and self-sustaining, as recommended by the 210th General Assembly (1998);

2. report to the 215th General Assembly (2003) the completion of the implementation of the transition from financial dependence to complete financial independence of the constituent networks of PHEWA, along with the other reporting requested by the 210th General Assembly (1998); and

3. reexamine the budgetary needs of the PHEWA and report its recommendations to the 215th General Assembly (2003).

Rationale

The PHEWA is not a formal committee or entity of the General Assembly. It is related to the denomination through a Covenant of Agreement and has its own agenda and board of directors. Although it receives substantial funding from the denomination, it regards itself as a prophetic voice, free to dissent from constitutional positions of the denomination.

The 210th General Assembly (1998) directed:

Increase the current funding to the National Ministries Division Office to provide adequate staffing, office space, and administrative support for PHEWA to accommodate new networks and that the process of providing financial subsidies to the constituent groups be spread upon the minutes of the PHEWA annual report each year and that constituent groups work toward becoming financially independent and self-sustaining.

The same assembly directed that the PHEWA be followed for five years to see whether the Covenant Agreement for Shared Ministry between them and NMD was working and report to the 215th General Assembly (2003). They also directed that the constituency groups of the PHEWA require a minimum membership of 50 in order to continue as a constituent group.

The NMD is scheduled to report to the 215th General Assembly (2003) on these directives of the 210th General Assembly (1998).

Given the financial crisis in our denomination, it would seem to be a priority concern that PHEWA meet the expectation of the General Assembly that its constituent groups become financially independent and self-sustaining.

The record of denominational offices subsidies of PHEWA constituent networks with gifts, grants, and other special payments in the year 2000 was at least \$87,000. The PHEWA offices should be able to provide a more complete accounting of the actual subsidies to their networks, as well as a report of the extent to which the constituent groups have made progress toward self-sustaining financial support from those who support their ministries.

In a time of severe budget pressures, honoring the wishes of the General Assembly should not only foster the independence of these special advocacy groups, but also provide funding that can be redirected to supporting denominational priorities of sending missionaries and evangelizing.

Below is an informal finding that comes from reading “*Gifts, Grants, and Special Payments*,” Mission Support Services, Office of the Controller, PC(USA), 2000. This may not be the complete amounts that might be discoverable through that publication or on request from the Office of the Controller or from PHEWA itself.

PARO = \$10,000
 Disabilities = \$12,000
 COMANO = \$500
 COMANO = \$8733
 PASPM= \$7,500
 Child Advocacy Network = \$5,000
 PNAODA = \$3000
 PNAODA=\$10,000
 PHN= \$10,000
 PSMIN = \$10,000
 PAN=\$10,500

Craig Kephart—Presbytery of Washington
 Alex Metherell—Presbytery of Los Ranchos

[The following item was moved from 15 Assembly Committee on Pensions, Benefits, and Stewardship. The item number remains Item 15-06, even though the 08 Assembly Committee on Mission Coordination and Budgets acted on the item.]

Item 15-06

[The assembly disapproved Item 15-06 with comment. See p. 77.]

Overture 02-54. On Establishing a Youth and Young Adults Evangelism Endowment—From the Presbytery of Yukon.

The Presbytery of Yukon overtures the 214th General Assembly (2002) to have the Presbyterian Church (U.S.A.) and the Presbyterian Foundation establish the Youth/Young Adults Evangelism Endowment allocating \$5,000,000.00 for this endowment and that the following be done:

1. The fund shall increase through donations, but the interest earned on the endowment annually shall be used solely for developing youth and young adults evangelism projects and programs.
2. A report will be made each year to the General Assembly on all of the endowment activities, including, but not limited to, fund-raising, the financial performance of the endowment, the number of programs supported, the

amount of support provided, the number of participants, and the number of persons who have accepted Christ through endowment-supported programs.

3. The endowment shall provide funds to participating Presbyterian organizations who shall be required to apply for funds demonstrating that their program includes support of local funding, incorporates a youth/young adult evangelism curriculum (fun, food, and fellowship), and that it constitutes an outreach beyond normal membership of the requesting organization, and that the program will provide on a regular basis the message of salvation, including the need, how to achieve, specific invitation, and prayer.

4. The endowment-funded program activities are expected to be wide ranging and include a developed programmatic assistance to applicants in the way of advertising sponsored activities. It is also envisioned that these broad-based programs shall encourage and encompass a range of activities targeted at youth and young adults that will include outings and experiences, including, but not limited to, (art, archery, bicycling, baseball, boating, bowling, camping, climbing, canoeing, dancing, darts, fishing, hiking, hunting, music, skiing, skating, shooting sports), and youth-oriented outreach activities into other communities or countries.

5. Our youth and young persons' invitation to salvation will be nonthreatening and based around activities that will attract these persons.

Rationale

Presbyterians are called by the Holy Scripture to spread the good news about salvation (Matt. 28:16–20, Acts 1:8).

The Presbyterian Church (U.S.A.) is committed to leading young people to Christ.

This is the Year of the Child, wherein we celebrate our commitment to excellence.

Majority of persons who accept Jesus Christ as their savior occurs while they are in their teens and twenties.

The Presbyterian Church (U.S.A.) is committed to long-term evangelism efforts targeted towards youth and young adults.

The current need for a substantive and dynamic evangelism program targeted towards these groups is increasing.

GAC COMMENT ON OVERTURE 02-54

Comment on Overture 02-54—From the General Assembly Council.

The General Assembly Council appreciates the interest in and support of youth and young adult ministries by the Presbytery of Yukon. However, the General Assembly Council does not support the approval of *Overture 02-54*.

The General Assembly Council recently undertook a significant process to reduce and reallocate more than \$5,000,000 in the proposed 2003 budget to meet projected income shortfalls and to meet the budget challenges of the Mission Initiative and new curriculum development. The process resulted in the elimination of 66 positions and will have a major impact on programs.

The General Assembly Council is currently engaged in a strategic visioning process, and any future allocations and prioritization of programs would be best informed by the results of the strategic visioning process in 2005.

The General Assembly Council encourages the enthusiastic support by all Presbyterians of the Pentecost Offering. This special offering is dedicated to work with children, youth, and young adults, and is an existing and potentially effective means of nurturing and growing program resources for these groups.

Item 08-C

Presbyterian Church (U.S.A.), A Corporation, Combined Financial Statements, December 31, 2001, and 2000, with Independent Auditor's Report Thereon.

[The assembly received Item 08-C. See p. 79.]

[The full text of the Combined Financial Statements can be found on the Web site: <http://www.pcusa.org/ga214>.]

Item 08-Info

A. *Affirmative Action and Equal Employment Opportunity Annual Report of Progress—From the General Assembly Council*

1. *Introduction*

Out of the various calls to mission, justice, equality, affirmation, love, hope, and charity, the partnership of congregations and governing bodies works to achieve the goals of equal employment opportunity and affirmative action.

2. *Our Goals*

As outlined in the Churchwide Plan for Affirmative Action and Equal Employment Opportunity, approved by the General Assembly in 1985, the church has accepted the EEO goals of 40 percent women and 20 percent racial ethnic as established by the General Assembly Council and the intent to apply them in both exempt and nonexempt staff for each unit (Ministries Divisions) and for all units (Ministries Divisions) together.

3. *How the Information Is Reported*

Entities of the General Assembly are reported separately as well as jointly. There are ten reporting categories:

- General Assembly Council (PC(USA));
- Office of the General Assembly (OGA);
- Presbyterian Church (U.S.A.) Board of Pensions (BOP);
- Presbyterian Church (U.S.A.) Foundation (Foundation);
- Presbyterian Publishing Corporation (PPC);
- Presbyterian Church (U.S.A.) Investment & Loan Program, Inc. (PILP);
- synods;
- presbyteries;
- theological institutions; and
- conference centers, including Ghost Ranch, Plaza Resalano, and Stony Point.

4. *Our Results*

All reporting entities met the 40 percent goal for women. The Presbyterian Center, Presbyterian Publishing Corporation, Board of Pensions, conference centers, and synods met the 20 percent goal for racial ethnic persons.

2001 Equal Employment/Affirmative Action Annual Report
Staff Analysis

2/15/02

		Exempt						Non-Exempt						Grand Total	Grand %
		Male		Female		Total Exempt		Male		Female		Total Non-Exempt			
		Total	Total %	Total	Total %	Total	Total %	Total	Total %	Total	Total %	Total	Total %		
GAC	Caucasian	132	24%	155	28%	287	52%	25	5%	153	28%	178	33%	465	73%
	African American	13	2%	28	5%	41	7%	7	1%	68	12%	75	14%	116	18%
	Hispanic	6	1%	6	1%	12	2%	1	0%	11	2%	12	2%	24	4%
	Asian	7	1%	11	2%	18	3%	0	0%	5	1%	5	1%	23	4%
	Native American	0	0%	0	0%	0	0%	1	0%	0	0%	1	0%	1	0%
	Middle Eastern	3	1%	1	0%	4	1%	1	0%	0	0%	1	0%	5	1%
	Totals	161	25%	201	32%	358	56%	35	6%	237	37%	272	43%	634	100%
Total Racial Ethnic	29	5%	46	7%	71	11%	10	2%	84	13%	94	15%	169	27%	
OGA	Caucasian	17	25%	17	25%	34	50%	4	6%	19	28%	23	34%	57	81%
	African American	0	0%	3	4%	3	4%	0	0%	6	9%	6	9%	9	13%
	Hispanic	1	1%	1	1%	2	3%	0	0%	0	0%	0	0%	2	3%
	Asian	1	1%	1	1%	2	3%	0	0%	0	0%	0	0%	2	3%
	Native American	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%
	Totals	19	27%	22	31%	41	59%	4	6%	25	36%	29	41%	70	100%
	Total Racial Ethnic	2	3%	5	7%	7	10%	0	0%	6	9%	6	9%	13	19%
PPC	Caucasian	15	27%	20	36%	35	64%	0	0%	3	5%	3	5%	38	79%
	African American	1	2%	4	7%	5	9%	0	0%	2	4%	2	4%	7	15%
	Hispanic	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%
	Asian	1	2%	1	2%	2	4%	0	0%	0	0%	0	0%	2	4%
	Native American	0	0%	0	0%	0	0%	0	0%	1	2%	1	2%	1	2%
	Totals	17	35%	25	52%	42	88%	0	0%	6	13%	6	13%	48	100%
	Total Racial Ethnic	2	4%	5	10%	7	15%	0	0%	3	6%	3	6%	10	21%
CONFERENCE CENTERS	Caucasian	4	31%	3	23%	7	54%	0	0%	5	38%	5	38%	12	100%
	African American	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%
	Hispanic	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%
	Asian	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%
	Native American	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%
	Totals	4	33%	3	25%	7	58%	0	0%	5	42%	5	42%	12	100%
	Total Racial Ethnic	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%
CONFERENCE CENTERS	Caucasian	13	12%	16	14%	29	26%	9	8%	23	20%	32	28%	61	50%
	African American	1	1%	2	2%	3	3%	1	1%	1	1%	2	2%	5	4%
	Hispanic	3	3%	10	9%	13	12%	10	9%	27	24%	37	33%	50	41%
	Asian	0	0%	0	0%	0	0%	1	1%	4	4%	5	4%	5	4%
	Native American	1	1%	0	0%	1	1%	0	0%	0	0%	0	0%	1	1%
	Totals	18	15%	28	23%	46	38%	21	17%	55	45%	76	62%	122	100%
	Total Racial Ethnic	5	4%	12	10%	17	14%	12	10%	32	26%	44	36%	61	50%
CONFERENCE CENTERS	Caucasian	26	15%	24	14%	50	29%	13	7%	49	28%	62	35%	112	75%
	African American	3	2%	2	1%	5	3%	0	0%	6	3%	6	3%	11	7%
	Hispanic	6	3%	1	1%	7	4%	4	2%	9	5%	13	7%	20	13%
	Asian	1	1%	1	1%	2	1%	0	0%	2	1%	2	1%	4	3%
	Native American	1	1%	1	1%	2	1%	0	0%	1	1%	1	1%	3	2%
	Totals	37	25%	29	19%	66	44%	17	11%	67	45%	84	56%	150	100%
	Total Racial Ethnic	11	7%	5	3%	16	11%	4	3%	18	12%	22	15%	38	25%

Note: Figures representative of data received as of 12/31/01.

2001 Equal Employment/Affirmative Action Annual Report
Staff Analysis

		Exempt						Non-Exempt						Grand Total		Grand %	
		Male		Female		Total Exempt		Male		Female		Total Non-Exempt		Grand Total	Grand %		
		Total	Total %	Total	Total %	Total	Total %	Total	Total %	Total	Total %	Total	Total %				
PRESBYTERIES	Caucasian	273	27%	279	28%	552	55%	80	8%	347	35%	427	43%	979	89%		
	African American	14	1%	14	1%	28	3%	4	0%	27	3%	31	3%	59	5%		
	Hispanic	10	1%	7	1%	17	2%	5	1%	8	1%	13	1%	30	3%		
	Asian	13	1%	3	0%	16	2%	4	0%	5	1%	9	1%	25	2%		
	Native American	0	0%	2	0%	2	0%	0	0%	0	0%	0	0%	2	0%		
	Totals		310	28%	305	28%	615	56%	93	8%	387	35%	480	44%	1095	100%	
Total Racial Ethnic		37	3%	26	2%	63	6%	13	1%	40	4%	53	5%	116	11%		
THEOLOGICAL INSTITUTIONS	Caucasian	240	34%	207	29%	447	63%	50	7%	229	32%	279	39%	726	83%		
	African American	20	3%	19	3%	39	5%	15	2%	41	6%	56	8%	95	11%		
	Hispanic	11	2%	5	1%	16	2%	2	0%	11	2%	13	2%	29	3%		
	Asian	11	2%	8	1%	19	3%	1	0%	8	1%	9	1%	28	3%		
	Native American	1	0%	0	0%	1	0%	0	0%	0	0%	0	0%	1	0%		
	Totals		283	32%	239	27%	522	59%	68	8%	289	33%	357	41%	879	100%	
Total Racial Ethnic		43	5%	32	4%	75	9%	18	2%	60	7%	78	9%	153	17%		
FOUNDATION	Caucasian	31	21%	35	24%	66	46%	3	2%	35	24%	38	26%	104	81%		
	African American	5	3%	3	2%	8	6%	0	0%	10	7%	10	7%	18	14%		
	Hispanic	0	0%	0	0%	0	0%	0	0%	3	2%	3	2%	3	2%		
	Asian	1	1%	0	0%	1	1%	0	0%	2	1%	2	1%	3	2%		
	Native American	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%	0	0%		
	Totals		37	29%	38	30%	75	59%	3	2%	50	39%	53	41%	128	100%	
Total Racial Ethnic		6	5%	3	2%	9	7%	0	0%	15	12%	15	12%	24	19%		
BOARD OF PENSIONS	Caucasian	43	19%	36	16%	79	34%	9	4%	41	18%	50	22%	129	62%		
	African American	2	1%	17	7%	19	8%	5	2%	41	18%	46	20%	65	31%		
	Hispanic	2	1%	1	0%	3	1%	0	0%	3	1%	3	1%	6	3%		
	Asian	2	1%	1	0%	3	1%	2	1%	1	0%	3	1%	6	3%		
	Native American	0	0%	1	0%	1	0%	0	0%	0	0%	0	0%	1	0%		
	Totals		49	24%	56	27%	105	51%	16	8%	86	42%	102	49%	207	100%	
Total Racial Ethnic		6	3%	20	10%	26	13%	7	3%	45	22%	52	25%	78	38%		

Note: Figures representative of data received as of 12/31/01.

B. 2002 Report from the Committee on the Office of the General Assembly on the General Assembly Advisory Committee on Churchwide Compensation

The Advisory Committee on Churchwide Compensation (ACCC) has been formed and has met to review the committee responsibilities, the *Churchwide Compensation Policy Guidelines*, and the compensation programs of the General Assembly agencies. The Advisory Committee on Churchwide Compensation has three at-large members, Thomas M. Johnston, Linda Lincoln, Pablo Mercado-Torres, and representatives appointed by each General Assembly agency. Other members of the Advisory Committee on Churchwide Compensation include Duane Black from the Presbyterian Investment & Loan Program (PILP), William S. Dillon from the Presbyterian Publishing Company (PPC), Elinor Hite from the Presbyterian Church (U.S.A.) Foundation (FDN), Eddie R. Johnson from the General Assembly Council (GAC), Lena B. Prewitt from the Committee of the Office of the General Assembly (COGA), and Gloria Wilson from the Board of Pensions (BOP). Dillon serves as chair and Wilson as vice chair, of the Advisory Committee on Churchwide Compensation.

The Advisory Committee on Churchwide Compensation reviewed the compensation programs of the General Assembly agencies and related issues. It is important that the agencies, synods, and presbyteries make the information about compensation and fringe benefits paid to their exempt employees available for publishing in Part VIII of the *Statistics* of the General Assembly. Not only is this required by the General Assembly, but also it is healthy for the whole church to be open in this process of compensating these servants to demonstrate our sensitivity to the larger community rather than just that portion of which we are most familiar.

The advisory committee commends the fact that in the *Statistics* for the year 2000 data is included from the General Assembly agencies (the Board of Pension, the Foundation, the General Assembly Council, the Office of the General Assembly, the Presbyterian Investment and Loan Program, Inc., and the Presbyterian Publishing Corporation), and the following synods and presbyteries:

Synods—Alaska-Northwest, The Covenant, Lincoln Trails, Living Waters, Mid-America, The Northwest, Rocky Mountains, South Atlantic, The Southwest.

Presbyteries—Abingdon, Alaska, Albany, Arkansas, Baltimore, Carlisle, Cayuga-Syracuse, Central Florida, Central Nebraska, Central Washington, Charleston-Atlantic, Charlotte, Chicago, Cimarron, Cincinnati, Coastal Carolina, Denver, Des Moines, Detroit, Donegal, East Iowa, East Tennessee, Eastern Virginia, Eastminster, Elizabeth, Flint River, Florida, Foothills, Genesee Valley, Geneva, Giddings-Lovejoy, Glacier, Grand Canyon, Great Rivers, Heartland, Holston, Hudson River, Huntington, Indian Nations, The Inland Northwest, The James, John Calvin, The John Knox, Kendall, Kiskiminetas, Lackawanna, Lake Erie, Lake Huron, Lake Michigan, Lehigh, Long Island, Los Ranchos, Louisville, Mackinac, Memphis, Miami, Middle Tennessee, Milwaukee, Minnesota Valleys, Mississippi, Missouri River Valley, Missouri Union, Muskingum Valley, Nevada, New Castle, New Covenant, New Harmony, New Hope, Newark, Newton, North Alabama, North Central Iowa, North Puget Sound, Northern Kansas, Northern New England, Northern New York, Northern Waters, Northumberland, del Noroeste de Cristo, Ohio Valley, Olympia, The Pacific, Palisades, Peace River, The Peaks, Philadelphia, Pittsburgh, Plains & Peaks, Prospect Hill, Providence, Pueblo, Redstone, The Redwoods, Riverside, Sacramento, Salem, San Diego, San Fernando, San Francisco, San Jose, Santa Barbara, Santa Fe, Savannah, Scioto Valley, Seattle, Shenandoah, Sheppards & Lapsley, Sierra Blanca, South Alabama, South Dakota, South Louisiana, Southeastern Illinois, Southern Kansas, Stockton, Tampa Bay, Transylvania, Tres Rios, Trinity, Tropical Florida, Twin Cities Area, Utah, Utica, Wabash Valley, Washington, West Jersey, West Virginia, Western Colorado, Western Kentucky, Western New York, Western North Carolina, The Western Reserve, Whitewater Valley, Wyoming, Yellowstone.

However, the advisory committee expresses its concern that data from some synods and presbyteries were not available. The absence of information detracts from the database that would be open to the church. Some synods and presbyteries did not submit information for 2000 in a timely fashion. They are the following synods and presbyteries:

Synods—Boriquen en Puerto Rico, Lakes & Prairies, The Sun, Trinity.

Presbyteries—Atlantic Korean, Boise, Cherokee, Dakota, Eastern Korean, Eastern Oklahoma, Grace, Greater Atlanta, Hanmi, Maumee Valley, National Capital, New Brunswick, Northeast Georgia, Northern Plains, Palo Duro, St. Andrews, St. Augustine, San Gabriel, Shenengo, Susquehanna Valley, Yukon.

The synods and presbyteries that, despite several requests, had not submitted information for 2001 in a timely fashion for the current printing are as follows:

Synods—Living Waters, Mid-Atlantic, The Pacific, Southern California & Hawaii.

Presbyteries—Abingdon, Beaver-Butler, Blackhawk, Boston, The Cascades, Coastal Carolina, Eastern Oregon, Homestead, Midwest Hanmi, Mission, Monmouth, New York City, Northern New York, Ohio Valley, Pines, Plains & Peaks, San Joaquin, San Juan, Savannah, Scioto Valley, South Alabama, Southern New England, del Suroeste, Upper Ohio Valley, Winnebago.

The advisory committee also commends those churches who follow the *Book of Order* requirements that terms of call and changes in terms of call for the ordained clergy staff be submitted to their presbytery to be found “. . . in order, approve, and record in the presbytery minutes the full terms of all calls, and changes of calls approved by the presbytery” (G-11.0103n). However, we have found that this is not always being followed and express our concern where this is the case. Failures of this nature do not contribute to the spirit of openness and trust-building in the denomination.

The advisory committee has a website linked to the Presbyterian Church (U.S.A.) home page. This website currently contains the following: The *Churchwide Compensation Policy Guidelines*; *A Study of the Theology of Compensation*, adopted by the denomination in 1983; the ACCC roster with contact information; responsibilities of the ACCC; Churchwide Compensation Information (CPI), including sources of CPI information from the Bureau of Labor Statistics.

The responsibilities of the advisory committee shall include, but not be limited to the following:

1. After consultation, initiate recommendations for changes in *Churchwide Compensation Policy Guidelines* and consult on changes proposed by others.

The advisory committee periodically reviews the *Policy Guidelines* to assure that the language of the statements is meaningful and addresses the continually changing environment in which the church and the General Assembly agencies operate for compensating staff as well as meeting the commitments of the church to social and justice concerns and equal opportunities.

The advisory committee invites representatives of the General Assembly agencies, middle governing bodies, advisory committees, and other interested parties to suggest recommendations directly to the advisory committee for changes to the guidelines that will strengthen the church’s commitment to provide equitable and meaningful compensation to staff in line with biblical and theological reflections on compensation.

2. Maintain familiarity with the compensation policies and plans for the General Assembly agencies.

Annually, the advisory committee meets with representatives of the General Assembly agencies to review their compensation policies for staff. In addition, the advisory committee will review annual compensation plans and changes as well as proposed and/or implemented short-term and long-term goals and objectives. The compensation guidelines were developed and adopted by the General Assembly to provide meaningful guidance for the policies and the resulting plans and practices toward a compensation system that is both adequate and responsible.

3. Consult with and recommend to the agencies salary administration policy and procedures consistent with the *Churchwide Compensation Policy Guidelines*.

Upon review of the agencies’ compensation policies and plans, the advisory committee will make suggestions and recommendations that are intended to assist the entities in strengthening their individual compensation and salary administration programs consistent with the *Churchwide Compensation Policy Guidelines*. Through the annual review of the agencies’ programs, the advisory committee will have an understanding of the organizational and compensation issues faced by the entities in attracting, retaining, and equitably compensating staff in fulfilling the assigned missions of the agencies. The advisory committee recognizes the responsibility of the agencies’ elected boards to oversee and approve the respective compensation plans and salary administration programs. The advisory committee seeks to work in a partnership role with the agencies and their respective elected boards.

4. Monitor General Assembly agencies compliance with the *Churchwide Compensation Policy Guidelines*.

Through its annual review of the agencies’ compensation programs, the advisory committee has the opportunity to examine closely the compliance of the agencies, both individually and collectively, with the *Churchwide Com-*

pensation Policy Guidelines. Based upon these examinations, the advisory committee will assure that the programs are in compliance and/or suggest changes to the programs that would be intended to bring the program(s) into compliance.

5. Serve as consultants when requested by agencies and governing bodies.

The advisory committee has certain expertise among its members that can be helpful to individual agencies and/or governing bodies as they develop and implement compensation and salary administration programs. In addition, there are certain staff members in the General Assembly agencies that have the knowledge, experience, and expertise in the areas of compensation and salary administration program development and implementation. The advisory committee, in providing consulting services, can also utilize these staff resources.

6. Encourage a climate in the church fostering conversation of biblical and theological reflection on compensation.

The *Churchwide Compensation Policy Guidelines* has been influenced by a historical perspective of the biblical and theological context of compensation. The advisory committee will continue to address the biblical and theological contexts of compensation, research current contexts through study and prayer, and invite others throughout the denomination to provide insight and suggested references to biblical and theological teachings related to compensation philosophy and policy in a changing world. Widespread understanding of this context can both strengthen the community nature of our philosophy and invite a realistic understanding of today's compensation needs.

Presbyterian Church (U.S.A.) Churchwide Compensation Guidelines

(Revised)

Approved by the 211th General Assembly (1999)

Principles of Compensation—Churchwide Compensation Guidelines

Principle One—Standards

The compensation plans in Presbyterian Church (U.S.A.) entities, governing bodies, congregations, and related organizations or institutions should be in accord with the biblical, theological, and ethical standards of the Presbyterian Church (U.S.A.) as set forth in the theological background statement (Appendix A).

Principle Two—Mission

The fulfillment of the church's mission calls for effective, competent staff throughout the church and appropriate compensation to attract and retain them.

Principle Three—Equity and Accountability

The compensation plans should be equitable, consistent with the Presbyterian system of government, and include mutual consultations and accountability on compensation matters among governing bodies and affected constituency groups at every level.

Principle Four—Applicability

These Principles of Compensation should apply to all compensation plans for the entities of the General Assembly and are advisory to other governing bodies and Presbyterian related institutions. Entities include the Office of the General Assembly, the General Assembly Council, the Presbyterian Church (U.S.A.) Foundation, the Presbyterian Investment and Loan Program, Inc., The Presbyterian Publishing Corporation, and the Board of Pensions.

Principle Five—Basic

Factors to be considered when setting compensation should include the nature, purpose, scope, and responsibility of the position; the experience, knowledge, and skills required; the challenge of the work to be done and its impact on the effectiveness with which the church achieves its mission.

Principle Six—Components

Compensation for regular employees should include cash salary and related payments and allowances; participation in the Presbyterian Church (U.S.A.) benefits plan or its equivalent (e.g. which provides retirement, disability,

health, survivor and death benefits coverage), paid holidays, leaves, vacation, and continuing education and/or staff development.

Principle Seven—Compensation Plan Reviews

Each employer should review its compensation plan on an annual basis and make the plan available to all affected persons.

Principle Eight—Performance Reviews

Performance reviews for each employee should be conducted annually and are one factor to be considered for salary adjustments. Performance-based increases provide opportunity for financial recognition to employees.

Employers should also be alert to changes in the responsibilities of positions, of skills and knowledge of employees, in the technology of the work place, and should make appropriate changes in position titles, descriptions, and compensation.

The general level of salaries should recognize changes in living costs, especially as they impact lower paid employees. Cost of living adjustments should not be confused with increases based on performance or changing duties.

Principle Nine—Minimum Compensation

Presbyteries, synods, and General Assembly entities should establish minimum terms of call or employment for representative positions in agencies or institutions related to those bodies and review the adequacy of such minimum terms on an annual basis. Ordinarily, no employee should be compensated at a rate below applicable minimum terms. Exceptions should be reviewed on an annual basis.

Principle Ten—Recruiting

The system of compensation should ensure that all church employees are compensated according to the following criteria:

- Employees recruited locally should be paid within salary ranges related to the average salaries paid by employers in that location for comparable positions requiring similar skills and experience.
- Employees recruited regionally or nationally should be paid within salary ranges related to the average salaries regionally or nationally paid by employers for comparable positions in comparable organizations requiring similar skills and experience, modified to reflect the cost of living in the locale where the work is done.

Principle Eleven—Salary Relationships/Stewardship

The church is one Body with varieties of gifts, and each person's contribution to its mission is important. The church recognizes the value of all varieties of service and seeks to temper the values and rewards of the marketplace. A reasonable relationship between the highest and the lowest salaries paid to all church employees honors the principle of shared community and call.

In maintaining a relationship between the highest and lowest salaries, lower levels of compensation should be comparable to or better than the average salaries paid in the marketplace, but not so far above the average that good stewardship of the church's funds is compromised. Salaries at the top levels should reflect a tempering of excessive compensation.

In establishing compensation plans and/or individual salaries, comparable salary data may include data from other national church organizations, including pension boards and foundations, academic institutions, the publishing field, pastors' salaries, and other sources as deemed appropriate by the elected bodies of the entities or the employing organization.

Salaries should not fall below a just salary that permits a church employee to maintain a decent standard of living. (*A possible point of reference could be the Board of Pensions of the Presbyterian Church (U.S.A.) terms of its income supplement program for its retirees.*)

Principle Twelve—Special Salary Action

The church is committed to A Theology of Compensation (Appendix A) and the desire to exercise good stewardship. The church is similar to other employees in society who, when they establish pay practices, experience tension between available resources, philosophical principles, and the realities of the employment marketplace. Many of these organizations utilize an exception-based principle in their compensation practices. Recognizing that there may be employment situations requiring exceptional skills/experience levels or supply/demand crises, the appropri-

ate elected body should deliberate on whether an exception to their compensation plan should be made. As one Body, the exception decision may affect other parts of the church. Thus, it is incumbent upon the persons involved in the decision to seek the advice of others to the end that the decision enhances rather than diminishes the bonds of community.

Principle Thirteen—Resource Sharing

In order to provide fair compensation throughout the church, there should be a process in every presbytery, insofar as possible, to share resources so that churches and other bodies that do not have funds to pay for adequate salaries or benefits are given help to do so, subject to annual review. When total presbytery resources are inadequate to meet these mission needs, this is a basis for seeking funds from the synod. The same principle should apply to synods and the General Assembly. All governing bodies should share in giving to the mission of the church, even though they themselves may be receiving aid.

Principle Fourteen—Economic Justice

Every compensation plan should be accompanied by a vigorous program of economic justice to ensure that all employees are paid equitably at all levels of employment, without regard to race, color, gender, national origin, age, disability, marital status, sexual orientation, creed, or religious affiliation (except when it is determined to be bona fide occupational qualification).

Appendix A

Excerpts from Theological Statements

1. *From a Theology of Compensation (Minutes, PCUS, 1983, Part I, pp. 695ff.)*

I. Theological Mandate as Context

It is agreed among us that the fundamental purpose of human life is "to glorify God and enjoy him forever."

It is agreed that our lives are derived from and referred to God, and cannot be joyous or fulfilled apart from God.

It is agreed that our deepest joy is not apart from God, but is intimately linked to the glory of God.

It is agreed that this fundamental purpose of human life is not only an "end time" goal, but also a daily agenda for the entire span of human life.

It is agreed that "the enjoyment of God" means both to delight in fellowship with God who is Lord and to use freely the gifts of God who is creator.

A theology of compensation is necessarily rooted in this theological consensus. And no reflection in the Church's system of economics can be considered other than on this basis. On the other hand, it may be that the consensus from which reflection must proceed on this question extends no further than these foundational affirmations. It may be that a first move beyond these foundations will disclose a total lack of consensus. But that is yet to be determined through sustained study, prayer, reflection and conversation.

A theology of compensation is rooted on our common call to glorify God, i.e., to make God more visible and more central in the processes of human community. Indeed, as the World Alliance of Reformed Churches has recently affirmed, the future of humankind is closely linked to the glory of God.

At the outset, we encounter difficulty with the categories in which we shall speak. The conventional categories of "spiritual" and "material" do not serve as well. For the covenantal, incarnational faith of the Bible shatters those categories. On the one hand, it is clear that biblical faith is profoundly "spiritual." It affirms that newness and healing are the inexplicable work of God's spirit in the midst of creation.

The Church cannot countenance a materialism which denies the cruciality of God's enlivening spirit as the only source of human life and human community. We are not creatures for whom the belly is the god. The Church is committed against every inordinate preoccupation of the things of this world, for it knows that such things will never secure us, and that there finally is not cause for anxiety about such matters. The Church's affirmation of the "material" in human life has no room for the satiation of modernity.

Conversely, the Church cannot countenance a spiritualism which denies the cruciality of God's earthly gifts as the provision for viable human life and human community. The future for which the Church hopes and which is promised in the gospel is a bodily future. And therefore the Church is deeply suspicious of every religious pretense that turns attention away from the needs

of this bodily world to “higher things,” for such a turning of attention is characteristically misleading and oppressive. The faith of the Church parts company with every “spiritual” venture that diminishes passion for God’s promises in the earth.

So our faith is robustly material, profoundly spiritual. It urges that enough of this world’s goods be granted for the dignity of every human creature. It urges that we be weaned from the goods of this world to fix our life solely on the will of God. And however the Church settles the issue of “compensation,” it must attend to those matters which must always be resolved in tension with each other. To glorify God is not a heavenly, spiritual or religious activity, as though the glory of God could be compartmentalized. To be sure, “to glorify God” includes a dimension of awareness that may be characterized as “religious.” But the Reformed tradition of theology insists that the glorification of God concerns the shape of public life. It has to do with an obedience of the whole community of faith in the ordering and conduct of all affairs. It is not irrelevant to manifest God’s glory in things religious. But in faithfulness to the earthliness of biblical faith, God’s glory is *primarily evidenced in the just conduct of public life*.

Thus, to glorify God is to be a community reflective of God’s person, attentive to God’s purposes and promises. To glorify God is to shape on earth a community capable of humanness and humaneness according to the humanness disclosed in Jesus Christ.

To glorify God means to take the crucifixion and resurrection of Jesus as the shape for the ordering of a community in ways deeply at odds with other communities that do not take their calling to be the glory of God.

To glorify God does not mean to imitate or embody general, uncritical notions of God, but it means to imitate and embody what we know of the particular God whose purpose, person and promise is disclosed in the poor man of Nazareth who does not grasp but empties himself.

To glorify God means not to escape to any heavenly holiness as though to flee the earth. It means rather to enact God’s holiness on earth in the form of *justice*. It is the practice of earthly, human, public justice which does glory to this particular God.

2. *From Report of the Compensation Committee (Minutes, UPCUSA, 1976, Part I, pp. 652ff)*

. . . such major themes of biblical theology as God’s creation of the world, human sinfulness, man’s redemption in Christ, and the life of the church all relate in a number of complex ways to the question at hand. The more particular theme that calls for discussion here, however, is the biblical concern for the preservation of human community in face of economic inequality and exploitation. Since questions of compensation are intricately bound up with general issues of economic justice, this particular dimension of the biblical material must be given serious consideration in any theological reflections on compensation.

. . . any biblically responsible theology of compensation and compensation policy must take into account this concern for equality and care for the poorer members of the community. So doing does not require the church to adopt a system of precisely equal pay for all church employed persons or for all ordained professionals in the church. It does seem, however, that fidelity toward the biblical witness does require us to adopt a certain measure of skepticism regarding the necessity for vast discrepancies in compensation, to develop a more active and effective system of sharing our total resource for the sake of the more poorly compensated employees of the church, and to insist that certain very definite limits should be set on the range of acceptable compensation within the church.

Beyond this general concern for equalization, there are, as we have said, a number of biblical and theological themes which pertain to the issue of compensation within the church. While it is not possible to pursue all these themes to their conclusion in this report, mentioning a few important themes may serve to indicate the complex range of ideas and concerns which must find a place within a full theology of compensation. One concept of clear importance for compensation questions is the doctrine of creation. This doctrine seems to bear upon compensation in at least two ways. First, the idea that the natural order is the creation of God which may be responsibly used and enjoyed by humanity seems to us to undercut any ascetic affirmation of the virtues of poverty as such. This fact contributes to our unwillingness to accept or justify low levels of pay for church employed workers. Also, the idea of creation underscores the notion that work is not to be regarded simply as an evil to be accepted as part of humanity’s fallen state, but can also be seen as in its fundamental character positive expression of the image of God in persons.

A second main doctrine which must affect our deliberation is the concept of sin. We often find a certain difference of emphasis among those who apply this concept to questions of compensation. Some of us are more inclined to see the main manifestations of sin in individual sloth, dishonest, and lack of charity. Others look more to institutional patterns of discrimination and oppression as the major expressions of human sinfulness. Both aspects presumably must be taken into account in any adequate compensation policy.

A third theme which very much affects our compensation policy is that of the church as a community versus the church as an institution. Some of us are inclined to stress the character of the church as a large-scale social institution which must inimitably conform to patterns characteristic of other such institutions in American society. Other of us stress the role of the church as redemptive community capable of major departures from widespread social patterns. Perhaps we can achieve a consensus on this issue by saying that any realistic policy of compensation must take into account the institutional nature of the church and its larger social setting, yet not so much so that it loses all concern for the reality of the church as community of service. Finally, mention must be made of the relation between the theology of the call and theology of compensation. Generally, it seems wise to reject those views which see the vocation of clergypersons as being so distinct as to require an utterly unique system of compensation on extraordinarily high or low levels of compensation. It is our judgment that the question of compensation for all church

employed persons is largely an instance of the larger issues of economic justice and not an utterly distinctive question about the nature of the Christian ministry.

3. *From Section 01.01 Personnel Policies for Agencies and Guidelines for Governing Bodies of the Presbyterian Church (U.S.A.), July 1984*

- The Presbyterian Church (U.S.A.) is a community of faith called into being by God’s grace in Jesus Christ. As such it is “a community of people known by its convictions as well as by its actions.” (Form of Government, G-2.0100.)
- This community of faith celebrates creation as an ongoing phenomenon of God in the world. It acknowledges the sovereignty of God over the world and the Lordship of Jesus Christ over the church.
- This community of faith is made up of people called by God into a covenant relationship. Here gifts are recognized and used for the purposes of God. This community of faith values the contributions of all its employees.
- This community of faith is a servant community. It offers its life for the world.
- This community of faith is an interdependent community within which particular responsibilities are accepted and acted upon.

***C. Report of the General Assembly Council on Current Task Forces, Work Groups, and Ad Hoc Committees—
From the General Assembly Council***

As instructed by the 204th General Assembly (1992), the General Assembly Council presents to the General Assembly annually, the work of all task forces, work groups, ad hoc committees, and similar bodies established by the General Assembly Council, its Ministries Divisions, or other assembly entities (*Minutes*, 1992, Part I, pp. 144, 147, 277–78).

All Ministries Divisions and the Executive Director’s Office were requested to disclose information on how many task forces, work groups, ad hoc committees, and similar bodies were currently at work in their entity. Of the entities responding, 82 such groups are currently operating. Sixty-four of the groups were reported as having ongoing responsibilities. The other 17 groups have set completion dates with a written report expected by the entity, the General Assembly Council, or the General Assembly itself. Whenever it is possible, the General Assembly Council assigns tasks to an existing part of its structure. All persons serving on a board, committee, task force, or work group with an expected life of more than two years are selected through the General Assembly Nominating Committee process.

1. *Congregational Ministries Division*

a. *Christian Education and Leader Development Program Area*

Ongoing responsibilities: Ghost Ranch Governing Board, Stony Point Center Governing Board, Mountain Retreat Association Board of Trustees of Stock (Montreat), Peacemaking Advisory Committee.

b. *Director’s Office*

Ongoing responsibility: Committee on Theological Education.

2. *National Ministries Division*

a. *Churchwide Personnel Services Program Area*

(1) Workgroup to Explore Ordination of Certified Educators: 214th General Assembly (2002).

(2) Ongoing responsibilities: Presbyterian Interim Ministry Certification Board, Educator Certification Council, CPS Advisory Group, EIPM National Consultation Planning Team (Spring 2003), Racial Ethnic Seminarian Conference Planning Team, New Pastor Seminar Consultant Team.

b. *Evangelism and Church Development Program Area*

(1) Middle Eastern Ministries in the U.S.A. Advisory Committee: Completion Date—yearend 2003.

(2) Church Growth Strategy Implementation Team: Completion Date—Summer 2002.

(3) Small Church Celebration Design Team: Completion Date—Summer 2002.

(4) Study Group Regarding *Overture 99-8*, Farm Crisis: Completion Date—June 2002.

(5) Ongoing responsibilities: Mission Development Resources Committee, Small Church Network Team, National Middle Eastern Presbyterian Caucus, Rural Ministry Advisory Committee, Cooperative Media Campaign Advisory Group, Redevelopment Network Steering Committee, Redevelopment Conference Planning Team, Portuguese Language Coordinating Committee, South Asian/Pakistani Advisory Committee, African Immigrant Pastor/Spouse Association, Design Team—Multicultural Conference, Advisory Committee for Evangelism, Advisory Committee for Church Growth Centers.

c. *Higher Education Program Area*

(1) *Overture 00-71*, Implementation Committee—June 2002.

(2) Ongoing responsibilities: Ghost Ranch Higher Education Conference Planning Team, Financial Aid for Studies Reading Teams, Bible Grant/Higher Education Awards, Secondary School Roundtable, President's Roundtable.

d. *Racial Ethnic Ministries Program Area*

(1) National Asian Presbyterian Council.

(2) National Black Presbyterian Caucus.

(3) Native American Consulting Committee.

(4) National Hispanic Presbyterian Caucus.

(5) National Cross Caucus.

(6) Ongoing responsibilities: African American Advisory Committee, Hispanic Advisory Committee, Native American Advisory Committee, Advisory Committee on Southeast Asian Ministries, Coordinating Committee on Korean American Presbyteries, National Korean Presbyterian Council, Association of Hispanic Presbyterian Administrators, Native American Task Force on Native American Ministries, Native American Presbyterian Women, Native American Indian Youth Council, Native American Young Adults, *Commissioners' Resolution 00-8* Work Team, National Asian Youth Council, National Cambodian Presbyterian Council, Chinese Presbyterian Council, National Filipino Presbyterian Council, National Taiwanese Presbyterian Council, National Thai Presbyterian Council, National Vietnamese Presbyterian Council.

e. *Social Justice*

Ongoing responsibilities: Mission Responsibility Through Investment (MRTI).

f. *Women's Ministries Program Area*

Ongoing responsibilities: Presbyterian Women Churchwide Coordinating Committee, Coordinating Committee of the National Network of Presbyterian College Women.

3. *Worldwide Ministries Division*

a. *Global Service and Witness Program Area*

Ongoing responsibilities: Presbyterian Hunger Program Advisory Committee, Advisory Committee on International Evangelism, U.S. Jinishian Advisory Committee, Presbyterian Disaster Assistance Advisory Committee, National Committee on the Self Development of People.

b. *Ecumenical Partnerships Program Area*

Ongoing responsibilities: Committee on Ecumenical Relations, Presbytery and Synod International Partnership Advisory Committee, Iranian Ministry Planning Group, Presbyterian Committee on Northern Ireland, Czech Working Group, Border Ministries Council, Joint Mission Commission, Sudan Working Group.

4. *General Assembly Council*

Ongoing responsibilities: Executive Committee, Audit Committee, Cooperative Committee on Partnership Funds.

5. *Executive Director's Office*

a. *Advisory Committee on Social Witness Policy*

(1) Task Force on Changing Families, Completion Date—September 2001.

- (2) Changing Families Policy Edit Team—Report to 215th General Assembly (2003).
- (3) Resolution on Opposing Privatization of Prisons Work Group—Report to 214th General Assembly (2002).
- (4) Restorative Justice Edit Team—Report to 214th General Assembly (2002).
- (5) Advocacy on Behalf of Uninsured Persons Work Group—Report to 214th General Assembly (2002).
- (6) Violence and Terrorism Work Group—Report to 214th General Assembly (2002).

b. *Communications*

Ongoing responsibility: Advisory Committee on the News.

D. *The Presbyterian Council for Chaplains and Military Personnel Annual Report 2001 from the General Assembly Council, National Ministries Division*

The Presbyterian Council for Chaplains and Military Personnel represents four Presbyterian denominations in matters that relate to their chaplains and church members in the armed forces and the veterans affairs medical centers: The Cumberland Presbyterian Church in America, The Cumberland Presbyterian Church, The Associate Reformed Presbyterian Church, and The Presbyterian Church (U.S.A.). Its twenty members are elected representatives from each denomination and the stated or principal clerks, or their designated representatives, who serve ex-officio. The council's office is located at 4124 Van Ness Street, NW; Washington D.C. 20016. Phone (202) 244-4177, Email: info@pccmp.org, WEB address: <http://www.erols.com/pccmp>.

The primary responsibilities of the council are to provide ecclesiastical supervision and support for the chaplains; to provide a unified and influential voice for the Presbyterian churches to the government in matters relating to the ministry and welfare of Presbyterians serving in the armed forces and the veterans affairs medical centers; to provide endorsement credentials to the Department of Defense for these clergy; to give representation to denominational agencies and ecumenical bodies concerned with matters relating to military personnel, veterans, and their families; and to consider other duties as requested by the member denominations.

Accomplishments in 2001

Presbyterian (U.S.A.) clergy persons are serving as chaplains in a variety of ministries: In full-time military service, 50 Army, 37 Navy, and 18 Air Force chaplains; 11 full-time in veteran affairs medical centers; 125 in the Reserve, National Guard; 30 in the Civil Air Patrol; and 40 in the part-time veterans affairs chaplaincy. Persons from racial ethnic groups serving in active duty positions include 7 African Americans, 5 Asian Americans, and 4 Hispanic Americans. Fifteen women currently serve on active duty and there is one clergy couple. In 2001, nine clergypersons were interviewed and endorsed for the active and reserve chaplaincy positions and four entered active duty in the military chaplaincy. Five seminary students were approved for entry into the Chaplain Candidate Program of the services. Four chaplains were approved for veterans affairs ministry, two for a full-time position. Three chaplains were approved for the Civil Air Patrol.

Chaplain Henry Shimozono, of the La Jolla, (San Diego) Veterans Hospital was honored as Veterans Affairs Chaplain of the Year, with a recognition ceremony in the offices of the secretary of Veterans Affairs, in Washington, D.C.

Several chaplains were deployed to Bosnia and Kosovo in support of KFOR and SFOR operations in those countries. Following the terrorist attacks on 11 September, a number of chaplains stationed in the D.C. area (and a few actually in the Pentagon) ministered to the wounded as they were removed from the Pentagon, and to the grieving families of the 180 persons killed there. Several chaplains were deployed with Coast Guard units to the New York City harbor immediately following the strike on the World Trade Center. Active duty Presbyterian chaplains of the Army and the Navy also were sent to "Ground Zero" to minister to security battalions deployed there. Several National Guard chaplains were mobilized with their units in the New York City area to assist in clean-up efforts and for protection of the city water sources, and at the recovery and investigation sites. In all, more than thirty Presbyterian chaplains were deployed in the Pentagon and World Trade Center areas. Additionally, 18 Reserve and National Guard chaplains were mobilized for extended active duty. Some chaplains have been deployed for one year to locations inside the U.S., and at least two Presbyterian reserve chaplains have been sent overseas. Churches that employ clergy who are reserve chaplains have shown astonishing levels of support for their chaplains and their families during this trying time. Deputy Chief of Army Chaplains, Brigadier General David Hicks, was at his desk in his new office at the Pentagon at the time of the strike. The terrorist airplane hit the quadrant of the building where the chief

of chaplain's offices were located last year, prior to renovations. Presbyterian chaplains have participated in more than 30 funerals at Arlington National Cemetery for victims of the attack.

During the year, the council worked with the task force of the General Assembly Council (GAC) to study the relationship with and funding from the church to support the work of the Chaplains Council. A draft of a Covenant Agreement has been agreed to by the council and will be submitted to the General Assembly for approval at the 214th General Assembly (2002). This document formalizes the relationship between the council and the GAC, and may serve as a model for similar covenants with the other three denominations served by the council.

In August, the council hired as its new associate director, Chaplain Edward T. Brogan. Chaplain Brogan recently retired as a colonel in the United States Air Force Chaplains Service. He and his wife, Sandra, live in Reston, Virginia, near Washington DC.

E. *General Assembly Council*

Sisters and Brothers in Christ,

The events of September 11 left their mark on each of us. In those first horrific moments and, for some, even after the initial shock had subsided, it seemed to take all we had to remind ourselves that God was still in command of our lives and the world around us.

For many of us, the world today is not the world in which we grew up. Globalization has had an impact on every facet of our lives, from our communities, to our economy, to the values we hold most dear.

It is in that context that the Presbyterian Church (U.S.A.) struggles to discern God's will for each of us and how we are being called to relate to those around us, especially those who are not like us.

As the denomination's mission agency, the General Assembly Council (GAC) wrestles with these challenges every day. The pages that follow highlight our work over the past 12 months and ways in which we have sought to connect Presbyterians with Christ's faithful followers throughout the world.

Jeffrey G. Bridgeman, Chair, General Assembly Council
John J. Detterick, Executive Director, General Assembly Council

1. September 11

The world and what we knew as normal came to a halt last September as we watched the unimaginable happen in New York City and Washington, D.C.

Among those who gathered that day in front of television sets at the Presbyterian Center in Louisville was the Reverend Jack Rogers, Moderator of the 213th General Assembly (2001). Within minutes of the attacks on the World Trade Center and the Pentagon, a prayer by Rogers appeared on the Presbyterian Church (U.S.A.) Web site expressing shock at the events, sympathy for the victims and their families, and hope "that those whose hearts are filled with hate might be turned away from evil."

Rogers' prayer was the first of many resources posted on the denomination's Web site to help Presbyterians deal with the events. They included Scripture, hymns, litanies, and sermons to aid pastors in preparing special worship services; lessons for teachers and parents to help children deal with the tragedy; statements from church leaders and policies of past General Assemblies dealing with war, terrorism, and how to relate to people of other faiths; and expressions of condolence from churches around the world. The quick response reinforced the church's connectional nature.

"We were able to use several of the worship resources as we were preparing our services," said Anne Wilson, a Christian educator at Northwoods Presbyterian Church in Houston. "I used the children's material to teach on Sunday [and] was able to send a letter home to all parents with children and youth with some suggestions to help them deal with the crisis."

Amid the pain and confusion, Presbyterian Disaster Assistance (PDA) responded quickly with financial support for the Presbytery of New York City and help in providing pastoral care for victims' and survivors' families. Working with other denominations through Church World Service, PDA has developed specialized means of

providing support for people in the aftermath of a terrorist event. Team members include specially trained crisis intervention clergy chosen for their experience and respect for people of all faiths.

The PDA provided funds to interfaith organizations working with Hispanic families in New York and New Jersey who lost family members, to help support families of deployed military personnel in the Pacific Northwest, and to help establish a network of churches throughout New York City where those seeking financial aid could be referred. In an open letter to the church, leaders of New York City Presbytery said: “We ... have been touched by the way you have reached out to us with prayers, phone calls, (and) letters, as well as with practical and financial help during these agonizing days of grief and uncertainty.”

As the world’s attention shifted from the United States to Afghanistan, PDA responded to the needs of Afghans living in refugee camps and those displaced within their own country. By the end of last year, \$625,000 from the One Great Hour of Sharing Offering had been used to provide Afghans with food, tents, blankets, and clothing.

Presbyterians have always been generous during times of crisis. At the end of 2001, more than \$3.6 million had been given for use in the United States in response to September 11. More than \$1.1 million was already at work through presbyteries, congregations, interfaith organizations, and other church-related agencies.

The Reverend Laurie Kraus, pastor of Rivera Presbyterian Church in Miami and a member of the Presbyterian Disaster Assistance Team, reminded her colleagues of the church’s role in disaster recovery: “Along with the important tasks of providing direct service through financial and spiritual support ... the community of faith’s task has to be one of naming the presence of God in the midst of chaos and creating a space within the community for a saving story to be told.”

a. *Care for the Caregivers*

In response to events of September 11 and its aftermath, the denomination invited church leaders from New York City and Washington, D.C., to gather last November at the denomination’s national conference center at Stony Point, New York, to grieve, in the words of one participant, “for a world gone awry,” and to find ways to “voice their faith in the midst of the wilderness.”

“Out of the Depths: A Gathering for Healing and Equipping for Ministry in a Time of Crisis” gave those who had been on the front line in providing pastoral care an opportunity for spiritual nurture as well as practical assistance to help them as they ministered to those most directly affected by the disasters.

Presbyterian Disaster Assistance and the Office of Spiritual Formation sponsored the event.

b. *A Thread of Hope*

Presbyterian mission among Afghan refugees began long before September 11. Chaos in Afghanistan has long forced people to leave their homes for relative safety as refugees in neighboring Pakistan.

Presbyterians are helping to support the work of more than 400 women in refugee camps in Quetta, Pakistan. Joined together in a group known as Shauda, the women, who are widows or whose husbands are disabled, support their families by making quilts.

Each woman makes about five quilts per week and is paid 81 cents per quilt. In this way they earn a wage that is more than one-third higher than the average yearly income they receive from remittances sent by relatives who have settled in other countries.

But empowering the women is only part of the story. The handmade quilts are sent back to Afghanistan in “shelter packs,” where they provide warmth for people suffering the immediate impact of war.

More than 52,000 people have benefited from shelter kits in three areas of Afghanistan.

The Church World Service Pakistan program, which has worked in Afghanistan and in Afghan refugee camps for many years, organized the quilt project.

2. *Christians and Muslims*

Concern over relations between Christians and Muslims predate September 11. While some Presbyterians, through their participation in world mission, have enjoyed deep life experiences in various parts of the Muslim world, others far removed from Muslim contact have questioned the seeming resistance of Muslims to Christian witness and have voiced concern for Christian minorities living in predominantly Muslim areas.

While relations have improved in recent times, the events of September 11 demonstrated that centuries of conflict between the two faith groups are far from over. Since then, many congregations have reached out to Islamic centers (there are at least 1,200 mosques in the United States) or responded to outstretched hands from local Muslim communities. Interfaith events have occurred, and Christians, in a variety of ways, have demonstrated concern for the civil liberties of their Muslim neighbors.

The events of September 11 brought renewed interest from PC(USA) partner churches and ecumenical bodies, especially in the Middle East, to continue their dialogue with the United States. They also created an urgent need to focus the attention of Presbyterians and others on images of caring and reconciliation at a time when images of violence and enmity were being deeply etched in the public's mind.

The GAC responded to the need by authorizing an Interfaith Listening project that will bring Muslims and representatives of PC(USA) partner churches to the United States to engage one another in dialogue. Congregations and middle governing bodies will be invited to participate in these events during the last half of 2002. New prayer and study resources will also be produced as part of this project.

A helpful resource in the wake of September 11 was an updated brochure, *Christians and Muslims**, produced by the Office of Ecumenical and Interfaith Relations based on General Assembly actions dating to 1986. Also receiving attention was a document approved by the 1999 General Assembly, *Presbyterian Principles for Interfaith Dialogue.**

The GAC has asked the 214th General Assembly (2002) to commend yet another document for study and reflection, *Striving Together in Dialogue: A Muslim-Christian Call for Reflection and Action.** Produced at an international meeting in the Netherlands in November 2000, it reflects more than 10 years of formal dialogue between Christian and Muslim religious leaders, educators, and others.

3. *Christology*

One of the challenges Presbyterians face in reaching out to others is how to respect other faiths while affirming our belief in the sovereignty of Jesus Christ.

Responding to a request by the 213th General Assembly (2001), the Office of Theology and Worship produced a statement, *Hope in the Lord Jesus Christ,** that summarizes what Presbyterians have historically believed based on Scripture and *The Book of Confessions*. It begins with the words "Jesus is Lord," the earliest Christian confession of faith, and declares that Jesus was and is the path to our salvation.

The statement makes clear that "no one is saved apart from God's gracious redemption in Jesus Christ," but does not "presume to limit the sovereign freedom of God ... who desires everyone to be saved and come to the knowledge of the truth (1 Tim. 2:4). Thus we neither restrict the grace of God to those who profess explicit faith in Christ nor assume that all people are saved regardless of faith. Grace, love, and communion belong to God, and are not ours to determine."

The statement goes on to say: "Each time we gather at the baptismal font, we rejoice that God welcomes another person into fellowship with Christ. In one baptism, through the power of the Holy Spirit, we are united to Jesus Christ [and] to our brothers and sisters in faith around the world."

4. *Mission Initiative*

Along with education, two historic elements of the Presbyterian church have been its commitment to international mission and evangelism. In February 2002, the GAC tentatively approved a campaign to raise \$40 million over the next five years for these two important ministries. Final approval was expected just prior to the 214th General Assembly (2002).

Recent assemblies have emphasized the importance of international mission and church growth. Both of these areas of work, however, face serious financial challenges. The PC(USA) has nearly 700 volunteer and paid mission personnel in more than 80 countries. Some of the money that has supported their work will run out in the next few years. In addition, two recent assemblies approved new strategies for growth and set ambitious targets for expanding the denomination's racial ethnic membership. Such expansion will require new money for development and redevelopment grants and other resources.

A feasibility study during the last quarter of 2001 revealed that, despite other challenges facing the church, Presbyterians continue to believe in the importance of international mission and church growth. The proposed Mission Initiative, the first phase of which will be a major donor campaign, can be a catalyst for supporting the church's mission and a unifying force that will help ensure the denomination's future. It is an opportunity to show our commitment to spreading the gospel at home and abroad.

5. *Global Mission*

Believing that God's desires are greater than any one church can envision, Presbyterians do mission in partnership with churches around the world. Historically Presbyterians have helped to establish and strengthen churches in other lands so that, over time, those churches could take the lead in witnessing to the love of God in Jesus Christ. Today the PC(USA) works with more than 160 indigenous churches and other faith organizations.

Presbyterians have proclaimed the gospel around the world for nearly 170 years. In more recent times, however, this enterprise has become increasingly complex. With globalization of the world's economy, changing political conditions, and the impact of technological advances, different capabilities are needed today than as recently as 25 years ago.

While the number of PC(USA) mission personnel has declined over the past 25 years, requests have increased from partner churches for help in providing education, leader development, evangelism, health ministries, community development, and other specialized ministries. In response to a General Assembly mandate, the Worldwide Ministries Division is currently assessing the best ways to respond to these requests and to meet the changing needs of our global mission.

6. *Racial Ethnic Growth*

Sociologists predict that by the middle of this century the majority of the U.S. population will be non-European and most communities will be multicultural. The General Assembly has challenged Presbyterians to see the United States as a mission field and to increase the denomination's racial ethnic membership from less than 5 percent in 1996 to 10 percent by 2005 and 20 percent by 2010.

When the 210th General Assembly (1998) approved a strategy for carrying out this mandate, approximately 100 congregations identified themselves as multicultural or multiracial. Since then, the number has grown to 175 in 1999, 285 in 2000, and more than 300 in 2001.

The GAC is working to strengthen the denomination's multicultural ministries and to help launch new ones. Sixty-three percent of the grants awarded last year for new church development, church redevelopment, and specialized ministries went to racial ethnic projects or projects serving immigrant populations. Through conferences, training, and consultations, the GAC is helping to empower the church's multicultural leadership, including pastors, lay leaders, youth, and young adults. Many of these leaders participate in two major networks—one on the East Coast and one on the West Coast—where they share insights, concerns, and experiences related to multicultural ministry. Through Churchwide Personnel Services, the GAC is working to recruit more racial ethnic persons into ministry. It is also developing educational resources to help predominantly white congregations initiate ministries with communities different from their own.

A multicultural church is more than a necessity for growth; it is God's intention, as stated in God's promise to Abraham that he would be a blessing to all the families of the earth (Gen. 12:1–3). It is the twenty-first-century model that Scripture and our theology demand.

7. *Executive Development*

An area in which the church has been deficient in recent times is that of leader development, especially the identification and nurture of future church executives. While a similar set of values may undergird all church-related professions, the skills and knowledge required of church executives are notably different than those required of

pastors. Fostering such skills is essential if the church is to take seriously its commitment to growth in the twenty-first century.

Last November, the GAC sponsored its second Church Executive Development Seminar. Its purpose was to recognize the achievements of promising church leaders while helping them identify the skills required to succeed in senior executive positions within the church. The seminar focused on such areas as organizational development, finance, and supervisory management.

Participants affirmed the value of this event. Said one: "I personally feel God has brought me to this place for things I don't know now, but the future will reveal."

The seminar focused on racial ethnic candidates as a particularly important group if the church is to achieve an acceptable level of diversity among the ranks of its senior executives.

8. *Curriculum*

Presbyterians have always placed great importance on understanding our faith in the light of our Reformed beliefs. We do this through our creeds and confessions but also through what we teach in confirmation and church school classes and in other settings. Curriculum publishing within our denomination traces its roots to 1833, when the General Assembly established the Tract and Sunday School Book Society to ensure that "correct views of Calvinistic truth [were] circulated abundantly among the people." A more recent assembly (1996) continued this tradition by making the GAC responsible for curriculum specific to this denomination.

In 2000, the PC(USA) launched three new curricula: Bible Quest and Present Word, both ecumenical, and Covenant People, the first new Presbyterian curriculum in several years. Covenant People represented a new approach to designing curriculum. It was intended to give congregations maximum flexibility in matching its use to their particular needs. Though many congregations embraced the new curriculum, others found Covenant People too expensive and complicated to use. Faced with diminished sales, and despite its best efforts to reduce costs, the GAC voted in September 2001 to suspend production of year three of Covenant People.

Research with congregations shows that Presbyterians continue to affirm the importance of curriculum produced by Presbyterians, for Presbyterians. As a result, a new Presbyterian curriculum, We Believe, is scheduled to be previewed at the 214th General Assembly (2002) and available for use in 2003. We Believe will be organized around Bible study, the sacraments, and what it means to be Presbyterian. It will be teacher-friendly and affordable even for small congregations with limited budgets.

9. *Congregational Life*

The largest survey of worshipers ever in the United States was conducted last year by the Office of Research Services. A total of 350,000 people took part in the U.S. Congregational Life Survey, a \$1.3 million project funded by the Lilly Endowment and the Louisville Institute. Participants were selected from 2,000 congregations representing 50 denominations and faith groups in 50 states. Similar surveys were conducted at roughly the same time by others in England, Australia, and New Zealand. Together, the four-nation study involved about 1.2 million worshipers in 12,000 congregations and more than 100 denominations.

Among the findings:

- Nearly 40 percent of worshipers in the United States have college degrees.
- Women attend services more often than men.
- Nearly one-third of all worshipers have changed congregations in the past five years.
- While 83 percent of worshipers say they attend services regularly, church participation beyond weekly worship is far less.

Among Presbyterians, participation in such activities as church school, prayer, Bible study, and discussion and social groups is well above average (63 percent compared to 38 percent for all denominations). Other results from the survey are posted on the Web site, www.uscongregations.org.

10. *Battling AIDS*

"Funny how the Lord works," Nancy Dimmock says, remembering when she was first drawn to working with AIDS orphans in Malawi, one of the world's poorest countries. "You begin by taking little steps, and pretty soon a whole world of need opens up before you."

Nancy and her husband Frank know something about human needs. They have been PC(USA) mission coworkers in Africa for 16 years. Nancy's experience goes back even further—she was born and grew up in Congo, a child of Presbyterian missionaries.

The Dimmocks live in Lilongwe, Malawi's capital, where Frank is a doctor, a regional health consultant, and health coordinator for the Church of Central Africa Presbyterian. Nancy's duties are less well defined. "I do what needs to be done," she says.

Her experience began when she became friends with a young evangelist, Fletcher Matandika, who started a ministry among AIDS orphans in the village of Mkuza. Elderly grandparents who could not meet their needs were caring for many of the children.

"One day Fletcher told me about a four-year-old boy who was severely malnourished. He died in his granny's arms on the steps of the hospital. When she realized that he was dead, she strapped the little body around her back and got back on the bus. I asked Fletcher to please not let that happen again," Nancy says.

Later they were visiting Mkuza when they came upon a girl, who was two-and-a-half years old and weighed 12 pounds, lying in the lap of her elderly aunt. "They were going to bury the little girl with her mother because no one could care for her, but at the last minute the aunt stepped in. She kept the girl alive (until) the district welfare office intervened. No family member was available to be with her for three weeks in the hospital," Nancy recalls. "That's when Frank looked at me and said, 'Are you ready for this?' and I said, 'Ready or not, it's what needs to be done.'" The girl was placed in Nancy's arms. Today she is the Dimmocks' daughter Alifa, happy and healthy.

An estimated 40 million people live with HIV/AIDS, 28 million in sub-Saharan Africa. More than 12 million African children have lost their mother or both parents to the epidemic, a number that will more than double over the next decade. The International Health Ministries Office has formed a team to draw attention to the crisis and identify ways the PC(USA) can help. Working with two other U.S. denominations, it has identified more than 35 HIV/AIDS-related projects by partner churches.

11. *Presbyterian Coffee Project*

As the second most heavily traded commodity in the world after oil, a warm cup of coffee is our most tangible connection with farmers in other countries. The Presbyterian Coffee Project promotes the use of fairly traded coffee at home, at work, and at church.

Fairly traded coffee is purchased directly from producer cooperatives in Latin America, Africa, and Asia, ensuring that farmers earn a fair profit, which benefits their local communities. In the first six months after the project was launched at the 213th General Assembly (2001), more than 460 Presbyterian churches and organizations, including the GAC, ordered 16,000 pounds of fairly traded coffee.

Members of Union Presbyterian Church in Gastonia, North Carolina, built a cart like the ones they saw on a mission trip to Mexico to promote the project through the Presbytery of Western North Carolina. Youth from the church sold fairly traded coffee at the presbytery's annual global mission event. Since then, the cart has traveled to several churches and community events. A hundred miles west in Asheville, Grace Covenant Church supports the project by using fairly traded coffee in its kitchen and by selling the coffee to church members after worship each Sunday.

Positive response to the project led the PC(USA) to join an ecumenical fair trade delegation to El Salvador in January 2002. Project leaders were able to share with farmers the good news of Presbyterians' widespread support for fair trade. Breaking bread together in farmers' homes strengthened a common commitment to economic well-being and stability for all of God's children. Due in part to Presbyterian support, sales of Salvadoran fairly traded coffee doubled last year and helped growers survive a recent coffee crisis.

The Presbyterian Coffee Project is a combined undertaking of the Social Justice program area, the Presbyterian Hunger Program, Women's Ministries, Presbyterian Women, and the Presbyterian Peacemaking Program.

12. *Responding to Disaster*

Through God's continued grace, Presbyterian Disaster Assistance in 2001:

- Dispersed more than \$8 million to meet the immediate and long-term recovery needs of disaster survivors.

- Responded to disasters and civil conflicts in 34 countries and supported ecumenical response in 14 additional countries.
- Responded to natural and human-caused disasters in 26 states in the United States.
- Involved more than 1,600 volunteers in rebuilding homes destroyed by natural disasters in the United States and other countries. More than 250 homes have been rebuilt in the aftermath of devastating earthquakes in India and El Salvador and foundations built for nearly 500 more.
- Supported 24 asylum and immigration ministries in their work with underserved populations and asylum seekers in detention.
- Assisted 50 congregations in helping 220 refugee families settle in the United States.

13. *Other Accomplishments*

Space doesn't allow for a list of all work performed in 2001 by the GAC and its program areas.

Here are some highlights:

- The number of mission volunteers and young adults serving across the United States through the National Volunteers Office increased in 2001.
- The Office of Financial Aid for Studies distributed nearly \$2.7 million to some 1,800 students.
- More than \$4.1 million in Mission Program Grants were given for new church development, redevelopment, and specialized ministries.
- The Presbyterian Washington Office worked with Presbyterian members of Congress, presenting General Assembly positions on such issues as the death penalty, gun control, faith-based initiatives, and campaign finance reform.
- The Office of Men's Ministries cosponsored a second national teleconference on domestic violence, this one addressing its effects on children.
- More than 100 pastors participated in a second national gathering for pastors under 40.
- International Peacemakers, including visitors from Iraq, Congo, El Salvador, Colombia, Cuba, Russia, Korea, India, and the Philippines, visited and spoke in presbyteries, seminaries, Presbyterian colleges, and congregations.
- A Presbyterian delegation attended the United Nations Conference on Global Racism in Durban, South Africa.
- The first ever Pan African Conference for Presbyterian and Reformed church leaders from across Africa was held in Nigeria in 2001.
- The Presbyterian Hunger Program awarded 88 domestic and 87 international grants totaling more than \$1.4 million for relief, education, and public policy.
- More than 5,200 people participated in international mission trips coordinated with PC(USA) church partners, a 27 percent increase over the previous year. Nearly 200 more participated in international travel/study seminaries.
- Presbyterian Women began work on an initiative to prepare women to conduct anti-racism training. PW also began a review of itself to see if racism is a barrier to full participation.

14. *Supporting the Church's Mission*

Money to support the work of the church comes from many places. By far the largest single amount is the money Presbyterians pledge each year. The session of each congregation determines how much of that money is used to support the work of the wider church, including presbyteries, synods, and the General Assembly. This money pays for a variety of programs in areas such as education, health ministry, evangelism, and youth work.

Special offerings (the denomination has four: Pentecost, Peacemaking, Christmas Joy, and One Great Hour of Sharing) raise money for such things as racial ethnic schools, special assistance through the Board of Pensions, children at risk, refugee work, self-development projects, and programs to reduce violence. Other specific appeals help to fund hunger programs, theological education, and disaster relief.

Presbyterians have still other opportunities to support the church's work through bequests, endowments, and Extra Commitment Opportunities, which are earmarked for specific projects, activities, or mission personnel.

The church also gets money from investments, loans, services, conference fees, publications, curriculum, resources, and contributions from groups such as Presbyterian Women.

At the General Assembly level, about 30 percent of all money is given without restrictions to be used where it is needed most. Most of this money comes through what is called Shared Mission Support. The rest of the money is either earmarked for specific purposes or given in ways that determine how it may be used—money from special offerings or Extra Commitment Opportunities, for example. The percentages of restricted and unrestricted funds have reversed in the past 25 years as Presbyterians have chosen increasingly to designate which mission activities they support.

Contributions from congregations, individuals, and others, account for 61 percent of all money received. Eighteen percent comes from income earned on investments and endowments. The rest comes from loans, fees, sales of resources, and other miscellaneous categories. A more specific breakdown of mission support and spending is shown below.

Sources of Mission Support		
	2000	2001*
Unrestricted Giving		
Shared Mission Support	\$18,730,573	\$18,273,789
Bequests and Annuities	3,025,990	1,246,718
Presbyterian Women	2,537,581	2,564,274
Outside Trusts	1,482,559	1,290,932
Per Capita ¹	12,806,081	12,746,684
Restricted Giving		
Directed Mission Support ²	\$5,791,313	\$5,688,682
Extra Commitment Opportunity	9,827,585	9,216,568
Emergency and Disaster Relief	1,960,573	8,100,668
Theological Education Fund	2,788,359	2,877,711
Hunger	633,408	597,280
One Great Hour of Sharing Offering	10,755,457	10,216,646
Christmas Joy Offering	5,683,054	5,780,407
Peacemaking Offering	1,082,325	1,230,677
Pentecost Offering	608,000	625,629

*Preliminary information subject to audit

¹Per Capita money comes from a budget that the General Assembly approves apart from the Mission Budget. Congregations may pay per capita based on their number of members. Most per capita supports the Office of the General Assembly, but a portion also pays for meetings and other expenses of the General Assembly Council.

²Directed (as opposed to Shared) Mission Support is money given for a particular use that is part of the budget adopted each year by the General Assembly.

2001 Sources of Mission Support*

Contributions from congregations, individuals, and others	\$81,367,987	61.31%
Earned income from investments and endowments	23,943,397	18.04%
Income from funds held by others and other income ¹	21,955,502	16.54%
Income from loans	5,443,808	4.10%
Realized/unrealized losses on investments ²	(57,560,526)	
Total	\$75,150,168	

*Preliminary information subject to audit.

¹Includes change in the value of life income funds, net sales of Hubbard Press, and sales of resources and services.

²Investment securities are represented at fair value at 12/31/01. Market fluctuations have reduced that value by the stated amount.

2001 Mission Spending*

Worldwide Ministries	\$50,940,763	35.09%
National Ministries	26,116,031	17.99%
Congregational Ministries	25,457,347	17.54%
GAC Executive Director's Office	15,035,322	10.36%
Mission Support Services	5,027,373	3.46%
Office of the General Assembly ¹	10,652,899	7.34%
General Assembly Council ²	1,982,568	1.37%
Church and student loans	2,364,568	1.63%
Other ³	7,596,613	5.22%
Total	\$145,173,484	100.00%

*Preliminary information subject to audit.

¹Includes the Office of the Stated Clerk, the Department of History, ecumenical body support, and meetings of the General Assembly and the Committee on the Office of the General Assembly.

²Includes meetings of the General Assembly Council and Council committees.

³Includes insurance, audit costs, utilities, funds shared with other General Assembly agencies and governing bodies.

15. *Resources*

Much of the GAC's work each year involves the creation of resources for individuals and congregations. Among those produced in 2001:

Who Are We Presbyterians, a video and study guide highlighting what it means to be Presbyterian.

Prayers from the Reformed Tradition, a book of prayers from around the world throughout history.

African American Presbyterian Clergywomen, a history of their contributions to the Presbyterian church over the past 25 years.

A Place Called Acceptance, handbook for welcoming and ministering to families of children with disabilities.

God for the World—Church for the World, an understanding of the church's mission in today's world.

Honest Talk About Suicide, a video and study guide for young people.

On Seeking a Call, a manual for church professionals considering new ministries.

The Good News Story, an evangelism Bible study.

Call to Worship: Liturgy, Music, Preaching & the Arts, a quarterly journal of worship aids and articles on liturgical history, theology, and practice.

The Book of Common Worship in Korean.

Come, Let Us Worship, a Korean-English hymnal and service book published with the United Methodist Church

Remember the Sabbath, a study guide to Sabbath-keeping.

The Study Catechism in English and Korean, published with the Presbyterian Church of Korea.

Searching for Truth, What It Means to Be Human, and *The Christian Life*, part of the Foundations of Christian Faith series dealing with theological issues.

Mission Yearbook for Prayer & Study, the 110th edition.

2001–2002 Planning Calendar.

16. *Organization Chart*

The GAC Congregational Ministries Division includes:

- Christian Education/Leader Development
- Congregational Ministries Publishing
- Theological Education
- Theology, Worship, and Discipleship

The GAC Worldwide Ministries Division includes:

- Ecumenical Partnership
- Global Service and Witness
- People in Mutual Mission

The GAC National Ministries Division includes:

- Churchwide Personnel Services
- Evangelism and Church Development
- Higher Education
- Jarvie Commonwealth Service
- National Volunteers
- Presbyterian Washington Office
- Racial Ethnic Ministries
- Social Justice
- Urban Ministry
- Women's Ministries

Mission Support Services includes:

- Finance and Accounting
- Presbyterian Distribution Service
- Property Services

The GAC Executive Director's Office includes:

- Affirmative Action/Equal Employment Opportunity
- Communication
- Human Resources
- Information Services
- Internal Audit
- Legal Services/Risk Management
- Middle Governing Body Relations
- Mission Funding
- Research Services
- Advisory Committee on Social Witness Policy*
- Advocacy Committee for Racial Ethnic Concerns*
- Advocacy Committee for Women's Concerns*

* Staff only. The committees report directly to the General Assembly.

17. *General Assembly Council Members*

The names of the General Assembly Council Members can be found on pages 883–85.

Item 09-01

[The assembly approved Item 09-01 with amendment. See p. 45.]

The General Assembly Council, upon recommendation of its Congregational Ministries Division, recommends that the 214th General Assembly (2002) direct the General Assembly Council (GAC) to post a directory of web-sites and publications of resources for ministry with gay, lesbian, bisexual, and transgendered persons on the PC(USA) web site ~~[rather than]~~ **[and]** publish a printed piece of these resources.

Rationale

This recommendation is in response to the following:

1. *Overture 00-38. On Developing Resources for Ministry with Gay, Lesbian, Bisexual, and Transgendered Persons—From the Presbytery of San Francisco (Minutes, 2000, Part I, pp. 41, 409–12).*
2. *Alternate Resolution to Overture 01-41. Include Statement of 213th General Assembly (2001) in Resources Developed for Ministry with Gay, Lesbian, Bisexual, and Transgendered Persons—From the 213th General Assembly (2001) (Minutes, 2001, Part I, pp. 26, 453).*

Initial research indicates that wide-ranging resources are already available and accessible to address the broad scope of pastoral needs specified in these overtures. The cost and time involved to survey congregations of the PC(USA) is not likely to produce a more extensive list of resources than is currently available from various support groups and Christian ministries. The resource materials that are readily available offer biblical responses from a variety of Christian perspectives. The best source for finding these materials is the Internet because most web sites offer a link to an extensive bibliography and include personal stories, medical opinion, psychological issues, and perspectives from other faith traditions. The statement, “The Church, Sexual Healing and Transformation in Christ” approved by the 213th General Assembly (2001) (*Minutes*, 2001, Part I, p. 26), will also be offered as a resource.

Item 09-02

[The assembly approved Item 09-02 with amendment and with comment. See p. 45.]

Overture 02-19. On Offering High-Quality and Affordable Curriculum for Ages Preschool Through Adult—From the Presbytery of Northern Kansas.

The Presbytery of Northern Kansas overtures the 214th General Assembly (2002) of the PC(USA) to affirm the importance of offering high-quality and affordable PC(USA) curriculum for ages preschool–adult and on the basis of this affirmation to direct the General Assembly Council to do the following:

1. Propose to the 215th General Assembly (2003) a means for continuing the production of quality PC(USA) curriculums for ages preschool—adult.
2. Propose to the 215th General Assembly (2003) a method for budgeting and marketing that would defray development and production costs necessary for high-quality curriculums at a level that will allow them to be affordable for all churches so Presbyterian curriculums are competitive with other available curriculums.
3. Continue to fund the PC(USA) POINT Network in order to support marketing PC(USA) curriculum and offer teacher training and ongoing support.

[4. Investigate methods of producing curriculum in alternative formats (Braille, large print, tapes, diskettes, etc.)]

Rationale

Historically, education has been a high priority for Presbyterians evidenced by our sixty-seven church-affiliated schools of higher education. Our Ministers of Word and Sacrament have always been required to have education beyond a college degree. Likewise, members of this denomination are encouraged to think, study, and continue to learn about their faith. Many current Presbyterians were not raised in this denomination and need the opportunity to learn Presbyte-

rian Reformed theology and beliefs. Christian education at the local church level is the foundation for such education and the curriculum that is selected and used by local congregations directly impacts the kind of theology and biblical interpretation that is learned. If a quality Presbyterian curriculum is not available, congregations may adopt materials from other denominations and therefore, teach members and children theology and biblical interpretation that are not Reformed. Recent surveys by the Congregational Ministries Division indicate that many Presbyterians want a quality, easy-to-use, affordable, and uniquely Presbyterian curriculum.

Production of a denominational curriculum cannot be self-supportive. Development and production costs for curriculum materials are high. In the fall of 2000, a high-quality and innovative Presbyterian curriculum was released. Production of year three was halted because sales did not meet expectations and did not cover development and production costs. Plans are underway to produce the next venture into curriculum, *We Believe*. This curriculum will maintain the quality educational ideals of Covenant People. In order to succeed, this curriculum must be affordable to churches and competitive with other curriculum. This curriculum cannot be self-supportive but should be seen as the responsibility, both developmentally and fiscally, of the General Assembly.

In order for local congregations to learn about Presbyterian curriculum available to them and to learn how to order and use it, they need support. Recently the POINT (Presbyterians Organized In Nurture and Teaching) Network was developed. This network was developed to teach, interpret, and offer help in educational leadership at the presbytery and congregational level, but full implementation has not yet completely occurred. Not all congregations have access to a POINT person and not all presbyteries had the staff or funds to do the necessary marketing and follow-up support required when new curriculum is introduced in a denomination. The POINT network has the potential to make a successful adoption of a PC(USA) curriculum by putting trained people in the field to help congregations answer the question: “What will work best for my congregation in the area of educational ministry?”

In a world filled with war and confusion, we need a quality curriculum that will teach us the Good News of the Gospel and help us to connect with the biblical story. In a denomination fraught with conflict and disagreement, we need quality curriculum that will teach all of us the basic beliefs of our Presbyterian Reformed faith. In a time of tight budgets and growing needs, we need a quality curriculum that is affordable to all our churches. In a world filled with many, many choices, some good and some not so good, we need trained persons who care about us to partner with us as we design our educational ministry program so it meets the unique needs of our local church.

The 214th General Assembly (2002) has the power to reaffirm our commitment to Christian education by assuring that quality PC(USA) curriculum will be developed and partially funded by the General Assembly and that a network of trained POINT people will be maintained to help local congregations with their educational ministry needs.

GAC COMMENT ON OVERTURE 02-19

Overture 02-19 overtures the 214th General Assembly (2002) of the PC(USA) to affirm the importance of offering high quality and affordable PC(USA) curriculum for ages preschool–adult and, on the basis of this affirmation, to direct the General Assembly Council to:

1. Propose to the 215th General Assembly (2003) a means for continuing the production of quality PC(USA) curriculums for ages preschool–adult.
2. Propose to the 215th General Assembly (2003) a method for budgeting and marketing that would defray development and production costs necessary for high-quality curriculums at a level that will allow them to be affordable for all churches so Presbyterian curriculums are competitive with other available curriculums.
3. Continue to fund the PC(USA) POINT Network in order to support marketing PC(USA) curriculum and offer teacher training and ongoing support.

Comment in Brief: *Overture 02-19* supports our goal of providing curriculum for the churches of our denomination. A positive answer to the overture would increase congregations trust that denominational curriculum lines created for their use would be available for them throughout an anticipated cycle.

Rationale: The General Assembly Council’s vote to support curriculum with \$750,000 annually beginning in 2003 answers the overture in part. However, the funds directed toward curriculum are not sufficient to guarantee that the curriculum would continue for an entire cycle.

Item 09-03

[The assembly approved Item 09-03. See p. 45.]

The General Assembly Council, upon recommendation of its Congregational Ministries Division, recommends that the 214th General Assembly (2002) authorize the Office of Theology and Worship to delay implementation of *Overture 01-55* until sufficient new funding is provided.

Rationale

This recommendation is a response to the following referral: *Overture 01-55. On Directing CMD to Develop Study Materials to Provide Guidance on the Relationship of the Finding of the Sciences to the Affirmation of God as Creator of the Universe—From the Presbytery of National Capital* (Minutes, 2001, Part I, pp. 38, 467–68).

The 213th General Assembly (2001) directed the Office of Theology and Worship to develop study materials on the relationship of science and theology regarding the affirmation of God as Creator of the universe. Although financial implications information was made available, indicating three-year costs of \$45,000 in excess of budget, the General Assembly did not provide funding. Subsequently, the Office of Theology and Worship has had to reduce its approved 2002 program budget by more than \$50,000. Funds to complete current assignments are insufficient, and while modest new programs can be initiated, new long-term programs that are costly cannot be undertaken.

Item 09-04

[The assembly approved Item 09-04 with amendment and comment. See p. 45.]

The General Assembly Council, upon recommendation of its Congregational Ministries Division, recommends that the 214th General Assembly (2002) give a two-year deferment to Congregational Ministries Publishing in order that it might make available a “library of resources” ~~[as an alternative]~~ [in addition] to the current General Assembly action to “review and revise” the “God’s Gift of Sexuality” curriculum. These resources may be ~~[expressed]~~ [comprised] of, e.g., study aids; annotated bibliographies; specialized areas of concern related to human sexuality, such as incest, child abuse, and rape (see referral: Alternate Resolution to 27.007); biblical and constitutional references (see Alternate Resolution to *Overture 99-46*); a revised “A Guide to the PC(USA)” (see 2000 referral 25.085); suggested resources indexed by topic; optional lesson plan formats, etc., with the intent of providing congregations tools to create their own human sexuality learning events.

Rationale

This recommendation is a response to the following referrals:

1. *Overture 00-70. On the Revision and Review of the “God’s Gift of Sexuality Curriculum”—From the Presbytery of John Knox* (Minutes, 2000, Part I, pp. 41, 455–56).
2. *1999 Referral: 27.007 (Alternate Resolution). Recommendation Directing the General Assembly Council, Through CMD, to Prepare a Bibliography of Materials on Issues of Incest, Child Abuse, and Rape, Make It Available to Presbytery Resource Centers and Others Who Request It, and to Recommend to the General Assembly Council and Curriculum Publishing That the Areas of Incest, Child Abuse, and Rape Be Added to the Human Sexuality Curriculum When It Is Revised—From the Advocacy Committee for Women’s Concerns* (Minutes, 1999, Part I, pp. 78, 473).
3. *Overture 99-46 (Alternate Resolution). On Ensuring That the Sexuality Curriculum of the Presbyterian Church (U.S.A.) Is Brought Into Conformance with Biblical and Constitutional Standards—From the Presbytery of Donegal* (Minutes, 1999, Part I, pp. 24–25, 637–40).
4. *2000 Referral: 25.085. D. Monitoring Report on the Implementation of General Assembly Policy on Abortion, Recommendation 4., That the 212th General Assembly (2000) Direct the Congregational Ministries Division to Revise the “Guide for the PC(USA)” to Include the 1992 Policy Statements as Indicated by the “Monitoring Report on the Implementation of General Assembly Policy on Abortion”—From the Advisory Committee on Social Witness Policy* (Minutes, 2000, Part I, pp. 34, 265).

Congregational Ministries Publishing, in *Overture 00-70*, was allowed “to reprint the *God’s Gift of Sexuality* curriculum, as it was revised in 1998, until such time as a practical and thoughtful revision can be made, as is the practice for all

good resources.” In that same overture, Congregational Ministries Publishing was directed “to move ‘with all deliberate haste’ to complete the revisions,” which the Alternate Resolution to *Overture 99-46* had directed the Curriculum Ministries Publishing to do following review and action of the General Assembly Council. The timeline for reporting to the GAC in *Overture 99-46* was replaced by the timeline approved in *Overture 00-70*. The revised curriculum was to have been presented to the General Assembly Council for review prior to the 214th General Assembly (2002), so that the revised material would be ready for distribution by the end of 2003.

The primary response from focus groups that were interviewed about the Human Sexuality curriculum is that congregations are strongly in favor of denominational resources to guide discussion on the topic of sexuality. Beyond this initial consensus, there is little agreement. Therefore, with no clear direction from the focus groups, it is difficult to respond with categorical precision.

Neither is there consensus regarding educational assumptions and approaches in or among our congregations. Some parents, pastors, and congregations seek resources that prescribe specific beliefs and behaviors according to a particular interpretation of biblical and constitutional standards. On the other hand, there are those who desire an educational approach that values open discourse and non-prescriptive personal discovery in light of those same standards.

The term “curriculum” is problematic; focus group conversations suggested that some congregations/teachers interpret that word, and thus the resource, as intended solely for Sunday school. The term is also problematic insofar as users interpret “curriculum” to be the “expert,” offering definitive answers. The research indicates that a revision of the Human Sexuality curriculum according to its present form would not serve the whole church. The recommendation, which identified a “library of resources,” provides a more flexible and timely method of providing resources to the church; and, would provide educational planning assistance that would enable church leaders to provide learning opportunities that meet the particular needs of their members.

Item 09-05

[The assembly approved Item 09-05. See p. 46.]

The Presbyterian Publishing Corporation recommends that the 214th General Assembly (2002) confirm the re-election of Davis Perkins to a third, four-year term as president and publisher of the Presbyterian Publishing Corporation.

Rationale

The Presbyterian Publishing Corporation Board of Directors unanimously re-elected Dr. Davis Perkins to a third, four-year term as president and publisher of the Presbyterian Publishing Corporation at their meeting on December 10–11, 2001. The General Assembly Council was petitioned at their January 2002 meeting to concur with the re-election and did so unanimously.

Item 09-06

[This item was moved from 09 Assembly Committee on Christian Education and Publications to 10 Theological Issues, Educational Institutions. The assembly disapproved Item 09-06. See pp. 22, 517.]

Item 09-07

[The assembly approved Item 09-07 with amendment. See p. 46.]

Commissioners’ Resolution 02-9. On Resourcing Congregations in Doing Annual Audits.

The 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) requests that the General Assembly Council, Congregational Ministries Division, Office on Stewardship Education, develop a resource to assist congregations in doing annual [audits] [financial reviews]. Such a practical resource would follow our *Constitution’s* guidelines that it “provide general guidance and is not intended to require or not require specific audit procedures or practices” (G-10.0401d) and could be posted on our denominational web site to save on publication costs while

making it widely available to our congregations.

Rationale

The Psalmist proclaims “the earth is the Lord’s and all that is in it, the world, and those who live in it” (Psalm 24:1), and Jesus often spoke about the responsible use of money (Matt. 25:14–27), and the Apostle Peter condemned the misuse of money (Acts 5:1–11).

Our *Book of Order* states that minimum standards of financial procedure for sessions shall be observed, including “A full financial review of all books and records relating to finances once each year by a public accountant or public accounting firm or a committee of members versed in accounting procedures. Such auditors should not be related to the treasurer (or treasurers). Terminology in this section is meant to provide general guidance and is not intended to require or not require specific audit procedures or practices as understood within the professional accounting community” (G-10.0401d).

Annual audits are needed to help members trust in the proper use of church’s funds and to avoid possible serious problems.

Many congregations lack funds to pay for professional audits and also lack members “versed in accounting procedures.”

There are no current denominational resources to educate congregations on how to do the “full financial review of all books and records relating to finances” required by our *Constitution*.

Robert Webb—Presbytery of West Jersey

John Nurnberger—Presbytery of West Jersey

ACREC ADVICE AND COUNSEL ON COMMISSIONERS’ RESOLUTION 02-09

Advice and Counsel on Commissioners’ Resolution 02-09—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Commissioners’ Resolution 02-09 requests that a resource be developed to assist congregations in doing annual audits in compliance with G-10.0401 d of the *Constitution*.

The Advocacy Committee for Racial Ethnic Concerns recommends that *Commissioners’ Resolution 02-09* be approved with the addition of the following language, stated in italics, which provides flexibility in reporting for small and large congregations.

The 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) requests that the PC(USA) Office on Stewardship Education develop a resource to assist congregations in doing annual audits, *utilizing instructions and suggested reporting instruments applicable to congregations based on size, similar to the ‘long’ and ‘short’ forms used by taxpayers for reporting to the Internal Revenue Service (IRS).*

Item 09-08

[The assembly approved Item 09-08 with amendment. See p. 46.]

Commissioners’ Resolution 02-17. On Supporting High Public Science Education Standards.

That the 214th General Assembly (2002) do the following:

1. Reaffirms that God is Creator, in accord[~~ance~~] with the witness of Scripture [and The Reformed Confessions].
2. Reaffirms that [~~a natural explanation of the history of nature is fully compatible with the affirmation of God as Creator~~] [there is no contradiction between an evolutionary theory of human origins and the doctrine of God as Creator].
3. Encourages [~~the~~] State Board[s] of Education [~~of Ohio and other similar state bodies~~] across the nation to establish [~~the highest~~] standards for [~~public~~] science education [in public schools] based on the [~~judgments of~~] [most reliable content of scientific knowledge as determined by] the scientific community [~~as to what constitutes~~].

~~the most reliable content of scientific knowledge and practice].~~

4. Calls upon Presbyterian scientists and science educators [~~in Ohio and across the nation~~] to assist [~~their~~] congregations, presbyteries, [~~communities,~~] [~~fellow Christians in other denominations,~~] and the [~~general~~] public to understand what constitutes [~~the most~~] reliable [~~content of~~] scientific knowledge [~~and practice~~].

~~[5.—Calls upon Presbyterians in Ohio and across the nation to support the establishment of public science education standards at state and local levels that represent the most reliable scientific knowledge and scientific practice.]~~

Rationale

The 1969 General Assembly of the Presbyterian Church (US) approved the statements that “Neither Scripture, our Confession of Faith, nor our Catechisms, teach the Creation of man by the direct and immediate acts of God so as to exclude the possibility of evolution as a scientific theory” and “Our responsibility as Christians is to deal seriously with the theories and findings of all scientific endeavors, evolution included, and to enter into open dialogue with responsible persons involved in scientific tasks about the achievement, failures and limits of their activities and of ours” (from “Evolution and the Bible,” *Minutes*, PCUS, 1969, Part I, pp. 59--62.

Further, St. Augustine wrote in *De Genesi ad litteram libri duodecim* (*The Literal Meaning of Genesis*) that

Often a non-Christian knows something about the earth, the heavens, and the other parts of the world, about the motions and orbits of the stars and even their sizes and distances, . . . and this knowledge he holds with certainty from reason and experience. It is thus offensive and disgraceful for an unbeliever to hear a Christian talk nonsense about such things, claiming that what he is saying is based in Scripture. We should do all that we can to avoid such an embarrassing situation, which people see as ignorance in the Christian and laugh to scorn.

Contemporary science is rooted historically in a theological conviction that the universe, as God’s free creation, has a genuine autonomy given to it, within the providence of God, so that the structure and the history of the universe can only be known by means of an empirical inquiry of nature itself. So, Augustine also wrote in his *Reply to Faustus the Manichean*, Book XXVI(3), “God the Author and Creator of all natures, does nothing contrary to nature; for what is done by Him who appoints all natural order and measure and proportion must be natural in every case.”

Therefore, for Christians the affirmation of God as Creator can be understood as compatible with a fully natural explanation of the history of nature.

Today, basic scientific and technological understanding is essential to responsible citizenship and the most constructive living in the contemporary world. The public schools of our nation are the primary educational means by which citizens are nurtured in such basic scientific and technological understanding. In this educational effort the content of public science education should represent the most reliable scientific knowledge and scientific practice. Such reliable knowledge and practice is determined by processes in the scientific community involving peer-reviewed research and the publication of experimental results and theory testing in peer reviewed scientific journals.

Currently, the state of Ohio and other states across the nation are in the process of setting public science education standards. However, there are efforts in Ohio and other states to undermine public science education by introducing into such standards subject matter that has not established itself as scientifically reliable and that instead has the effect of removing, reducing or impugning references to biological evolution, the age and origin of the universe, the age of the Earth and other scientific findings with respect to the history of nature. In addition, those engaged in such efforts often misrepresent the scientific status of their proposals.

Many members of the Presbyterian church are engaged in Christian vocations as scientists and science educators. In issues such as the setting of public science education standards, they look to their church for support and encouragement as they seek to live out these vocations.

William Westmoreland—Presbytery of Cincinnati
Gail M. Neal—Presbytery of Southern Kansas

ACSWP ADVICE AND COUNSEL ON COMMISSIONERS’ RESOLUTION 02-17

Advice and Counsel on Commissioners’ Resolution 02-17—From the Advisory Committee on Social Witness Policy.

Commissioners’ Resolution 02-17 encourages support for high public science educational standards, particularly in the State of Ohio.

The Advisory Committee on Social Witness Policy (ACSWP) advises that in response to *Commissioners’ Resolution 02-17* an alternate resolution be approved to read as follows:

1. Reaffirms that God is Creator in accord with the witness of Scripture and The Reformed Confessions.
2. Reaffirms that there is no contradiction between an evolutionary view of human origins and the doctrine of God as Creator.
3. Encourages state boards of education across the nation to establish standards for science education in public schools based on the most reliable content of scientific knowledge as determined by the scientific community.
4. Calls upon Presbyterian scientists and science educators to assist congregations, presbyteries, communities, and the public to understand what constitutes reliable scientific knowledge.

Item 09-Info

A. *Congregational Ministries Division Agency Summary*

There was no separate agency summary for the Congregational Ministries Division. References to the Congregational Ministries Division can be found in the General Assembly Council Agency Summary, p. 480.

B. *Presbyterian Publishing Corporation*

1. *From the President and Publisher*

I doubt any of us will ever forget what we were doing on the morning of September 11, 2001. I was presenting the 2002 Strategic Plan to the PPC Board of Directors here in Louisville when the incredible news about the terrorist attacks interrupted our meeting. In shock and disbelief, we watched the television as the terrible events of that day unfolded. As the meeting was arrested and ultimately adjourned, the Reverend Robert Bohl led the group in a moving prayer that gave powerful expression to our heartfelt fears and hopes.

The events of 9/11 immediately put our Strategic Plan in perspective: directors and staff alike recognized that no one had any appetite to continue discussing plans that morning for enabling PPC to emerge from the most difficult year of its relatively young life.

Since its inception in 1994, PPC has marched steadily into the state of financial self-sufficiency envisioned by the 205th General Assembly, which created PPC. And with positive results! Just two years ago, PPC was riding the crest of financial prosperity, growing its publishing program in dynamic ways. But the economic downturn of 2001 hit publishers throughout the industry hard, profits for the publishing industry as a whole declined 54 percent (*Business Week*, February 25, 2002), and PPC was not spared the travail of sagging sales and record returns of unsold books. The audited financials of PPC for 2001 will indicate an overall loss of more than \$2 million.

It was in this context that the PPC Board, several weeks later, returned to the 2002 Strategic Plan and provided advice and consent for a series of strategic initiatives designed to help restore PPC to financial well-being by refocusing our publishing energies on serving our core market segments. In 2001, as the full extent of the economic downturn became manifest, PPC scaled back the number of new publications, abandoned several growth initiatives that were threatening to overtax resources, and, sadly enough, reduced staff in order to better correlate expenses to sales revenue. Since PPC receives no mission funds and must exist solely off its sales revenue, the '02 Strategic Plan called for a back-to-basics approach to doing well what we do best. And there is early evidence the Plan is working.

The PPC staff has rallied to meet the challenges of the Strategic Plan in a most impressive way. Sales revenue is coming in ahead of forecast, even as expenses are being stringently controlled. The PPC's cash flow has improved, and our 2002 catalogs will promote 100 of the strongest new titles published in the 160+ years of Presbyterian Publishing. I'm pleased to report that PPC is back on track, fulfilling its mandate as the denominational publisher of the PC(USA).

But in a more personal summary of recent events, I defer to PPC staffer Nicole Smith, a young product manager who recently assumed additional field sales duties. Dining in an Indian restaurant while on the road at the end of a long day of appointments, she befriended the Sikh proprietor, who, upon discovering her occupation in religious publishing shared with her the story of his brother. On September 15, 2001, in Mesa, Arizona, while going about his daily routine managing his gas station, Balbir Singh Sodhi—a gentle, peaceful man—was mistaken to be a Middle Easterner and murdered in a burst of rapid gunfire. He was the first person killed out of ethnic prejudice heightened by the September 11th attacks.*

Nicole shared this experience in writing with the PPC staff, "to remind all of us of the great responsibility of what we do. The power of religious ideology is undeniable—often leading to death rather than to life." The PPC publications

are diverse and designed for various audiences, but it is our hope that, taken as a whole they “challenge the mind and nourish the soul.” The goal is to lead readers to life—and more abundantly.

Davis Perkins
President & Publisher

2. *PPC Overview*

The Presbyterian Publishing Corporation was created by the church, and exists to serve and support the church’s mission. To do so, PPC combines an emphasis on the mission and ministry of the PC(USA), with a strategic focus on customer service and the employment of sound business practices.

With a religious publishing heritage of more than 160 years, the Presbyterian Publishing Corporation (PPC) was formally incorporated in 1994 as a nonprofit corporation and the only self-sustaining agency of the PC(USA). It receives no mission funding for its publishing activities.

The PPC carries out its work by building on the Reformed theological tradition and its commitment to the ministry of the Word, the life of the mind, and engagement with the needs of the world. Accordingly, PPC’s publications are intended to address the needs of the denomination, to make original contributions to religious and theological thinking, and to clarify ethical and moral issues that confront church leaders and the wider society.

The PPC publishes approximately 100 new titles each year for scholars, students, clergy, laity, and general readers.

With a staff of approximately 45 employees, including an office in the United Kingdom, plus worldwide distribution of more than 1,000 products, PPC continues to build one of the most successful and respected publishing programs in the fields of church, academic, and general religious publishing—a program recognized around the world for challenging works by leading authors of diverse viewpoints.

3. *Call to Worship: Liturgy, Music, Preaching & the Arts*

This new periodical and official journal of the Presbyterian Association of Musicians made its debut in 2001. In addition to producing *Call to Worship* in cooperation with the PC(USA) office of Theology and Worship and sharing a staff position with Theology and Worship, PPC helps market and manage subscriptions, working from a base of nearly 4,000 musicians, pastors, and worship planners.

4. *New Editor for These Days*

These Days—a quarterly devotional magazine published by PPC in cooperation with the PC(USA), plus the Cumberland Presbyterian Church, the Presbyterian Church in Canada, the United Church of Canada, and the United Church of Christ—welcomed a new editor in 2001: Vince Patton, a lifelong Presbyterian and ordained elder and deacon in the PC(USA).

5. *Cokesbury Partnership Expansion*

Following extensive review and consultation with Congregational Ministries Publishing, PPC has endorsed and recommended for use in the Presbyterian Church (U.S.A.) the following Cokesbury resources: God’s Great Gallery: Exploring God’s Wonderful Works for vacation Bible school, Turn Around outdoor ministry resource, and Seasons of the Spirit lectionary curriculum.

6. *National/International Notes*

In 2001, PPC strengthened relationships with each distributor within its worldwide network, from Nashville to New Zealand. It solidified new relationships with:

- Appalachian Distributors (USA),
- Africa Christian Textbooks (Nigeria), and
- Academic Books for Seminaries (Taiwan), part of the Chinese Christian Literary Mission Foundation.

7. *London Office*

Sales of more than \$250,000 in 2001 are expected to double by 2004 at the satellite office in the United Kingdom. One unexpected benefit of the WJK-UK office is the newfound ability to promote titles into a large laity market, which is especially keen on publications such as *The Gospel According to the Simpsons*.

8. *New Korean Publications*

The PPC published two new music and worship resources for Korean Presbyterian congregations at the turn of the year. *The Book of Common Worship, Korean Version*, was produced in partnership with the Korean Presbyterian Church of Seoul, Korea, to help serve the growing number of Korean churches in North America. It translates about two thirds of the English version. *Come Let Us Worship, The Korean-English Presbyterian Hymnal and Service Book* contains 360 complete bilingual hymns, featuring both contemporary and traditional hymn tunes. Both resources have been particularly well received by the PC(USA).

9. *Authors*

In 2001, PPC welcomed new contributions to its publishing program from a stellar cast of authors, including such recognizable “best-sellers” as Malcolm Boyd, Michael Lindvall, Walter Brueggemann, Carnegie Samuel Calian, William C. Placher, Chris Glaser, Jack Haberer, Ginny Ward Holderness, George R. Mendenhall, Fred B. Craddock, and Stanley J. Grenz.

Newcomers, like Mark O. Pinsky, scored big first-time books. Pinsky’s *Gospel According to the Simpsons*, published only last October, is already in its fourth printing with more than 60,000 copies in circulation.

Revisions and new editions of classic textbooks were another hallmark of 2001 with updated contributions to the *Handbook of Biblical Criticism, 3rd Edition, Revised & Expanded*, by Richard N. Soulen and R. Kendall Soulen; *Old Testament Exegesis: A Handbook for Students and Pastors, 3rd Edition*, by Douglas Stuart; *The Synoptic Gospels, An Introduction, Revised & Expanded*, by Keith F. Nickle; *The Homiletical Plot: The Sermon as Narrative Art Form, Expanded Edition*, by Eugene L. Lowry; and *The New Testament World: Insight from Cultural Anthropology, 3rd Edition, Revised & Expanded*, by Bruce J. Malina.

In all, more than 1,400 authors, editors, and contributors—many of them nationally recognized Presbyterian leaders and internationally known religious scholars—have one or more active titles in the PPC portfolio. Geneva Press, which was revitalized less than five years ago, already counts more than 125 writers contributing to its publications, while WJK stands out among mainline denominational publishers with more than 1,200 writers.

10. *PC(USA) Church Study Discount*

In 2001, PPC successfully introduced a new retail discount pricing structure expressly for PC(USA) congregations and their study groups. Presbyterian clergy, church leaders, and laity may purchase any PPC book for a discount off the retail price of:

- 20% for 1–9 copies of same title
- 25% for 10–24 copies of same title
- 30% for 25–99 copies of same title
- 40% for 100 or more copies of same title

11. *Resource Center Subscription*

The PPC continues to work hard to ensure that Presbyterian resource centers are well versed in the most recent publications. Through its Resource Center Subscription plan, PPC offers 12 books, two times per year, to Resource Centers for a flat fee of \$60 per season, well below the retail price per book. In this way, resource centers can be certain they have the most recent, up-to-date publications available for the leaders in their presbytery.

12. *Benevolence Programs*

The PPC supports the work of ministry within the PC(USA) through various benevolence programs created for the express purpose of assisting those in need. Included in PPC’s benevolence program are the following:

Equipping the Saints—PPC provides free resources to newly ordained ministers to assist them as they get started in their ministry to the church. Thus far, more than 650 new ministers have received assistance.

In the Beginning—A package of congregational resources is provided to every new PC(USA) church as their congregation gets started in the initial steps of building a community of faith. These resources include *The Book of Order*, *The Book of Confessions—Study Edition*, *The Book of Common Worship*, and *Presbyterian Polity for Church Officers*.

Disaster Assistance—Churches that have experienced natural disasters and are trying to recover from the consequences receive a replacement package of resources, including 25 copies of *The Presbyterian Hymnal*, 10 NRSV Bibles (Pew Edition), *The Book of Common Worship*, and *The Family Story Bible*.

Price H. Gwynn III Church Leadership Series—An original volume in this series is published annually and distributed free of charge to more than 31,000 Presbyterians. A prominent PC(USA) religious leader writes each edition. Most recent title: *Who's In? Who's Out? Pharisees, Presbyterians, and the Discernment of Faithfulness*, by Joseph D. Small.

Books without Borders—PPC, in cooperation with the Worldwide Ministries Division (WMD) of the PC(USA), provides current publications to 20 international seminaries in the second and third worlds. Each seminary receives more than 200 first-quality academic text and reference books, at a combined retail value of more than \$80,000.

Overseas Publishing Ministry—PPC, in consultation with WMD, is donating state-of-the-art desktop publishing equipment and providing training and technical support to a fledgling ecumenical publishing ministry in Latin America: Centro Evangelico de Estudios Pastorales en America Central (Protestant Center for Pastoral Studies in Central America) and funding the translation and publication of Presbyterian Creeds in Spanish. In addition, PPC has donated more than 30 computers to WMD for international distribution.

Robert W. Bohl Racial-Ethnic Scholarship & Internship Program—PPC provides an annual scholarship to a racial ethnic student from a PC(USA) seminary interested in considering religious publishing as a ministry option. An important component of the program is an 8–10 week internship in Louisville working with the seasoned publishing professionals of Westminster John Knox Press and Geneva Press.

Readers' Service—PPC, again in cooperation with WMD, is providing assistance on the development of a Web site to index books available to mission personnel in the U.S. and abroad.

New Revised Standard Version Bible Translation & Utilization—PPC provides publishing expertise through a designated representative to this important committee of the National Council of Churches.

Presbyterian Writers Guild—PPC helps fund the Presbyterian Writers Guild Web site, and provides training of Guild members in maintenance of their site.

13. *2002 Financial Outlook*

The PPC operating and sales budgets for 2002, which are based on the revised PPC business plan implemented in June 2001, currently project a net surplus of \$210,000 in 2002. The PPC sales after the first two months of 2002 are over budget by more than \$300,000, or approximately 20 percent—though the economy continues to exhibit a good deal of uncertainty.

14. *Governance—The PPC Board of Directors*

Jerine W. Clark, secretary, retired director of Christian Education, and former moderator of Presbyterian Women in the Presbytery of Western Reserve.

Josiah H. Beeman, former U.S. Ambassador to New Zealand and ordained elder.

Barbara G. Wheeler, president of Auburn Theological Seminary and member of the General Assembly's Theological Task Force.

John Detterick, Executive Director of the General Assembly Council.

Davis Perkins, PPC president and publisher, who has been reelected to his third four-year term by the board of directors and is subject to confirmation by the General Assembly this summer.

Judy D. Lussie, senior manager and department head of Technical Information at the Lawrence Livermore National Laboratory in California.

Freda Gardner, corresponding member, General Assembly Council.

Robert W. Bohl, senior pastor of The Village Presbyterian Church in Prairie Village, Kansas.

Deborah F. Mullen, associate dean of masters programs for experiential education and field studies and assistant professor of ministry and historical studies at McCormick Theological Seminary.

William S. Longbrake, chair, vice chair, Enterprise Risk Management, Washington Mutual, Inc.

Susan Davis Krummel, corresponding member, General Assembly Nominating Committee.

15. *Historical Highlights*

The Presbyterian Publishing Corporation has a rich heritage, beginning in 1833 when the Synod of Pennsylvania founded the Synod Tract Society. This becomes the basis for the Presbyterian Board of Publication (1838), precursor of

Westminster Press. The imprint name is a tribute to the Westminster Assembly (1643–1649) and to the Westminster Standards issued from that assembly.

1861—The Presbyterian Church in the Confederate States of America forms an executive committee on publications, founding John Knox Press.

1933—*The Hymnal* (green cloth cover) is published.

1936—Westminster Press publishes *Calvin's Institutes, Volume I and II*, by John Calvin and translated by John Allen.

1955—The “old red hymnal,” *The Hymnbook*, is published.

1958—The William Barclay Daily Study Bible series is launched. The DSB was revised in the 1970s and is currently being revised again. It has sold more than 10 million copies worldwide.

1966—The first edition of *The Gospel According to Peanuts* by Robert Short appears.

1974—Letty Russell's *Human Liberation in a Feminist Perspective—A Theology* is published.

1980—John Knox Press begins publishing *Interpretation: A Bible Commentary for Teaching and Preaching Series*, edited by James Luther Mays, Patrick D. Miller, and Paul J. Achtemeier.

1983—The Northern and Southern branches of the church reunite as the Presbyterian Church (U.S.A.).

1988—The two Presbyterian presses merge as the PC(USA) denominational headquarters moves to Louisville. What is then known as the Presbyterian Publishing House begins publishing under a newly combined trade imprint, Westminster John Knox Press (WJK).

1990—*The Presbyterian Hymnal* (blue cloth cover) is published.

1993—Westminster John Knox Press publishes the current version of the *Book of Common Worship*.

1994—By unanimous decision of the General Assembly, the Presbyterian Publishing Corporation (PPC), parent of WJK, is incorporated as a self-sustaining agency of the PC(USA).

1995—Geneva Press is revitalized as a second major imprint of PPC with a handful of titles and projected annual sales of \$75,000.

1995—PPC establishes the Cokesbury partnership for retail distribution.

1996—Presbyterian curriculum is transferred to the Congregational Ministries Division of the General Assembly Council, allowing PPC to focus on its mission as publisher of religious books for both the PC(USA) and the larger church.

1998—PPC opens an international office, WJK-UK, in London.

2000—The backlist portfolio of Geneva Press exceeds 100 books with sales revenue of \$1 million.

2002—PPC continues an ambitious publishing program, scheduling approximately 100 new works per year and managing a portfolio of more than 1,000 titles in print.

16. *Imprint Distinction*

Presbyterian Publishing Corporation's work is divided between two imprints: Geneva Press and Westminster John Knox Press.

The works of Geneva Press are specifically designed to assist Christian congregations, particularly those of the Presbyterian Church (U.S.A.), in their worship, education, and mission.

The older and more ecumenically focused Westminster John Knox Press imprint has primarily published for the academic-religious community.

Accordingly, its key audience is composed of the faculty and students of theological seminaries, as well as those in the theology and religion departments of colleges and universities.

Partial highlights of each imprint includes (in all, PPC published more than 125 new works in 2001):

Westminster John Knox Press, Spring 2001:

Adolescents in Crisis
The Cherry Log Sermons
The Children's Story Bible
Christology and the New Testament
Encountering Evil—A New Edition
Excellent Protestant Congregations
Introducing the Reformed Faith
Participating in God
Simply Living
The Social Gospel Today
A Whosoever Church

Fall 2001:

Beleaguered Rulers
The Brother of Jesus
Christian Faith
The Historical Jesus Question
Hope for the World
The Ideal Seminary
Jesus the Savior
The Gospel According to the Simpsons
Simple Grace
Who Was Jesus?

Geneva Press, Spring 2001:

The Art of Teaching the Bible
The Bold Alternative
Career and Calling
Games Grandmas Play
GodViews
How to Worship as a Presbyterian
Teaching Mission in a Global Context
What It Means to Be Human

Fall 2001:

Call to Worship
The Christian Life
The Family Faith Journal
Hymns We Love to Sing
This Book We Call the Bible
Watching What We Watch

17. *Special Thanks for Equipping the Saints*

“The books will be extremely useful and certainly aren’t available in Cairo! Your gifts serve as a wonderful reminder that the church as a whole celebrates my ordination to ministry.”—Elisabeth Kennedy, Minister, Cairo (Egypt) Evangelical Theological Seminary.

“What a nice surprise! I will definitely consider you as a resource for my ministry. Blessings to you and your work for serving God.”—Connie Ast Caldwell, Minister—Adult Education, First Presbyterian Church, Orlando, Fla.

“I received the wonderful and generous package from PPC for receiving my call as associate pastor in Lombard. Thank you so much to everyone at PPC for this thoughtful gift.”—Jane Lionberger, associate pastor, Community Presbyterian Church, Lombard, Ill.

Item 10-01

[The assembly approved Item 10-01. See p. 21.]

The General Assembly Council, upon recommendation of its Congregational Ministries Division, recommends that the 214th General Assembly (2002) authorize the General Assembly Council, Office of Theology and Worship, to conduct a comprehensive study of sacramental theology and practice with special attention to the ways in which the catechumenate relates Baptism and the Lord's Supper. A final report will be made to the 217th General Assembly (2005).

Rationale

This recommendation is a final response to the following referral: *Overture 98-33. On Amending W-2.4006 and W-2.4011a to Establish Open Communion—From the Presbytery of the Twin Cities Area (Minutes, 1998, Part I, pp. 86–87, 671–72).*

The 210 General Assembly (1998) referred to the Office of Theology and Worship an overture regarding the admission of unbaptized persons to the Lord's Supper. The Office of Theology and Worship has conducted consultations and research that indicate that the underlying issue is the theological and ecclesial relationship between Baptism and the Lord's Supper. The relationship between the two sacraments is so vital to the church's self-understanding that it would be irresponsible to respond to the overture in isolation from a broader and deeper consideration of the our church's ecumenical relationships and the centuries-old catholic and evangelical understanding of Baptism, Eucharist, and the relationship between the two. A full and substantive study is required, exploring the sacraments within the Reformed tradition and in ecumenical context so that the church may discern the history, theology, and ecclesial significance of Baptism and the Lord's Supper as well as their appropriate relationship.

The Office of Theology and Worship has begun sustained work on the "catechumenate," the ancient model for welcoming new Christians. This work entails substantive reflection on the relationship between Baptism and the Lord's Supper, for the modern catechumenate provides a process by which adults are prepared for Baptism (or the Reaffirmation of the Baptismal Covenant) and then welcomed to the Lord's Table. (For more information on the catechumenate, see the Office of Theology and Worship narrative report.) Study and reflection on congregational catechumenate pilot projects will provide significant insight into sacramental practice in the church.

Item 10-02

[The assembly approved Item 10-02 with amendment. See p. 21.]

The General Assembly Council, upon recommendation of its Congregational Ministries Division, recommends that the 214th General Assembly (2002) do the following:

1. Approve "Presbyterian Worship Beyond the Local Congregation: Guidelines for Planning Worship at Meetings of Presbyteries, Synods, and General Assembly, and at Special Gatherings."
2. That "Presbyterian Worship Beyond the Local Congregation" be commended to the church as useful for study and guidance.
3. That the General Assembly Council, Office of Theology and Worship, make it available to presbyteries, synods, the General Assembly Council, and the Office of the General Assembly as a central resource in planning worship.

PRESBYTERIAN WORSHIP BEYOND THE LOCAL CONGREGATION Guidelines for Planning Worship at Meetings of Presbyteries, Synods, and General Assembly, and at Special Gatherings (revised 2002)

I. Introduction

A. *Christian Worship*

Christian worship joyfully ascribes all praise and honor, glory and power to the triune God. In worship the people of God acknowledge God present in the world and in their lives. As they respond to God's claim and redemptive action in Jesus Christ, believers are transformed and renewed. In worship the faithful offer themselves to God and are equipped for God's service in the world. (Book of Order, W-1.1001)

B. Principles of Worship

1. God is the source and the object of Christian worship. Worship is initiated by God, for it is God who calls us into worship. Worship is also directed to God as our Creator and the author of our redemption. Each time Christians gather for worship, they offer praise and thanksgiving to the triune God who gave us life at creation, delivered us to new life in Jesus Christ, and renews our life through the power of the Holy Spirit.

2. Worship concerns the heart of the gospel: the redemptive action of Jesus Christ. Thus, worship must never be instrumental to other purposes, agendas, or programs. Every particular interest in worship is subordinate to the central proclamation of the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit.

3. Worship shapes the way people relate to God, each other, and the world. Worship does not simply sanctify existing cultural and personal values.

4. Worship is a corporate event. In worship, the faithful gather to offer themselves as one body to the living God. Although worship should always engage members of the assembly personally, public worship is not designed to encourage individual devotion.

C. Purpose of “Presbyterian Worship Beyond the Local Congregation”

This document presents guidelines for worship beyond the local congregation. It is offered as a gift, not as a set of legal requirements. It is intended to aid in the planning of worship at gatherings of middle governing bodies and General Assembly as well as worship at Presbyterian conferences and other gatherings.

II. Planning**A. Issues Particular to Worship Beyond the Local Congregation**

The size and complexity of these gatherings raise particular issues for planning and leading worship.

1. Authority for Planning

Liturgies outside the local congregation are authorized by a governing body, just as a session has responsibility for worship in a local church. The presbytery, synod, and/or General Assembly designate the appropriate governing body for a particular worship service. This body may be the normal judicatory structure (e.g., the presbytery) or an ad hoc designate (e.g., for some conferences). The governing body then authorizes any sacramental celebration, and it oversees the worship planning by designating the worship preparation group that reports to the body regarding the particular service. The governing body also addresses questions of money or other offerings.

2. Time, Space, Matter**a. Time**

Those who plan worship for a setting other than the local congregation should attend to the liturgical year, the time of day, and the civic calendar. Planners should also be aware of the practical aspects of time: allowing sufficient time to plan the service, and carefully gauging how much time the service will take, especially on occasions when worship is part of a larger meeting. In particular, planners need to consider how much time is required for worship leaders to negotiate movement in a large space.

b. Space

“When a place is set aside for worship it should facilitate accessibility and ease of gathering, should generate a sense of community, and should open people to reverence before God. . . . The arrangement of space should visibly express the integral relation between Word and Sacrament and their centrality in Christian worship” (*Book of Order*, W-1.3024). These considerations are as appropriate to worship beyond the local congregation as they are within a local congregation. Table, font, and pulpit should be visible to the congregation as the central symbols of the Christian faith, and a loaf or plate and cup should be present on the table as a reminder of the Lord’s Supper, even on those occasions when it is not being celebrated.

c. Matter

Material elements in worship should direct attention to God and the claim God makes upon human life. (See *Book of Order*, W-1.3034.) It is appropriate for worship planners to make use of materials from the local area in worship. This is especially appropriate in the choice of communion elements: planners may use bread and wine

native to the area in which the worship is taking place. The use of wine at communion has biblical precedent, historical roots, and broad ecumenical usage; however, planners must ensure that “Whenever wine is used in the Lord’s Supper, unfermented grape juice should always be clearly identified and served also as an alternative for those who prefer it” (*Book of Order*, W-3.3611)

3. *Offering*

Self-offering is always a part of Reformed worship (*Book of Order*, W-2.5000). Whether and how to receive a monetary offering, however, is something worship planners, together with the appropriate governing body, decide. Among the questions planners should consider are how the offering will be collected and who will ultimately receive the offering. The liturgical treatment of the offering should remind worshipers that it is a response to God’s grace, not a philanthropic gesture.

4. *Necrologies*

It is appropriate for governing bodies—particularly presbyteries—to recognize the deaths of ministers of Word and Sacrament as a part of worship. Suitable prayers for these occasions may be found on pages 121–22 of the *Book of Common Worship*.

5. *Ecumenical and Interfaith Issues*

a. *Ecumenical Resources*

With increasing frequency, Presbyterians engage in planning worship in ecumenical and interfaith contexts. For help in planning ecumenical worship, planners may consult the “Guidelines and Worship Resources for the Celebration of Full Communion” developed by the PC(USA), Evangelical Lutheran Church of America (ELCA), Reformed Church in America (RCA), and United Churches of Christ (UCC) on the occasion of their full communion partnership; worship resources from the Churches Uniting in Christ (CUIC); and resources from the World Council of Churches and the National Council of Churches.

b. *Communion in Ecumenical Settings*

When the Lord’s Supper will be celebrated, planners should consider carefully who will preside at the table. When “Full Communion” partners celebrate communion, representatives of all the churches need not be represented in the leadership at table; a single presider may represent ecumenical unity with greater clarity than multiple leaders. In many non-Presbyterian traditions, it is more common for there to be a single presider with multiple presbyters or priests who “concelebrate”—that is, who stand with the presider but do not take separate parts of the prayer or other texts of the communion liturgy. Another issue that needs to be addressed in any ecumenical communion service is the wording of the invitation to the table. In this matter, planners of ecumenical communion services will need to address the particular canons of the churches involved.

c. *Interfaith Issues*

Interfaith settings are particularly complex. Planners should consult “Guidelines for Interfaith Celebration of Thanksgiving” in the *Book of Occasional Services* and “Respectful Presence: An Understanding of Interfaith Prayer and Celebration from Reformed Christian Perspective,” adopted by the 209th General Assembly (1997).

B. *Corporate Responsibility and Accountability for Planning*

1. Worship planning is a corporate responsibility. Just as responsibility for weekly worship in a local congregation is shared by the pastor and the session, worship planning in settings beyond the local congregation should be shared by a group of women and men representing the diversity of the worshiping community. Persons responsible for conducting the liturgy—preachers, readers, those leading in prayer or presiding at the Table, musicians, artists, and others—should be included in the planning process.

2. Worship planners must always be guided by the Directory for Worship. Thus, the planning process should be informed by Scripture, the richness of the Reformed tradition, the heritage of the Presbyterian church, and the needs and circumstances of the worshiping community. The ordering of public worship shall maintain fidelity to the Scriptures and the practices of the New Testament Church, taking account of and utilizing the historical experiences of the universal Church that continue to be useful and are consistent with a right demonstra-

tion of the gospel. For this reason, planners should employ liturgical texts common to the Christian tradition through the centuries, such as the Nicene Creed, the Apostles' Creed, and the Lord's Prayer. In addition, planners should be aware of the cultures and gifts of the local community, and craft worship that is appropriate to the context.

3. Every worship service is to be anchored in Scripture. Worship is not a series of unrelated elements, but a coherent whole that finds its center in the biblical text.

C. Leadership and Participation

1. Liturgical leadership and style should reflect the full diversity of the worshipping community. Selection of worship leaders should be guided by the Directory for Worship: "no one shall be excluded from participation or leadership in public worship . . . on the grounds of race, color, class, age, sex, or handicapping condition. Some by gifts and training may be called to particular acts of leadership in worship" (*Book of Order*, W-1.4003). Planners should ensure that those chosen to lead worship have the [spiritual gifts,] skills[,] and training necessary to liturgical leadership.

2. Worship planners should pay particular attention to the choreography of the worship service. Worship is more than the reading of texts. It is an event that requires movement from one place to another and from one moment of worship to another. [While recognizing the power of the Holy Spirit to provide new directions in worship, worship leaders should anticipate] [~~Worship leaders should plan~~] gestures, movements, and transitions [; ~~making efforts to rehearse the worship service in advance~~].

3. Planners should encourage the full participation of all worshipers. One role of leadership is to model participation, whether it is in singing, praying, or other engagement of the whole person in the act of worship. Furthermore, leaders should alert worshipers in advance to unfamiliar elements of worship so that they may participate fully.

D. Language

"The language of worship and theology can be a powerful force in shaping our conceptions and experiences of God and of ourselves. Reflection on the power of language is important as we strive to affirm the richly diverse character of God's people and the mystery of the divine presence and self-presentation" ("Inclusive Language—Definitions and Guidelines," Joint Report of the Advisory Council on Discipleship and Worship and the Council on Theology and Culture of the 197th General Assembly of the Presbyterian Church (U.S.A.) [1985], [*Minutes*, 1985, Part I, pp. 419–21], Epilogue.)

1. Many linguistic traditions and understandings are brought together when the people of God gather for worship. Care must be taken with all the language in worship. Whether in the spoken or sung words, in dance, movement or ritual action, the language of worship is to be carefully chosen. Those responsible for planning and leading worship must consider carefully the integrity of the gospel and the needs of the whole worshipping community.

2. Worship planners should attend to the use of silence in worship. Silence provides space for communal reflection and so is particularly appropriate after readings of Scripture, proclamation, and as a part of corporate prayer.

3. The language employed in worship should be both authentic and appropriate. The language of worship demonstrates authenticity when it reflects the biblical witness to God in Jesus Christ. The language of worship is appropriate when the worshipping community can claim it as its own when offering praise and thanksgiving to God (W-1.2005).

4. In worship, people respond to God and communicate about God. Symbols and symbolic language are used because "God transcends creation and cannot be reduced to anything within it." Yet symbols "are authentic and appropriate for Christian worship to the extent that they are faithful to the life, death, and resurrection of Jesus Christ" (W-1.2002). Persons planning worship are encouraged to review sections of the *Book of Order*, Directory for Worship, on symbolic language: W-1.2002–2004.

5. The language of worship should be inclusive. Those planning worship should be guided by the *Book of Order*, Directory for Worship, regarding inclusive language (W-1.2006). Any worship service conducted under the auspices of a General Assembly agency should additionally consult the General Assembly policy: "Definitions and Guidelines on Inclusive Language." In short,

- a. “Effort should be made at every level in the life of the church to use inclusive language with respect to the people of God.”
- b. “Our language about God should be as intentionally diverse and varied as is that of the Bible and our theological tradition.”
- c. “The Trinitarian designation, ‘Father-Son-Holy Spirit,’ is an ancient creedal formula and as such should not be altered.”
- d. In relation to language for God, “The use of nouns rather than masculine pronouns is desirable (e.g., “God shows God’s love” for “God shows his love,” “praise God’s name” for “praise his name”).” [See “Definitions and Guidelines on Inclusive Language,” *Minutes*, 1985, Part I, pp. 419–21.]

E. *Music and the Arts*

1. The music of worship should be integrated with the rest of the liturgy. Music should reflect Presbyterian traditions, the contributions of a variety of cultures, ecumenical awareness, concern for inclusiveness and participation in acts of worship, and the particular setting of the worshiping community. In the selection of hymns and other congregational music, worship planners should pay special attention to the ease with which it is sung, theological content, inclusive language, and the compatibility of words and music.
2. Other art forms can also draw worshipers into encounter with God, and planners are encouraged to consider visual and kinetic art forms appropriate for a given worship service. Such art forms may include architecture, furnishings, appointments, vestments, drama, and movement. “When these artistic creations awaken us to God’s presence, they are appropriate for worship. When they call attention to themselves, or are present for their beauty as an end in itself, they are idolatrous. Artistic expressions should evoke, edify, enhance, and expand worshipers’ consciousness of the reality and grace of God” (*Book of Order*, W-1.3034).
3. New music and other art forms offered or commissioned for inclusion in worship should be subject to the same guidelines that are applied to the whole service.

F. *Copyrights and Licensing*

1. The gifts of authors and composers deserve appropriate honor and acknowledgment when their works are used in worship. Worship planners shall obtain proper permissions for the use of both music and texts in worship. Congregational licenses for use of music do not extend to larger worshiping communities. For more information on how to obtain proper permissions, planners may consult the Presbyterian Association of Musicians’ pamphlet “The Church Musician and Copyright Law” [1-888-728-7228 ext. 5288 or <http://horeb.pcusa.org/pam>.]
2. Permission to use *The Presbyterian Hymnal* and the *Book of Common Worship* is granted as long as the following acknowledgments are printed in worship materials:
 - a. For *The Presbyterian Hymnal*: “Reprinted by permission from *The Presbyterian Hymnal*, 8 1990 Westminster John Knox Press.”
 - b. For the *Book of Common Worship*: “Reprinted by permission from the *Book of Common Worship*, 8 1993 Westminster John Knox Press.”
3. The seal of the Presbyterian Church (U.S.A.) may be used in print or video material only by PC(USA) governing bodies. All other groups must obtain permission from the Office of the General Assembly.
4. Infringement of copyright law dishonors the work of composers and artists. It can also result in substantial fines.

III. Elements of Worship (See W-2.0000)

Prayer is at the heart of worship. In prayer, worshipers call on and listen to God, remember God’s gracious acts, and offer themselves to God. “Prayer may be spoken, sung, offered in silence, or enacted” (W-2.1001). Persons who lead the congregation in prayer should prepare themselves for the responsibility. Careless or idiosyncratic prayer inhibits rather than enables worshipers in their praying.

B. *Scripture Read and Proclaimed*

The reading and proclamation of God’s Word revealed in Scripture is central to Christian worship. Where the Word is truly proclaimed and heard, Jesus Christ is present by the power of the Holy Spirit. Lectors should prepare themselves for the responsibility of reading Scripture so that the reading itself is a proclamation of the Word.

C. *Baptism*

In baptism, we are washed, regenerated, and engrafted into Christ. Although worship beyond the local congregation will not contain celebrations of baptism, Christian worshipers always gather as the baptized community of faith. For this reason, it is appropriate to have a font or suitable symbol for baptism in the worship space. Liturgies for Reaffirmation of the Baptismal Covenant may be appropriate in certain worship services outside the local congregation.

D. *The Lord's Supper*

In the Lord's Supper we meet Christ face to face and are joined to his body with all Christians of every time and place. Because the Lord's Table is not a Presbyterian table, but the Table of the Lord and of the Church universal, it is appropriate for worship planners to respect the historic form in which the Supper has been celebrated by churches around the world.

1. The invitation to the table should ~~address~~ welcome those baptized within the Presbyterian church, baptized communicants of other traditions, and ~~the unbaptized~~ assure the unbaptized of God's love and grace in Christ Jesus. Presbyterians in larger assemblies will discover different customs among themselves regarding this invitation. The simplest method is to make it clear that all the baptized are invited to participate.

2. The broad ecumenical consensus regarding the shape of the Great Thanksgiving, or eucharistic prayer, should be observed. That consensus is exhibited in the Great Thanksgivings in the *Book of Common Worship* and its predecessors, as well as in the service books of other denominations. Worship planners should follow this trinitarian form of praying when planning celebrations of the Lord's Supper. A full outline is found on p. 156 of the *Book of Common Worship* (BCW); full prayers are found throughout the BCW, particularly on pp. 126–55.

3. Ordinarily, a minister of Word and Sacrament should issue the invitation to the table, offer the prayer, break the bread, and present the cup. For exceptions, see W-2.4012 (c). For further guidance on celebrating the Lord's Supper, see *Book of Order*, W-3.3612–3616.

E. *Self-offering*

Worship should include opportunities to offer one's self to God through professing faith, renewing commitment to Jesus Christ and his mission, and/or offering material services and goods.

F. *Relating to Each Other and the World*

Because God is present in the events of daily life, it is appropriate for worship to express concern for people and events in the world. These expressions may include greetings, prayers of intercession and thanksgiving, and commissioning of people to engage in God's mission in the world.

IV. Options for Ordering Worship

The basic elements of worship may be ordered in several different ways depending on the particular occasion. Among the options are the following:

A. *Service for the Lord's Day*

For a full description, see *Book of Order*, W-3.3000. This service generally follows the four-part structure of gathering, reading and proclaiming the Word, celebrating the Lord's Supper, and sending into the world. In a worship service that is part of a larger agenda of a meeting (as, for instance, in a presbytery meeting), planners should pay particular attention to the gathering and sending portions of the service, since they function as transitions between meeting and worship time. For resources on the Service for the Lord's Day, see the *Book of Common Worship*, pp. 33–161.

B. *Daily Prayer*

For a full description, see *Book of Order*, W-3.4000. This order usually consists of Scripture reading and prayer, often with particular attention to the psalms in worship. Orders for daily prayer are appropriate for council or committee meetings. The full cycle of daily prayer is especially suitable for a multi-day event. For resources on this order, see the *Book of Common Worship*, pp. 490–561.

C. Other Options

1. Some occasions of worship beyond the local congregation include services of commissioning: commissioning of missionaries, commissioning of commissioners to General Assembly, or commissioning of people to other particular service to the church. For resources on such commissioning services, see the *Book of Occasional Services*, pp. 120–39.

2. Ordinations may be included in worship services beyond the local congregation. Resources for ordinations may be found in the *Book of Occasional Services*, pp. 6–118.

3. Worship services may also include services for healing and wholeness. Resources for these services are available in the *Book of Common Worship*, pp. 1005–15.

V. Evaluation

Persons planning liturgies are encouraged to provide a process that evaluates how well the worship service(s) fulfilled these guidelines. This evaluation should be available for future planning.

Rationale

This recommendation is a final response to the following referral: *2000 Referral: 21.165. Recommendation G.3. That the 212th General Assembly (2000) Direct the General Assembly Council, Through Its Office of Theology and Worship, to Review and Propose Revisions to “Presbyterians at Worship in Mass Assemblies” (1985) and Report to the 214th General Assembly (2002)—From the General Assembly Council (Minutes, 2000, Part I, pp. 34, 176).*

Item 10-03

[The assembly approved Item 10-03 with comment. See p. 21.]

The General Assembly Council, upon recommendation of its Congregational Ministries Division and on behalf of the Committee on Theological Education, recommends that the 214th General Assembly (2002) approve the new trustees elected by Presbyterian Church (U.S.A.) theological institutions in 2001:

1. Austin Presbyterian Theological Seminary: Michael D. Allen.
2. Columbia Theological Seminary: Gary Bullard, Claire Cross, Samuel Gregorio, Harvie Jordan, John Park, Vic Pentz.
3. University of Dubuque Theological Seminary: Cathy F. Young.
4. Louisville Presbyterian Theological Seminary: None.
5. McCormick Theological Seminary: Homer U. Ashby, Eugene Cooper Bay, Gene S. Brandt, Allen C. Brimer, Eleanor Cherryholmes, Jeanette B. Jordan, Myrna Christopherson_Kline, Kathleen R. Matsushima, James Peterson, Rex Taylor Stewart.
6. Pittsburgh Theological Seminary: Alfred D. Barbour Jr., Lawrence R. Chottiner, Esther R. Colteryahn, John W. Hoyt, James E. Mead, Norman M. Pritchard, Thomas St. Clair, William Standish, Christopher Ward.
7. Princeton Theological Seminary: James H. Logan Jr., Deborah A. McKinley.
8. San Francisco Theological Seminary: Nikki S. Applegate, Ana C. Berrios-Lugo, Glenn P. Smith, Henry G. Wells, Robert F. Wulf.
9. Johnson C. Smith Theological Seminary: Allie Latimer, James A. Thomas Sr.
10. Union Theological Seminary and Presbyterian School of Christian Education: Gary W. Charles, James G. Ferguson, Bobbye Howell, Brent A. Jackson, Thomas Jefferson III, Alvin N. Puryear.

Rationale

A list of the entire board of trustees of each of the ten seminaries, as well as biographical information about trustees to be approved, will be made available by the Committee on Theological Education (COTE) for review by the appropriate assembly committee during the 214th General Assembly (2002). Similar information will also be made available about those currently serving on the boards of Auburn Theological Seminary and the Evangelical Seminary of Puerto Rico, which relate to the General Assembly of the Presbyterian Church (U.S.A.) through covenant agreements.

As required by vote of the 209th General Assembly (1997), the following information is offered in regard to racial ethnic, gender, and clergy/lay representation on the various seminary boards.

Ten PCUSA Seminaries	Total on Board	Cauc.	Hisp.	Black	Asian	Male	Fem.	Clergy	Lay
Austin	28	26	0	2	0	16	12	8	20
Columbia	37	31	0	4	2	26	11	11	26
Dubuque	30	30	0	0	0	23	7	3	27
Louisville	36	32	0	4	0	23	13	8	28
McCormick	50	42	0	6	2	31	19	21	29
Pittsburgh	37	35	0	2	0	29	8	14	23
Princeton	38	34	1	2	1	29	9	20	18
SFTS	42	31	3	5	3	28	14	18	24
J.C. Smith	22	6	0	16	0	15	7	14	8
Union-PSCE	31	25	1	4	1	21	10	11	20
TOTALS	351	292	5	45	9	241	110	128	223
Covenant Partner Schools									
Auburn	22	21	0	1	0	11	11	8	14
ESPR	32	0	32	0	0	20	12	17	15
Overall TOTALS	405	313	37	46	9	272	133	153	252

Item 10-04

[The assembly approved Item 10-04. See p. 22.]

The General Assembly Council, upon recommendation of its Congregational Ministries Division and on behalf of the Committee on Theological Education, recommends that the 214th General Assembly (2002) approve Philip Walker Butin as the president of San Francisco Theological Seminary.

Rationale

A pastor-theologian-scholar, Philip Butin holds a Ph.D. in theology and church history from Duke University and he served several congregations across the United States while simultaneously furthering his theological studies. In 1993, Dr. Butin accepted the call as pastor of Shepherd of the Valley Presbyterian Church and he has led the congregation through the transition from its founding generation. It has emerged as a multi-ethnic congregation with Anglo, Hispanic, and Native American membership, and the church has one of the more innovative programs in lay education and leadership development in the nation.

In 1994, Dr. Butin co-founded the Ecumenical Institute for Ministry in New Mexico. This unique statewide lay theological education institute operates as a joint program of the New Mexico Conference of Churches and St. Norbert College in DePere, Wisconsin. Dr. Butin continues to be very actively involved with the institute as the chair of the Faculty Committee and a member of the Graduate Committee. He teaches regularly in the certificate program and also serves as an adjunct member of the graduate faculty in theology and church history.

Dr. Butin currently chairs the Presbytery of Santa Fe Committee on Commissioned Lay Pastors. He speaks Spanish and has ties to the Presbyterian-Reformed Church of Cuba, including an active relationship with the ecumenical seminary in Matanzas, and has worked in exchange relationships with the Presbyterian Church of Mexico.

Butin has made significant written theological contributions to both the ministry of the church and the work of the academy. His latest book, *The Trinity* (in the Geneva Press Foundations of the Christian Faith series) makes difficult theological ideas accessible to pastors and lay people, tracing this profound doctrine from its roots in Scripture and the early church through its practical implications for today's church. His book *Revelation, Redemption and Response: Calvin's Trinitarian Understanding of the Divine-Human Relationship* (Oxford University Press) has made significant contribution to Calvin studies in recent years.

Item 10-05

[The assembly approved Item 10-05. See p. 22.]

The General Assembly Council, upon recommendation of its Congregational Ministries Division and on behalf of the Committee on Theological Education, recommends that the 214th General Assembly (2002) grant permission to the following theological institutions to celebrate the Sacrament of the Lord's Supper in 2003: Austin Presbyterian Theological Seminary; Columbia Theological Seminary, University of Dubuque Theological Seminary, Louisville Presbyterian Theological Seminary; McCormick Theological Seminary, Pittsburgh Theological Seminary, Princeton Theological Seminary, San Francisco Theological Seminary, Johnson C. Smith Theological Seminary in cooperation with the Inter-denominational Theological Center, and Union Theological Seminary & Presbyterian School of Christian Education.

Rationale

Beginning in 1989, the General Assembly became the governing body that grants permission to celebrate the Sacrament of the Lord's Supper at Presbyterian theological institutions. The 213th General Assembly (2001) granted permission for celebrations in 2002; the 214th General Assembly (2002) is asked to grant permission for calendar year 2003.

Item 10-06

[The assembly approved Item 10-06. See p. 22.]

The General Assembly Council, upon recommendation of its Congregational Ministries Division, recommends that the 214th General Assembly (2002) authorize for one year the celebration of the Lord's Supper at Ghost Ranch in Abiquiu and in Santa Fe, at Montreat Conference Center, at Stony Point Center in connection with Presbyterian conferences and retreats held at those centers; at worship celebrations held at the Presbyterian Center in Louisville, Kentucky; at meetings of General Assembly standing committees (commissions); and at the following events:

- **Presbyterian Mariners Family Conference and Annual Meeting, July 2003, location to be announced**
- **Korean Worship and Music, January 20–22, Dallas, Texas, or Chicago, Illinois**
- **Association of Presbyterian Church Educators, January 29–February 2, 2003, Denver, Colorado**
- **Presbyterian Men's Annual Meeting, April 2003, New Orleans, Louisiana**
- **Association Retired Minister, Spouses & Survivors National Conference, June 2003, location to be announced**
- **Presbyterian Older Adult Ministry Network Annual Meeting, October 2003, location to be announced**
- **Presbyterian Church Camp and Conference Associates annual meeting, November 2003, Oregon, Illinois**

Rationale

This will facilitate approval for celebrations of the Lord's Supper.

Item 10-07

[The assembly approved Item 10-07. See p. 22.]

Final Report of Schools, Colleges, and Universities Related to the Presbyterian Church (U.S.A.)

1. The General Assembly Council, upon recommendation of the National Ministries Division, recommends that the 214th General Assembly (2002) approve the following list of schools, colleges, and universities as those related to the Presbyterian Church (U.S.A.):

Agnes Scott College, Decatur, GA 30030; Albertson College of Idaho, Caldwell, ID 83605; Alma College, Alma, MI 48801; Arcadia University, Glenside, PA 19038; Austin College, Sherman, TX 75091; Barber-Scotia College, Concord, NC 28025; Belhaven College, Jackson, MS 39202; Blackburn College, Carlinville, IL 62626; Bloomfield College, Bloomfield, NJ 07003; Buena Vista University, Storm Lake, IA 50588; Carroll College, Waukesha, WI 53186; Centre College of Kentucky, Danville, KY 40422; Coe College, Cedar Rapids, IA 52402; Cook College and Theological School, Tempe, AZ 85281; Davidson College, Davidson, NC 28036; Davis & Elkins College, Elkins, WV 26241; The University of, Dubuque, Dubuque, IA 52001; Eckerd College, St. Petersburg, FL 33733; Grove City College, Grove City, PA 16127; Hampden-Sydney College, Hampden-Sydney, VA 23943; Hanover College, Hanover, IN 47243; Hastings College, Hastings, NE 68902; InterAmericana Universidad de Puerto Rico, San Juan PR, 00936; Illinois College, Jacksonville, IL 62650; Jamestown College, Jamestown, ND 58405; Johnson C. Smith University, Charlotte, NC 28216;

King College, Bristol, TN 37620; Knoxville College, Knoxville, TN 37921; Lafayette College, Easton, PA 18042; Lake Forest College, Lake Forest, IL 60045; Lees-McRae College, Banner Elk, NC 28604; Lindenwood University, St. Charles, MO 63301; Lyon College, Batesville, AR 72501; Macalester College, St. Paul, MN 55105; Mary Baldwin College, Staunton, VA 24401; Mary Holmes College, West Point, MS 39773; Maryville College, Maryville, TN 37801; Millikin University, Decatur, IL 62522; Missouri Valley College, Marshall, MO 65340; Monmouth College, Monmouth, IL 61462; Montreat College, Montreat, NC 28757; Muskingum College, New Concord, OH 43762; Ozarks, College of the, Point. Lookout, MO 65726; Ozarks, University of the, Clarksville, AR 72830;

Peace College, Raleigh, NC 27604; Pikeville College, Pikeville, KY 41501; Presbyterian College, Clinton, SC 29325; Queens College, Charlotte, NC 28274; Rhodes College, Memphis, TN 38112; Rocky Mountain College, Billings, MT 59102; St. Andrews Presbyterian College, Laurinburg, NC 28352; Schreiner College, Kerrville, TX 78028; Sheldon Jackson College, Sitka, AK 99835; Sterling College, Sterling, KS 67579; Stillman College, Tuscaloosa, AL 35403; Trinity University, San Antonio, TX 78212; Tulsa, The University of, Tulsa, OK 74104; Tusculum College, Greeneville, TN 37743; Warren Wilson College, Asheville, NC 28815; Waynesburg College, Waynesburg, PA 15370; Westminster College, Fulton, MO 65251; Westminster College, New Wilmington, PA 16172; Westminster College, Salt Lake City, UT 84105; Whitworth College, Spokane, WA 99251; Wilson College, Chambersburg, PA 17201; Wooster, The College of, Wooster, OH 44691.

2. The General Assembly Council, upon recommendation of the National Ministries Division, recommends that the 214th General Assembly (2002) approve the following list of secondary schools as those related to the Presbyterian Church (U.S.A.):

Blair Academy, Blairstown, NJ 07825; Chamberlain-Hunt Academy, Port Gibson, MS 39150 a ministry of French Camp Academy; French Camp, MS 39715; French Camp Academy, French Camp, MS 39715; Menaul School, Albuquerque, NM 87107; Presbyterian Pan-American School, Kingsville, TX 78363; Rabun: Gap-Nacoochee School, Rabun Gap, GA 30568; Wasatch Academy, Mt Pleasant, UT 84647.

Rationale

It has been customary for the General Assembly annually to recognize and approve a list of institutions related to the Presbyterian Church (U.S.A.) through history, tradition, and covenants with governing bodies, and various relationships of program and financial support.

Item 10-08

[The assembly approved Item 10-08 with amendment. See p. 22.]

The General Assembly Council, upon recommendation of its Congregational Ministries Division, recommends that the 214th General Assembly (2002) do the following:

1. Approve the Requests for Recommended Programmatic Emphases for the Year 2004 to be included in the List of Special Days and Seasons:

Requests for Recommended Programmatic Emphases for the Year 2004
[To Be Included in the List of Special Days and Seasons]

Date	Emphasis or Liturgical Designation	Baptism	Eucharist
January 4	2nd Sunday After Christmas Day of Prayer for Those Persecuted for Their Faith		
January 6	Epiphany of the Lord	x	x
January 11	Baptism of the Lord	x	x
January 18	2nd Sunday in Ordinary Time Week of Prayer for Christian Unity		
January 25	3rd Sunday in Ordinary Time Camp & Conference Ministries		
February 1	4th Sunday in Ordinary Time Race Relations		
February 8	5th Sunday in Ordinary Time The Church and the Criminal Justice System		
February 15	6th Sunday in Ordinary Time Self-Development of People		
February 22	Transfiguration of the Lord	x	x
February 25	Ash Wednesday		
February 29	1st Sunday in Lent		
<u>March 5</u>	<u>World Day of Prayer</u>		
March 7	2nd Sunday in Lent		
March 14	3rd Sunday in Lent		
March 21	4th Sunday in Lent		
March 28	5th Sunday in Lent		
April 4	Passion/Palm Sunday		x
April 5	Monday of Holy Week		
April 6	Tuesday of Holy Week		
April 7	Wednesday of Holy Week		
April 8	Maundy Thursday		x
April 9	Good Friday		
April 10	Great Vigil of Easter	x	x
April 11	Resurrection of the Lord/Easter One Great Hour of Sharing Offering	x	x
April 18	2nd Sunday of Easter Health Awareness Week Begins		
April 22	Earth Day		
April 25	3rd Sunday of Easter Rural Life		
May 2	4th Sunday of Easter Wills Emphasis Older Adult Week begins		
<u>May 6</u>	<u>National Day of Prayer</u>		
May 7	May Friendship Day		

May 9	5th Sunday of Easter Mother's Day Christian Family Week begins		
May 16	6th Sunday of Easter Serious Mental Illness Awareness		
May 20	Ascension of the Lord	x	
May 23	7th Sunday of Easter Presbyterian Heritage		
May 30	Day of Pentecost Pentecost Offering	x	x
June 6	Trinity Sunday	x	x
June 13	11th Sunday in Ordinary Time Celebrate the Gifts of Women		
June 20	12th Sunday in Ordinary Time Call to Prayer for the General Assembly Father's Day Men of the Church		
June 26	General Assembly Convenes		
June 27	13th Sunday in Ordinary Time Celebration of the Ministry of Volunteers		
July 3	General Assembly Adjourns		
July 4	14th Sunday in Ordinary Time		
July 11	15th Sunday in Ordinary Time Celebration of Small Church Ministry		
July 18	16th Sunday in Ordinary Time Access		
July 25	17th Sunday in Ordinary Time Urban Ministry		
August 1	18th Sunday in Ordinary Time		
August 6	Hiroshima Day		
August 8	19th Sunday in Ordinary Time		
August 15	20th Sunday in Ordinary Time Homelessness/Affordable Housing		
August 22	21st Sunday in Ordinary Time Young People in the Church		
August 29	22nd Sunday in Ordinary Time Higher Education		
September 5	23rd Sunday in Ordinary Time Christian Vocation		
September 12	24th Sunday in Ordinary Time Christian Education Week begins		
September 19	25th Sunday in Ordinary Time Theological Education		
September 21	International Peace Day		
September 22	Native American Day		
September 26	26th Sunday in Ordinary Time Evangelism		
October 3	27th Sunday in Ordinary Time		x

	World Communion		
	Peacemaking Offering		
October 10	28th Sunday in Ordinary Time		
	HIV/AIDS Awareness		
October 16	World Food Day		
October 17	29th Sunday in Ordinary Time		
	Societal Violence/Domestic Violence Awareness		
October 24	30th Sunday in Ordinary Time		
	United Nations Day		
October 31	31st Sunday in Ordinary Time		
	Reformation		
November 1	All Saints Day	x	x
November 2	Christian and Citizen Day		
November 7	32nd Sunday in Ordinary Time		
	Addiction Awareness Week Begins		
November 14	33rd Sunday in Ordinary Time		
	Stewardship Commitment		
November 21	Christ the King/Reign of Christ	x	x
November 28	1st Sunday in Advent		
December 5	2nd Sunday in Advent		
[December 8	Human Rights Day]		
December 12	3rd Sunday in Advent		
December 19	4th Sunday in Advent		
	Christmas Joy Offering		
December 24	Christmas Eve		x
December 25	Nativity of Jesus Christ/Christmas Day		x
December 26	1st Sunday after Christmas		

2. Approve the following days for inclusion in the Special Days and Seasons for 2004. They may be listed for information in PC(USA) published resources.

a. *Holy Days from the Jewish Tradition*

Purim
 Passover
 Shavuot
 Rosh Hashanah
 Yom Kippur
 Sukkot
 Hanukkah

b. *Holy Season from the Islamic Tradition*

Ramadan

c. *Holy Days from the Orthodox Tradition*

Theophany (Epiphany)
 Great Lent
 Palm Sunday
 Good Friday
 Pascha (Easter)

Ascension

Pentecost

Advent Fast

Nativity of Our Lord

d. *Secular Holidays and Observances*

New Year's Day

Martin Luther King Day

President's Day

Daylight Savings (set ahead 1 hour)

Memorial Day (observed)

Independence Day

Labor Day

Columbus Day (observed)

Daylight Savings (set back 1 hour)

Veteran's Day

Thanksgiving Day

Rationale

Mission Interpretation and Promotion (MIP) presents annually to Congregational Ministries Division Committee (CMDC)/General Assembly Council (GAC) a list of liturgical days/seasons and programmatic emphases that have been compiled from various program areas and entities. Prior to submitting the list to CMDC/GAC for approval, the list is reviewed by Theology Worship and Discipleship. In addition, each submission for a programmatic emphasis is reviewed by MIP to ascertain whether resources are or will be available for the emphasis, which is one requirement for inclusion. Upon approval of the list, it is then published in various denominational pieces, most notably, the *Presbyterian Planning Calendar*.

Item 10-09

[The assembly approved Item 10-09. See p. 22.]

The General Assembly Council, upon recommendation of the Congregational Ministries Division, recommends that the 214th General Assembly (2002) designate that the General Assembly Council (GAC) be the body that annually approves the list of Special Days and Seasons.

Rationale

Before lectionary readings were codified by publication of the *Book of Common Worship* in 1993, it was necessary for the lectionary readings and dates of seasonal emphases to be approved annually by General Assembly. Such annual General Assembly action is no longer necessary.

Also on the list of Special Days and Seasons are programmatic emphases that are submitted by program areas whose work is coordinated by the General Assembly Council. Therefore, to submit the list to the General Assembly each year seems unnecessary.

The criteria used to determine the annual list of Special Days and Seasons were revised and approved by the General Assembly Council in September 2001. The criteria do not need approval by the General Assembly. The revised criteria are provided below as information only so that the General Assembly will know what criteria are used to determine the list of Special Days and Seasons, and that these same criteria will be used by the General Assembly Council to guide its decisions regarding this annual list.

Guidelines for Programmatic Emphases
That Can Be Included in PC(USA) Printed Materials
(Approved by the General Assembly Council, September 2001)

The following criteria reflect the theological and liturgical grounding in which our programmatic emphases are rooted, as well as the need for practical materials to enable our members to observe approved emphases.

Programmatic emphases will be determined based on a commitment to the liturgical calendar, the lectionary, and the programmatic needs of the denomination.

The Season of Advent and Christmas (through Christmas Day), the Season of Lent and Easter Sunday, as well as the historic feasts of Epiphany, The Transfiguration, The Day of Pentecost, Trinity Sunday, and the Festival of Christ the King (Reign of Christ) will be kept free of programmatic emphases except for special Sundays designated by action of the General Assembly, the One Great Hour of Sharing Offering, the Pentecost Offering, and the Christmas Joy Offering.

Programmatic emphases will be determined annually. Each request for inclusion must be submitted in writing, along with a rationale for including the emphasis and the particular day that is requested.

Programmatic emphases will be included only if supporting resources are available.

Year-with emphases and other churchwide themes approved by the General Assembly may take precedence over other requested items.

Each program team will normally have no more than one programmatic emphasis. No more than one emphasis may be assigned to any given Lord's Day. Requested emphases will be reviewed for overlap and redundancy.

Major Orthodox, Jewish, and Islamic holidays will be included for information in the list of Special Days and Seasons.

The suggested list will be submitted to the winter/spring meeting of the Congregational Ministries Division Committee in the year prior to the suggested year of publication, for recommendation to the General Assembly Council.

Item 09-06

[This item was moved from 09 Assembly Committee on Christian Education and Publications. The assembly disapproved Item 09-06. See p. 22.]

Overture 02-53. On A Call For a Presbyterian Day of Prayer and Fasting in a Time of Crisis—From the Presbytery of Shenango.

The Presbytery of Shenango humbly overtures upon the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) to take into consideration the many grounds and evidences of the Lord's controversy with the Presbyterian Church (U.S.A.) and to do the following:

1. Appoint a day of prayer, fasting and humiliation to be observed by all governing bodies under its jurisdiction. This will be known as the "Presbyterian Day of Prayer and Fasting in a Time of Crisis." While we have been highly favored as a church with blessings of peace, prosperity, and liberty, we have been marked by our ingratitude, abuse of privilege, sinfulness, and disregard of God's way. When severe judgments fall upon a church, or if they seem to be imminent, God commands that a church humble itself by prayer and fasting.

2. On the day of prayer and fasting, churches and governing bodies will gather in public worship before the Lord. Food should be abstained from or taken sparingly and all unnecessary labor, thoughts, conversations, distractions and entertainment should be laid aside. As much of the day as possible should be spent in the public worship of God. This worship including the hymns and songs that are sung, the prayers that are offered, the words that are spoken, and meditations that are considered should have special relevance to circumstances of our present crises.

3. In addition to this public prayer and fasting, individual Presbyterians, congregations, sessions, presbyteries, synods and General Assembly agencies should observe a year in which time of prayer, fasting, and spiritual discipline are regularly observed in order that we be enabled to more clearly discern the will of God and act in obedience to His commands.

The prophet Hosea addressed wise words to the nation of Israel in a time of crisis and we as Presbyterians can utilize and apply these words to reality of our church at this time.

Come let us return to the Lord.

He has torn us to pieces but He will heal us;

He has injured us but He will bind up our wounds.

*After two days He will revive us; on the third day He will restore us,
That we may live in His presence.
Let us acknowledge the Lord;
Let us press on to acknowledge Him.
As surely as the sun rises, He will appear;
He will come like winter rains; like spring rains that water the earth.
(Hos. 6:1–3)*

Rationale

The actions of the 213th General Assembly (2001) of the Presbyterian Church (U.S.A.) are now known.

The General Assembly has taken actions in a number of areas that will provoke divisiveness, misunderstanding, and polarization within the church.

There is a long history tradition within the Presbyterian churches of the world for calls to prayer and fasting in times of crisis.

The Presbyterian Church (U.S.A.) is now in the midst of such a crisis and that crisis has been intensified and exacerbated by the actions of the 213th General Assembly (2001).

Never has the need for prayer, fasting and spiritual discipline been greater.

The Presbyterian Church (U.S.A.) and its preceding denominations have experienced declining membership for many years. The denomination now seems hovering on a precipice above the abyss facing the scepter of schism and is torn by divisiveness, polarization, and a lack of civility.

Two of the antecedent denominations of our church had meaningful traditions of calls to prayer and fasting: From the Associate Synod of North America 1816 (*Minutes*, page 19)

ACT FOR A PUBLIC FAST

The Associate Synod of North America, taking into their serious consideration, the many grounds and evidences of the Lord's controversy with the inhabitants of this land, and particularly with church members, agreed to appoint a day of fasting, humiliation and prayer, to be observed by all the congregation under their inspection.

Whilst we have been highly favored as a nation with the blessings of peace, plenty and liberty, we have been no less distinguished for our ingratitude, abuse of privileges and general corruption of morals.

From the Digest of the United Presbyterian Church of North America (1903) *Minutes*, page 62

ARTICLE I

Fasting

1. Occasions for public fasting. When severe judgments fall upon a nation or a church, or if they seem to be imminent, or if some special blessing is to be sought, God commands that nation or Church to humble itself by solemn religious fasting.
2. Manner of observance. On the day appointed for fasting, food should be abstained from, or taken sparingly, and all unnecessary worldly labor, thoughts, conversation and pleasures should be laid aside. As much of the day as is convenient should be spent in the public worship of God. The exercises should be the same as those of ordinary public worship (see Chap. III.); but the Psalms that are sung, the Scriptures that are read, the prayers that are offered and the sermons that are preached, should have special reference to the circumstances calling for the fast.
3. Private fasts. In addition to these public fasts, other times may be observed by particular congregations, families or individuals under special visitations of Providence. But the time selected for such fasts should generally be different from that appointed by the Church or recommended by the civil magistrate.

Item 10-10

[The assembly approved Item 10-10. See p. 22.]

The General Assembly Council, upon recommendation of its Congregational Ministries Division, recommends that the 214th General Assembly (2002) approve the nominees for the Class of 2005 Mountain Retreat Association Trustees of Stock Board of Directors:

Class of 2005—Don Hamilton, Synod of the Trinity; Susan Penrod, Synod of the Sun; Barbara Chappel, Synod of the Sun.

Class of 2006—Frank James, Synod of Living Waters.

Re-elect for a Second Term—Linda Morgan Clement, Synod of the Covenant; Don McDougald, Synod of the Mid-Atlantic; Jim Morgan, Synod of the South Atlantic; Jim Galloway, Synod of the South Atlantic; Dorothy Henderson, National Ministries Division.

Item 10-11

[There is no Item 10-11.]

Item 10-12

[The assembly approved Item 10-12. See p. 22.]

Commissioners' Resolution 02-13. On Encouraging the Use of the Ecumenical Lord's Prayer.

That the 214th General Assembly (2002) approve the idea to encourage individual churches and pastors of those churches, in their worship lives, to pray the ecumenical version of the Lord's Prayer in worship at least two Sundays a year and utilize it as a teaching tool to those for whom Christianity is new. The prayer is as follows:

**“Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done on earth as in heaven.
Give us today our daily bread.
Forgive us our sins as we forgive those who sin against us.
Save us from the time of trial and deliver us from evil.
For the kingdom, the power, and the glory are yours now and forever. Amen.”**

Rationale

The Lord's Prayer is a pillar in the life of the church universal; it is an essential part of worship and has always been an excellent teaching tool in understanding the elements of prayer. As our Lord and Savior Jesus Christ has taught us, so we use it to help new Christians understand and feel comfortable with prayer. The archaic language of the traditional version of this prayer inhibits learning and understanding, thereby separating the church from society. The language of the ecumenical version of the Lord's Prayer, found in the blue Presbyterian Church (U.S.A.) hymnal, breaks down the barriers, so there is no translation necessary for those new to Christianity, no matter what age they may be. Using current language, so the Lord's Prayer does not sound foreign to newcomers, is a simple evangelical tool of welcoming strangers into worship and the church.

The fewer barriers there are in the PC(USA), the more comfortable people will be with coming to Christ by understanding what he has done for us in plain language, thereby leading each of us to share our faith openly.

Esther Pfeifer—Presbytery of Southeastern Illinois
Cynthia Wakeland—Presbytery of Southeastern Illinois

Item 10-13

[The assembly approved Item 10-13. See p. 22.]

Commissioners' Resolution 02-14. On Renewing the Promise of the 1862 GA Covenant.

That the 214th General Assembly (2002) renew the promise made by the 1862 General Assembly in Columbus, Ohio, to adopt a “new covenant . . . to cherish fraternal greetings, to cultivate Christian dialogue, to worship

God, to promote the cause of Christ, and to avoid all needless controversies and competitions adapted to perpetuate division and strife.”

Rationale

In the midst of turmoil and division between the Old School and the New School branches of the Presbyterian Church, the 1862 General Assembly made a firm decision that God did not intend them to be caught up in a spirit of strife and division, but to be passionate about the reconciliation of the world and the church. It was an assembly that is remembered to this day for initiating the healing of the Old School/New School division in the church. Let the 214th General Assembly (2002), finding the state of the PC(USA), not unlike that of the PCUSA in 1862, renew that same resolve.

Jerry Tankersley—Presbytery of Los Ranchos
Laird Stuart—Presbytery of San Francisco

Item 10-Info

A. *Office of Theology and Worship: A Report to the Church—From the Congregational Ministries Division*

The Office of Theology and Worship is a ministry to the whole church, conducted within the Congregational Ministries Division of the General Assembly Council. In its service to the church, Theology and Worship strives to shape its work according to its mission statement.

1. *Mission Statement*

How can the church fulfill its calling to worship God, to think responsibly about its faith, and to be obedient to God in all areas of life? The Office of Theology and Worship works in partnership with persons throughout the church, providing services and resources to help congregations strive for integrity in theology, worship, and mission.

The Office of Theology and Worship participates in the church’s calling to love God and neighbor with heart, soul, and mind. The Office of Theology and Worship encourages the whole church—its congregations, ministers, and members—in faithful thinking, praying, and living.

Under the leading of the Holy Spirit, our work is structured by the needs of the Presbyterian Church (U.S.A.), a particular expression of the one holy catholic and apostolic church, the body of Christ. The Office of Theology and Worship focuses its work in four areas:

* **Ministers:** The Office of Theology and Worship supports pastors and other church leaders in claiming the church’s theological and liturgical tradition. The office strives to enhance the church’s ability to think faithfully about the reign of God in the world.

* **Congregations:** The Office of Theology and Worship supports congregations in fostering faithful worship and deeper engagement in the Christian faith, assisting them in interpreting the gospel and the Reformed tradition in the North American context.

* **Governing Bodies:** The Office of Theology and Worship supports the ministry of the General Assembly, synods and presbyteries. The office fulfills mandates from the General Assembly and assists all governing bodies to engage theological, confessional, ethical, and liturgical issues.

* **The Church Ecumenical:** The Office of Theology and Worship works to engage Presbyterians in the search for the visible unity of Christ’s church, for the sake of the gospel. The office facilitates participation in national and international conversations concerning common faith, common worship, and common witness.

The Office of Theology and Worship seeks to be captive to the Word of God, relying upon the witness of the Old and New Testament Scriptures and the guidance of *The Book of Confessions* in theological and ethical formation. The office depends upon the Directory for Worship as it develops resources and programs that enrich the church’s worship life. Our mission is to serve the Presbyterian Church (U.S.A.) by enabling reflection on the resources of the Christian faith to illumine our thinking, enliven our praying, and empower our living.

2. *Catechumenate*

In the late 1960s, the Roman Catholic Church recovered the catechumenate model of baptismal preparation from the early centuries of the church. The contemporary Catholic Rite of Christian Initiation of Adults (RCIA) sets adult seekers in relationship with Christians of mature faith and then gathers seekers and mentors into groups that engage in regular Scripture reading, prayer, and mission. As they are engaged in this process, the seekers are intentionally incorporated into the life of a worshipping community until they are ultimately welcomed into the church at baptism. Several Protestant churches are now benefiting from local adaptation of the catechumenate process. Presbyterians have yet to take an official step in this direction, but the Office of Theology and Worship believes God is calling us to recover the rich and purposeful ecclesiology expressed in the catechumenate.

At their core, congregations are worshipping communities. Their worship is not an expression of vague religiosity, but worship of God through Jesus Christ in the power of the Holy Spirit. This worship shapes congregations in distinctively Christian patterns of memory, life, and hope. Since these patterns are not mere options, congregations are accountable to the theological tradition of the whole church. The Office of Theology and Worship works to provide congregations with resources and liturgical possibilities that are faithful to the gospel and responsive to the needs of members.

The post-Christendom era in North America has awakened the Presbyterian Church (U.S.A.) to the church's missional dimension. The 211th General Assembly (1999) declared that the United States itself was a mission field. Because many adults now come to the church with little prior knowledge of Christian faith, we need a thoughtful, intentional process of welcoming them to baptism. Though the PC(USA) is blessed with a rich and complete service of baptism in the *Book of Common Worship*, congregations lack a well-defined process to welcome new Christians into the community of faith. Cultural shifts in the last quarter century have produced a situation in which prevailing models of Sunday school and new member's classes are inadequate means of Christian formation. Church members, both new and old, need guidance in disciplines of Scripture reading and prayer, as well as a structured environment in which to reflect on faith as they grow in their relationship to Christ.

In 2001 the Office of Theology and Worship gathered a small study group to read and discuss the history and theology of the catechumenate in relation to the Reformed tradition. In 2002, with the help of a grant from the Calvin Institute for Christian Worship, the office will expand its efforts by working with ten "pilot congregations" willing to learn more about the catechumenate model and to experiment with it locally. In choosing congregations, the office has sought out pastors and sessions who celebrate baptism with integrity, and who are willing to commit themselves to learn and grow and be changed. Two-person teams (a pastor and a member from each of the ten pilot congregations) will attend a catechumenate training event early in the year. Most will participate in an ecumenical introductory catechumenate event co-sponsored by the Office of Theology and Worship. Teams will then reflect on their learning, adapting the catechumenate model to their own contexts.

All congregational teams will attend a consultation at which experiences and reflections can be shared with other congregations and with the Catechumenate Study Group. Each team will submit a brief paper reflecting on the catechumenate training event and the ways they have incorporated their learning into the life of the congregation. The Office of Theology and Worship will learn from the experience and reflection of "pilot congregations" about ways the catechumenate process might be enriched and altered by the Reformed theological and ecclesial tradition. The office will then foster a network of churches that are committed to baptism as a fundamental mark of Christian identity and that welcome new Christians into discipleship with integrity and enthusiasm.

In addition to exploring ways that the catechumenate might be a promising model for incorporating adult Christians into the church, the Office of Theology and Worship will examine the model's implications for the following areas:

- * **Infant baptism:** The Presbyterian Church (U.S.A.)'s heritage of infant baptism raises theological and pastoral questions regarding the catechumenate. We have strong theological commitment to the baptism of infants, rooted in the radical priority of God's grace. Yet many Presbyterian congregations demonstrate casual sacramental practice by baptizing children of members (or relatives of members) who have minimal church affiliation and exhibit little intention of raising their children in the faith. This dilemma indicates the need to develop appropriate means for the formation for parents who wish to present children for baptism. The catechumenate project may reveal ways to guide churches in a recovery of baptismal integrity that is rooted in both an adult catechumenate and a reclamation of pre-baptismal catechesis for Christian parents seeking the baptism of their children.

- * **Baptized uncatechized adults:** Many adults who were baptized as infants have had little or no subsequent involvement in the church, resulting in an absence of formation in Christian faith and life. The Office of Theology and Worship will explore ways in which the catechumenate model may help to form adults in faith without compromising the dignity of their baptism.

- * **Confirmation:** Most Presbyterian churches welcome young people into "full membership" upon profession of

faith, but too often this process has little relationship to baptism. The Office of Theology and Worship will examine the relationship of the catechumenate to confirmation. We will explore ways in which the catechumenate might be adapted in order to form young Christians in faith, bringing them to a reaffirmation of baptismal vows that integrates them fully into the life of the church.

3. *“Excellence From The Start”*

Ministers of the Word and Sacrament in the Presbyterian Church (U.S.A.) are responsible for a broad range of service within the church. Yet central to every ministerial vocation are the core responsibilities of “studying, teaching, and preaching the Word . . . administering Baptism and the Lord’s Supper . . . praying with and for the congregation.” Ministers are also called “to encourage the people in the worship and service of God; to equip and enable them for their tasks within the church and their mission in the world” (*Book of Order*, G-6.0202a). The Office of Theology and Worship works to encourage and enhance ministerial vocation. Among the many programs and resources developed by the Office of Theology and Worship, “Excellence From the Start” is especially noteworthy.

“Excellence From the Start” is a major initiative of the Office of Theology and Worship, made possible by a generous grant from the Lilly Endowment. Inaugurated in 2000, “Excellence From the Start” offers candidates for pastoral ministry a web of vocation-nurturing relationships with mentors and colleagues, beginning in the final year of seminary and continuing through the first three years of parish ministry.

During the final year of seminary, participants meet monthly with faculty mentors for prayer and study, focusing on a theological exploration of ministerial vocation. When they receive pastoral calls, participants meet twice each year in regional pastor-theologian groups led by experienced, theologically equipped pastors. The goal of “Excellence From the Start” is to establish vocational habits of spiritual and intellectual disciplines that will nourish pastoral excellence through a lifetime of ministry.

Thirty-eight participants from five seminaries—Austin, Columbia, Fuller, Pittsburgh, and Princeton—began the program in Fall 2000. Following graduation, call, and ordination, they are now engaged in regional groups that meet twice annually. A second group of seminary seniors entered “Excellence From the Start” in Fall 2001.

The response of both participants and observers has been enthusiastic. Candidates enrolled in the program find the campus gatherings encouraging, and are grateful for the assurance that they will enjoy the benefits of ongoing mutual nurture with fellow pastors when they move into their first call. Newly ordained ministers appreciate the ongoing contact with fellow participants and pastor-theologian mentors, as well as the encouragement to deepen their theological vocation as pastors.

The Office of Theology and Worship works in direct partnership with participants’ seminaries, churches, and presbyteries. The Office of Research Services is also participating in “Excellence From the Start” by gathering a stream of significant data concerning program participants, tracking the development of their vocational effectiveness and satisfaction throughout the program.

The Office of Theology and Worship was able to inaugurate “Excellence From the Start” because of a five-year Lilly Endowment grant of nearly \$750,000. The funding is part of a broader Lilly Endowment grants initiative aimed at improving the quality of parish ministry. The grant to the Office of Theology and Worship only provides for two “classes” of participants. Thus, unless other sources of funding can be identified, this promising program will not be able to continue with a third group of seminary seniors in Fall 2002.

4. *Theological and Liturgical Resources*

The Office of Theology and Worship worked for more than three years to develop a series of books dealing with foundational theological issues. Designed for personal and group study, the “Foundations of Christian Faith” series provides ministers and members with substantive, yet accessible means of exploring basic matters of Christian faith and life. Publication by Geneva Press began in 2000 with volumes on Christian Worship and the Trinity. Three more volumes appeared in 2001—*Searching for Truth* by Thomas Currie, *What It Means to Be Human* by Michelle Bartel, and *The Christian Life* by Michael Lindvall. The remaining seven volumes will be published in 2002 and 2003.

A new quarterly worship journal—*CALL TO WORSHIP: Liturgy, Music, Preaching & the Arts*—began publication in 2001 as the successor to *Reformed Liturgy & Music*. *CALL TO WORSHIP* continues to provide extensive worship aids for every Lord’s Day and festival of the church year (all in the first issue of each year), together with articles on liturgical history, theology, and practice. New features include an emphasis on preaching, new attention to the arts, expanded consideration of contemporary worship forms, and regular columns and reviews.

The Office of Theology and Worship works to provide worship resources that serve the needs of diverse communities within the Presbyterian Church (U.S.A.). In particular, some of the church's racial ethnic communities need worship resources in their own languages. Two significant Korean language resources were published in 2001. The *Book of Common Worship* in Korean translation and the bilingual (Korean and English on facing pages) *Come, Let Us Worship: The Korean-English Presbyterian Hymnal and Service Book* were developed by the Office of Theology and Worship and published by Geneva Press. The office has completed work on *Libro de Adoración*, a service book companion to *Himnario Presbiteriano*, a collection of more than 400 Spanish-language hymns published in 1999.

5. *Ecumenical Engagement*

The Office of Theology and Worship works to support the ecumenical vision of the Presbyterian Church (U.S.A.). Together with partners on the General Assembly Committee on Ecumenical Relations and the Ecumenical Staff Team, Theology and Worship is engaged in all aspects of ecumenism. However, the office bears particular, assigned responsibilities for faith and order, the search for shared faith and ecclesial life among the churches.

The Office of Theology and Worship participates in the work of the Faith and Order Commissions of the World Council of Churches (WCC) and the National Council of the Churches of Christ (NCCC), as well as the Department of Theology of the World Alliance of Reformed Churches (WARC).

During 2001, the Office of Theology and Worship took part in a number of important ecumenical consultations, conferences, dialogues, and meetings:

- A Geneva consultation on the Renewal of Reformed Worship worldwide. Papers from the consultation will be published by Eerdmans in 2002.
- The Rome round of conversations with the Pontifical Council for Promoting Christian Unity, focusing on Petrine ministry.
- The Los Angeles preparatory meeting for the second round of the International Pentecostal-Reformed Dialogue.
- A WCC Faith and Order consultation in France, focusing on the ecclesial implications of recognizing common Baptism.
- The Geneva meeting of Full Communion Reformed and Lutheran theologians.
- The annual meeting of Lutheran (ELCA) teaching theologians in Chicago.
- The Notre Dame consultation to explore the possibility of "A Second Conference on Faith and Order in North America."

6. *Hope in the Lord Jesus Christ*

In response to an action of the 213th General Assembly (2001), the Office of Theology and Worship developed a brief theological statement on the Lordship of Jesus Christ. Together with a cover letter, "Hope in the Lord Jesus Christ" was disseminated throughout the church, and was affirmed by the General Assembly Council.

a. *Letter*

Sisters and Brothers in Christ,

May grace and peace be yours in abundance in the knowledge of our God and Savior Jesus Christ. We share with you our joy that almighty God, creator of heaven and earth, also created us; that this same God came to humankind in Jesus Christ to redeem us from sin and create us anew; and that God the Holy Spirit remains with us, leading us to faith and empowering us for new life.

Christians declare their common faith by bearing witness to God's grace in Jesus Christ, expressing their testimony in words and deeds as the time requires. In our time and place, the Presbyterian Church (U.S.A.) confesses its faith through eleven creeds, confessions, and catechisms in *The Book of Confessions*. The confessions of the church articulate the shared faith of the church:

- a. . . . In these confessional statements the church declares to its members and to the world who and what it is,

what it believes,
 what it resolves to do.

b. These statements identify the church as a community of people known by its convictions as well as by its actions. They guide the church in its study and interpretation of the Scriptures; they summarize the essence of Christian tradition; they direct the church in maintaining sound doctrines; they equip the church for its work of proclamation. (*Book of Order*, G-2.0100)

The comprehensive witness of *The Book of Confessions* is sufficient to lead, instruct, and guide the church. From time to time, however, questions arise in the church that call for careful articulation of a particular aspect of Christian faith, drawing upon the testimony of the confessions in a way that illuminates the unique and authoritative witness of the Scriptures. Such occasions do not require a new confession, but rather a faithful expression of the consistent teaching of Scripture and confessions. In this way, we may be helped to re-appropriate central affirmations of the faith and to renew our faithful witness in the world.

In recent times, some within the Presbyterian Church (U.S.A.) have expressed understandings of Jesus Christ that other Presbyterians believe breach the limits of Scripture and the church's confessions. Many Presbyterians have been dissatisfied with responses to the controversy, and some have questioned the clarity of the General Assembly's affirmation of Jesus Christ as Savior and Lord.

The 213th General Assembly (2001) requested the Office of Theology and Worship to help the church better understand the theological richness of the Lordship of Jesus Christ. The Office of Theology and Worship has prepared a concise articulation of the church's historic faith, which also expresses our clear convictions. We invite *all* Presbyterians to join us in reaffirming the faith that has been imparted to us through the testimony of the great cloud of witnesses.

Peace be to the whole community, and love with faith.

The Office of Theology and Worship

Joseph D. Small, Coordinator	Martha Moore-Keish
Theodore A. Gill Jr.	Sheldon Sorge
Eunice McGarrahan	Charles A. Wiley

b. *“Hope in the Lord Jesus Christ”*

We declare to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life—this life was revealed, and we have seen it and testify to it, and declare to you the eternal life that was with the Father and was revealed to us—we declare to you what we have seen and heard so that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. We are writing these things so that our joy may be complete. (1 John 1:1–4)

“Jesus is Lord!” This foundational declaration is the earliest Christian confession of faith. The Scriptures and our confessions expand the basic affirmation, providing abundant witness to the word of life revealed in Jesus Christ. “The depth of the riches and wisdom and knowledge of God” revealed in Christ far exceed the scope of this brief exposition. We cannot say all there is to be said, but there is much that we can say, clearly and confidently.

Christian faith is Trinitarian faith. Our understanding of Jesus Christ is necessarily expressed within our understanding of “the one triune God, the Holy One of Israel, whom alone we worship and serve.” From the Nicene Creed to A Brief Statement of Faith, the church shapes its confession by the certain knowledge of the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit. Throughout the ages, when praying at the Lord's Table and the baptismal font, Christians have given thankful praise for God's work in creation, providence, and covenant history—followed by thankful recalling of the acts of salvation in Jesus Christ—and concluding with a call for the abiding presence of the Holy Spirit. It is the faith expressed in creed and prayer that we invite all Presbyterians to speak and live.

In Jesus Christ, God was reconciling the world to himself. Jesus Christ is God with [us]. He is the eternal Son of the Father, who became [human] and lived among us to fulfill the work of reconciliation. He is present in the church by the power of the Holy Spirit to continue and complete his mission. This work of God, the Father, Son, and Holy Spirit, is the foundation of all confessional statements about God, [humankind], and the world. (*The Book of Confessions*, The Confession of 1967, 9.07)

WE BELIEVE IN ONE GOD (*The Book of Confessions*, Nicene Creed, 1.1)

Our faith is in God who created heaven and earth, who formed us from dust and breathed us into life, who made us to live with one another in love. Our faith in God is far more than generalized belief in an abstract deity. We trust in God who loved us and sought us even when we chose sin and death rather than communion and life. We are loyal to God who established a covenant with us through Abraham and Sarah, who revealed the shape of faithful living in the Law given

through Moses, and who called us to obedience through the cries of the prophets.

Make a joyful noise to the Lord, all the earth.
Worship the Lord with gladness;
come into [God's] presence with singing.
Know that the Lord is God.
It is [God] that made us, and we are [God's]
we are [God's] people, and the sheep of his pasture. (Psalm 100:1-3)

God is known to us only through self-disclosure in words and acts of grace, love, and communion. While complete knowledge of God remains beyond human capacity, and human attempts to imagine the divine nature easily become reflections of our own desires or fears, God has revealed the truth to us in the One who is the Truth. God is most fully known to us through God's free presence with us in Jesus Christ.

In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. . . . No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known. (John 1:1, 14, 18)

Thus we join with the church throughout the centuries to affirm that *God was in Christ*. God is not a mysterious unknown who remains veiled in remote transcendence. God has come among us in terms we can understand, in the human one, Jesus of Nazareth.

The one sufficient revelation of God is Jesus Christ, the Word of God incarnate, to whom the Holy Spirit bears unique and authoritative witness through the Holy Scriptures, which are received and obeyed as the word of God written. (*The Book of Confessions*, The Confession of 1967, 9.27)

WE BELIEVE IN ONE LORD, JESUS CHRIST (*The Book of Confessions*, Nicene Creed, 1.2)

It pleased God to come to us in Jesus Christ, Emmanuel, God with us. God did not simply show us a path to follow, but lived among us as the Way, the Truth, and the Life. Although we have done nothing to deserve the free gift of God, in Jesus Christ we receive new life, know the truth about God and ourselves, and are set upon God's way in the world. Jesus Christ was and is *the* path, for Jesus Christ was and is:

God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father (*The Book of Confessions*, Nicene Creed, 1.2)

Jesus Christ came to us as one of us, sharing our joy and sorrow. He proclaimed God's love, healed the sick, and was a friend of sinners. He continues to reveal God's gracious love, he is among us now to make us whole, and he is still the friend of sinners. Jesus Christ was and is one with us in life; Jesus Christ was and is one with us in suffering and death. The Lord and Savior is Christ crucified, in whom God's weakness is stronger than human strength and God's foolishness is wiser than human wisdom.

He is the image of the invisible God, the firstborn of all creation . . . For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or heaven, by making peace through the blood of his cross. (Col. 1:15, 19-20)

The cross of Christ is at the heart of our faith, for it is through the Lord's death that we receive new life. The gospel of Christ crucified is a treasure that surpasses the limits of human language, and so the Bible displays a wealth of expression that leads us to thankful knowledge and grateful faith.

God's reconciling act in Jesus Christ is a mystery which the Scriptures describe in various ways. It is called the sacrifice of a lamb, a shepherd's life given for his sheep, atonement by a priest; again it is ransom of a slave, payment of debt, vicarious satisfaction of a legal penalty, and victory over the powers of evil. These are expressions of a truth which remains beyond the reach of all theory in the depths of God's love for [humankind]. They reveal the gravity, cost, and sure achievement of God's reconciling work. (*The Book of Confessions*, The Confession of 1967, 9.09)

Jesus Christ is with us in life and death. But death is not the last word, for God has raised him from the dead and exalted him above all rule and authority and power and dominion. The risen Christ is the living Lord of the cosmos. "In [Jesus Christ,] God was reconciling the world to himself" (2 Cor. 5:19). For the sake of the world, the Word became flesh, for the sake of the world Jesus Christ lived among us, was crucified and raised from the dead. For the sake of the world Christ ascended to heaven, and for the sake of the world Christ will come again. All of this is God's good pleasure set forth in Christ "as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth" (Eph. 1:10).

[So] we teach and believe that this Jesus Christ our Lord is the unique and eternal Savior of the human race, and thus of the whole world, in whom by faith are saved all who before the law, under the law, and under the Gospel were saved, and however many will be saved at the end of the world. (*The Book of Confessions*, The Second Helvetic Confession, 5.077)

Jesus Christ is the only Savior and Lord, and all people everywhere are called to place their faith, hope, and love in him. No one is saved by virtue of inherent goodness or admirable living, “for by grace you have been saved through faith, and this is not your own doing; it is the gift of God” (Eph. 2:8). No one is saved apart from God’s gracious redemption in Jesus Christ. Yet we do not presume to limit the sovereign freedom of “God our Savior, who desires everyone to be saved and to come to the knowledge of the truth” (1 Tim. 2:3–4). Thus, we neither restrict the grace of God to those who profess explicit faith in Christ nor assume that all people are saved regardless of faith. Grace, love, and communion belong to God, and are not ours to determine.

... Paul, after a beautiful development of his thought, in Rom. 10:17 at length comes to the conclusion, “So faith comes from hearing, and hearing from the Word of God by the preaching of Christ.” At the same time we recognize that God can illuminate whom and when he will, even without the external ministry, for that is in his power. (*The Book of Confessions*, Second Helvetic Confession, 5.006–.007)

WE BELIEVE IN THE HOLY SPIRIT, THE LORD, THE GIVER OF LIFE (*The Book of Confessions*, Nicene Creed, 1.3)

The Holy Spirit unites us to Christ, draws redeemed people to a shared life of grateful praise, and shapes our lives in obedience to God’s gracious law. The Spirit forms diverse people into the one body of Christ, giving a variety of gifts that enable us to upbuild the church and serve the world. The Holy Spirit is God’s abiding presence among us, equipping us to proclaim the gospel, nurture each other in the fullness of communion, worship God, know and live the truth, cultivate justice, and exhibit God’s new Way in the world.

By the indwelling of the Holy Spirit all believers being vitally united to Christ, who is the Head, are thus united one to another in the Church, which is his body. . . . By him the Church will be preserved, increased, purified, and at last made perfectly holy in the presence of God. (*The Book of Confessions*, Westminster Confession of Faith, 6.054)

The power of the Holy Spirit leads the whole community of faith into holy and joyful living, enabling each of us to conform our lives more fully to Christ. Christians are called to live by the Spirit, forsaking works of the flesh and receiving the fruit of the Spirit.

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect. (Rom. 12:1–2)

Because the church is founded and enlivened by the presence of Jesus Christ through the Holy Spirit, we can be confident that it is Christ who works through the imperfect and sinful fellowship of the church. Even in our brokenness we testify that we belong solely to Jesus Christ. In the power of the Holy Spirit, we proclaim Christ’s love, in word and deed, to all the world.

The Christian Church is the congregation of the brethren in which Jesus Christ acts presently as the Lord in Word and Sacrament through the Holy Spirit. As the church of pardoned sinners, it has to testify in the midst of a sinful world, with its faith as with its obedience, with its message as with its order, that it is solely his property, and that it lives and wants to live solely from his comfort and from his direction in the expectation of his appearance. (*The Book of Confessions*, Theological Declaration of Barmen, 8.17)

ONE LORD, ONE FAITH

Each time we gather at the baptismal font, we rejoice that God welcomes another person into fellowship with Christ. In one baptism, through the power of the Holy Spirit, we are united to Jesus Christ in his death and resurrection. In one baptism we are also united to our brothers and sisters in faith around the world. The waters of baptism do not belong to the Presbyterian church or to any particular church. They belong to God alone, and as we pass through these waters we are incorporated into the one body of Christ. It is our new life in Christ that we Presbyterians are called to celebrate, deepen, and share with the world. Let us join together, brothers and sisters, to proclaim the gospel of God’s saving love in Jesus Christ.

... Beloved, build yourselves up on your most holy faith; pray in the Holy Spirit; keep yourselves in the love of God; look forward to the mercy of our Lord Jesus Christ that leads to eternal life. (Jude 20–21)

The Office of Theology and Worship

Joseph D. Small, Coordinator	Martha Moore-Keish
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B. Theological Education—From the Congregational Ministries Division

1. *Assigned Responsibilities*

The Committee on Theological Education (COTE) has responsibility for developing and maintaining a comprehensive plan for theological education from the perspective of the whole church. The committee seeks to identify, develop, and propose strategies for a systemic approach to theological education within the denomination. The COTE serves as an advocate for theological education, seeking to support the seminaries and to strengthen them for their mission to the whole church. The COTE can be seen as a two-way communication link between the denomination and its graduate theological institutions. Voting members of the committee include thirteen people elected to represent the church at large and a representative from each of the ten seminaries related directly to the Presbyterian Church (U.S.A.). Corresponding members of COTE, who serve with voice but no vote, include: representatives from Auburn Theological Seminary and from the Evangelical Seminary of Puerto Rico (both institutions related to the General Assembly through covenant agreements negotiated every five years); a representative of the Omaha Presbyterian Seminary Foundation and representatives of two non-Presbyterian seminaries.

2. *Accomplishments*

a. *Interschool and Mission Cooperation*

In cooperation with the Interschool and Mission Cooperation Subcommittee of COTE, the PC(USA) seminaries continue to seek creative ways to work more closely together and in collaboration with other entities of the denomination. Some of the groups of individuals representing the various schools that have come together for mutual planning and information sharing during this academic year include the institutions' presidents, deans of student affairs, financial aid officers, continuing education staff and faculty, development officers, placement officers, communication directors, admission officers, field education directors, ethics and social witness faculty, urban ministry professors, and academic deans. Often staff and elected representatives of General Assembly entities met with the various groups to enhance cooperative efforts on behalf of the church.

In cooperation with the Office of the General Assembly and San Francisco Theological Seminary, COTE continues to sponsor a class for seminarians entitled "Presbyterianism: Principles and Practice" during General Assembly each year. In January of 2002, COTE also sponsored, in cooperation with Louisville Theological Seminary and the General Assembly Council, a January-term course for seminarians entitled "Leaders for a Connectional Church: Congregations and the General Assembly." Letters sent by the office of theological education have encouraged presbytery committees on preparation for ministry to urge candidates under their care to take advantage of these opportunities to learn firsthand about the program and polity of our denomination.

Included on the agendas of the two COTE meetings held this year have been opportunities to consult with staff and elected representatives of other General Assembly entities about: recruitment and enlistment of theological students and mission service workers; a new debt assistance program for seminary graduates; development of capacity for ministerial and public leadership; education for ecumenical awareness; issues related to entrance into pastoral ministry, including the ordination examinations; ordination for Christian educators; progress of the Theological Education Fund and the Theological Schools Endowment Fund; stewardship, management, and disbursement of funds to the seminaries on behalf of the denomination; and the relationship between PC(USA) seminaries and the denomination. This year COTE has gathered and made available information from the schools about: enrollment and degrees granted; seminary faculty and staff; student debt; specialized degree and certificate programs; distance learning and technology; and special programs designed to recruit persons who might consider a call to pastoral ministry. The Committee on Theological Education has been represented at significant middle governing body and national staff gatherings and has served as a coordinating link for theological institution-sponsored functions at General Assembly, the annual conference of the Association of Presbyterian Church Educators, the Racial Ethnic Youth and Young Adult conference, and the Youth Triennium.

b. *Funding for Seminaries Related to the PC(USA)*

Implementation and interpretation of the Theological Education Fund (1% Plan), which is the sole source of denomination-wide support for the ten PC(USA) seminaries and the Evangelical Seminary of Puerto Rico, continues to be an important task for COTE and the office of theological education. In 2001, approximately 23 percent of PC(USA) congregations contributed to the 1% Plan and COTE was able to allocate more than \$2.5 million to the schools according to a formula developed and monitored by the Institutional Review Subcommittee on which only members-at-large sit.

Participation at two Theological Education Fund Resource Person Network training conferences was at an all time high in 2001 partly as a result of aggressive recruitment of new people to represent presbyteries not included before and to replace those no longer able to continue representing a specific presbytery in the network. Three new Theological Education Fund (TEF) area facilitators have been hired on a contract basis to make possible improved regional coordination for the TEF Resource Person Network. Pastors, clerks of sessions, and designated contact persons in PC(USA) congregations received interpretive materials urging support of the Theological Education Fund.

In cooperation with the Presbyterian Church (U.S.A.) Foundation, active promotion of the Theological Schools Endowment Fund has continued. The Theological Schools Endowment Fund provides opportunity for individuals to contribute moneys for benefit of our Presbyterian seminaries. It differs from the Theological Education Fund (1% Plan), which provides a way for congregations to contribute moneys to be divided among all Presbyterian seminaries on an equitable basis.

c. *Charter Changes in Presbyterian Church (U.S.A.) Theological Institutions*

One of the governance functions assigned to COTE by the Report of the Special Committee on Theological Institutions approved by the 198th General Assembly (1986) is the reporting of charter changes by the individual schools to the General Assembly. The following changes in the charters or other constitutional documents of several schools were made during 2001. The Committee on Theological Education will have the full text of the new charters available for the commissioner committee to which this report will be referred.

The Board of Trustees of Austin Presbyterian Theological Seminary adopted two changes in the existing bylaws during 2001. The board voted to increase the number of its standing committees from five to six in number. The addition of the Trustee Committee was deemed necessary for the following reasons: to allow for more scrutiny of the nomination process for board personnel; to develop a thorough orientation process; and to provide for a more comprehensive trustee evaluation system. The bylaws of Austin Seminary call for the chairs of standing committees to serve as part of the executive committee. In order to accommodate the addition of the abovementioned Trustee Committee, the board of trustees voted to increase the number who serve on the executive committee from “up to ten” to “up to twelve” persons.

Changes to the Restated Articles of Incorporation approved by the University of Dubuque Board of Trustees and filed with the State of Iowa during 2001 addressed: a change in the number of board meetings to occur each academic year (reduced from four to three); the length of term of office for officers of the board (reduced from three to two years); and the combining of the secretary and treasurer officer position.

Louisville Presbyterian Theological Seminary added a vice president for Library and Information Technology Services to the list of administrative officers in the bylaws.

Several changes to the bylaws of the corporation were approved by the Board of Directors of Pittsburgh Theological Seminary in 2001. The first change provides that one or more persons may participate in a meeting of the board of directors or any committee or subcommittee of the board by means of a conference telephone or similar communications equipment so long as all persons participating in the meeting can hear each other; and that participation in a meeting pursuant to such communications equipment shall constitute presence in person at the meeting. A second change provides that any action which may be taken at a meeting of the board of directors may be taken without a meeting, if a consent or consents in writing setting forth the action so taken shall be signed by all of the directors in office and shall be filed with the secretary of the corporation. The final change authorizes an Audit Subcommittee of the Finance Committee to oversee the administration’s conduct of the seminary’s financial reporting process. The Audit Subcommittee shall be comprised of not less than three members of the Finance Committee who are directors or co-opted members of the Finance Committee. Members of the Audit Subcommittee must have no relationship to the seminary that may interfere with the exercise of their independence from management and the seminary. Members must be financially literate or shall become financially literate within a reasonable period of time after appointment to the Audit Subcommittee and at least one member of the subcommittee must have accounting or related financial management expertise. The purpose of the Audit Subcommittee is one of oversight and the subcommittee may not provide any expert or special assurance as to the seminary’s financial statements or any professional certification as to the outside auditor’s work.

Minor changes, representing personnel updates, were made to the Certificate of Incorporation of Princeton Theological Seminary and approved by the board of trustees in 2001.

d. *Reports from Individual Institutions*

The Committee on Theological Education brings to the assembly a narrative report from each of the ten seminaries related to the PC(USA), Auburn Theological Seminary, the Evangelical Seminary of Puerto Rico, and the Omaha Presbyterian Seminary Foundation.

(1) *Austin Presbyterian Theological Seminary*

Austin Presbyterian Theological Seminary launched its centennial year with a Worship Service and Centennial Choral Festival; under the direction of Ara Carapetyan, a combined choir of Austin churches introduced the Centennial Hymn, written by Carl Daw Jr. and Alfred Fedak. The January events included Westervelt Lecturer James S. Currie and

the Symposium on Mainline Churches, convened by John Mulder. Best-selling author Thomas Cahill delivered the Currie Lectures at Highland Park Presbyterian Church, Dallas, Texas, in March; University of Texas astronomy professor Frank Bash headlined the Heyer Lecture and Symposium on Science and Religion at Austin Seminary in April. The 2001–2002 academic year brought additions to the seminary staff: Assistant Professor of Reformed Theology David H. Jensen and Vice President for Student Affairs Ann B. Fields.

(2) *Columbia Theological Seminary*

The Board of Trustees of Columbia Theological Seminary has elected two new professors. Emmanuel Lartey joined the faculty as professor of pastoral care and counseling. Lartey is president of the International Council on Pastoral Care and Counseling and was senior lecturer at University of Birmingham, England. Barbara Brown Taylor, distinguished professor of Christian spirituality, will focus on the doctor of ministry program and continuing education events for pastors. Taylor, well-known preacher and author, will also continue to teach at Piedmont College.

On July 1, 2001, D. Cameron Murchison Jr. began his duties as Columbia's dean of faculty and executive vice president.

(3) *University of Dubuque Theological Seminary*

On Thursday afternoon, October 25, 2001, the University of Dubuque dedicated the new Charles C. Myers Library. Dr. Charles C. Myers, a life member of the board of trustees, and his wife, Romona, an honorary alumna of the university, made a generous \$5 million commitment to help their alma mater pursue excellence in scholarship and academic inquiry.

The University of Dubuque Theological Seminary also opened new seminary townhouses for the 2001–02 school year. The 32, three and four bedroom units for residential and commuter students have contributed to the strong sense of community at the seminary. The townhouses were built with the generous donations of numerous individuals and congregations.

(4) *Louisville Presbyterian Theological Seminary*

After more than two years, Louisville Presbyterian Theological Seminary has completed their Strategic Plan, with the approval of the board of trustees. The task of institutional review and coordination of strategic planning will be administered primarily by Lant Davis, new assistant to the president. Milton J. Coalter was appointed as vice president for Library and Information Technology Services. Marilyn Gamm has joined the staff as the new director of admissions. The Seminary Relations Office has received gifts and pledges for the 150th Project in the amount of \$5.2 million for the past academic year. A committee, headed up by alum, Elizabeth Clay, is planning 150th anniversary events. Rick Nutt, another alum, has completed the history of Louisville Seminary, which will appear in late 2002.

(5) *McCormick Theological Seminary*

McCormick Theological Seminary welcomed their largest entering class in several years. Seventy new masters level students matriculated, an increase of 15 percent over previous years. The seminary also welcomed Dr. Ogbu Kalu as the first Henry Winters Luce Professor of World Christianity and Mission. Dr. Kalu is a noted authority on the history of mission. He is an elder in the Presbyterian Church of Nigeria. Also welcomed to the faculty was the Reverend Dr. Donald Steele as dean of doctor of ministry and continuing education programs. Dr. Steele is a graduate of Union-PSCE and the Graduate Theological Union and a Presbyterian minister. Dr. Sarah Tanzer, who came to McCormick in 1986, was promoted to professor of New Testament and Early Judaism. The seminary community continues to grieve the loss of the Reverend Sandra Edwards, director of African American Ministries, who died in August of 2001, and give thanks to God for her life and ministry.

(6) *Pittsburgh Theological Seminary*

Pittsburgh Theological Seminary broke ground on a new dormitory facility in September of 2001. The new facility will house forty-eight rooms with private baths and will replace the aging Fisher Hall. Pending funding, it is hoped that this will be the first of three major building projects on the seminary's campus. The Summer Youth Institute for high school youth, now in its sixth season, continues to be an exciting program, especially as we see some of the participants from the program's first year enrolling as seminarians. Several new administrators joined the staff: Charles Hambrick-Stowe as director of the D.Min program; Cheryl Tupper-Brown as director of the Center for Business, Religion, and Public Life; and James Davison as director of Continuing Education.

(7) *Princeton Theological Seminary*

In 2001–2002, Princeton Theological Seminary welcomed six new faculty members: Darrell Guder, Henry Winters Luce Professor of Missional and Ecumenical Theology; George Hunsinger, Hazel Thompson McCord Professor of Systematic Theology; Luis Rivera-Pagán, Henry Winters Luce Professor of Ecumenics and Mission; Nancy Lammers Gross, associate professor of Speech Communication in Ministry; Sally Ann Brown, assistant professor of Preaching and Worship; and Eunny Patricia Lee, instructor in Old Testament. Kristin Emery Saldine was appointed minister of the chapel. A new campus IP telephone system began operation in the fall of 2001. In the summer of 2002, construction to enlarge the Carol Dupree Child Care Center will be completed and construction of a decked parking lot will begin.

(8) *San Francisco Theological Seminary*

In October of 2001, the Board of Trustees of San Francisco Theological Seminary (SFTS) announced the election of the Reverend Dr. Philip Butin as president. Interim President James G. Emerson Jr., will continue to lead the seminary until Dr. Butin's arrival on July 1, 2002.

The Reverend Dr. Ronald C. White Jr., will end his term as dean on December 31st and an interim dean will be announced in December. The Reverend Dr. Ron Lundeen will retire as vice president for advancement in June 2002.

A group of twenty-two trustees, former trustees, staff, and friends of SFTS visited seminaries and churches in China in early October. Building relationships with seminaries in China was the focus of the visit.

The SFTS/Southern California program has the largest number of Hispanic Presbyterian students at any PC(USA) seminary.

(9) *Johnson C. Smith Theological Seminary*

Johnson C. Smith Theological Seminary has begun a campus ministry program for Presbyterian students in the Atlanta University Center. This special ministry has a dual purpose. It is designed to give seminarians an opportunity to practice the skills they have learned in the classroom in a contextual, real life situation in ministry. Also, the program will assist Presbyterian college students in re-establishing a relationship with an entity of the church, providing them with an opportunity for nurture, fellowship, worship, and fun in a wholesome Christian environment. Finally, the seminary is in the process of planning a conference on the ministry for African-American youth. Our aim is to introduce our young people to seminary life and to encourage them to consider careers in ministry at an earlier age.

(10) *Union Theological Seminary and Presbyterian School of Christian Education*

A new theological campus to serve the Presbyterian church was created in Charlotte, North Carolina. Union-PSCE at Charlotte begins classes in February 2002, offering courses toward the Master of Arts in Christian Education and the Master of Divinity degrees. Located at Queens College, the new theological program was initiated by Charlotte, Coastal Carolina, Western North Carolina, Providence and Salem presbyteries, and is offered by Union Theological Seminary & Presbyterian School of Christian Education of Richmond, Virginia. The new programs are designed to meet the needs of students whose family or professional responsibilities make it impossible for them to relocate to a residential seminary. The first class includes more than twenty students.

(11) *Auburn Theological Seminary*

In the past year, Auburn has placed special emphasis on developing religious leadership for the future. Our Center for the Study of Theological Education completed and published a study of seminary students that has provoked vigorous discussion about issues of age, commitment, and ability. Two of Auburn's programs this year have focused on training new leaders: a national conference cosponsored with denominational groups for Presbyterian pastors under forty; and Face to Face/Faith to Faith, a new program that brought adolescents from several countries and diverse traditions to explore (for two weeks at a Presbyterian camp) the challenges of religious leadership that will one day be theirs.

(12) *Evangelical Seminary of Puerto Rico*

At the Evangelical Seminary of Puerto Rico, an office of recruitment was established in August of 2001. After three years of consultation, analysis, and study, a new curriculum for the M. Div. Program and Master of Arts in Religion program was implemented in August 2001. The 2001–2002 academic year started with the full use of the new facilities (classrooms and offices) and included in its programmatic offering a series of special short courses on Saturdays.

(13) *Omaha Presbyterian Seminary Foundation (OPSF)*

The Presbyterian Theological Seminary at Omaha, which closed at the request of the General Assembly's Committee to Study Theological Institutions in 1943, continues as the Omaha Presbyterian Seminary Foundation in 2002. The purpose is similar to that of the former teaching seminary, though OPSF has no resident faculty, student body, or campus. The foundation today provides scholarships for seminary students, sponsors continuing education programs for ordained ministers, and conducts an annual Pastor's School at Hastings College. In 2001, the foundation contributed a total of \$216,744 to help underwrite leadership development programs for the Presbyterian Church (U.S.A.) in the following ways: \$122,994 for continuing education programs sponsored by Presbyterian entities and the foundation; \$90,750 for aid to students attending Presbyterian theological institutions; and \$3,000 for grants to theological institutions and other church entities. In more than fifty-eight years of service to the church, the foundation has funded its program with income derived from its endowment. In 1996, the board of directors voted to actively seek funds to strengthen its ministry in addition to relying on endowment income.

C. *Annual Report Regarding Progress and Implementation of the Strategy Contained in "Renewing the Commitment"*

This progress report is in response to the following referral: *2001 Referral: 22.096. B. Final Report of "Renewing the Commitment: A Churchwide Mission Strategy for Ministry in Higher Education," 5. Request Annual Report from the GAC Regarding Progress and Implementation of the Strategy Contained in "Renewing the Commitment"—From the General Assembly Council, National Ministries Division, (Minutes, 2001, Part I, pp. 19, 197).*

1. *Distribution of Recommendations and Report*

The approved recommendations and report have been printed and distributed in print as instructed through the *Minutes* of the 213th General Assembly (2001). Additionally, a separate publication was produced by the Higher Education program area for distribution to PC(USA)-related colleges and universities, collegiate ministry staff, and more than 1,800 of our "Collegiate Ministry Congregations."

2. *Collegiate Ministry Internship Program*

Staff is in consultation with other national, regional, and local organizations regarding their internship programs. Also, staff is meeting with units within the General Assembly Council regarding partnerships in the development and continuing operations of the intern program.

3. *Funds Development*

Mission and Funding Development project staff is in the process of writing the case statement and identifying individuals to serve on a steering committee to direct the long-range funds development program.

4. *Electronic Information*

The process to identify PC(USA) students on the nation's campuses, the ecumenical "Directory of Ministries in Higher Education," is accessible via the web. The publication of the "PCUSA Higher Education Ministries Catalog," with a directory of PC(USA)-related college chaplaincies, campus ministries, and collegiate ministry congregations, is being compiled and scheduled for publication in late Spring of 2002.

5. *National Conferences*

The national conferences for the development of resources is collectively called "Next Steps for Presbyterian Collegiate Ministry." Two concurrent conferences have been planned for June 12–16, 2002, at Denison University, Granville, Ohio. The student conference will examine and reflect on the "Six Great Ends of the Church." The collegiate ministry staff gathering will focus on what resources need to be provided for the expansion of our ministry with students and others in the academic community.

6. *Expansion of Presbyterian Student Strategy Team*

The Presbyterian Student Strategy Team has been increased with representation from the Korean American, African American, and Hispanic American and Filipino American collegiate constituencies.

7. *Annual Report to the General Assembly Council*

All implementation aspects of the strategy are being compiled and readied for distribution to the General Assembly Council at its spring meeting.

Item 11-01

[The assembly approved Item 11-01 with comment. See p. 23.]

We Are What We Eat: Recommendations and Report

The General Assembly Council, upon recommendation of the National Ministries Division, recommends that the 214th General Assembly (2002) take the following actions, with a report to be made to the 216th General Assembly (2004) as to implementation:

A. Urge all members and governing bodies of the Presbyterian Church (U.S.A.) to influence the agricultural revolution described in the following study by doing the following:

1. Pray for farmers/ranchers throughout the world, farm and agricultural workers, rural churches and communities, directors and employees of transnational corporations, lawmakers, and for each of us as we make choices related to the food we produce, process, and consume.

2. Become aware of issues that affect rural communities, farmers, and ranchers who may be our next door or far away neighbor, knowing that these issues affect all of us including many congregations in the PC(USA). Invite farmers and ranchers to meet with us so that we may learn firsthand about these issues.

3. Put faith into action, by

a. Witnessing: to be present with farmers, ranchers, and lawmakers, and to speak up as a witness to the Good News of Jesus Christ by

(1) contacting legislators, noting your connection with the Presbyterian Church (U.S.A.), and urging support of legislation that benefits family owned/operated farms and ranches, assures fair food distribution systems, and promotes safety in the world's food supply,

(2) encouraging rural congregations and presbyteries to provide safe places for discussion of the issues that so often divide communities, congregations, and families,

(3) advocating with multinational corporations, as shareholder and/or board member and/or food consumer, on behalf of family farmers/ranchers.

b. Networking: find partners in this effort—other churches, urban/suburban/rural communities, coalitions and other organizations—so that information may be shared and stronger voices expressed by supporting organizations that are working on family agriculture issues, including but not limited to: Center for Rural Affairs, National Family Farms Coalition, Western Organization of Resource Councils, National Farmers Union, Federation of Southern Cooperatives, Dairyalea Cooperative.

c. Participating: get involved by

(1) demonstrating solidarity with family farmers/ranchers at local rallies or meetings and by encouraging governing body representatives to speak at such events in support of the issues,

(2) actively supporting the development and implementation of policies, within the church, marketplace, and governmental legislative bodies, that will strengthen family farmers so that they, too, might enjoy a safe, healthy and abundant life,

(3) advocating for just and fair wages and working conditions for everyone involved in the food production industries,

(4) supporting the full participation of racial ethnic farmers/ranchers in the agricultural systems of the economy of our nation and the global economic network,

(5) discovering racial ethnic farmers/ranchers in our areas and learning from them ways in which to be supportive,

(6) providing care and support for rural pastors and health-care providers ministering in rural communities to help alleviate stress and burnout,

(7) distributing in church buildings and at church-sponsored events information related to domestic violence, describing services available to victims and/or perpetrators.

d. **Supporting:** practice good stewardship in the daily food choices we make, help the oppressed have a voice, and contribute time, talents, and financial resources by

(1) purchasing, preparing, and serving locally produced food products for meals sponsored by governing bodies of the Presbyterian Church (U.S.A.),

(2) offering churches as sites for a farmers' market and promoting its existence of farmers' markets within your community and region,

(3) promoting stores in the community that sell food products raised by local, independent family farmers/ranchers, and/or locally sponsored cooperatives.

4. Urge rural presbyteries, congregations, and communities to apply for General Assembly financial resources from sources such as, but not limited to, the following: Presbyterian Hunger Program, Self-Development of People, Presbyterian Women's Creative Ministries Offerings (Thank Offering including Health Ministries and Birthday Offering), Presbyterian Disaster Assistance, Mission Program Grants (specialized ministry), and Grants for Rebuilding Rural Community Life.

B. Urge rural pastors (ministers of Word and Sacrament and commissioned lay pastors) to give particular leadership in the areas of health and wholeness by doing the following:

1. Be informed of the availability of mental health services in their area and cooperate with these services and other community organizations and health providers.

2. Listen and observe carefully for signs of depression and other types of stress among rural people.

3. Convey the message of God's love and presence in the midst of economic upheaval and work to eradicate perceptions that economic failure is a sign of God's wrath and/or abandonment.

4. Urge mental health providers and related organizations to adapt services to the rural context by training providers about rural culture and the current dynamics occurring in rural communities.

C. Direct the General Assembly Council (GAC) to do the following:

1. Direct the Rural Ministry Office, National Ministries Division, to

a. coordinate the implementation of all recommendations in this report through regular contact with presbyteries and GAC entity offices,

b. continue the grant program, "Grants for Rebuilding Rural Community Life," in support of changing rural communities,

c. inform rural churches, organizations, and governing bodies of General Assembly resources available to them and encourage proposals for funding,

d. keep the church-at-large informed about rural issues (print, on-line, video) and developments related to the agricultural revolution, food production/consumption issues, providing suggested actions,

e. continue to participate in ecumenical/interfaith groups, such as but not limited to, the Rural Church Network and Agricultural Missions, Inc., to give voice to issues evolving from this agricultural revolution,

f. continue to support organizations working on family agriculture issues, including but not limited to: Center for Rural Affairs, National Family Farms Coalition, Campaign for Sustainable Agriculture, Western Organization of Resource Councils, National Farmers Union, Federation of Southern Cooperatives, Dairylea Cooperative, and National Farm Workers Ministry.

2. Direct the Racial Ethnic program area, Environmental Justice, and the Rural Ministry office to work collaboratively in advocating for the concerns of racial ethnic farmers and ranchers, and supporting organizations such as but not limited to the Rural Coalition and the Federation of Southern Cooperatives that provide particular advocacy for racial ethnic farmers/ranchers.

3. Direct the Presbyterian Washington Office to

a. continue its advocacy and education in areas of public policy regarding hunger concerns related to economic and food production issues,

b. alert Presbyterians about upcoming public policy related to the agricultural revolution and food production/consumption,

c. encourage members of the PC(USA) to contact legislators urging support of the family farmer/ranchers, farm and processing plant workers, and equitable world trade policy.

4. Direct Women's Ministries to identify food production/consumption issues as a priority in their mission and education programs, particularly as it affects rural women.

5. Direct the Presbyterian Hunger Program, Worldwide Ministries Division, and the Rural Ministry office to continue its collaborations and affirm the work they have done together.

6. Direct the Presbyterian Health, Education, and Welfare Association's Network on Serious Mental Illness, in collaboration with the Health Ministries office, to include rural mental health issues as part of its ongoing agenda.

7. Direct the Presbyterian Health, Education, and Welfare Association's Network on Presbyterians Against Domestic Violence, together with Women's Ministries, Presbyterian Men, and Family Ministries, to include issues affecting rural families as part of their ongoing agenda.

8. Direct Mission Responsibility Through Investment to continue work on the directives of *Overture 00-89*, scheduled for reporting to the 215th General Assembly (2003) by

a. studying, in consultation with the Rural Ministry Advisory Committee, the impact of multinational corporations on the decline of rural communities and their social fabric,

b. advising trustees and foundations of the church's governing bodies about any shareholder resolutions that could have either a deleterious or positive impact on rural communities and, where possible, to take action on such resolutions in support of family farmers and ranchers,

c. advocating within the multinational corporation systems on behalf of rural community vitality and stability, and in behalf of family farmers and ranchers.

D. Direct the General Assembly Moderator and Stated Clerk to communicate with all congregations concerning the continuing interest in and position of the PC(USA) related to the agricultural revolution and the food production/consumption issues, calling upon presbyteries to participate fully in this revolution.

E. Reaffirm prior General Assembly actions: "An Appeal to the President and the Congress of the United States for a Morally Responsible U.S. Food Policy," adopted by the 117th General Assembly of the Presbyterian Church in the United States (1977); "Rural Community in Crisis: A Report from Rural America to the Presbyterian Church (U.S.A.)," adopted by the 197th General Assembly (1985); "The Church Responding to Rural America," a report approved by the 203rd General Assembly (1991); "Restoring Creation for Ecology and Justice, a policy statement approved by the 202nd General Assembly (1990); and "Hope for a Global Future," approved by the 208th General Assembly (1996).

F. Direct the Advocacy Committee for Women's Concerns and request Presbyterian Women to identify food production/consumption issues as a priority in their mission and education programs, particularly as it affects rural women.

G. Requests that *Horizons*, the magazine of Presbyterian Women, include articles, book reviews, and public policy issues related to food production/consumption.

H. Direct the Advisory Committee on Social Witness Policy to include in its study on genetic research and cloning a section about the effects of Genetically Modified Organisms (GMOs) related to food production/consumption.

I. Request seminars to provide opportunities for contextual preparation for ministry in rural areas through internships, experiential “immersion” experiences in rural regions, clinical pastoral education, and that such opportunities be linked with biblical and theological studies.

[Financial Implications: Per Capita (OGA): 2002—\$4,220]

Rationale

These recommendations are a final response to the following referral: *Overture 99-8. On Advocacy for Survival of Family Farmers, Ranchers, and Rural Communities—From the Presbytery of South Dakota (Minutes, 1999, Part I, pp. 81, 581–82).*

I. BACKGROUND

What shall we do for dinner today? Cook dinner? Go out to a fast food restaurant? Stop for take out from the supermarket? Each day many of us make decisions about the food we consume. But do we consider what goes into producing the food that comes to our table? Do we think about the farmers and ranchers who raise the grain, vegetables, fruit, and livestock, and the people who process the food? Are we aware of the persons who are hungry and unable to make such choices?

When the 211th General Assembly (1999) approved *Overture 99-8* from the Presbytery of South Dakota entitled, “Survival of Family Farmers, Ranchers, and Rural Communities,” it called the church’s attention to these very people and processes. One segment of the overture directed the church to be an advocate on behalf of family farmers and ranchers. Another segment directed that a study be made as follows:

3. Request the Advisory Committee on Social Witness and Policy, in consultation with Women’s Ministries program area, to study this crisis and to report its findings to the 212th General Assembly (2000), with particular attention to, “An Appeal to the President and Congress of the United States for a Morally Responsible United States Food Policy” (*Minutes*, PCUS, 1977, Part I, p. 181) and with special consideration for a variety of marketing alternatives for farm products and maintaining an effective public market information system. (*Minutes*, 1999, Part I, p. 581)

The implementation of this segment of the overture was transferred from the Advisory Committee on Social Witness Policy to the Rural Ministry office of the National Ministries Division. A study group was formed comprised of farmers, ranchers, and a presbytery executive. Within the group were members of the Rural Ministry Advisory Committee and the Advisory Committee on Social Witness Policy. Staff support was provided by the Rural Ministry Office, Evangelism and Church Development, National Ministries Division of the Presbyterian Church (U.S.A.).

The study group recognized that the world is not experiencing “a farm crisis,” but “an agricultural revolution.” Monumental changes are occurring in agriculture and food production. They are revolutionary. In the United States, the smaller, independently operated family farms and ranches are being forced out of business by the increasing power of agricultural corporations. These changes have created an environment conducive to the manipulation of biotechnology, commodity production and processing, marketing, and retailing. They have resulted in economic trauma for family farmers/ranchers and for rural communities. Farming/ranching opportunities, in all probability, will never return to an earlier era.

Several questions framed the study group’s approach to this state of affairs: Why should the Presbyterian Church (U.S.A.) be interested in these changes? How might congregations and individuals respond? What can governing bodies do? By wrestling with these questions, the following theme statement evolved and guided the group’s work: “This study is a call for Christians as food consumers and producers to participate in and influence the global agricultural revolution.”

From this theme, this study considers:

- * God’s Call to God’s People
- * The Current Situation
- * New Horizons, and includes a
- * Listing of Resources

Special attention is given to women and families in response to the overture's mandate, while recognizing that in farming and ranching, most often, the whole family is involved in the operations.

Note that this study

- is a survey of concerns and issues, rather than an exhaustive analysis;
- is a call both to awareness of these concerns and to responsible decision making in our roles as food producers, consumers, stockholders, or board members;
- is confined to farm/ranch issues within the United States, although it recognizes the reverberations of decisions made by the U.S. government and/or U.S.-based multinational corporations on the world economy.

Revolutionary changes are occurring and we can, as Christians, participate in this revolution. Through baptism, we are called by God to proclaim the Good News of Jesus Christ and to work toward justice for all people. As people of God, we are required to be aware of issues affecting society and the need to be responsible stewards in our decision-making. This study calls Presbyterians to participate in and influence the outcome of the agricultural revolution that is sweeping the planet and to be guided by the values rooted in the Gospel of sustainability, stewardship, compassion, and community. Before surveying the present situation and looking toward new horizons, let us turn to Scripture to guide our considerations.

II. GOD'S CALL TO GOD'S PEOPLE

Both the Old and the New Testaments challenge contemporary attitudes toward environmental care and the production of food and fiber, and invite people to transform both their attitudes and behaviors. Whether we behold Joseph in Genesis 45 who, in glad reunion with his brothers, provides for their spiritual and physical welfare or Christ feeding the crowds as recorded in the Gospel According to Matthew (Matt. 14:13–21 and Matt. 15), we cannot ignore that the call to responsible use of the resources of God's creation is a spiritual task. It is neither wise nor consistent with Scripture to simply secularize food production, distribution, and consumption, nor is it consistent to secularize the care and conservation of resources. All of life is holy.

As Christians we seek the direction of the Incarnate Word of God made known to us in Jesus Christ. A reading of the Gospel of Matthew does not leave us with definitive agricultural solutions. It does not go into precise detail that allows the Christian to say, "These are the words of Christ about genetic engineering." But in wonderful and poignant broad strokes that reveal the judgment, grace and mercy of our Creator God, the Gospel does speak to us, and we can deduce the grace filled lives we are to lead in every aspect of life.

The Gospel illustrates the need to understand the context of our society as Jesus understood his quite varied culture. Jesus was not a farmer, but he lived in an arid, struggling land, a rural nation. He understood the daily life of the farmer, laborer, and fisherman. He knew the everyday life of the ones who toiled hard to provide enough food for family tables. He saw the essence of life in the basic physical elements necessary to support life. He saw good and bad characteristics of human nature in the ways people used the products of God's creation.

A. *Sustainability*

When farmers and ranchers produce enough food, now and in the future, to meet both their families' needs and those of their local and even global communities, then they are engaged in sustainable agriculture. Sustainability requires people to use land and resources thoughtfully so they will be productive for future generations. Today, sustainability includes land use and grieves when farmland is surrendered to developers, who convert it to residential use to meet the demands of urban sprawl. Such conversion removes the land permanently from its productive state.

The concept of sustainability that was alive in Old and New Testament times has diminished over the years. Questions arise: How do we restore sustainable community so that people may live in communities based on God's justice? How do we sustain a food production system that conserves the land and resources that God has given to us? A first step may be to look at sacredness and justice in food production, distribution, and consumption.

In the early 1970s, farmers were challenged to grow food from fencerow to fencerow (meaning, full and complete production capacity) and many met that challenge with the historical view that doing so was a moral and sacred responsibility. There was little doubt, from the biblical imperative to feed the hungry, that the profession of food production was akin and in lineage to the noble tasks of the prophets and priests, consistent with the responsibility of Joseph as he fed a hungry world from the granaries of Egypt (Genesis 47). Even if the vocation of food pro-

duction did not pay as well or did not elevate one's social status, it was respected; it was a high calling. Farmers came to believe that they were an irreplaceable segment of human society, charged with the ethical imperative to produce food for a hungry world and to be good stewards of the land.

If we are to restore a sense of vocation that leads farmers to produce in ways that are sustainable, we need a renewed sense of vocation. Today, society considers food production as just another means of production alongside computer programming and auto manufacturing. The secularization of food production has turned farming, fishing, and ranching into jobs-for-profit, diminishing their special call and responsibility. Not only the food producers, but also the consumers, are in need of transformation to see all work as opportunities for ministry, and an integral segment in the whole of life.

In order to address current concerns of food production/consumption, it is wise to turn to the following wonderful examples in Scripture that point to the sacredness of food production. If such a transformation could take place, it would lead to justice and allow workers to be respected. It would result in farmers understanding their labor to be more than making a living. It would stop the borrowing against tomorrow's reserves for today's comfort and cut-throat competition would be eradicated. In Scripture we find such a vision in the book of Amos.

Amos, the eighth century B.C. prophet, was well versed in the just use of land and resources. He reminded the people of Israel that their God was one who acts in history. Israel had been greatly transgressing God's established covenant, and the God of history would not overlook their trespasses. Such a covenant established by God was not unconditional: it relied on a fundamental condition, namely the obedience of the people of God. Amos found a land dying from within, dying in large part because of social injustice perpetrated by the growing commercial class. In Amos 5 we read:

Hear this word that I take up over you in lamentation, O house of Israel: . . . Therefore because you trample on the poor and take from them levies of grain, you have built houses of hewn stone, but you shall not live in them; you have planted pleasant vineyards, but you shall not drink their wine. For I know how many are your transgressions, and how great your sins—you who afflict the righteous, who take a bribe, and push aside the needy in the gate. . . . Seek good and not evil, that you may live; . . . (Amos 5:1, 11–12, 14a)

And Amos reiterated in 8:4–6:

Hear this, you that trample on the needy, and bring to ruin the poor of the land, saying, "When will the new moon be over, so that we may sell grain; and the sabbath, so that we may offer wheat for sale? We will make the ephah small and the shekel great, and practice deceit with false balances, buying the poor for silver and the needy for a pair of sandals, and selling the sweepings of the wheat."

Today we would do well to assess how we maintain sustainability in light of God's intention.

The corruption that Amos testified against had to do with the unfair treatment by those who dealt commercially with those who produced the fruit of the land. A business class had grown into a strong economic force. Old laws that demanded justice were disregarded. Amos proclaimed that the produce of the land must not be used as tools for personal profit at the expense of the less fortunate. No one should profit by means of a corrupt balance system. Weights must be universal and standard, and just standards must be applied universally to all aspects of life. Deceit, in the eyes of the prophet Amos, denied the Israelites their responsibility of proclaiming salvation history to the world. Deceit denied the mandate to care for community and to use the resources of creation faithfully. Amos was not afraid to warn the people that there would be retribution to pay by those knowingly denying the just requirements of their God. This retribution would be in the form of ". . . a famine on the land; not a famine of bread, or a thirst for water, but of hearing the words of the Lord. They shall wander from sea to sea, and from north to east; they shall run to and fro, seeking the word of the Lord, but they shall not find it" (Amos 8:11b–12).

In the Gospel according to Matthew, Jesus tells that the new wine must not be put into old wineskins. Certainly Christ was new to the world in his day. His word and way, though foretold, were so fresh that no old system could adequately hold him or proclaim him. Today, genetic manipulation, multinational monopolies, food safety and security, land and water conservation, rural economics, and international treaties combine to create circumstances that can no longer be dealt with through historic programs and policies. New food, fiber, and fuel policies must be developed in these revolutionary times. It is the responsibility of the Christian community to strive to make new policies consistent with biblical teachings. Policies governing food production, distribution, and consumption must support just and sustainable community among God's people.

Rural people and communities have suffered economic depression as a result of the changes brought about by the agricultural revolution. The church has no option but to be a partner with these people and communities as they rebuild to meet new challenges and opportunities. The challenge for Christians is to work toward the sustainability of our communities and environment using land and resources to support the needs of the community, for present and future generations.

B. *Stewardship*

In the first two chapters of Genesis, God charges humankind to oversee and care for God's good creation. The song of the Psalmist proclaims the awesome beauty of God's creation. Responsibility and awe for God's creation resound through the Scriptures and cannot be ignored. The stewardship of the earth is a sacred task entrusted to human beings.

The person of faith looks after the well-being of brothers and sisters, and after the welfare of the land. The Old Testament teaches in Leviticus 25:4a "in the seventh year there shall be a sabbath of complete rest for the land . . ." The writer gives a theological reason for the imperative, namely, it is ". . . a sabbath for the Lord, for the earth is the Lord's." A similar statement is also found in Exodus 23:10–11 where the command is meant for charitable care of the poor. In the New Testament, Jesus declares that "One does not live by bread alone, but by every word that comes from the mouth of God" (Matt. 4:4). He also challenges us to resist the temptation to assemble great treasures on earth (Matt. 6:19). Each of these passages points to the fact that no one has the right to exhaust the land by inappropriate or excessive ways. The use of land and water, food and fiber shall not be manipulated in any way to make inordinate profits. We are answerable to God for the way that we use the land and its resources; ultimately, we do not actually own the land. It is God's and we are only stewards of it.

In 1957, representatives of Protestant, Roman Catholic and Jewish groups in our country issued this statement:

Land is a very special kind of property. Ownership of land does not give an absolute right to use or abuse, nor is it devoid of special responsibilities. It is in fact a stewardship. It implies such land tenure and use as to enable the possessor to develop his personality, maintain a decent standard of living for family and fulfill social obligations. At the same time, the land steward has a duty to enrich the soil he tills and to hand it down to future generations as a thank offering to God, the giver, and as a loving inheritance to his children's children. (*The Interpreter's Bible*, Vol. II., Nashville, Tenn., Abingdon Press, 1953).

As we participate in today's agricultural revolution, God calls us to rededicate ourselves to good stewardship of creation—God's gifts to us of land, air, water and life.

C. *Compassion*

Scripture calls us to be compassionate, to enter into the pain and suffering of others and to work toward a just and loving local and global community. We often struggle with how to live justly in our complex economic system. Consumers are especially called to pay attention to this particular goal. There is ample evidence that Abraham, as a semi-nomadic herdsman, had garnered a reasonable amount of wealth (Genesis 13:2). Throughout various portions of Scripture, there is evidence that faithfulness is sometimes equated with wealth, that holiness is equated with prosperity, although much of this thought is challenged successfully in the book of Job. Abraham's faithfulness was not to obtain wealth; largely his concern was faithfulness to God and to his family. When Abraham separated from Lot, described in Genesis 13, his generosity in division of property is apparent, and his knowledge of what the land could maintain pointed toward appropriate stewardship. Abraham saw to the welfare of an extended family that was the scope of his community. He gave richly from his abundance.

When we turn to 1 Kings, we see that the concept of community reaches beyond the extended family of Abraham's time. In 1 Kings 17, God directs Elijah, in the midst of a drought, to venture beyond his immediate community to the town of Zarephath. God commands a widow living there to feed Elijah out of her poverty. Through this encounter, community and compassion are extended to people of different tribal groups and geographical areas. Biblical accounts record the continuing expansion of society's understanding of community.

Today, our concept of community is both local and global, extending throughout the world. Thus God's mandate to us is that we be compassionate—enter into the pain and suffering of others—throughout the world. In 1966, Dr. Merton Sherman, professor of Hebrew and Old Testament at Huron College, said that "God is not opposed to wealth and comfort . . . as long as everyone has enough." That seems to be the predominant attitude of Scripture and remains a powerful comment for our day. The biblical imperatives for compassionate living and just behavior are mandates for right living in response to a saving God.

In Matthew 14:13–21, we read the story of Jesus feeding of more than 5,000 persons. While Jesus saw to it that the spiritual needs of the spiritually hungry were sated, he also saw to it that everyone's physical needs were met by providing enough to eat. The following Chapter 15 records another event that, in fact, may be the same one. In verse 32 we read, "Then Jesus called his disciples to him and said, 'I have compassion for the crowd, because they have been with me now for three days and have nothing to eat; and I do not want to send them away hungry, for they might faint on the way.'" As the story continues, we discover that despite the disciples' concern that there might not be enough, no one was excluded. We believe the gospel speaks of our spiritual needs fulfilled in Christ. We need

also to believe the gospel when it demonstrates a Savior committed to adequately fulfilling the physical needs of God's people in every place. In other words, food enough for all!

Finally, Christ's Great Commandment to us: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." This is the greatest and first commandment. And a second is like it: "You shall love your neighbor as yourself" (Matt. 22:37–39). These exhortations demand a food policy based upon the love of God, self, and others.

D. *Community*

It is clear, as we read the Old Testament, that dedication to a responsible life in community is consistent with faithful worship of the God of history. A faithful community organizes life based on God's loving presence where compassion, stewardship, and sustainability are a way of life. The Book of Leviticus, in the 19th chapter, offers guidance in a number of areas:

- "Speak to all the congregation of the people of Israel and say to them: You shall be holy; for I the Lord your God am holy" (19:2.) A major demonstration of this holiness is through responsible community life.
- "When you reap the harvest of your land, you shall not reap to the very edges of your field, or gather the gleanings of your harvest. You shall not strip your vineyard bare, or gather the fallen grapes of your vineyard; you shall leave them for the poor and the alien: I am the Lord your God" (19:9).
- "You shall not render an unjust judgment"(19:15a.). "You shall not cheat in measuring length, weight, or quantity. You shall have honest balances, honest weights, an honest ephah [an ephah is a dry measure of approximately 37 quarts], and an honest hin [a hin is a wet measure between 1.6 and 1.8 gallons]: I am the Lord your God . . ." (19:35–36).
- "When you come into the land and plant all kind of trees for food, then you shall regard their fruit as forbidden; three years it shall be forbidden to you, it must not be eaten. In the fourth year all their fruit shall be set apart for rejoicing in the Lord. But in the fifth year you may eat of their fruit, that their yield may be increased for you: I am the Lord your God" (19:23–25).

In a simpler world, where hungry people lived next door or nearby, the call to compassion was easier to answer. In Isaiah, we note that community has broadened to include everyone when we read the chapter 55, "Ho, everyone who thirsts, come to the waters; and you who have no money, come, buy and eat! Come, buy wine and milk without money and without price." In the New Testament we see another leap to broaden the concept of community as we read in Mark 7 the story of the Syrophenician woman who comes to Jesus for help. We are uncomfortable with Jesus' initial exclusive response to her plea for help. In the end, however, Jesus responds by including and helping her. In Acts 10:34 Peter proclaims: "I truly understand that God shows no partiality, but in every nation any one who fears [God] and does what is right is acceptable to [God]." We have a gospel for all people; therefore, we have a call for universal compassion, care, and concern for God's people and God's world.

In Matthew 12: Jesus and his disciples pluck grain from the fields to feed themselves, even though it belonged to someone else. The ancients had already established a food policy in which people who were hungry or those who were traveling were entitled to food, even if it stood in the field of another. That policy, in many ways, is more compassionate than those established by many contemporary societies. The argument raised by the Pharisees was not about whether Jesus and the disciples could or could not pluck or harvest the grain. The argument was over doing this on the Sabbath. Jesus expanded the concept by declaring that mercy must be extended, even on the Sabbath. Here's an intentional policy of compassionate stewardship in community.

This story reminds us of the people in the world who "pluck grain" every day for the benefit of multinational food producers and processors but who are unable to glean any benefits for themselves and often go to bed hungry. This situation is prevalent in many developing nations. Today, many rural families in the United States are experiencing hunger as a result of the economic crisis in rural communities.

In summary, Scripture speaks eloquently and challengingly for appropriate care of land, of production of natural resources of creation, and for those who harvest the land and sea. Such activity is a holy responsibility mandated by God. By being faithful to these scriptural imperatives and using the examples of right use of the physical elements necessary for life, we are led toward the development of right spiritual attitudes in vocation, community response, and care of God's world. We are empowered to ask questions such as: Does this policy development come from the heart of people who believe in the intrinsic value of every person? Does it come from the minds of those who view

God as dynamically involved in every place and part of life? Does policy development come from those who confess a Savior who demands concern for the spiritual and physical well being of people? We as Christians need to add these faith perspectives to discussions, debates, and policy making occurring in legislatures, marketplace, and church governing bodies. We are called to participate fully in this agricultural revolution and to demand that God's love and justice be the foundation for our times.

Just as we have been reminded that Scripture calls us to

- * responsible use of land and natural resources,
- * compassionate living and just behavior among all of God's people,
- * just and fair commercial transactions in the exchange of goods and services, it also requires us, as individuals and as congregations, to engage in prayer, study, and action related to these issues and concerns affecting the common good. An agricultural revolution is occurring today, and we are reminded by an old adage that "agriculture is everyone's bread and butter." Everyone who consumes food participates in the industry, that means each of us.

Do we consumers have a right and an obligation to be involved? Yes. Do we have a right to determine what we eat and the safeguards taken with our food? Yes. In order to participate, we food consumers, like food producers, have an obligation to put faith into action by studying the issues, making responsible choices, and prayerfully seeking God's wisdom and guidance along the way.

Finally, we need to remember that in 1996 more than 50 percent of the congregations of the PC(USA) reported that they were serving either rural or small towns. Of course, not every rural congregation serves an agriculturally based community. Many rural communities have an economy based on other extractive industries such as fishing, mining, or timbering. They, too, are experiencing/have experienced many of the dynamics that are occurring in farming areas today. When communities experience economic trauma, churches are ultimately affected. As Presbyterians we need to be concerned about these congregations because when one part of the Body suffers, we all suffer.

III. THE CURRENT SITUATION

A. *U.S. Food Policy*

Let us give attention to the current situation regarding food production/consumption. It is assumed that the basic agricultural policy in the United States is that food will be safe, secure, abundant, available, and inexpensive. What does this policy mean to us? Here are five common assumptions:

- *Safe* food is grown in an environment free from inputs that would make the product unsafe for human consumption and free from harmful contaminants during the handling and processing phases. And instructions and safeguards for proper handling the food accompany the product when it is sold.
- *Secure* food supplies are accessible to all people in every nation. Many communities participate in food security programs to assure that safe food is available for everyone at cost-effective prices.
- An *abundant* food supply requires that the production of food for human consumption must be the primary priority for the use of available resources.
- Long-term *availability* of the food supply calls for the preservation of natural resources for future food production.
- *Appropriately priced* food allows food products to be available to all sectors of society while providing food producers a fair return for their labor and financial investment.

The average food consumer takes this agricultural policy for granted. Today, however, this policy is threatened by

- the growth and globalization of the food production industry, especially the extraordinary expansion of the fast food industry and its connections to the food producers;
- the multinational corporations that exert control "from seed to the grocer's shelf";

- the global industrialization of agriculture that enables food commodities to be raised in the least expensive setting, but often causing a loss to farmers both in this and other countries;
- the worldwide markets that enable food processing and retail corporations to purchase food commodities from sources outside the United States where health and safety measures governing food production and processing may be less than what is required in the United States;
- the food suppliers for multinational food producers may not be required to measure up to health and safety standards, even within the United States.

A vicious cycle has evolved: consumers are demanding food at a moment's notice and at cheap prices regardless of its nutritional value; multinational food producers, processors, and retailers are driven by these consumer demands; and consumer demands are shaped and influenced by advertising that is underwritten by these same multinational food producers, processors, and retailers.

Many of the changes in food production have happened without much notice by the average food consumer and these changes are unlikely to be reversed. Responsible Christians need to find ways to become aware of what's happening and to discover their role in this agricultural revolution. Religious communities can educate people concerning food production/consumption issues, suggest ways in which people can responsibly participate in and influence this agricultural revolution, and support organizations that advocate for family farmers/ranchers, food security, and agricultural workers.

Before taking a look at the current situation and exploring how today's agricultural policy is affecting society as a whole and the lives of individuals, let us look at some simple statistics that show us the relationship between food producers and consumers.

B. *Farmer's Share*

Where does your food dollar go? In 1980, farmers received 31 cents of the food retail dollar; today that amount has decreased to 20 cents. The remaining 80 cents of the food retail dollar goes to non-farm expenses related to processing, marketing, distributing, and selling food.

At a family restaurant, breakfast comprised of 2 eggs, 2 strips of bacon, hash browns, 2 slices of bread, 2 pats of butter, and coffee will cost \$4.99. Of that amount, the farmers' share is less than 1/4 of the cost, \$1.25. The farmer who raises wheat that produces bread receives a mere 5 cents from a loaf of bread costing \$2.

What is wrong with this picture?

C. *Family Farmers and Ranchers*

The mandates in *Overture 99-8* to the General Assembly address concerns of family farmers and ranchers. What do we mean by a family farm or ranch? A family farm or ranch is defined not by the number of acres in operation, but as an agricultural production unit and a business in which the management, economic risk, and most of the labor (except in peak seasons) are provided by the family, and from which the family receives a significant part, though not necessarily the majority, of their income.

In 1930, according to the U.S. Census, a total of 6.3 million farms existed in the United States. By 1950 the number decreased to 5.4 million; in 1980 to 2.2 million; and by 1998 to 2.1 million farms. By the 2000 census, a decision was made to eliminate farms from the information gathered. Now agricultural data is collected and compiled by the United States Department of Agriculture (USDA).

Economic information published by the USDA in 1997 indicated the following:

- Seventeen percent of all farms had sales over \$100,000 that account for 82 percent of crop and livestock sales, while 83 percent of all farms had sales of less than \$100,000.
- However, only 7 percent of all farms had sales in excess of \$250,000, which accounts for 60 percent of crop and livestock sales.
- Twenty-four percent of all farms had annual sales of under \$2,500.

These statistics tell us that there is a growing concentration of land and economic strength in a relatively small percentage of large farming operations.

Local statistics show that many family farms/ranches are going out of business. The relationship between farm product prices and farm income, farm debt and bankruptcies, forced land transfers and foreclosures, changes in the structure of agriculture, and tax policy continue to contribute to the loss of family farms/ranches. In addition, land values are increasingly based on a measure other than the capacity for production. Prices of land are increasing at the same time as commodity prices are decreasing. Farmers and ranchers indicate the need to gross \$200,000 annually simply to break even. Farms/ranches earning \$250,000 or less are considered small operations through the eyes of farmers/ranchers.

These statistics point to the need for off-farm income to support both the farming/ranching operation and the farm/ranch family. Yet, in many rural communities, job opportunities are limited if they exist at all, and time spent in off-farm jobs takes away from the farm/ranch enterprise.

Farmers and ranchers who remain in business are facing a variety of issues, including the following:

- The increasing concentration of agricultural power held by large corporations creates an environment open to manipulation in farm production as well as agricultural research, food processing, marketing, and sales. This concentration of power decreases competition for farm family products and drives many family farmers out of business. This concentration of power results in agricultural decisions being made in corporate boardrooms rather than within the farming communities.
- The cost of farming has increased tremendously and is based on profitability. Farmers/ranchers have no voice in these costs. Since most companies are transnational, the cost to farmers in this and other countries is affected by global trade agreements and economic dynamics throughout the world. In order to be competitive, farmers must borrow large sums of capital for equipment, seed, and livestock. With sales revenues continually decreasing, family farmers are unable to reduce their debt or increase their borrowing. Banks in agricultural communities are increasingly being taken over by larger banking corporations so that decisions are no longer made within the context of the community, but in distant board rooms.
- It is increasingly difficult for people who want to farm to enter the field. A number of family farm coalitions have identified this as one of the most significant issues today. Capital is difficult to obtain and mentors are few.
- Markets within the United States have become uneven as a result of this concentration of agricultural power. A few corporations control packing and processing markets. Anti-monopoly legislation, including the Packers and Stockyards Act of 1921, is not being applied to agriculture and food processing/production. Market prices are not made public. Family farmers are not able to compete on this uneven playing field.
- The U.S. is one of the largest food exporters in the world. For the past number of years, agricultural trade has registered a surplus as compared with deficits experienced in non-agricultural trade. However, in 1998 agricultural trade decreased by 6.4 percent due to the volatility of the Asian markets and increased supplies of farm commodities. In the past exports included wheat, feed grain, and soybeans. In the 1990s, however, processed foods, vegetable oil and meal, and consumer ready fresh fruits and vegetables increased and surpassed the traditional exports. Furthermore, a number of the larger agricultural corporations have invested in other countries, set up production, and are selling processed foods. These sales exceed the export of processed food in the U.S.
- The import of cheaper food products is increasing, putting farmers/ranchers out of business and subjecting the general public to food products that may not meet the criteria for health and safety of this country.

D. *Racial Ethnic Farmers/Ranchers*

Racial/ethnic farmers and ranchers have suffered economic losses for a longer time than their white counterparts. For example, in 1910, 218,000 African American farmers owned, fully or partially, 15 million acres. By 1992 only 18,000 African Americans remained, owning 2.3 million acres.

African American and other minority farmers are less likely than white farmers to benefit from any positive changes in the rural/farm economy. The farm crises of the 1980s and 1990s forced many of them off the land. The small, African American farmer, once common in southern states, is now imperiled. According to the Federation of Southern Cooperatives/Emergency Land Fund, if present land loss continues, there will be virtually no African American farmers by the end of the first decade of this century.

Surveys of Native American farmers suggest that their situation may be as bleak as that of African American farmers. This prediction is especially devastating given the fact that farming is the leading occupation among Native Americans living on reservation lands as well as for Native Americans living off the reservation.

During the Clinton administration, Agriculture Secretary Dan Glickman restored the USDA's Office of Civil Rights. However, questions continue as to USDA's commitment to civil rights. For example, both African American farmers and Native American farmers charge the USDA with systematic racial discrimination and have filed class-action suits. Although a settlement was reached in 1999 between the African American farmers and USDA, the implementation of that settlement has not been fully realized and allegations of discriminatory practices continue to be voiced.

Asian Americans historically have been excluded from significant farm ownership. Prior to World War II, however, there were a number of Japanese American farmers. The detention of Japanese Americans during World War II forced a reduction in farm ownership that has never been restored. Today, many immigrants from Southeast Asian countries are settling in areas where meat-packing or poultry-processing plants are located in order to gain employment (discussed later in this study).

The Hispanic populations in the United States are large and rapidly growing, representing 6.8 percent of the total population in 1980, 9.3 percent of the population in 1990, and 13 percent of the total population in 2000. According to the 1990 statistics, more than 2 million Hispanics live in rural areas, with more than 85 percent living in southern and western states. The vast majority of rural Hispanics are of Mexican descent. Many Hispanic people work as migrant or processing-plant workers (described later in this study). Some in the Hispanic community have been able to purchase small farms and settle in rural communities. In fact the largest number of new farmers are of Hispanic decent. These new farms are supported through families working together, pooling resources, and often raising specialty crops.

The 1997 Census of Agriculture, conducted by the USDA, reported that since 1978, farms operated by Hispanics increased 58 percent while total farms in the U.S. decreased 15 percent. Of the 27,717 farms operated by Hispanics, almost 17,500, or 68 percent, were fully owned, almost 7,000 were partially owned; and the remaining 3,217 were tenant farmers. The states with the greatest number of Hispanic-operated farms are Texas, California, New Mexico, Florida, Colorado, and Washington.

Interestingly, the average age of the Hispanic farmer is 53.6 years, representing less than a year difference from the average age of all farmers, 54.3 years. Thus, the concerns of the lack of younger, beginning farmers may be shared by all groups (USDA, "Quick Facts: Characteristics of Hispanic Farm Operators, from the Census of Agriculture," 2000).

The church can add its voice in supporting the full participation of racial ethnic farmers/ranchers in the agricultural systems of the economy of our nation and the global economic network. Congregations can discover racial ethnic farmers/ranchers in their area and learn from them ways in which to be supportive. Organizations such as the Rural Coalition and the Federation of Southern Cooperatives are strong advocates for racial ethnic farmers/ranchers and good sources for information. The church would do well to support these groups, keep informed about issues, and stand in solidarity with racial ethnic farmers/ranchers.

E. *Beginning Farmers*

Forty-nine percent of U.S. farmers/ranchers are 55 years and older. As has been noted already, the average age of U.S. farmers/ranchers in 1997 was 54.3 years. Who will replace them when they are no longer able to work? This significant concern is being discussed in agricultural circles today. The amount of capital required to enter this profession is prohibitive to many younger men and women. Financial institutions are controlled in distant boardrooms and not likely to take the lending risks required to get a person started. Many young people cannot envision a future in farming/ranching and are forced to leave the community. A few coalitions, such as the Center for Rural Affairs, are strong advocates for the beginning farmer/rancher and are calling on institutions and legislatures to provide the required resources. The church needs to join its voice with others if family farming/ranching is to be a viable profession in this world.

F. *Agribusiness*

The concentration of agricultural corporate power, mentioned earlier in this study, is one of the significant concerns related to the survival of the family farmer and rancher. As this study evolved, the group stressed that multinational corporations are not inherently evil. However, corporations are made up of shareholders and boards of direc-

tors who play a vital role in the food production/consumption industry. We may assume that a number of shareholders and members of boards of directors are members of the Presbyterian Church (U.S.A.). We know that Presbyterians purchase and consume food produced by these corporations. This study calls attention to the effects of this concentration of power and calls on Presbyterians to live out their faith as shareholders, board members, and food consumers.

This concentration of agricultural corporate power affects all of us—locally and globally—because transnational corporations are controlling food production, processing, and marketing. These corporations, like any other, are driven by the need to produce profits. The board of directors' goal is to maximize such profits in the most efficient way possible.

Con Agra, Cargill, Archer Daniels Midland, and Tyson/IBP are among the giants in the production, processing, and marketing of food.

Con Agra's business includes producing and processing turkeys, beef packing, cattle feed lots, and pork packing. As consumers we recognize Con Agra through the labels: Armour, Monfort, Swift, Butterball, Healthy Choice, Peter Pan Peanut Butter, Hunt's, and others.

Cargill's operation includes owning animal feed plants, elevator companies, flour milling, dry corn milling, wet corn milling, soybean crushing, as well as turkeys and pork packing plants. Since its acquisition of Continental Grains, Inc., Cargill is now one of the leaders in pork production and cattle feed lots.

Archer Daniels Midland's enterprise also includes producing and processing animal feed plants, elevator companies, flour milling, dry corn milling, wet corn milling, soybean crushing, plus ethanol production.

Tyson is one of the top producers of chickens while IBP was a leader among beef and pork packers. In 2001, Tyson acquired IBP to become what chairman and CEO, John Tyson, described as "... the world's leading protein provider." Revenues in 2002 are projected to be \$25 billion (9/28/01 Tyson News Release.) This is an example of how a merger of food producing corporate giants results in further concentration of power.

Other corporations, such as Monsanto, are active in the field of biotechnology. Genetic engineering and increased use of hormones and other additives in seeds, plants, and livestock result in a higher volume of production.

The effect on the physical well-being of people who consume food produced through such controlled, engineered processes is yet unknown. Cargill has increased its power by entering into an agreement with Monsanto

These corporations make up a global network. Food is produced as cash crops for export in countries where labor is cheap while the purchase of the food product in those same countries is often prohibitive for local consumers and limited to people with financial means. United States' trade agreements with other nations are often influenced by these same corporations. This leaves farmers in developing countries, who traditionally produced their food on their land, with either no control over their own land or diminished ability to produce food for their own table. Now farmland is controlled by transnational corporations and farm products are sent to wealthy nations, resulting in profits for the transnational corporations, leaving local people in economic despair.

This concentration of power also affects family farmers/ranchers in the U.S. in all three phases of agricultural production:

- Primary: Input resources (seed, fertilizer, chemicals, and equipment);
- Secondary: Production (the actual growing of food);
- Tertiary: Transportation, processing, and wholesale marketing of food.

Some corporations control a significant portion of one or more of the above-named phases, which is known as vertical integration. Corporate mergers further consolidate the transnational corporations, resulting in increased control and less viability for independent family farmers/ranchers. Control is exerted "from seed to grocer's shelf."

Before this increase in corporate power, the U.S. farmers/ranchers engaged in grain and livestock production as family businesses. They delivered their commodities to local markets where prices were published.

Now family farmers/ranchers go to markets where prices are not known and where grain and livestock move through a system controlled by persons in distant boardrooms, who have no acquaintance with their community and people. The playing field may be competitive, but it is no longer level. The concentration of power in agribusiness is

forcing many farmers/ranchers out of business, while others continue as contract workers, “piece workers” for these large corporations.

The dairy industry, too, has been affected by corporate power. For a long time it was controlled through cooperatives, but that has changed in recent years. First of all, with the decline in the number of dairy farms, cooperatives are merging. In fact there is a new national cooperative, Dairy Farmers of America, with 22,000 participating farmers in 43 states. Secondly, dairy processing corporations are experiencing horizontal integration where larger corporations are acquiring smaller ones. Today, Kraft (owned by Philip Morris) is the leading dairy processing company in the U.S. Suiza and Dean were gaining prominence. Now their strength is increasing as they merge. Dean/Suiza, Kroger, and Prairie Farms lead in fluid milk sales in the U.S.; Kraft (Philip Morris) leads in cheese processing; and Unilever, Pillsbury, Dreyers, and Blue Bell in ice cream production. Historical cooperatives like Land O’ Lakes have had segments of their operations taken over by corporations, such as the Land O Lakes Upper Midwest fluid milk operation that was taken over by Dean. As a result of such changes, farmers no longer control the processing of dairy products. While Wisconsin has been known as the cheese capital of the U.S., that is shifting to California, Idaho, and New Mexico, where mega dairy farms are being located. In addition, imports of cheese and dairy ingredients have increased over recent years.

Large food retailers are entering into food processing contracts. Kroger, Safeway, and Walmart own and operate their own dairy operations. This change, in particular, causes dairy operations to focus on the retailers needs rather than those of dairy farmers.

The consolidation of power among large food retailers is eliminating many consumer options. Currently, Kroger, Albertson’s, Walmart, Safeway, and Ahold USA (Stop and Shop) account for 42 percent of retail food sales, which is up from 24 percent in 1997. Increasingly, these companies have entered into agreements with food processing suppliers—Kroger with Excel (Cargill), Ahold USA with Suiza, Walmart with Tyson/IBP, Farmland, Smithfield. These suppliers provide the food retailer with case-ready food products. In 1993, food retailing was not significant for Walmart. Now they are the second largest retailer of food. These phenomena are not limited to the U.S. Food retailing, too, has become a global playing field.

At the present time, most consumers in the U.S. are unaware of these shifts in agricultural power. As this power continues to increase, there will be noticeable changes. Increased production of processed food results in more chemical additives being ingested into our bodies. The lack of country of origin labeling keeps consumers uninformed about chemical use in the country of origin used in the production of livestock or the growing of grains, vegetables, and fruits. Often, regulations controlling the use of chemicals is not as rigorous in other countries as in ours. As genetically modified commodities are increasingly used in food production, consumers are unaware of the source of the transferred gene that may result in allergic reactions. At the point when we wake up to these facts based on corporate decisions about food production it may be too late. As church people, we must begin to understand these issues and give voice to them before it is too late.

G. *Agricultural Workers*

The food production sector of our economy is sustained significantly through the work of agricultural workers. Some workers harvest crops while others are employed in the meat and poultry processing plants. Many are racial ethnic people or immigrants from Mexico, Central America, or Southeast Asia. They are both documented and undocumented. From time to time, concern is expressed by the general public over the number of undocumented workers coming to the United States, but we cannot escape the reality that they are meeting a market demand. They do the work that many Americans won’t do.

While we acknowledge that a number of farmers/ranchers provide just compensation and adequate living accommodations, we cannot deny that in many cases the working conditions, wages, living accommodations, and services for agricultural workers are substandard. As the church gives attention to concerns related to this agricultural revolution, it needs to include advocacy for just and fair wages and working conditions for everyone involved in the food production industries.

As noted earlier in this study, the Hispanic populations in the United States are large and rapidly growing. Many live in “colonias” along the U.S./Mexican border while others travel northward as migrant workers in one of the three “migrant streams” to the West Coast, Midwest, or East Coast. For example, there are migrant farm workers who spend part of the year in southern Texas then migrate northward to Minnesota, Wisconsin, and Michigan, following the harvest of seasonal crops as they go.

Since migrants “come with the dust and are gone with the wind” they experience a number of interrelated problems: poverty, inadequate housing, poor sanitation, environmental hazards, inadequate health care, lack of educational opportunities and nonexistent child labor laws resulting in young children working side-by-side with parents in the fields. Those who live in “colonias”—densely populated communities on both sides of the U.S./Mexican border—are attracted to jobs and better living conditions than may be found in other parts of Mexico. While living conditions may be better, they are far from acceptable: housing is inadequate; clean, potable water is not available; sanitation and environmental problems are horrendous (raw sewerage is dumped into the Rio Grande and mosquitoes transmit diseases). Health care, too, is a problem since 90 percent of the people are uninsured and Medicaid is available only for U.S. citizens. Jobs are lacking and poverty is rampant.

Working conditions in meat and poultry processing plants are not ordinarily included in farm worker discussions. However, discussions may need to be broadened to include all workers in the food production industries. Jobs in meat and poultry processing plants are exceedingly dangerous. Studies of these plants are providing evidence that many workers are severely injured and exploited. Processing equipment and technology, toxic emissions from processing, wet and slimy floors, repetitious tasks, and increasing processing line speed are contributing factors to serious injury. Such conditions often result in severe cuts, bruises, fractures, respiratory illnesses, muscular and skeletal disorders. At times, physicians are unwilling to certify that these injuries are work-related leaving workers without medical coverage. In fact, often the injury leaves the worker permanently disabled resulting in job termination. These situations are especially devastating for workers who are without “voice” and who are unable to participate in decisions related to their work environment.

Those who manage meat and poultry processing are also vulnerable to adverse conditions knowing that processing is dangerous, worker turnover is exceedingly high, and the company’s primary interest is increased profits.

How many of us, when we sit down to a meal of poultry or meat, realize the price that is paid by workers preparing the food for production and distribution in this country and throughout the globe? We need to advocate on behalf of the voiceless. Organizations such as The Rural Coalition and the National Farm Worker Ministry are reliable sources for information about current issues calling for advocacy by individuals and organizations, including churches.

Just as we need to advocate for improved working conditions for all agricultural workers, we also need to keep informed about contracts that have been successfully negotiated between workers and growers/employers. In cases where just contracts are signed and implemented, we need to support the particular food producer and worker.

Finally, we need to support farmers/ranchers who are under contract to work on behalf of the transnational corporations. Frequently contracts require the farmer/rancher to assume a large portion of liability. Farmers and ranchers need to be protected against such liability that may impose significant financial expenditures.

H. *Women and Families*

As the farm economy continues to be depressed, women and families are especially affected. Farm women carry out a variety of roles. More than 165,000 farms are operated by women. Women who are spouses of farmers and ranchers carry a major responsibility for the farm/ranch operation. Increasingly, however, women are required to take off-farm jobs to supplement the family’s income. The off-farm job, of course, is in addition to the ongoing farm and family tasks. As the demand for off-farm jobs grows, children are left in day care or with other family members. As stress levels increase, spousal, child, and elder abuse increase.

“The Farmer’s Wife,” a documentary series, produced by David Sutherland, and aired on Public Television stations, provides a powerful glimpse into the life of a farm family showing the tremendous pressures upon them during these times of economic hardship.

Shelters for victims of abuse are not readily available in rural areas. Ordinarily, a victim of abuse needs transportation to a safe haven. Phone calls to shelters or service organizations are often toll-calls recorded on the phone bill, allowing the perpetrator access to this information. Some religious beliefs play a negative role, especially those that put a heavy literal emphasis on the biblical passages from Ephesians 5:22–24: “Wives, be subject to your husbands as you are to the Lord. For the husband is the head of the wife just as Christ is the head of the church. . . . Just as the church is subject to Christ, so also wives ought to be, in everything, to their husbands.” Many women and their children are blamed for causing the abuse. Emphasis on pride as sin reinforces the subordination of women. Here, pastors, women’s organizations, and key lay leaders can play an important role in dispelling the myths surrounding these scriptural interpretations, affirming the role and sanctity of women and children, recognizing symptoms of abuse, and participating in training opportunities that will enhance their skills in ministering effectively with

victims of abuse and with perpetrators. Scripture that provides affirmation of the partnership model will help dispel the myths such as Proverbs 31:10–31; Ephesians 5:25–33; and Galatians 3:25–29.

Sadly, decreased family income has caused many farm and ranch families not to have enough food for themselves. They are hungry. And without adequate income they are unable to repair their houses and farm buildings. Second Harvest reports that farmers and ranchers who have lost their farms and ranches and other low-income people living in rural communities in South Dakota, Minnesota, North Dakota, and Oklahoma are resorting to food bank services in order to feed their families.

Women and families are challenged with family health-care decisions. Health-care providers have been consolidated in many rural regions, leaving other communities without services. The high cost of health care is another force driving people to off-farm employment so that they can participate in health insurance plans. People may be required to drive long distances to health-care providers, which can result in lost wages, expenses for child care, need for transportation (since public transportation is nonexistent in rural communities), and, at times, overnight accommodations near health-care facilities. The same needs arise for people seeking assistance from social service providers.

Some congregations find ways to collaborate with other churches and organizations in their community to sponsor projects that provide practical help to women and families. For example, some are providing a center for youth, others a child day care, while some are visiting the elderly and homebound. Another is setting up an infant seat-lending program, another is providing children with backpacks containing school supplies. A few groups have collaborated in bringing mental health or social service agencies to the community so that people do not have to travel for hours and lose wages. Churches can also provide brochures describing services available to victims of abuse and/or perpetrators by placing such brochures in discreet places such as on the top of the toilet tank in private rest room areas.

In our society, these issues of family, off-farm employment, child care, and health care continue to be focused on women. However, each of these issues will be better served by being addressed holistically and each member of the family—male, female, young, old—must participate and carry her/his share of the responsibility.

I. *The Agricultural Revolution and Mental Health*

Today's global agricultural revolution and the resulting economic crises affects not only farmers and ranchers, but the whole rural sector: communities, families, churches, local businesses, and services. Banks fail, schools consolidate, churches close, health-care delivery consolidates, local and regional voluntary associations go under, local governments struggle, and families break up. One manifestation of these events is the dramatic increase in stress-related illnesses that take their toll on the whole community. Statistics indicate the problem today is potentially more serious than during the farm crisis of the 1980s. However, there continues to be a reluctance to face these concerns and address them. People who struggle are not always willing to seek the help that they need. We continue to live in a society that rewards stoicism during difficult times. This is an area in which churches and community organizations/agencies can play a helpful role.

Study after study documenting the effects of the 1980s farm crisis on individuals, families, and communities supports a direct link between the financial distress of farmers and a variety of mental and physical health problems. Constant financial pressure, the threat of losing farms/ranches that had been in families for generations, and feelings of personal failure and guilt take their toll.

While analyzing and comparing the 1980s crisis with today's agriculture revolution, professionals in the field also note differences between these two periods. While the 1980s were primarily a crisis with lenders, other factors need to be included in today's equation—such as unpredictable farm subsidies, impact from the global market and economy, absentee land ownership, fewer locally owned banks and consolidation of corporate power. Rural people in some areas, who lost farms in the 1980s and found employment in nearby plants, are now facing the closure of these plants and the resultant economic distress. In other areas, rural people who lose farms simply have no employment options.

While recognizing the differences between the crisis of the 1980s and today's situation, mental health assessments from the 1980s provide some valuable lessons. All too often, the view of rural communities as tightly knit and mutually supportive havens proves to be a myth. Many farm families in crisis are isolated—some withdraw out of shame or fear while others are simply abandoned by neighbors and local social institutions. Community institutions (e.g., churches and schools) are divided over issues and, too often, fail to take positive action. "Blaming the Victim" is a recurring problem as farmers and ranchers are blamed for their plight and characterized as bad managers, poor

business decision makers, or too extravagant with their personal spending. The crisis produces family conflict, both within farming and ranching families and between the farm family members and extended family members.

Farmers/ranchers who are working larger farms/ranches are under increasing mental health pressures as well. Production and time stress result in farmers/ranchers of larger operations losing the personal connections they experienced when operations were smaller.

Statistics from the agriculture sector indicate farmers and other rural residents have gone from having the best “mental health” to the worst. Rates of depression among farmers and rural residents increased in recent years and far outstripped their urban counterparts. Nebraska and Iowa studies during the 1980s found more than 20 percent of farmers and rural residents had evidence of depression. Alcohol abuse, child abuse, spousal abuse, divorce, suicide, and farm accidents climbed along with the stress. Children became troubled and acted out in various ways. Economic desperation also increased the potential for people becoming involved in hate groups and militia movements.

According to the National Association of Rural Mental Health, suicide statistics for 1995 from the National Center for Health Statistics indicate that the adult suicide rate in rural areas was 17.94 per 100,000 people compared with 14.91 per 100,000 people in urban areas. Other studies show that the rate is even higher in sparsely populated rural areas. Untreated mental illness is a major risk factor for suicide. Decreased access to mental health-care providers and rural isolation have been cited as contributing factors in suicides.

Taking the first step to seek mental-health services is often hard for independent, self-reliant, rural people. In small towns there is a fear that “everyone will know.” This reluctance, coupled with ignorance about services available, as well as recent cuts in services, creates an unbearable difficulty for rural people in need. Place these dynamics in the context of the agricultural revolution. Significant change is ongoing and no longer confined to a crisis situation. A series of events can coalesce and result in significant mental-health problems. For example, an economic crisis, a related business failure on Main Street, a shift in shopping allegiance to urban malls and national shopping chains, can result in a spiraling downward of an entire community of rural residents, not just the farm and ranch families.

Rural pastors (ministers of Word and Sacrament and commissioned lay pastors) are in a position to play a vital role here, especially if they are able to cooperate with community service organizations and mental-health providers.

Pastors, aware of the availability of mental-health services in their area, ought to inform the whole community of them. While farmers and ranchers and their families are not likely to seek health services for depression and other problems, people in the community, such as hairdressers, barbers, bartenders, as well as pastors, often hear the personal stories that provide clues to a person’s situation. These “listeners” may benefit from knowing the availability of services.

Pastors and lay leaders, especially, will recognize that religious belief plays a significant role in today’s crisis. A good number of farmers and ranchers see failure as abandonment by God or God’s wrath come upon them. It is hoped that with the strength of the faith community, God’s loving presence can become real, supportive, and corrective.

Mental-health providers and related organizations might need to adapt services to the rural context. Training providers about rural culture and current dynamics should prove helpful. Agency staff and/or providers need to visit a family rather than expecting the people to come to them. Flexibility of time is also important rather than “regular office hours.” Twenty-four-hour hotlines are also useful.

Church governing bodies and other organizations provide care and support of pastors and health-care providers who serve rural churches and communities. Reaching out to people and communities in crisis requires extraordinary spiritual and emotional energy. Continuous demands often result in burn out. Spiritual retreats, outreach, support groups, and respite care may help alleviate pastoral and provider stress.

IV. NEW HORIZONS

A. *Introduction*

What role can the church play in shaping the future? We are called to participate in and influence this agricultural revolution by breathing fresh life into the values of sustainability, stewardship, compassion, and community. To recap:

- Sustainability means that farmers and ranchers not only produce enough food for their families, but also for others in the community—locally and globally—and not only for the present, but for future generations.
- Stewardship means that producers and consumers are trustees of the land, water, air, plants, non-human creatures, and responsible for them in accordance with God’s just purposes.
- Compassion means that we enter into the pain and suffering of others and act for their well-being through a just and loving local and global community.
- Community means that people of the earth will increasingly interact with each other strongly committed to the shared values of compassion, stewardship, and sustainability.

As people of God, we are called to be intelligent and responsible stewards in our decision-making. The United States frequently sets the economic stage for the world and needs to be held accountable for its actions by the citizens. The following are areas where we can increase our knowledge and awareness to be effective advocates for issues that will lead to a just community.

B. *Equitable Public Market System*

The need for an equitable public market system is at the heart of much of the farm economy debate. Price is a major motivational force for action and the singular control of production. Market price reporting has deteriorated in recent years to the detriment of family farmers and ranchers and the benefit of large corporations. Manipulation of markets has occurred because of a lack of open competitive bidding for inventories of commodities.

“Freedom to Farm” (the farm bill legislation approved by Congress in 1996) attempted to remove government price supports for farm commodities. It expected the marketplace to provide adequate support to farmers/ranchers. However, this did not happen. For instance, the government failed to promote exports that would have developed international markets. Furthermore, the lack of transitional promotion from price supports to marketplace support resulted in the federal government having to provide financial support to farmers and ranchers in excess of what continuing farm commodity support would have required. Farmers/ranchers repeatedly plea for fair and decent prices and not government “handouts/bailouts.” Current conditions have caused competition within the agricultural community: region vs. region, nation vs. nation, one commodity vs. another commodity. For example, while farmers/ranchers in one area suffer from drought, farmers/ranchers in other areas who are blessed with adequate rains recognize that their revenues have increased because of the drought. Farmers in Australia are being told that farmers in North America are the root cause of the low commodity prices, while farmers in the U.S. are blaming their economic plight on Canadian and Mexican farmers. All farmers/ranchers have been adversely affected by the current economic condition of the world’s agricultural marketplace.

C. *Marketing Alternatives*

Some farmers and ranchers are opting for market alternatives rather than becoming contract producers for large corporations. In order to survive, farmers and ranchers need to capture a share of the marketing profits that are realized by corporations. This study will look at several options: cooperatives, niche farming, hobby farming, direct marketing/links with urban/suburban consumers, bi-vocational farming, and alternative uses of agricultural commodities:

1. *Cooperatives*

Cooperatives are as old as human history. The early Christian community was a cooperative of sorts (Acts 4:32). Through the ages, people with similar ideals and vision have worked together for the common good. Cooperatives have always been more than a means for securing better prices for the producer and consumer. They have been a means to ownership in businesses that individuals could never have started on their own. Members have an opportunity to share in ownership, manage the business, and benefit from the returns.

All co-ops are based on the concept of one member, one vote. Beyond this basic value, there are two types of co-ops: first, an open co-op where membership remains open to anyone who does business with that co-op; secondly, a closed co-op that requires an upfront investment for a specific purpose and normally includes an obligation by the stockholder to deliver a product to the co-op. When the money needed has been raised, the membership is closed. You cannot become a member of a closed co-op simply by doing business with that entity. Both open and closed co-ops are run by a board of directors who set policy and direction for the co-op, but hire a manager to oversee day-to-day business.

Co-ops may be organized “horizontally” to help with “farmgate” prices or they may be vertically integrated so that value may be added to the commodity before it is marketed.

Today, many feel that cooperatives have grown too large to be effective in helping farmers in local communities. There is a trend toward smaller, more locally based cooperatives as a processing and marketing tool for farmers, ranchers, and small businesses. An important aspect of these new cooperatives is that they are looking at niche markets where they can fill a consumer and producer need without having to compete directly with large corporations or regional cooperatives.

These newer cooperatives are market oriented, identifying markets through research and producing specifically for the targeted market. Production of processed products is expanded only to meet increasing demand compared with producing something and hoping that it will appeal to the market.

This new type cooperative has been supported by federal funds that guarantee loans for stock purchase, provide grant assistance to help defray some startup costs, help establish value-added market development resource centers as well as cooperative centers that offer technical assistance.

Examples of new-generation cooperatives include: Dakota Growers Pasta Cooperative, Spring Wheat Bakers, South Dakota Soybean Processors, North American Bison Cooperative, Iowa Turkey Growers Cooperative, U.S. Premium Beef and Corn Plus ethanol cooperative. Others, such as Pacific Coast Producers, have taken over ownership of processors that growers were formerly supplying.

One way this new trend might evolve is by having producer cooperatives sell to consumer cooperatives based with church entities. It is important to note that someone from the “outside,” so to speak, cannot come in and start a co-op. It must be organized around a group of informed, local participants who are willing to participate fully in its ownership and management. Congregations and local producers need to become aware of the concept and become informed as to what they would need to do to form such a group. Technical assistance is available through organizations such as National Farmers Union (national and state chapters), cooperative extension offices, Bank for Cooperatives.

2. *Niche Farming*

As mentioned above, niche farming is part of a new trend intended to meet specific demands of consumers. As long as consumers continue to demand particular products, niche farming is appealing. Because this type of farming is dependant on the whims of consumers, it creates a volatile market system that may not be beneficial to the farmer/rancher over the long term.

3. *Hobby Farming*

The term “hobby farming” is relatively new and describes a farm/ranch where the owners derive most of their income from other employment and farm as an avocation. Thus, it needs to be seen as a “hobby” rather than an economic base of support for a family and does not, ordinarily, contribute to the food production system that feeds the world’s population.

4. *Direct Marketing Links With Urban/Suburban Consumers*

Earlier we spoke of one type of cooperative formed for marketing products. A traditional form of such marketing is the roadside farm stand. Farmers’ markets followed, which have had a resurgence in recent years as consumers endeavor to minimize purchases of processed foods.

Either through cooperatives or independent means, farmers/ranchers and consumers are linking together. The Internet provides a unique opportunity to acquire information about such connections and organizations are being formed that work specifically on such linkages. For example, the Rural Coalition sponsors a Super Market Coop and New Farms of Las Vegas, N.M., connects producers and consumers (see VI. Resource for information about contacting these organizations). These organizations are linking urban/suburban people and farmers/ranchers avoiding the cost of the “middle persons” and assuring food quality and safety.

In some circles, direct marketing is synonymous with “organic.” That may or may not be the case. Efforts to engage in direct marketing need to assure that the people with whom you engage are independently operated farms/ranches. With the increase in demand for “organic” products, many large food producing corporations are expanding to include the production of “organic” food products.

Participation in direct marketing opportunities is an area where churches and related organizations can be involved. At the very least, churches can encourage members to purchase locally grown products. Church parking lots can be offered as a site for farmers' markets. Locally produced products can be purchased for meals served at churches or at meetings/events sponsored by governing bodies. Church-related colleges and conference centers might purchase locally grown food products through direct marketing. What if gatherings such as General Assembly, Presbyterian Women's Gathering, Youth Triennium served locally produced food products and fair trade food products imported from other countries? The Presbyterian Coffee Project, launched in 2001 at the General Assembly, is an excellent example of responsible consumerism. If locally produced food products were regularly served by the governing bodies of the church, what a difference we could make! Think about the State of Mississippi with a population of 2,716,115, that's a little less than the number of members of the Presbyterian Church (U.S.A.). If everyone in that state made such a commitment, their actions would be noticed. After all, that's how recycling projects began. Keep in mind that this opportunity needs planning and managing and may be helped by organizations whose goal is to help expedite this type of linkage.

5. *Bi-Vocational Farming*

Increasingly, farmers and ranchers are required to pursue off-farm employment in order to support the farm/ranch enterprise as well as their families. While this pursuit is not optional, it contributes to the stress in the lives of people who are required to be available twenty-four hours a day, seven days a week to fulfill the food production needs of this nation. Fair market practices and fair trade agreements would be giant steps toward providing farmers/ranchers adequate compensation from their primary vocational call.

D. *Alternative Uses of Agricultural Commodities*

A number of companies are using grain and vegetable products for fuel and building construction materials. In many cases, the unused portions of the corn or grain are used in the production of animal feed. Such efforts are reducing toxic emissions and deforestation, providing an alternative market for farmers, and recycling waste products.

1. *Ethanol*

This country is dependent on importing oil from other nations. Yet, we seem to be reluctant to seek alternatives to such dependency. Corn and grain can be converted into motor fuel additives or industrial alcohol. Two and a half gallons of fuel additives/industrial alcohol can be derived from one bushel of corn. Midwestern states are beginning to use such additives. We need to continue to advocate for the use of alternative fuels for our auto dependent society.

2. *Soy Diesel*

Soy oil is being used as a renewable source of fuel. In some cases, it is being used as a sole source of fuel but in most cases it is added to an alcohol base such as methanol or ethanol. Such use of vegetable oils will reduce our dependency on imported fuel, diminish the use of nonrenewable fuel sources, and lower toxic emissions. Seattle, Washington, and Fargo, North Dakota, are but two cities that have pilot projects utilizing a biofuel intended as a substitute for diesel.

3. *Heating Fuel*

Dry shelled corn is being utilized as a fuel burned in stoves designed for this particular renewable fuel source.

4. *Straw Bale Building*

Introduced in the late 1800s, straw bale construction is making a comeback. Dry straw from wheat, oats, barley, and rice is being baled and used in building construction. After being placed and covered with a mesh wire, it is coated with stucco or adobe. Such buildings are fire resistant, energy efficient, and more cost-effective. Several municipalities, including the City of Austin, have incorporated straw bale construction into their building codes.

5. *Straw Boards*

Several companies are using straw from wheat, barley, rice, canola, rye, and oats in the manufacturing of particleboard in place of wood fibers. The use of straw reduces deforestation, recycles a farm waste product, and provides formaldehyde-free material. Such boards are sold under product names: Goldboard, Wheatboard, Harvest Board.

Consumers can keep these alternative products in mind when they go to purchase fuel and building materials.

E. *Genetically Modified Organisms (GMOs)*

Although the scope of this study does not include GMOs, it is difficult to avoid this topic that is so significant to food production and consumption. Great controversy surrounds these issues today. On the one hand, industry advocates for genetic modification/engineering on the basis that it will deliver vaccines via food crops while alleviating world hunger. The American Medical Association affirms the safety of such food and states that additional labeling is unnecessary. On the other hand, consumer advocate groups and other organizations are not convinced of these arguments and are concerned about allergens, antibiotic resistance, toxicity, and decreased nutritional value. There are also significant questions about the lack of required rigorous testing of genetically modified food products.

Another concern focuses on the large corporations that hold the patents to genetically modified organisms. As patent holders, these corporations control the availability of food to sectors of the world's population. What responsibility are they exercising to provide healthy and cost-effective products?

Labeling is another issue that remains unresolved. In January 2000 at a global conference sponsored by the UN Convention on Biological Diversity, agreements were reached about labeling commodities (corn and soybeans) shipped between countries. However processed foods do not require such labeling. The GMO food destined for store shelves will only mention that the product "may contain" GMOs.

Consumers and several nations throughout the world have raised their voices and refused to purchase/import food products that have been genetically modified. Such actions have resulted in economic pressures causing food growers and food processing companies to revisit their strategies.

Critics believe that the alleviation of world hunger through the production of GMO food products is yet to be proven because issues concerning equitable distribution of food, especially in developing nations, are political rather than a question of supply.

Here again people of faith are called to be informed about the issues through reliable sources of information, to raise questions, and to make responsible choices. Be cautious about media hype or fear campaigns. Rather, choose credible sources of information.

F. *Rebuilding Rural Communities*

As new horizons are being pursued, rural communities are rebuilding and revitalizing. The church has a significant role to play in supporting the rebuilding of communities, in sharing models where communities and congregations are responding to the new day, and in advocating for public policy that supports economic development in these places.

G. *Public Policy*

Scriptures describe God's presence and activities throughout human history and God's call to people to work for peace and justice. Presbyterians are called to put their faith into action. One way that Presbyterians have traditionally acted is through advocacy, especially in the area of public policy, by writing to and visiting with members of Congress, state legislators, municipal government officials, and church governing body members/commissioners to encourage or support legislation that seeks fairness, justice, safety, and security related to food production/consumption. Lawmakers regularly remind us that handwritten letters are important to them (rather than duplicated form letters) and that the citizenry ought not to assume that others will carry the banner for particular concerns.

Lawmakers want to hear from their constituencies. Congregations and individuals may choose to participate through coalitions and organizations whose mission addresses concerns described in this study. Representatives of governing bodies (session, presbytery, synod, and General Assembly) may participate in rallies and speak in support of these concerns. Presbyterians do not have to go it alone. Find ways to partner with other denominations such as the National Catholic Rural Life Conference, Evangelical Lutheran Church in America, and the United Methodist Church so that a stronger ecumenical voice may be heard.

If you need information about current legislation, contact the Presbyterian Washington Office or organizations such as the Center for Rural Affairs, Bread for the World, National Family Farm Coalition, National Campaign for Sustainable Agriculture. See VI. Resource section of this study for information about contacting these groups.

Here are a few examples of issues that churches and individuals would do well to monitor:

- The 2002 Farm Bill, passed by the U.S. Congress in 2002, will set the stage for federal policy for the next 5 to 10 years.
- The need for a consistent, understandable, and stated U.S. food policy.
- Safe production, processing, handling, and marketing of food produced in the U.S.A. or in other nations.
- Accurate, understandable, and appropriate requirements related to weights, measures, and product information (labeling).
- Legal and moral business transactions, including the enforcement of existing laws.
- An inclusive economy that allows anyone with the will, means, and ability to compete for a place in the food production/consumption market, curtailing monopolistic activity of large market players done at the expense of others.
- Support for beginning farmers.
- Support for racial ethnic farmers, both beginning farmers and farmers who have lost their land.
- Support for the production of food by independent family farmers, ranchers, and fishers.
- Just and equitable food distribution in this country and throughout the world.
- Fair Trade principles that assure dignity and justice for people of all nations, especially where economies are agriculturally based.
- Workers' Rights for farm and plant processing workers: including the right to organize, the provision of a safe working environment, safe and healthful living conditions, and just and equitable contracts between farmers and transnational corporations.

V. ROLE OF CHURCHES AND GOVERNING BODIES

We are in the throes of an agricultural revolution. We remember God's call to us through Scripture. We have reviewed the current situation and glimpsed at new horizons. Through the recommendations that preceded this report, we are urging the Presbyterian Church (U.S.A.)—its members and governing bodies—to participate in and influence this revolution. We are called to pray, to be aware of issues, and to discover ways to put our faith into action. We can make a difference, knowing that God's presence surrounds and empowers us during every step of the journey.

VI. RESOURCES

A. *Glossary*

Genetically Modified Organism: The alteration and recombination of genetic material by technological means with applications in treating disease, enhancing desired plant and animal characteristics, and manufacturing biological products such as insulin.**

Globalization: To make worldwide in scope or application.*

Horizontal Integration: Merger or takeover between two or more companies with the same business activities.**

Industrialization of Agriculture: Adoption of industrial methods of production with all the associated changes in lifestyle, transport, and other aspects of society.**

Multinational/Transnational Food Producer/Processor: A large company that operates or has investments in several different countries.**

Packers and Stockyards Act of 1921: Federal legislation enacted August 15, 1921, to assure effective competition and integrity in the marketing of livestock, meat, and poultry. Provides payment protection. Covers unlawful acts—unfair, deceptive, discriminatory, or monopolistic practices in the marketing of livestock, meat, and poultry. En-

forcement is assigned to the U.S. Secretary of Agriculture and delegated to the Administrator of Grain Inspection, Packers and Stockyard Administration.***

Value Added: The amount by which the value of a product increases as it proceeds through the various states of its manufacture and distribution.**

Vertical Integration: The merging of companies that are in the chain handling a single item from raw material production to retail.**

*Merriam-Webster Collegiate Dictionary On-Line

**Encarta World English Dictionary [On-Line]

***Web Site of U.S.D.A. Grain Inspection, Packers and Stockyard Administration: www.usda.gov/gipsa

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C. Video Resources

Building Church and Community Ministries is a companion to the book of the same title by Carl Geores, a consultant at Princeton Theological Seminary, working with Field Education and Christianity and Society. The video is available from Princeton Theological Seminary, 64 Mercer Street, P.O. Box 821, Princeton, NJ 08542; (609) 921 8300, 90 minutes.

Churches in Transition: Evangelism and Mission, produced by Center for Theology and Land, 333 Wartburg Place, Dubuque, IA 52004, 319-589-0273; 26 minutes; \$10. This videotape addresses issues facing congregations serving rural communities that are undergoing economic dislocation and out migration. In the face of such realities, the congregations presented in this video continue to be a symbol of hope, but they have been required to make adjustments in terms of evangelism and mission understandings. A study guide for the videotape is also available.

Death of a Dream: Farmhouses in the Heartland, produced by John Whitehead, is a documentary presenting a photographic survey of Minnesota farmhouses as well as an overview of recent events in the farming economy. One hour. This video is not available to the general public. It has been aired on Public Television Stations across the country.

The Farmer's Wife, co-produced by Donald Sutherland and *Frontline*, in association with the Independent Television Service and aired on Public Television Stations across the country in 1998. Three tapes, \$49.98. This video documents three years in the life of Juanita and Darrell Buschkoetter, a young farm couple living in Nebraska. It is a powerful presentation of the economic and emotional struggles experienced by their farm as a result of economic depression.

From This Valley . . . On Defending the Family Farm, produced by the Division of Church and Society, National Council of Churches of Christ, 1986; 18 minutes. An historical overview of agriculture is provided in this video, highlighting the mechanical, chemical, and biotechnical revolutions. It continues by discussing why churches need to defend the mid-size family farm. This video provides excellent orientation to the issues and can serve as a “discussion starter.”

The Global Banquet: Politics of Food, produced by Maryknoll World Productions, P.O. Box 308, Maryknoll, NY 10545-0308, 1-800-227-8523, www.maryknollworld.org; total of 50 minutes divided into two 25 minute segments. “This timely, provocative video explores the politics of global food security—a security threatened by the policies and practices of giant international food producers, trade and financial institutions, as well as governments here and abroad,” (quote from the discussion/study guide). A discussion and study guide is available.

Harvest of Faith, produced by the Presbyterian Church (U.S.A.), 1987; 27:10 minutes. This video focuses on the rural crisis of the 1980s, describing its history and effect on communities and families. There is profound description of how people's faith and the support of the faith community were critical during this crisis. A segment of the video presents an interesting comparison of nurturing land and nurturing children who have disabilities.

Reclaiming Our Rural Heritage: A Time to Act. A fifty-five-minute video produced by and available from Catholic Charities, Diocese of Sioux City, Iowa, att: Marilyn Murphy, Box 1342, Sioux City, IA 51102; phone: 712-255-4346; fax: 712-255-5328. Cost \$10, includes shipping and handling. Allow two weeks for delivery. Video describing rural issues—especially the current farm crisis—and why the church should be involved.

Stewards of Creation, Stewards of Hope. A thirty-five-minute video produced by the North Dakota Conference of Churches. For more information about the video or to obtain a copy contact: North Dakota Conference of Churches, 227 West Broadway, Suite 2, Bismark, ND 58501, phone: 701-255-0604. The focus of this video is on stewardship of creation in the context of the late 1990s.

The World Trade Organization: The Whole World: In Whose Hands? A twenty-minute video produced by the Women's Division, General Board of Global Ministries, The United Methodist Church. For more information call 1-800-305-9857. This video provides case studies, explanations, and questions regarding the World Trade Organization.

D. *Organizations*

1. *Presbyterian Church (U.S.A.)*

Links: <http://pcusa.org>

National Ministries Division:

Mission Responsibility Through Investment
New Immigrant Ministries in the U.S.A.
Presbyterian Health, Education and Welfare Association
Rural Ministry Office
Women's Ministries
Washington Office

Social Witness Policy

Worldwide Ministries Division:

Self-Development of People
Presbyterian Hunger Program
Presbyterian Disaster Assistance

2. *Educational Links*

www.ruralministry.com

Center for Theology and Land, Dubuque, Iowa

<http://rsse.tamu.edu>

Rural Social Science Education, Fargo, North Dakota

3. *Church Related Links*

www.ruralchurch.org

Includes:

- * Church & Social Science Information Exchange (CHASSIE)
- * RFD +
- * Center for Rural Church Leadership
- * Rural Church Network

www.bread.org

Bread for the World, Washington, D.C.

www.com-web.org

Coalition for Appalachian Ministries, Townsend, Tennessee

www.ncrlc.com

National Catholic Rural Life Conference, Des Moines, Iowa

www.nfwm.org

National Farm Worker Ministry

New Farms, Las Vegas, New Mexico

Phone: 505-425-8431

<http://showcase.netins.net/web/snprayer>

Safety Net Prayer, Guttenberg, Iowa

An avenue for God's people to respond to the growing concerns in rural ministry.

www.webofcreation.org

Web of Creation

Transforming faith-based communities for a sustainable and just world.

4. *Community/People Organizations*

www.newcomm.org

Center for New Community, Oak Park, Illinois

Faith-based organizing initiatives to revitalize rural congregations and communities for genuine social, economic, and political democracy.

www.cfra.org

Center for Rural Affairs, Walthill, Nebraska

Dakota Rural Action, Brookings, South Dakota

email: action@dakotarural.org

www.federationsoutherncoop.com

Federation of Southern Cooperatives, East Point, Georgia

Focus on African American farmers.

www.iatp.org

Institute for Agriculture & Trade Policy

www.sustainableagriculture.net

National Campaign for Sustainable Agriculture, Pine Bush, New York

www.nffc.net

National Family Farm Coalition, Washington, D.C.

www.nfu.org

National Farmers Union, Denver, Colorado

www.rcalf.com

R-Calf, Billings, Montana

www.ruralco.org

Rural Coalition, Washington, D.C.

www.fmctc.com

SHAUN

Provides professional counseling and peer support to farmers, farm workers, and their families who experience an agriculturally related death or disability.

www.smallfarms.com

Small Farms.com, Ahulua, Hawaii

A marketing service that matches food producers and customers throughout the U.S.A.

www.worc.org

Western Organization of Resource Councils, Billings, Montana

5. *Government Links*www.usda.gov

U.S. Department of Agriculture

Item 11-02

[The assembly approved Item 11-02 with amendment. See p. 23.]

A Comprehensive Strategy for Ministries with Native Americans: 2002 Supplemental Recommendations of the General Assembly Special Task Force on Native American Ministries

The General Assembly Council, upon recommendation of the National Ministries Division, Special Task Force on Native American Ministries, recommends that the 214th General Assembly (2002) approve the following:

1. Encourage every presbytery and synod with Native American congregation(s) to evaluate the potential for revitalizing and expanding Native American ministry in consultation with Native American congregations and communities, the Native American Consulting Committee, and appropriate General Assembly entities, looking at the leadership potential, financial resources needed, and the roles of governing bodies in achieving the goals and objectives of the PC(USA) Native American Ministry Churchwide Policy Statement, the Racial Ethnic/Immigrant and Evangelism Church Growth strategy, and other PC(USA) policies applicable to Native American ministry.

2. Encourage the Board of Pensions to [~~consider~~] [propose strategies for addressing] the urgent pension and related benefit needs of Native American pastors. Encourage every presbytery and the Board of Pensions to consult regarding the urgent pension and benefit needs of Native American commissioned lay pastors.

3. Instruct the General Assembly Council, in partnership with presbyteries and synods, to make available adequate funding for a Churchwide Consultation on Native American Ministries involving Native American Presbyterians, the Native American Consulting Committee, the Office of Native American Congregational Enhancement, and other General Assembly representatives and middle governing body staff, no later than 2004, to do the following:

a. review and evaluate churchwide policy on Native American ministries and developments in Native American ministry; and

b. foster better dialogue between Native American Presbyterians and middle governing bodies. The report on this consultation will be made to the 217th General Assembly (2005).

4. Request that a report on implementation of the recommended strategies be presented to the 219th General Assembly (2007), in coordination with Native American Consulting Committee and appropriate General Assembly entities. The report should include consideration of the policies set out in the UPCUSA, Native American Ministry Churchwide Policy Statement, 191st General Assembly (1979) (*Minutes*, 1979, Part I, pp. 91, 401–4).

5. Grant an extension for the completion of the Comprehensive Statistical Report until the 216th General Assembly (2004), which will be completed by Research Services, in partnership with the Native American Congregational Enhancement Office of the National Ministries Division.

6. Dismiss the Special Task Force on Native American Ministries with thanks and appreciation.

Rationale

These recommendations are a final response to the following referral: *2000 Referral: Alternate Resolution to 22.232. Recommendation to Further Discuss and Develop Specific, Measurable Recommendations to the 214th General Assembly (2002)—From the 212th General Assembly (2002)* (*Minutes*, 2000, Part I, p. 26).

I. Background for Supplemental Recommendations

Pursuant to General Assembly action on Paragraph 22.232 (2000), the report entitled “Comprehensive Strategy for Ministries with Native Americans” was referred to the General Assembly Council, Special Task Force on Native American Ministries, “for further discussion and the development of specific, measurable recommendations to the 214th General Assembly (2002) . . .” (*Minutes*, 2000, Part I, p. 26). The report was to be printed and distributed to the entire church. Additionally, a historical report prepared by the task force entitled “Mission and Ministry with Native American Peoples: A Historical Survey of the Last Three Centuries,” was included in the *Minutes* of the 212th General Assembly (2000) (*Minutes*, 2000, Part I, pp. 216ff).

The Special Task Force on Native American Ministries (hereinafter “task force”) was appointed in response to *Overture 95-34*, submitted to the 207th General Assembly (1995) by the Presbytery of Grand Canyon. *Overture 95-34* directed the task force to “study and review missions and ministries with Native American tribes and peoples and to develop a comprehensive strategy for ministries with Native American tribes and peoples and to report no later than the 212th General Assembly (2000) its findings and recommendations as [a] comprehensive strategy for Native Americans for the next century” (*Minutes*, 1995, Part I, pp.99, 682–83). Membership on the task force included Native American and non-Native American clergy, Native American laypersons, middle governing body staff, PC(USA) educational institution faculty, and moderators of the Native American Consulting Committee (NACC).

In 2000, the task force reported numerous findings and recommended strategies to the 212th General Assembly (2000), highlighting the following areas of Native American Ministries:

1. The need for new patterns of connection between Presbyterian churches and middle governing bodies, and Native American churches and ministry projects, with the additional focus on urban and off-reservation Native American populations.
2. Extend support of developing Native American congregations beyond the traditional model of five years.
3. Develop and produce an outline and overview for commissioned lay pastor training to be used in preparation for ministry with Native American communities.
4. Increase recruitment of and maintain adequate funding for scholarship assistance for Native American seminary students.
5. Develop opportunities for Native American volunteer service in Native American communities.
6. Conduct an inventory of Native American church properties.
7. Funding for youth and young adult ministries.
8. Support for the Vision Quest Endowment Fund for Native American Ministries.

The task force also recommended that the General Assembly “commend the middle governing bodies and churches, which have acknowledged the church’s participation in policies and practices that have hurt Native American peoples and threatened their existence as sovereign peoples and taken steps toward reconciliation, as well as encourage the whole church to do the same” (*Minutes*, 2000, Part I, p. 206).

The 212th General Assembly (2000) accepted these recommendations and referred the Report (Paragraph 22.232) back to the task force for “further discussion and the development of specific, measurable recommendations to [be presented to] the 214th General Assembly (2002) . . .” (*Minutes*, 2000, Part I, p. 26). As further support for the work of the task force, the 212th General Assembly (2000) directed the Office of the General Assembly/Research Services “to develop a comprehensive statistical report on Native American Presbyterians by the . . . 214th General Assembly (2002)” (*Ibid*).

In 2001, the task force met twice to review progress made in Native American ministries and to prepare supplemental recommendations as requested by the General Assembly.

This report contains sections providing rationale for the task force’s supplemental recommendations and a summary of recent developments in Native American ministry, which addresses implementation of task force

recommended strategies. It supplements but does not supersede the “Comprehensive Strategy for Ministry with Native Americans.”

II. Rationale for Task Force Supplemental Recommendations

The “Churchwide Policy Statement for Native American Ministry,” adopted by the 207th General Assembly (1979), is the current PC(USA) mandate for Native American Ministries. Hence, the task force recommendations developed are intended to assist in implementing and supporting this policy. Furthermore, under current PC(USA) policy, the Native American Consulting Committee is the primary consultative body on Native American ministries in the PC(USA).

Follow-up and implementation of these strategies have been voiced as major concerns by the Native American Presbyterian community. The Assembly Committee on Evangelism and Church Development also stressed the importance of follow-up by asking that the task force make “specific, measurable recommendations to the 214th General Assembly (2002)” (Ibid) as a supplement to those strategies accepted at the 212th General Assembly (2000). Understanding the historical roots of existing issues of concern and looking at the current picture in Native American ministries are key to formulating strategies. We believe it is equally important that there be vehicles for review and evaluation of implementation of these strategies at all levels of the PC(USA). If we, as a church, are to remain faithful to our commitment to forge a mutually beneficial relationship with Native American communities, we must follow our best-intended words and aspirations with “faith in action” and demonstrate our commitment by follow-up.

A. *Report to General Assembly in 2007 and Churchwide Consultation*

The task force submitted several recommendations designed to foster continued discussion and implementation of the strategies. The first is a report to the General Assembly in 2007 reviewing these strategies and progress in implementation. This would be done in consultation with the Native American Consulting Committee. The second is a churchwide consultation on Native American ministries. Every three years, the Native American Consulting Committee has held an Eight Synod Consultation for those synods that presently have Native American congregations or ministry projects. The task force’s recommendation would expand this consultation to a churchwide event that would encompass middle governing bodies interested in urban and off-reservation Native American ministry outside of those eight synods. While the task force attempted to assess progress since it reported to the 212th General Assembly (2000), there remains a great need for Native American Presbyterians at all levels of the church to have access to respond to the recommendations, as well as to dialogue with middle governing bodies about the future of Native American ministries.

The strategies for follow-up would work in tandem with the recommendation that presbyteries with Native American congregation(s) evaluate the potential for Native American ministry in consultation with the Native American congregations and communities, the Native American Consulting Committee, and the Native American Congregational Enhancement, looking at the leadership potential, needed financial resources, and the roles of governing bodies in implementing goals and objectives of the Racial Ethnic/Immigrant Church Growth Strategy. To date, the task force is aware of less than five of the sixteen presbyteries with Native American congregations taking steps to do so. In 2000, the task force stressed the importance of forming new patterns of connection between Native American congregations and communities, and governing bodies at all levels of the PC(USA). We believe this is a key ingredient in almost all of the strategies recommended for revitalizing Native American ministry. As the 2000 report states, the relationship factor is most important for Native American communities.

B. *Native American Pastors and Commissioned Lay Pastors Medical and Pension Needs*

In 2000, the task force outlined the dimensions of a crisis in availability of Native American clergy and the ability to sustain them in Native American congregations:

Whereas in the 1940s at least half of the 110 Native churches were served by Native American clergy, in 1995 there were only 17 installed clergy and 11 in 1999. As a result, lay clergy are heavily relied upon in churches throughout the country. A significant number of churches stated that they cannot afford a full-time pastor and, if they can, they cannot afford to pay pension and benefits. Prior to the 1950s, most Native American pastors were appointed to the field under the Board of National Missions. When the shift was made from the board to middle governing bodies, Native American churches were expected to initiate the process of calling and replacing pastors, without adequate preparation and training. In the three decades following this shift, the majority of Native American churches were unable to maintain full-time ministers. One major consequence has been a decline in membership and leadership in Native American churches. (*Minutes*, 2000, Part I, pp. 212–13)

Since 1999, the task force has become aware of the difficulties encountered by Native American congregations in structuring compensation packages for ministers and commissioned lay pastors. Several congregations who simply cannot afford to pay pension benefits within their current budgets have tried to provide alternative forms of retirement compensation. Isolation, both geographic and cultural, often impedes dialogue with presbytery staff and Board of Pensions staff about these critical issues. Ironically, in one of the presbyteries with the largest number of Native American congregations, the only pastors whose salary and benefits are fully paid are non-Native American. Hence, the task force encourages the Board of Pension, presbyteries, and Native American leadership to consult with one another regarding the urgent pension and benefit needs of Native American pastors and commissioned lay pastors. We are aware of budgetary restraints in the PC(USA). Thus this or any other approach that would avoid the current piecemeal approach to Board of Pensions issues for Native American clergy in the PC(USA) is encouraged. This would be done in consultation with appropriate presbytery staff.

C. Comprehensive Statistical Report

In order to complete a comprehensive statistical report on Native American Presbyterians the Task Force must obtain 2000 Census data that will not be available to the public until the summer of 2002. The Office of Research Services, in coordination with the Office of Native American Congregational Enhancement, the Office of Property Services and other General Assembly offices, has begun work on the report and cannot complete this statistical report before the 214th General Assembly. Thus the Task Force requests an extension for the completion of this report until the 215th General Assembly (2003). The lead agency will be the General Assembly Office of Research Services. After the Task Force is dismissed at the 214th General Assembly, the Office of Research Services will consult with the Native American Consulting Committee.

III. Summary of Recent Developments in Native American Ministry

Since the task force began its work, there has been notable and encouraging progress in several of the areas highlighted in the 2000 task force report. Individuals, communities, and congregations have heard the call for a renewed commitment to Native American ministry and the need to create new patterns of connection between the Native American community and middle governing bodies. These are summarized below.

A. New Patterns of Connection

In 1999, the Indian Nations Presbytery formed a separate mission committee and recruited Native Americans to serve. In 2000, the committee visited the six Native American churches and chapels in the presbytery, identified strengths and needs, and communicated these to the rest of the presbytery. Recently, the presbytery appointed a Native American elder to administer communion to the Native American churches. It will be the first time in years that this has occurred and is therefore significant and uplifting for Native American congregations.

In 2000, the Presbytery of Grand Canyon created a position for associate for Native American Ministry. In April 2001, an ordained Native American minister was installed in this position.

B. Urban and Off-Reservation Native American Ministry

1. In 2000, a group of Native American and non-Native American Presbyterians in the Albuquerque, New Mexico, metropolitan area began a monthly fellowship meeting for the Native American community in Albuquerque and surrounding areas. They applied for and received a "Mustard Seed" grant of \$25,000 and have continued to meet monthly and talk about the formation of a Native American ministry project.

2. Conversations about the feasibility of Native American ministry projects have begun in the Dallas-Fort Worth, Denver, and Seattle areas.

C. Increasing Development/Redevelopment Period for Native American Congregations Beyond the Traditional Five-Year Model

1. Due in large part to the help of redevelopment grant funds, the Church of Indian Fellowship in Tacoma, Washington, recently employed a Native American as a commissioned lay pastor. This is the first time that the church will have a full-time Native American pastor.

2. Recognizing some development and redevelopment projects require a longer period of time, the Mission Redevelopment Resource Committee of the General Assembly offers the opportunity for funding be spread

over a period from three to seven years. This language is present in the applications for New Congregation Grants, Existing Congregation (Redevelopment), and Specialized Ministry Grant Applications.

D. Outline for Commissioned Lay Pastor Training, to Be Used in Preparation for Ministry with Native American Communities

While the task force is aware that each middle governing body is ultimately responsible for training commissioned lay pastors, we have encouraged efforts to share resources for Native American ministry. The Native American Consulting Committee has also begun to collect presbytery policies and requirements for commissioned lay pastors and will use this information to educate congregations on the process or preparation to facilitate/share this knowledge with congregations on process and options available to them. Also, a resource book, "The PCUSA Commissioned Lay Pastor, Section Two," prepared by Churchwide Personnel Services, now includes information pertaining to Native American ministry.

E. Recruitment and Scholarship Assistance for Native Americans to Attend Seminary

While a scholarship program exists at one PC(USA) seminary, there is still a need for other PC(USA) seminaries to be involved in recruitment of Native Americans. Since 1999, no Native American seminary graduate has been ordained. There has been a small but encouraging increase in commissioned lay pastors of Native Americans as lay pastors. Two Native Americans have entered seminary, bringing to a total of five enrolled. The last two graduates are working through the process of successfully completing the ordination exams.

F. Opportunities for Volunteer Service in Native American Communities

Members of the task force have met with staff of the PC(USA) National Volunteer office to assess current opportunities for volunteer service in Native American communities. The task force has recommended that National Volunteer staff consult with volunteer projects located on or near Native American communities to assist in the development of opportunities for volunteer service in Native American communities.

G. Funding to Implement Strategies Recommended for Youth and Young Adult Ministries

1. In response to the task force recommendation that General Assembly support national Native American youth and young adult gatherings, the General Assembly provided funds to enable Native American participation in several important events in 2000 and 2001. In the summer of 2001, fifteen Native American youth and young adults participated in the Racial Ethnic Youth and Young Adult Leadership (REYYAL) conference held at Chapman University in Orange, California.

2. The American Indian Youth Council (AIYC) is a group organized to create and offer Native American youth the opportunity to develop their own leadership potential and convene conferences specifically for Native American youth. A conference was held in June 2001 at the Menaul School in Albuquerque, New Mexico. A total of sixty Native American young people from Idaho, Arizona, New Mexico, Oklahoma, Montana, and New York attended.

3. Both these events have been essential and instrumental in providing support, empowerment, and leadership preparation for Native American youth, most of whom come from churches too small to have separate youth programs. In response to this, Native Americans at the local levels have stepped forward and have taken leadership to work toward increasing ministry among the youth in their congregations.

H. Conduct an Inventory of Native American Church Properties

This has proven to be a monumental task. The Office of Property Management and the Office of Native American Congregational Enhancement are in the process of completing Phase I, which encompasses church properties in Dakota Presbytery. This will require more time for completion of an inventory. The process will continue throughout the denomination by seeking cooperation from middle governing bodies and in consultation with Native American congregations and communities.

IV. Conclusion

In 2000, the task force stressed the importance of reconciliation to the General Assembly: "A comprehensive strategy for ministry with Native Americans in the PC(USA) must be developed in the light of a clear ap-

preciation for who Native peoples are and how the church has related to them theologically and historically” (*Minutes*, 2000, Part I, p. 207).

“ . . . [T]here is a need for renewed hope, new vision, new vitality, and new direction based both on a mutual acknowledgment of past errors, reconciliation, and a common claim of hope for the future” (Ibid, p. 208).

“ . . . In facing the challenges of the new century, we must be drawn together by the power of the Holy Spirit, reconciled by the love of Jesus Christ, and energized by a mutual commitment to an inclusive ministry” (Ibid, p. 208).

Recognizing this reality in our relationship, the 212th General Assembly (2000) approved the task force recommendation to “[c]ommend the middle governing bodies and churches, which have acknowledged the church’s participation in policies and practices that have hurt Native American peoples and threatened their existence as sovereign peoples and taken steps toward reconciliation, as well as encourage the whole church to do the same” (Ibid, p. 206).

The task force is not aware of efforts toward such reconciliation made since 2000. While this is not a measurable recommendation, we continue to believe in the miracle of reconciliation that is possible and the importance it has in healing and building new relationships based on mutuality. Thus we, again, commend this part of our report to the entire church.

We also wish to thank the PC(USA) for providing resources and supporting our work in this process. We have been honored to apply our faith and labor toward this “task.” It is our hope that we, the whole church, will heed the call to be repairers of broken walls and restorers of streets with dwellings (Isa. 58:12) as we build new relationships that honor who we are and whose we are.

Item 11-03

[The assembly approved Item 11-03. See p. 23.]

The General Assembly Council recommends that the 214th General Assembly (2002) confirm the following individuals as members of the Board of Directors of the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc.:

Nominated by the General Assembly Nominating Committee: Alvin N. Puryear, Class of 2005 (at-large)*; Martha Guy, Class of 2005 (presbytery)*

Nominated by the Presbyterian Church (U.S.A.) Foundation: B. Cary Tolley III, Class of 2005*

Nominated by the National Ministries Division: Ben F. McNally, Class of 2005*

***Renominated for an additional term.**

Rationale

The 1995 Deliverance of the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc., assigns the General Assembly Council responsibility for election of directors to the program’s board. Directors are nominated by various agencies, e.g., General Assembly Nominating Committee, General Assembly Council Nominating Committee, National Ministries Division, and the Presbyterian Church (U.S.A.) Foundation.

The General Assembly Council elected the above-named persons to the Board of Directors of the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc., at their meeting of February 1–2, 2002.

Item 11-04

[The assembly disapproved Item 11-04 with comment. See p. 24.]

Commissioner’s Resolution 02-1. On the Task Force on Congregational Dissolution.

That the 214th General Assembly (2002) establish an eleven (11) person task force to develop a plan for early recognition and intervention in declining congregations from rural and urban areas before they progress to the point that the congregations dissolve and that this task force

1. be composed of at least 50 percent (50%) elders and ministers from rural and urban areas and that this fifty percent be comprised of persons from presbyteries facing the problem, but these persons have no special expertise in dealing with the problem, thus, bringing a new perspective; and
2. report back to the 215th General Assembly (2003) with a plan that can be implemented to intervene in congregation decline and attempt to stop the depletion of the congregations and church membership.

Rationale

The membership and number of congregations of the Presbyterian Church (U.S.A.) is declining annually. A part of this is churches in rural communities with decreasing populations or urban communities with changing populations.

Presbytery committees on ministry, growth and development, worship and evangelistic action do not recognize congregations in danger of decline and dissolution in time to prevent the loss of these congregations. These are warning signs of congregations have trouble finding and keeping a minister of the Word and Sacrament, paying its per capita, paying only the minimum in compensation to its minister of Word and Sacrament, no longer hosting traditional programs of mission and education, decline in participation in its presbytery, and continued decline in congregation membership with a steady increase in median member age.

The result is that the congregation suddenly dissolves. Its members join another denomination in the geographic area, become part of the many unchurched, or a very few will transfer their membership to another Presbyterian church in another community.

Budget Estimate

1. Office staff, typing and publishing results. (using PC(USA) staff reimbursed \$5,000.00 from this budget)	\$ 5,000
2. Communications (telephone, fax, postage, e-mail)	\$4,000
3. Committee meetings, travel, and lodging.	<u>\$38,000</u>
Total Budget	\$47,000

Albert E. Putsey—Presbytery of Wabash Valley
Helen Templeton—Presbytery of the Ohio Valley

Item 11-05

[The assembly approved Item 11-05 with amendment. See p. 25.]

Commissioners' Resolution 02-10. On Affirming the Church Growth Strategy Report.

That the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.)

1. **reaffirm the recommendations, commitments, and goals approved by the 211th General Assembly (1999) in the Church Growth Strategy Report, *A Vision for Church Growth in the Presbyterian Church (U.S.A.)*,**
2. **instruct all relevant General Assembly entities and task forces to reflect these priorities in their budget setting, staff decisions, and mission priorities, and**
3. **direct the General Assembly Council to provide for an annual progress report on these initiatives through the 219th General Assembly (2007) [and that such report be distributed throughout the entire denomination].**

Rationale

Jesus Christ commissioned his Church by saying, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:19).

The first Great End of the Presbyterian Church (U.S.A.), listed in our *Book of Order*, is the “proclamation of the gospel for the salvation of humankind” (G-1.0200).

The Presbyterian Church (U.S.A.) continues to maintain a trend since 1965 of losing members at a rate of 30,000 to 40,000 a year. Since 1965 we have lost approximately 40 percent of our total membership. This membership loss has occurred during a time when North America has experienced an era of rapid population growth.

A variety of surveys of Presbyterians have indicated the desire that evangelism and discipleship be the highest priorities our denomination, including those commitments outlined in the Racial Ethnic/New Immigrant Church Growth Plan approved by the 210th General Assembly (1998).

The 211th General Assembly (1999) enthusiastically approved a number of ambitious membership growth and church planting goals contained in the Church Growth Strategy Report called *A Vision for Church Growth in the Presbyterian Church (U.S.A.)*. The 211th General Assembly (1999) declared “the United States (including Puerto Rico) to be a mission field” and called every Presbyterian congregation to “be a mission field” and called every Presbyterian congregation to “be a mission outpost; carry out the great commission to make disciples within its neighborhood, as well as the world; and prayerfully design a mission plan to be in ministry with those who are hurting, in need, and without Christ.”

The national office of the Presbyterian Church (U.S.A.) is currently engaged in an unprecedented time of budget reappraisal, staff reductions, and mission prioritizing. There is no better time, at this critical juncture in our denomination’s life, to reaffirm the missional nature of our church.

R. Patrick Smith—Presbytery of Wabash Valley
Glenn McDonald—Presbytery of Whitewater Valley

ACREC ADVICE AND COUNSEL ON COMMISSIONERS’ RESOLUTION 02-10

Advice and Counsel on Commissioners’ Resolution 02-10—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Commissioners’ Resolution 02-10 asks the 214th General Assembly (2002) to affirm the Church Growth Strategy Report approved by the 211th General Assembly (1999); instructs General Assembly entities and task forces to reflect certain specifics in their budgeting, staffing, and mission decisions; and directs the General Assembly Council (GAC) to provide an annual progress report on such initiatives through the 219th General Assembly (2007).

The Advocacy Committee for Racial Ethnic Concerns advises that *Commissioners’ Resolution 02-10* be approved with the following additional language added to Recommendation 3., to ensure distribution of the progress report to the whole denomination: [Text to be added is shown in *italic*.]

“3. direct the General Assembly Council to provide for an annual progress report on these initiatives through the 219th General Assembly (2007); *and that such report be distributed throughout the entire denomination.*”

Item 11-06

[The assembly disapproved Item 11-06. See p. 24.]

Commissioners’ Resolution 02-15. On Establishing a Voluntary Mission Fund for Small Church Support.

That the 214th General Assembly (2002) establish a voluntary fund nominally called the National Mission Partnership fund to provide financial support through their presbyteries to small membership churches seeking pastoral leadership and unable to provide presbytery minimum compensation. The fund would request voluntary designated contributions from churches, presbyteries, and synods of 1 percent of their total operating budgets each year. Once initiated, the administrative and promotional expenses of the fund would be taken from its assets, not to exceed 10 percent of its income in any given year. The Small Church Development Committee of the National Ministries Division would be the approving authority for disbursing the funds. The general criteria for approving a request would, in addition to availability of funds, be a certification by the presbytery that the church’s current financial situation precluded them from calling full-time pastoral leadership (commissioned lay pastor or minister of Word and Sacra-

ment) and that within the geographic area served by the church there existed potential for growth through evangelistic outreach.

Rationale

While approximately two-thirds of the Presbyterian Church (U.S.A.) churches have fewer than two hundred members, the vast majority of the membership of the denomination belongs to churches of greater than five hundred members. This reality places small membership churches at a financial disadvantage when seeking pastoral leadership since presbyteries must continuously raise the minimum compensation packages in order to attract pastoral leadership to vacant churches within their bounds. Establishing this fund, similar to the Theological Education Fund, would recognize the mission opportunities often available in areas served by small membership churches but unable to be realized due to lack of pastoral leadership.

Pieter Visscher—Presbytery of Northern New York

David L. Bubb—Presbytery of Memphis

ACREC ADVICE AND COUNSEL ON *COMMISSIONERS' RESOLUTION 02-15*

Advice and Counsel Comment on Commissioners' Resolution 02-15—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Commissioners' Resolution 02-15 seeks to establish a fund to provide financial support (through their presbyteries) to small membership churches seeking pastoral leadership and unable to provide presbytery minimum compensation. The Small Church and Evangelism Committee of the National Ministries Division would be the approving authority for disbursing the funds.

The Advocacy Committee for Racial Ethnic Concerns recommends that *Commissioners' Resolution 02-15* be disapproved because the support and administration of the proposed fund is too uncertain.

Item 11-B

[The assembly acknowledged the awards. See p. 24.]

The General Assembly Council, upon recommendation of its National Ministries Division, recommends that the 214th General Assembly (2002) recognize the recipients of the following awards for 2002:

1. *Higher Education Award and Honors*

a. *Joint Award—Robert Bondurant and Charles Spring.*

b. *Honors—Miriam Pride, Doris Liebert, Robert D. Swanson, and William (Billy) Wireman.*

2. *Sam and Helen R. Walton Award—All Villages Presbyterian Church, Presbytery of Tropical Florida, Synod of South Atlantic; Eastminster Presbyterian Church, Presbytery of Foothills, Synod of South Atlantic; Monument Presbyterian Church, Presbytery of Western Colorado, Synod of the Rocky Mountains.*

Item 11-Info

Presbyterian Church (U.S.A.) Investment and Loan Program, Inc.

1. *Your Savings and Investments Can Build Churches!*

“This program is a win, win, win!” says the Reverend Grace Boyer, parish associate at Shepherdstown Presbyterian Church in West Virginia. “We get a reasonable return on our investment, our church gets a low-cost loan, and our investment is helping other Presbyterian churches grow.”

The Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. is tangible evidence of the connectional nature of our Presbyterian tradition. The program serves as a conduit that connects the financial resources of Presbyterian investors—individuals, churches, and governing bodies—with congregations that are expanding their mission and ministry.

Investors purchase interest-bearing Term Notes or Depository Account Receipts from the Presbyterian Investment and Loan Program. Their funds are then used to create low-cost mortgages for Presbyterian churches, governing bodies, and entities that are building, expanding, or renovating their facilities. At the end of the investment term they chose, investors may reinvest the money for another term or withdraw the funds.

2. *Grace Covenant Experiences a New Form of Stewardship*

One of the first beneficiaries of the program's low-cost loans was Grace Covenant Presbyterian Church in Orlando, Florida. Grace Covenant completed a renovation that greatly improved the use of their worship and Christian Education space. "We had little first-floor space for adult education programs, which severely limited the involvement of many of our older adult members," says the Reverend Dr. Robert Eckard, senior pastor. "With the addition of a new elevator and a covered connector between our buildings, our facilities are now accessible by all."

Using the Presbyterian Investment and Loan Program to refinance Grace Covenant's loan brought benefits beyond just a lower interest rate. Members of borrowing congregations were asked to help support their church's mortgage by becoming investors in the program.

"Like most stewardship programs, we encourage our people to give generously through their tithes and offerings," explains Rev. Eckard. "But the Investment and Loan Program added a whole new element of stewardship. By investing in the program, our members began to see that their savings and investments could make a difference not only in our church but in others as well. This is money they may not be able to just give away, but it can do the Lord's work. And, as our people began to realize what their investments can do, it built a real sense of connectedness with other churches and a sense of mission."

Grace Covenant has paid off its loan ahead of schedule, and many of their members are now supporting other churches in their presbytery through their investments.

In just five short years, the Presbyterian Investment and Loan Program has helped more than 1,500 investors put a portion of their investments on a mission of church growth. By the end of 2001, investments in the program rose to \$37.2 million, and \$34.5 million of those funds are already at work in Presbyterian communities spreading the Good News of the Gospel. And even more dollars are committed to fund construction projects that are not yet complete.

3. *Synods & Presbyteries Directly Support the Growth of Their Congregations*

Every year more presbyteries and synods put a portion of their investment portfolio with the Investment and Loan Program. Their investments directly benefit borrowing congregations in their area by helping those congregations earn rebates on their loans.

As the amount invested in support of a particular church grows, the Investment and Loan Program returns a portion of the interest paid on the loan back to the borrowing congregation. These investments can come from many sources—their own members, presbyteries, and synods, or from other Presbyterian churches and their members.

Congregations can earn up to one full percent off their interest rate. In January of this year, the program returned \$91,500 of the interest paid on loans back to borrowers who earned rebates.

The Presbytery of Salem (North Carolina) is a recent investor. "Our presbytery has a number of growing congregations that will need help financing their building expansions," says Willie Garvin, treasurer. "It just makes sense putting a portion of our funds in a program that will help our churches reduce the cost of expanding. This is a very visible way to show our presbytery's support for these congregations and help them earn rebates."

The Synod of Rocky Mountains is also investing in church growth. "Some of our synod's money was invested in CDs," reports Glenn Flyr, treasurer of the synod. "The rates of return were competitive, so we moved a portion of our funds to the Investment and Loan Program instead. Now we get a comparable return, plus our borrowing churches are earning a nice rebate."

Support from the synod's investment is shared among all their borrowers based on the investments made by the churches' own members. As a result, the borrowers in the Synod of Rocky Mountains received rebates of over \$17,000 last year—\$17,000 that can be returned to mission work.

Westminster Presbyterian Church of Fruit Heights, Utah (near Salt Lake City) is just one example of how churches benefit from investor support outside their own membership. "Our congregation has steadily increased over the past three years and the growth has overwhelmed our Christian Education space," comments the Reverend Neal Humphrey, pastor at Westminster. "Our members, especially the children, met in every nook and cranny of our church and often shared classrooms with other classes."

"We desperately needed more space, but were still paying off a high interest rate mortgage from our last expansion," added Pete Bevins, chair of the Finance Committee. "When we learned that the Investment and Loan Program could cut our cost by refinancing our mortgage at a much lower rate, it gave us hope that we could move on to the expansion of our Christian Education space earlier than expected."

Through the Synod of Rocky Mountains' matching investments, Westminster is now earning a rebate of three-quarters of a percent off their loan rate, which makes their mortgage even more affordable. "When our members learned that the synod would match our own investments, dollar-for-dollar, it really motivated them to become investors," says Pete. "We are now moving on to the next expansion of our Christian Education building."

4. *A Growing Need for More Investments*

Westminster and Grace Covenant are but two stories of how Presbyterian investors—individuals, churches, and governing bodies—are helping our churches expand their mission and ministry. The need for more investors is growing daily. According to projections from the Office of the General Assembly's Annual Statistical Report, Presbyterian congregations will need approximately \$380 million per year in loans to finance expansions and renovations of existing churches, plus create first homes for new church developments.

"Every dollar you invest in this program builds the church," says Ken Grant, president and chief executive officer of the Presbyterian Investment and Loan Program. "It is an investment that allows churches to grow. In fact, it encourages the church to grow," Grant adds.

The Reverend Edward Davis, pastor of St. Albans Presbyterian Church in New York, adds, "We're talking about investing in your church so that we can see lives change—that the kingdom of God can be built on earth!"

Let the Presbyterian Investment and Loan Program help you put a portion of your investments on a mission of church growth. Investment information, including an Offering Circular, may be obtained by calling the program's office at (800) 903-7457 or by visiting our Web site at www.pcusa.org/pilp.

5. *Program Achieves Goal of Profitability*

Since the inception of the Investment and Loan Program, its directors, officers and management have been committed to creating a self-sufficient organization that adds greater and greater financial resources to the growth of Presbyterian congregations.

The Presbyterian Church (U.S.A.), A Corporation, and the Presbyterian Church (U.S.A.) Foundation continue to be instrumental in the development and growth of the program. The Presbyterian Church (U.S.A.), A Corporation, provided the necessary startup capital to create the Investment and Loan Program, and both entities are supporting the growth of the church through multiyear investment commitments.

During its startup years, the program's deficits have been steadily reduced as income from the growing loan portfolio has offset more of the operating expenses. In 2001, the Presbyterian Investment and Loan Program generated revenue of \$3.1 million from loans, investments, fees, and gifts. It paid Presbyterian investors more than \$1.6 million. After expenses, the program's revenue exceeded expenses by \$59,307, fulfilling projections of a profitable operation made five years ago.

6. *Presbyterian Investment and Loan Program Expands Lending Capacity Through Banking Partners*

Your congregation may need a large loan to complete its project. For your church, the Investment and Loan Program will invite a financial partner to participate in funding the mortgage. By borrowing through the program, your church will avoid most of the up-front fees and all points typically charged on large bank loans.

These partnerships allow financial institutions to participate in loans that build community while having the loan underwritten and serviced by an organization with expertise in church lending.

Through these win/win participations, the Presbyterian Investment and Loan Program has already obtained over \$4.7 million in participation funds to help congregations grow.

7. *Coordinated Loan Services of the General Assembly*

The 211th General Assembly (1999) asked for a seamless loan service for congregations and governing bodies. Now, the loan services of the General Assembly's Church Loan Program and the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. are streamlined into a coordinated loan service. [The Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. coordinates the loan services of the Church Loan Program for the Presbyterian Church (U.S.A.), A Corporation. The endowment funds used by the Church Loan Program are held by the Presbyterian Church (U.S.A.), A Corporation.]

Through the coordination of the two programs, Presbyterians can support the borrowing needs of our congregations through both their gifts and their investments. Today, the endowed loan funds of the Church Loan Program brings more than \$140 million to the service of church growth—\$114 million of which is already disbursed and benefiting congregations.

When combined with the support of investors in the Presbyterian Investment and Loan Program, the dollars at work in low-cost loans top \$149 million. That's an increase in funds supporting growing churches of 82 percent in just five short years.

When your church needs to borrow, they have a single source ready to handle their needs—one place to call, one application, and one loan-review process. The coordinated loan team may draw available funds from both the Church Loan Program's endowed funds and the Investment and Loan Program's investor funds to create the best package available.

8. *Board of Directors*

Mary C. "Molly" Baskin
 Duane C. Black
 Katherine Hirt Eggleston
 Martha Farmer
 Raymond M. Greenhill
 Martha Guy
 Richard B. Lohrer (Chair)
 Ben F. McAnally
 Alvin N. Puryear
 Barbara Renton
 Joe Willie Rigsby
 Dorothy B. Roberts
 B. Cary Tolley III, Esq.
 Connia H. Watson
 J. Jay Wilkinson

9. *Officers of the Corporation*

Kenneth G. Y. Grant (president)
 Joey B. Bailey (treasurer)
 James G. Rissler (vice president of Finance & Administration, asst. treasurer)
 Ben W. Blake (vice president of Sales & Marketing)
 Martha E. Clark (secretary)
 Eric J. Graninger (asst. secretary)

10. *Other Senior Staff*

Eric A. Moore (director of Loan Operations)
 Judy Greer (director of Credit Operations)

[Term Notes of the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. are not insured by the FDIC. This report does not constitute an offer, sale, or request to purchase an investment. Such an offer is made solely through the Offering Circular that is available from the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. Investments and loans are not available in all areas. Investments will not be offered or sold in any jurisdiction where the Program does not have an effective registration or exemption from registration for its securities. You may request an Offering Circular by contacting the Program at (800) 903-7457.]

Item 12-01

[The assembly answered Item 12-01 by the action taken on Item 12-05 (II.B.), *Overture 02-51*. See p. 72.]

Recommendation to Refer Recommendation 2 of Commissioners' Resolution 01-29 to the Advisory Committee on Social Witness Policy.

The General Assembly Council, upon recommendation of the National Ministries Division, recommends that the issue of “taking of water rights is taking private property and that just compensation is due” raised in Recommendation 2 of *Commissioners' Resolution 01-29* (*Minutes*, 2001, Part I, p. 503) be referred to the Advisory Committee on Social Witness Policy, in consultation with the Advisory Committee on Litigation, for clarification in a report to the 215th General Assembly (2003).

Rationale

[This recommendation is generated in response to Recommendation 2 of *Commissioners' Resolution 01-29*. On the *Klamath Basin Drought* (*Minutes*, 2001, Part I, p. 503).]

The Office of Environmental Justice has monitored the Klamath Basin situation, and collected information about the various parties that have suffered as a result of the extended drought. These include the farmers, farm workers, Native Americans whose culture and food sources are based upon the endangered species, the fishing and canning industry as well as the ecosystem. In addition, the office has kept in touch with the Presbytery of the Cascades, which is ministering to the affected churches and individuals in the area.

The Klamath Basin situation is exceedingly complex as a variety of individuals and groups seek to find a just and equitable solution to the economic, social, and ecological impact of the long-term drought. The solution can only be fashioned with the backdrop of climate change as a reality, and the need to balance the competing interests of the ecosystem and the various parties. Proposed solutions should be evaluated in light of General Assembly policy, particularly “Restoring Creation for Ecology and Justice” from the 202nd General Assembly (1990) (*Minutes*, 1990, Part I, pp. 646–90), and “Hope for a Global Future: Toward Just and Sustainable Human Development” from the 208th General Assembly (1996) (*Minutes*, 1996, Part I, pp. 524–87).

Commissioners' Resolution 01-29, in Recommendation 2, advocates only one approach to the situation, which raises significant legal and ethical issues, and appears inconsistent with General Assembly policies. It also makes it difficult for the General Assembly to advocate for a comprehensive solution.

Item 12-02

[The assembly approved Item 12-02. See p. 73.]

Overture 02-44. On Farm Worker Justice—From the Presbytery of Tampa Bay.

The Presbytery of Tampa Bay overtures the 214th General Assembly (2002) to do the following:

1. Offer its prayers for the farm workers of Florida.
2. Call upon Presbyterians to endorse and support the national boycott of Taco Bell Restaurants and all Taco Bell products until Taco Bell, Six Ls Corporation, and the Coalition of Immokalee Workers mutually agree to begin negotiations that can lead to resolution of inhumane working and living conditions.
3. Instruct the Stated Clerk to express to the president of Taco Bell, the owner of Six Ls Corporation, the Coalition of Immokalee Workers, the governor of the State of Florida, the president of the Florida State Senate, and the speaker of the Florida House of Representatives the support of this boycott by the Presbyterian Church (U.S.A.).

Rationale

Scripture is replete with admonitions to seek justice and to take care of those less fortunate than ourselves.

“You shall not defraud your neighbor; you shall not steal; and you shall not keep for yourself the wages of a laborer until morning” (Lev. 19:13, NRSV).

“. . . and one of you says to them, ‘Go in peace; keep warm and eat your fill,’ and yet you do not supply their bodily needs, what is the good of that?” (Jas. 2:16, NRSV).

The *Book of Order* states in G-2.0500a(4) that one of the great themes of the Reformed tradition is “The recognition of the human tendency to idolatry and tyranny, which calls the people of God to work for the transformation of society by seeking justice and living in obedience to the Word of God.”

Section G-3.0300c(3)(b, c) calls the church to be Christ’s faithful evangelist, “participating in God’s activity in the world through its life for others by . . . ministering to the needs of the poor, the sick, the lonely, and the powerless, engaging in the struggle to free people from sin, fear, oppression, hunger, and injustice.”

A recent Human Rights Watch report, “Fingers to the Bone,” reports that agricultural work is the most hazardous kind of work in which children are employed. Abuses to farm workers include long hours (no limit), persistent wage exploitation and fraud, and exposure to dangerous pesticides.

“Speak out, judge righteously, defend the rights of the poor and needy” (Prov. 31:9, NRSV).

The U.S. Department of Labor stated in December of 2000 that production of fruits and vegetables has increased and global demand for American produce continues to grow, but agricultural worker’s earnings and working conditions are either stagnant or in decline. Studies have shown that improving wages and conditions will actually increase productivity.

“Listen! The wages of the laborers who mowed your fields, which you kept back by fraud, cry out, and the cries of the harvesters have reached the ears of the Lord of hosts” (Jas. 5:4, NRSV).

Taco Bell reported earnings of more than \$5 billion in 1999, while Tricon, Taco Bell’s parent corporation, earned over \$22 billion last year.

“. . . they have grown fat and sleek. They know no limits in deeds of wickedness; they do not judge with justice the cause of the orphan, to make it prosper, and they do not defend the rights of the needy” (Jer. 5:28, NRSV).

Taco Bell could double the picking rate, which would result in a living wage for the farm workers, by agreeing to pay one penny more per pound for the tomatoes it buys from Six Ls. If this total cost were passed on to the consumer, it would be less than one-fourth of one cent more for a Chalupa.

“Better is a little with righteousness than large income with injustice” (Prov. 16:8, NRSV).

The Coalition for Immokalee Workers has been continually thwarted in all attempts to be treated as human beings with certain basic rights to dignity and respect. They cry out for justice and have been greeted with a wall of silence from the growers. Therefore, they are turning to the consumers to support this boycott until such time as the parties involved agree to negotiate.

“How does God’s love abide in anyone who has the world’s goods and sees a brother or sister in need and yet refuses help?” (1John 3:17, NRSV).

The request to boycott comes from the farm workers themselves. They are aware that the boycotts could initially hurt them due to layoffs from reduction of work. In the long run, it is the only effective tool to bring the growers to the negotiating table.

“O Lord, you will hear the desire of the meek; you will strengthen their heart, you will incline your ear to do justice for the orphan and the oppressed, so that those from earth may strike terror no more” (Ps. 10:17–18, NRSV).

This is the opportunity to make the dream of unity into reality. It is in the struggle together for justice that we can experience the sense of community, the sense of being a people who are for life, and a people of faith, hope, and love. We are not required to judge right and wrong. As the church, we are required to let the spirit of God work through us.

“How long will you judge unjustly and show partiality to the wicked?” (Ps. 82:2, NRSV).

As Reverend Martin Luther King, Jr. stated, “We do not boycott to put anyone out of business. We are boycotting to put justice into business.”

GAC COMMENT ON *OVERTURE 02-44*

Comment on Overture 02-44—From the General Assembly Council

Comment in Brief: The General Assembly Council recognizes the church’s responsibility to hear and respond to the cries of the oppressed and acknowledges that consumer boycotts can be a just response where the law provides no incentive for collective bargaining. The General Assembly Council believes that offering prayer for the farm workers and asking the Stated Clerk to express concern are appropriate responses to the conditions faced by the Immokalee workers.

The overture also asks the assembly to call all Presbyterians to endorse the boycott. If this were to be done, past experience shows that provision would need to be made for efforts to educate and organize church members and for the interpretation of the assembly’s action. The General Assembly Council does not currently have the capacity to undertake significant educational and organizing efforts. The General Assembly Council takes no position on the overture but suggests that the assembly should factor significant financial implications into its consideration of it.

Rationale:

1. *PC(USA) and Farm Labor*

The PC(USA) has long recognized and supported the right of farm workers to organize for the purpose of seeking better wages and working conditions. Several General Assemblies have called upon the church, government and industry to recognize and respond to the plight of agricultural workers. Through its participation in National Farm Worker Ministry, the PC(USA) encourages Christians to accompany farm worker organizations in their efforts to organize and in struggles for more just compensation and working conditions.

2. *Boycotts in Farm Labor Negotiations*

Because federal labor law protections afforded to other workers are not available to farm workers, farm labor organizations generally lack negotiating power in their dealing with management. Boycotts and similar consumer actions are often used to correct this imbalance of power. Church participation in farm labor boycotts affirms its commitment to identify with—and lend its power to—the powerless. “In view of our theological understanding of the life of Christian servanthood we affirm the necessity for the Church to view economic issues from the [point of view] of the lowly and oppressed . . .” (*Minutes*, PCUS, 1980, Part I, p. 230).

3. *The Coalition of Immokalee Workers and the Taco Bell Boycott*

The working conditions and compensation of tomato pickers in Immokalee are well documented. They are not the matter of contention in the Coalition of Immokalee Workers action against Taco Bell. The question is whether Taco Bell has the power and/or the moral responsibility to improve these wages and working conditions. The company argues that it buys tomatoes from independent suppliers over which it exerts no control. The Coalition of Immokalee Workers argues that the company requires certain specifications of the products it consumes and that the just treatment and compensation of the workers who pick the crop should be among those specifications. This debate echoes that heard in several other food product boycotts, in which the immediate employers are insulated from consumer pressure, but distributors of their products are targeted by consumer boycotts.

4. *PC(USA) and Boycotts*

The PC(USA) has recognized the validity of boycotts or “selective patronage” for many years. There is no definitive General Assembly policy on boycotts, but the 191st General Assembly (1979) of the United Presbyterian Church in the U.S.A. received a report from the General Assembly Mission Council that affirmed the use of consumer boycotts and provided the following questions to guide consideration of their endorsement:

1. Has the General Assembly debated the underlying issue and established a policy for the church’s advocacy in regard to it? ...
2. Is the body recommending participation in a boycott authorized to do so? ...
3. Have other approaches to correcting the injustice been seriously undertaken? ...

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4. Is the issue to which a boycott is to be addressed urgent and timely? . . .
5. Would the boycott, if effective, have potential for achieving the desired effect? . . .
6. Is there a willingness to undertake reasonably serious educational and interpretive efforts to acquaint Presbyterians with the issues and the rationale for church involvement, as well as reasonably serious efforts to organize effective Presbyterian participation? . . .
7. What are the implications of the boycott for the whole mission of the church? . . .
8. Has provision been made for a comprehensive review and evaluation? . . . (*Minutes*, UPCUSA, 1979, Part I, pp. 254–55)

ACREC ADVICE AND COUNSEL ON OVERTURE 02-44

Advice and Counsel on Overture 02-44—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Overture 02-44 requests the 214th General Assembly (2002) to offer its prayers for the farm workers of Florida and endorse and support the national boycott of Taco Bell Restaurants and all Taco Bell products.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) advises that *Overture 02-44* be approved.

Rationale: Federal Labor Laws do not protect the rights of farm workers relating in this case to the lack of negotiating power for better working conditions and compensation of the tomato pickers in Immokalee.

The following statistics are from the February 2000 US Department of Labor Research Report with UCLA NAID Center. The annual national salary of farm workers is below the poverty level (less than \$10,000 annually). Farm workers are primarily minimally educated (the average is six years of formal education), racial ethnics who are mainly immigrants (81 percent of which 79 percent are Hispanic), 80 percent are male who are age 34 and younger.

Farm workers health and housing conditions are extremely poor. The farm workers realize the initial effects of a successful boycott may be detrimental to all the farm workers, but they are supporting the boycott so that their working conditions and compensation would be better in the long term.

The PCUSA recognized the validity of boycotts or “selective patronage” for many years. The 191st General Assembly (1979) received a report from the General Assembly Mission Council and affirmed the use of consumer boycotts and provided questions recommended to be used as a framework for engaging in boycotts.

General Assemblies of the United Presbyterian Church and its predecessors have often urged church members to such activity in 1910, 1913, 1917, 1922, 1937, 1952, 1956, 1960, 1964, 1966, 1967, and through the 1970s with boycotts relating to grapes, lettuce, trousers, towels, and the ERA.

The PC(USA) should support this overture to boycott or “selective patronage” Taco Bell because Taco Bell, through its enormous purchasing power, can create an environment for justice for the voiceless and powerless farm workers in Immokalee. A similar precedent has already been established from the successful boycott/“selective patronage” against Pizza Hut restaurant in the late 1990s. In this case, if Taco Bell could double the picking rate, which would result in a living wage for the farm workers, by agreeing to pay one penny more per pound for the tomatoes it buys from Six Ls Corporation. If this total cost were passed on to the consumer, it would be less than ¼ of one cent more for a Chalupa.

ACWC ADVICE AND COUNSEL ON OVERTURE 02-44

Advice and Counsel on Overture 02-44—From the Advocacy Committee for Women’s Concerns (ACWC).

The ACWC concurs with the advice and counsel of the Advocacy Committee for Racial Ethnic Concerns with the following comment:

The long-term impact on migrant families impairs the health, education, hope, and aspirations of each family member and has a more devastating impact on the lives of women and children who are ultimately the hardest hit victims of poverty.

Item 12-03

[The assembly approved Item 12-03 with amendment. See pp. 73–74.]

Commissioners' Resolution 01-25. On Affirming Civil Rights and Nondiscrimination for All Persons, Regardless of Sexual Orientation.

[The 213th General Assembly (2001) referred *Commissioners' Resolution 01-25* to the 214th General Assembly (2001). See *Minutes*, 2001, Part I, p. 62.]

That the ~~[213th]~~ [214th] General Assembly [~~(2001)~~] [(2002)] direct the Stated Clerk to communicate the following action to all clergy, congregations, and seminaries:

The General Assembly reaffirms these resolutions adopted by the 190th General Assembly (1978) of the UPCUSA—

1. Calls upon 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.

2. Calls upon Presbyterians, as previously expressed by the 182nd General Assembly (1970), to work for the decriminalization of private homosexual acts between consenting adults, and calls for an end to the discriminatory enforcement of other criminal laws against homosexual persons.

3. Calls upon seminaries to apply the same standards to persons applying for admission regardless of sexual orientation.

4. Calls upon the media to continue to work to end the use of harmful stereotypes of homosexual persons, and encourages divisions and committees of the General Assembly, synods, presbyteries, and congregations to develop strategies to ensure the end of such abuse.

5. Calls upon Presbyterians to reject in their own lives, and challenge in others, the sin[s] of ~~[homophobia,]~~ [harassment, abuse, and hate towards homosexual persons,] which drives ~~[homosexual persons]~~ [any person] away from Christ and his Church.

~~[6.—Calls upon candidates' committees (committees on preparation for ministry), personnel committees, nominating committees, and governing bodies to conduct their examination of candidates for ordained office with discretion and sensitivity, recognizing that it would be a hindrance to God's grace to make a specific inquiry into the sexual orientation or practice of candidates for ordained office where the person involved has not taken the initiative in declaring his or her sexual orientation.]~~

~~[7.]~~ [6.] Calls upon seminaries, governing bodies, and churches to initiate courses on sexuality, providing officers and members with a ~~[systemic]~~ [balanced] understanding of the [diverse views regarding the] dynamics of human sexuality as understood within the context of Christian ethics.

Rationale

There is no legal, social, moral, or biblical justification for denying lesbian, gay, bisexual and transgender persons access to the basic requirements of human social existence.

Sexual conduct in private between consenting adults is a matter of private morality to be instructed by religious precept or ethical example and persuasion, rather than by legal coercion.

In following the Great Commandment, the PC(USA) must demonstrate great love and care toward lesbian, gay, and bisexual persons already within our denomination, both those who have affirmed their sexual orientation and practice, and those who have in conscience chosen not to do so.

The PC(USA) must reaffirm its longstanding commitment to pursue continued education on controversial issues, encouraging dialogue among those who hold divergent viewpoints to allow a higher level of understanding to emerge as guided by the Holy Spirit.

Mark Palermo—Presbytery of Chicago
Cleveland Evans—Presbytery of Missouri River Valley

Item 12-04

[The assembly approved Item 12-04. See p. 73.]

Resolution On Restorative Justice

The Advisory Committee on Social Witness Policy recommends that the 214th General Assembly (2002) approve the following Resolution on Restorative Justice:

Resolution on Restorative Justice

The 200th General Assembly (1988) of the Presbyterian Church (U.S.A.) adopted a statement on “Prison Violence and Nonviolent Alternatives” that reaffirmed the theology of previous General Assemblies in urging that “individual Presbyterians and the entities of the General Assembly . . . advocate a social order where compassion and justice characterize efforts toward those in the criminal justice system.” The statement went on to call for “changing a prison system that is based on the concept of punishment to one that encourages the restoration of the offender to the community and the development of alternatives to incarceration.” The statement expressed concern regarding the violent nature of prisons as institutions and expressed “the need to develop a nonpunitive philosophy that stresses the use of the least restrictive alternatives to imprisonment, including community-based corrections.”

In keeping with this and previous General Assembly actions¹, the Criminal Justice Program of the Presbyterian Church (U.S.A.) has become an articulate voice within a widespread movement that is best known as restorative justice. Restorative justice is sometimes called transforming or transformative justice, creative justice, relational justice, reparative justice, or healing justice. It is a fairly new term, but it is not a new idea. Christians find its roots in the Scriptures of the Old and New Testaments.

Restorative justice is a creative and constructive alternative to the widespread understanding of justice as retribution, with its emphasis on retaliation or punishment. Restorative justice is not oriented toward the imposition of penalties, or the exaction of revenge, or the infliction of pain, but toward the realization of the biblical visions of shalom and the kingdom of God. A simple definition of restorative justice is “addressing the hurts and the needs of the victim, the offender, and the community in such a way that all—victim, offender, and community—might be healed.”²

Restorative justice understands that there can be no satisfactory justice—no justice of God’s doing—without addressing the consequences of those behaviors that we call crime. For restorative justice, people really matter. There must be healing, a return to wholeness, a restoration of community, so far as possible—first of all, for those who have suffered because of the harmful actions of others, but also for those who have engaged in such actions. Without such restoration, the initial consequences of injurious actions continue to play themselves out, and continue to be suffered, both by the individuals immediately involved and by the communities of which they have been a part. Theologically speaking, without restorative justice, the laws of consequence and retribution reign. Restorative justice seeks the reign of God’s compassionate regard and transforming grace for all of God’s children.

In recognition and celebration of the Criminal Justice Program of the Presbyterian Church (U. S. A.) and its restorative justice ministry, we, the commissioners to the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.):

1. Affirm the guiding principles and practices of restorative justice as a biblically faithful witness to God’s justice and compassion for all people. The basic principles include the following:

- Safety is the first consideration of the community. The first step toward restoration must be to protect those who have suffered and those who are at risk to suffer at the hands of others.
- The least drastic interventions, forms of coercion, and social control consistent with public safety are always to be preferred in dealing with offenders.
- The primary focus is on the harms of wrongdoing rather than the laws that have been broken.
- Concern and commitment must be shown both to victims and to offenders, involving both in the process of justice.

- Work toward the restoration of victims requires acknowledging their sense of violation, empowering them, and responding to their needs as they see them.
 - Offenders must be held accountable for their actions, expected to take responsibility for their behavior, and called upon to change.
 - Offenders should be expected to make restitution whenever possible, not as a matter of punishment but as an obligation and a means of helping to achieve restoration.
 - The basic conflict or circumstance that led to the harm should be addressed and resolved whenever possible.
 - Affected communities need to be involved in the restorative justice process. They have a stake in its outcome. Such involvement will also increase their capacity to recognize and respond more effectively to those conditions and practices within their community that contribute to crime.
 - The availability of a continuum of service and treatment options in a variety of settings is necessary to provide alternatives to incarceration and other essentially punitive measures.
 - The approach must encourage collaboration and reintegration rather than coercion and isolation. Participation in restorative justice programs by all parties must be voluntary. Victims must be willing and able to affirm the goals of restorative justice over those of retribution. Offenders must be provided the opportunity to participate in restorative justice programs as an alternative to punishment, not as an additionally imposed penalty. Restorative practices and programs must also be made available to incarcerated offenders. The community must be willing to exercise care and accountability, extending support to victims and acceptance of measures by which offenders may be restored to community life.
2. Challenge all Presbyterians to learn to “do justice” in keeping with restorative justice insights and goals.
 3. Encourage observance of Criminal Justice Sunday at all levels of the church, utilizing the excellent worship and teaching resources on restorative justice in the annual Program Guide distributed to all congregations by the Criminal Justice Program.
 4. Call upon church sessions to promote the use of books, study guides, videos, and other resource materials that reflect a restorative justice perspective, including the “Justice Jottings” newsletter published by the Criminal Justice Program, in their churches’ educational programs;³ we further call upon church members to participate in such programs, and to seek out additional opportunities to gain experiential knowledge of the criminal justice system, e.g., by jail or prison visitation, attendance at court, volunteering at a local shelter for the domestically abused, etc.
 5. Invite Presbyterians who have experience in restorative justice ministries to find creative ways to share their stories with their fellow church members and the larger church, to bear witness to the transformative possibilities of a justice that is compassionate and a compassion that is just; and we urge the Criminal Justice Program office to solicit such stories and to use any and all means at its disposal to publish them widely.
 6. Encourage Presbyterians to find concrete ways to become involved in ministries of restorative justice, e.g., victim offender mediation programs, domestic violence and other victim assistance programs, community conflict resolution programs, community and family group conferencing, offender restitution, and restoration programs.
 7. Encourage church members who have criminal acts committed against them to seek out the support and help of victims’ assistance programs as needed; and, where appropriate, to request legal redress through means that are restorative rather than retributive, that allow for mediation and alternative sentencing rather than incarceration, and that focus on accountability and restitution rather than on punishment.
 8. Urge the involvement of Presbyterians who work within the criminal justice system—law enforcement personnel, probation officers, attorneys, judges, correctional officials, and others—as well as those who help make laws that determine what constitutes a legal offense or crime, to explore together with their pas-

tors, church educators, and fellow church members ways in which to implement restorative justice practices in their local communities.

9. Urge the theological seminaries of the Presbyterian Church (U.S.A.) to include and promote within their curricula (a) coursework that introduces students preparing for ministry to the principles and goals of restorative justice, and (b) field education and Clinical Pastoral Education placements where students can engage in restorative justice ministries.

10. Urge the Criminal Justice Program office, the theological seminaries, and all church sessions and members who are involved in restorative justice ministries to become informed about “best practices” in restorative justice and to use them as guidelines for the continuing development and implementation of restorative justice ministries.

11. Call upon the General Assembly Council to recognize the growing acceptance and critical need for restorative justice approaches in our society, to support the current work of the Criminal Justice Program office, and to explore ways to expand the funding available to further develop and extend the restorative justice work and programs of that office.

12. Urge individuals, congregations, and governing bodies to support legislation that incorporates the principles of restorative justice at the state and federal levels, drawing upon the resources of the Criminal Justice Program and the Presbyterian Washington Office.

13. Call upon the Presbyterian Washington Office to advocate for the incorporation of restorative justice principles and practices in all relevant federal and state legislation.

14. Direct the Stated Clerk of the Presbyterian Church (U.S.A.) to send copies of this resolution with appendixes to the clerks of session of all the congregations of the church for prayer, study, and action.

Rationale

A. Background: Biblical Roots

For Christians, all our reflections about the ways in which we seek to order our lives together are set against the background of the biblical affirmation that every human being is created in the image of God [Gen. 1:26–27]. Every human being is therefore of intrinsic value or worth. Every human being is a child of God. Moreover, although we vary in our human endowments, we all stand as equals before God. As Moses declares to the Israelites in Deut. 10:17, “God is not partial,” and as Peter proclaims to the Caesareans in Acts 10:34, “God shows no partiality.” Our contemporary conceptions of equality and human rights are deeply indebted to biblical affirmations of the inherent worth of every human being as a person created in the divine image and due unmerited regard or respect.

It is also true, of course, that every human being is a sinner. “All have sinned and fall short of the glory of God” [Rom. 3:23]. Taken together, the affirmations that ALL bear the image of God and that ALL have sinned serve as crucial reminders that it would be a mistake to divide up the world into two kinds of people—those who are righteous and those who are not; those who are criminals and those who are not; those who have worth and those who do not; those who deserve to be punished and those who do not. One sees in the teachings of Jesus a clear subversion of the universal human tendency to divide up the world between “us” and “them.” In encounters with the religious and political authorities of his day who considered themselves to be good, upright “keepers of the law,” Jesus declares that his gospel is for sinners, not the righteous [Matt. 9:13; Mark 2:17; Luke 5:32].

In particular situations, with respect to specific actions and events, we can hardly avoid making judgments and drawing distinctions between those who have committed offenses called crimes and those against whom such offenses have been committed. However, we must avoid the temptation to characterize some people simply and indelibly as “criminals” and others as not. In fact, research suggests that over the course of our lifetimes, most of us will commit some crime and most of us will also have some crime committed against us.⁶ In any event, our feelings and our judgments against those who have committed even the worst of crimes must not be allowed to obscure the fact that they are also fellow human beings, also created in God’s image. The administration of justice toward those who have committed even the worst of crimes against humanity must take into account that they too are human. As Christians we must further affirm that they too are individuals for whom Jesus Christ has lived and died. Some criminals may seem to be beyond redemption, not to mention restoration. That judgment, however, must remain with God. Our reflections on restorative justice implicitly recognize that we are in no position to make final judgments about any of our fellow human beings.

Our theology of restorative justice must be clearly rooted in the biblical witness. Here it must be acknowledged that there is no single idea of justice in the scriptures of the Old and New Testaments. One reason for this is that the ancient Hebrews drew no sharp distinction between what we would call law and morality. Nor did they distinguish as we do between crime and sin. They did not draw clear distinctions between those obligations placed upon God's people that we would consider moral and those we would view as religious. Thus, one sometimes finds no separation between laws or commandments regarding ritual or religious practices and those regarding behavior toward others. Even the Ten Commandments, for example, include both commands pertaining to religious practice—Sabbath keeping, no making of graven images, no misuse of Yahweh's name—and commands regarding behavior toward others—honoring parents, no stealing, no adultery, no false witness, etc. Throughout the Old Testament, the pervasive if implicit view is that the person who is in right relationship with God must also be in right relationship with others, and the person who is in right relationship with others must also be in right relationship with God.

Thus, in the ancient biblical view, the just or righteous individual is precisely the individual who is in right relationship with God and with others. Righteousness in the Old Testament (OT)

is not behavior in accordance with an ethical, legal, psychological, religious, or spiritual norm . . . Rather, righteousness is in the OT the fulfilment of the demands of a relationship, whether that relationship be with [others] or with God. . . .

Generally, the righteous [person] in Israel was the [one] who preserved the peace and wholeness of the community, because it was he who fulfilled the demands of communal living. . . . Righteousness is the fulfilment of the communal demands, and righteous judgments are those which restore community. . . . Thus the constant plea of the prophets is for righteousness in the gate, for a restoration of the foundations of the communal life.⁷

From one perspective, the language of law and commandment in the Old Testament is often regarded as evidence of legalism. Thus, the Old Testament's "God of law" is often contrasted with the New Testament's "God of grace." However, as biblical scholars are quick to point out, this is a caricature of Old Testament understandings of God and of law. This is not to say that there are no instances of retributive justice in the Old Testament, or that these scriptures have nothing to say about the administration of divine or human punishments. Nonetheless, the fundamental orientation of the Old Testament scriptures is not to demand conformance to moral or religious law. The fundamental orientation is to sustain—or where broken, to restore—the covenantal relationships and the covenantal bonds of the human community before God. God's "righteous judgments" are always oriented toward the salvation, the restoration, and the making whole of the covenanted community. In the Old Testament, God's righteousness "involves both justice and compassion as expressed in God's concern for the weak and vulnerable."⁸ "On the human side, righteousness meant life and behavior appropriate to the covenant and embraced all aspects of an Israelite's relations with God and [neighbor]. Its meaning thus ranged from right worship to care for the poor."⁹ God's people are therefore enjoined not only to BE righteous or just, but to DO JUSTICE, as a matter of faithfulness to one another and to God.

To grasp fully the centrality of the biblical idea of restorative justice we need to see that it is integrally identified with the biblical vision of shalom. We need to see, further, that God's people are called to live toward that vision of shalom. The ancient prophet Micah is best remembered for his answer to the question of the true worship and service of God. Micah asks rhetorically: "With what shall I come before the LORD, and bow myself before God on high?" He then answers: "[God] has told you, O mortal what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?" [6:6, 8] This is the essence of how to live toward that vision of God's shalom.

One of the most eloquent expressions of this vision is expressed in Psalm 72, a prayer for guidance and support of the ruler:

Give the king your justice, O God, and your righteousness to a king's son. May he judge your people with righteousness, and your poor with justice. May the mountains yield prosperity for the people, and the hills, in righteousness. May he defend the cause of the poor of the people, give deliverance to the needy, and crush the oppressor. . . . In his days may righteousness flourish and peace abound, until the moon is no more. (Psalm 72:1-4, 8)

The justice that God calls forth from us, again, is not to be understood simply as a legal transaction nor a measured righting of a wrong. It is dynamic, creative, and transformative. In particular, it shows a special regard and concern for the weak, the disadvantaged, and the vulnerable, and its fruit is peace. "The effect of righteousness," says the prophet Isaiah, "will be peace" [Isa. 32:17; cf. 48:18; 57:2; 59:8; 60:17; Ps. 85:10; Zech. 8:16].

When we turn to the New Testament, this perception of how we are to live together justly in community is sharpened and even more clearly displayed. What is it that Jesus enjoins, above all, upon his disciples? "Strive first for the kingdom of God and its righteousness . . . [Matt.6:33]. The "kingdom of God," that is, God's dominion or

realm or reign, entails a certain way of being and action, a way of righteousness, and a way of justice and compassion.

In the teachings of Jesus, the kingdom of God becomes the dominant metaphor to denote the world as envisioned by the Old Testament prophets. Jesus' vision of God's reign recalls and renews the Old Testament vision of shalom. Jesus' life and ministry incarnate this divinely authored commonwealth in which release is proclaimed to the captives, the oppressed are set free, and debtors are given a new lease on life [Luke 4:18]; the blind receive their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news preached to them [Matt. 11:5; Luke 7:22]. In a saying that harkens back to Micah, Jesus renders his own version of what God requires of God's people: Not simply the scrupulous keeping of the religious rituals, customs, and laws, but rather "justice and mercy and faith." These, according to Jesus, are "the weightier matters of the law" [Matt. 23:23].

Moreover, in the teaching of Jesus there is a clear rejection of the law of retribution. One expression of this law is the familiar *lex talionis*, which calls for an eye for an eye, a tooth for a tooth [Leviticus 24:20]. Understood in its historical context, the *lex talionis* was probably formulated to place limits on vengeance, or blood revenge. It represented a mitigation of retaliation at a time when the members of an ancient tribe or clan might be inclined to inflict even greater injury upon an offending individual or group than was inflicted upon one or more of their own. In effect, the *lex talionis* prescribed a limit to vengeance: do no more harm than was done to you!

Nonetheless, in one of the antitheses of the Sermon on the Mount, Jesus takes up and unambiguously rejects this formulation of justice. Traditionally, Jesus' words at this point have been translated, "Do not resist one who is evil" [Matt. 5:39; RSV]. Many contemporary translators point out, however, that this does not adequately capture Jesus' apparent meaning, and leaves his statement open to the charge of passive acceptance of evil and wrongdoing. A better translation would be "do not react violently [or, retaliate] against one who is evil."¹⁰ Jesus goes on to call for love of enemies, rather than hate. We are to pray even for those who persecute us, recognizing that God's grace and good will are not parceled out according to our sense of justice. Rather, God makes the sun to rise on the evil and the good, and waters the righteous and the unrighteous alike with rain [Matt. 5:38–48]. Clearly, divine justice bears little correspondence to human evaluations of merit. And we are to act accordingly, says Jesus [Matt. 5:48].

Three stories in the Gospels most vividly portray Jesus' understanding of the kind of justice that identifies God's reign among us. The first of these is commonly known as the parable of the Prodigal Son. The central figure of the parable and the real prodigal, however, is the father. By all rights, the father could have disowned his dissolute and rebellious son. The son, by the same token, when he comes to his senses, recognizes that he no longer has any right to the privileges of a son. He can only hope to be accepted and treated as a servant. But the father proves to be prodigal in forgiveness and love, and receives his lost son back into the fold. The elder brother rightly judges that his dissolute sibling has no right to such treatment, but wrongly resents the father's mercy and acceptance. The father, insisting that he has done his elder son no injustice, also insists that he will not be denied the joys of restoring the younger son to his place in the family again [Luke 15:11–32].

A similar message is proclaimed in Jesus' parable of the Laborers in the Vineyard. Some of the laborers put in a full day's work, while others show up late and put in as little as an hour. At the end of the day, however, each one gets paid the same. Those who have borne the heat of the day protest that they should get paid more, but the owner of the vineyard reminds them that they have received everything promised to them. The owner insists that he is within his rights to give those who showed up late a living wage as well. Clearly, the owner does not feel bound to hand out his payments according to what each laborer deserves. Rather, without cheating anyone, he gives to each what they need [Matt. 20:1–15]. As in the previous parable, God's justice is not defined in terms of human merit. The waiting father does not punish, nor does the vineyard owner reward, according to what is deserved. In the parable of the Laborers in the Vineyard the basis for justice is need, in this case a day's pay, a living wage. In the parable of the Prodigal Father the basis for justice is restoration, bringing the dissolute son back into the family fold again as a son.

The third story is that of the woman taken in adultery, told in the Gospel of John [8:1–11]. Here again, Jesus refuses to acknowledge as a basis for justice what the woman deserves. Her guilt is not in question. The punishment prescribed by ancient law is not in contention or doubt. What is put into question is the right of anyone to condemn her, to put her to death. At no point does Jesus excuse her behavior. When he dismisses her, he tells her to sin no more. But we are left with the clear judgment that it would have been unjust for anyone to condemn her. True justice demanded her release and her return to the community from which she was taken. When we who constitute communities of Jesus' disciples encounter this story today, surely we are called to receive back into our midst and to restore into our fellowship those who, like this woman, have violated the covenants of our life together.

When we turn to the writings of Paul we encounter a similar rejection of justice understood as retribution. If Jesus taught that we are to pray for those who persecute us, Paul says that we are to bless them [Rom.12:14]. He then goes on to say, “Do not repay anyone evil for evil, but take thought for what is noble in the sight of all” [Rom.12:17]. He commands the Christians at Rome never to avenge themselves, asserting that such prerogative belongs only to God.¹¹ And he concludes this striking passage by exhorting, “Do not be overcome by evil, but overcome evil with good” [Rom.12:21]. Such teaching is clearly in keeping with the spirit of Jesus’ call to widen the circle of our concern to include our enemies, and to love them rather than hate them. In addition, Paul’s teaching makes it unmistakably clear that we are not merely to countenance evil without taking revenge or exacting retribution. Rather, we are to take positive action to overcome evil, to diminish its effects, to alleviate its harm, to subvert its power, by doing good.

Neither Jesus nor Paul denies the reality of evil in the world. Neither denies that great suffering and harm result from such evil. On the one hand, there is great need to show love and compassion toward those who suffer. In Jesus’ parable of the Good Samaritan we see just how central is such compassion to the fulfillment of the great commandments, to love God and neighbor. However, what is most remarkable about Jesus’ proclamation of the gospel and Paul’s subsequent theological formulation of all that was revealed in the life, ministry, death, and resurrection of Jesus Christ, is the insistence that God does not deal with human evil and sin by seeking retribution or plotting the destruction of those who sin. To the contrary, God takes the initiative in trying to overcome evil with good. As Paul put it to the Romans, “While we were yet sinners Christ died for us” [Rom.5:8]. The Pauline doctrine of justification, so central to our understanding of the Christian faith, is premised upon this affirmation of God’s gracious solicitude toward us. It declares that God accepts us as just, as righteous, as set right in our relationships with God and others, quite apart from our deserving. Not that we are already just, or righteous, or in right relationship with God and all our neighbors, but that God so cherishes us and regards us that it may be so. This can only mean that God’s justice is oriented not toward retribution but rather toward “healing, reconciliation, the restoration of relationships.”¹² Paul clearly understands that on this account we no longer regard one another from the limited perspective of those who are subject to the law of measure for measure [cf. Matt. 7:1–2]. Now we regard one another from the transformed perspective of those who have been grasped by the law of love and grace. And it is on this basis that we have been given our ministry of reconciliation [cf. 2 Cor.5:16–21].

Whenever anyone is ordained to be a deacon, an elder, or a minister of Word and Sacrament in the Presbyterian Church (U.S.A.), he or she is called upon to answer in the affirmative the following question: “In your ministry will you try to show the love and justice of Jesus Christ?” In the biblical perspective it becomes evident that love and justice are understood to be so integrally related that one can hardly have the one without the other. The righteousness of God is, in effect, the love and justice of God. In Jesus Christ, God’s Righteous One [cf. Acts 3:14; 7:52; 2 Cor. 1:30], we see this love and justice incarnated in the world of human affairs. Restorative justice recognizes that there can be no justice without love. It also recognizes that love must be embodied in relationships and institutions that are just. Justice “is the form in which and through which love performs its work.”¹³ And, as affirmed in a statement adopted by the 184th General Assembly of the United Presbyterian Church in 1972, “the law of love is the criterion for justice.”¹⁴ Thus we speak of a love that is just and a justice that is loving.

In 1978, the 118th General Assembly of the Presbyterian Church U. S. adopted a statement on “The Church and Criminal Justice” that also spoke directly from this insight:

Always, with all people, God is both loving *and* just, just *and* loving. God’s love *is* God’s justice, and God’s justice *is* God’s love. That God is the God of loving justice, and just love. And true human justice and true human love can only be a reflection of the unity of justice and love in God. . . .

Human justice that reflects God’s loving justice and just love . . . involves concern to correct social situations and institutions that cause or nurture the fear, sickness, helplessness, and despair which lead to anti-social behavior. It involves the concern to see that laws are not made or enforced to the disadvantage of the poor and powerless and to the advantage of the rich and powerful. In short, it means criticizing and correcting every political or legal structure or practice in which equal justice for all really means that some are more equal and have a better chance than others.

Thus, restorative justice exhibits a concern for the welfare of the whole of society, recognizing that what we call criminal behavior is never simply a matter of individual acts of violation but also invariably a reflection of basic social values, structures, and systems of inequality.

In sum, in the Old Testament, a world of loving justice and just love is envisioned in terms of shalom. In the New Testament, the dominant metaphor to express this vision is the kingdom of God. We are called to live toward this vision by practicing a restorative justice that focuses on addressing the harm, suffering, violence, exploitation, and degradation of human beings that result from violations of a community’s legal or moral norms as well as other means by which life in community is jeopardized, relationships are broken, people are divided, and there is need for restoration.

B. *Current Societal Realities in the Light of Restorative Justice*

“Let us begin with a fundamental realization,” writes Richard Quinney at the beginning of his book, *Criminology As Peacemaking*, co-edited with Harold L. Pepinsky:

No amount of thinking and no amount of public policy have brought us closer to understanding and solving the problem of crime. The more we have reacted to crime, the farther we have removed ourselves from any understanding and any reduction of the problem. In recent years, we have floundered desperately in reformulating the law, punishing the offender, and quantifying our knowledge. Yet this country remains one of the most crime-ridden nations. In spite of all its wealth, economic development, and scientific advances, this country has one of the worst crime records in the world.¹⁵

Although restorative justice is not limited in its concern to the workings of the “criminal justice system,” that is usually the point at which it begins to identify the larger social problems and practices that must be addressed in order for restorative justice principles and practices to be implemented. Restorative justice commends itself, first of all, as a biblically faithful alternative to a retributive, punitive criminal justice system. In fact, it is only with significant qualification that we may even speak of the “criminal *justice* system.” In far too many respects this system is unjust.

In the first place, research suggests that, nationally, “only about 3 percent of all serious crimes result in a sentence of imprisonment. This is not because of overly lenient judges, but due to the inherent limitations of the reactive system itself.”¹⁶ Most crimes either are never reported or do not result in an arrest. Yet it is widely believed that punishment of criminals, especially by incarceration, is a primary factor in the deterrence of criminal behavior. On the other hand, there are now some two million people in U.S. prisons and jails. This is the highest rate of incarceration in the industrialized world, recently surpassing even that of Russia.¹⁷ If the prospect of incarceration were an effective deterrent to crime, one might expect the crime rate in the United States to be among the lowest in the world. Moreover, if capital punishment were an effective deterrent against capital crimes, one would expect the murder rate in the United States to be among the lowest in the industrialized world, and lower in those U. S. states that practice capital punishment than in those that do not. None of these expectations is borne out by the facts.¹⁸

The following circumstances are telling: Of those in our federal prisons, nearly two-thirds have been convicted on drug-related charges. As many as 80 percent are in need of treatment for substance abuse, but fewer than half of our jails and prisons provide drug treatment. Drugs are often easier to obtain in prison than on the street. Over 45 percent of the inmates in our nation’s prisons are African Americans, most between the ages of 18–34.¹⁹ The percentages are often higher in county jails. A 1995 report documented that at any given time nearly one in three young black men in the age group 20–29 is under some form of criminal justice supervision—either in prison or jail, or on probation or parole.²⁰ Increasing numbers of those in prisons and jails are Hispanic. Many are non-citizens. Incarceration rates for adult females, most of whom are African American or Latina, have quintupled in the past two decades. There are increasing numbers of youth, as prosecutors succumb to public pressure to try juveniles as adults.²¹ In the twelve years from 1985–1997, the number of offenders under age 18 in state prisons more than doubled. The likelihood that a youth under age 18 arrested for a violent offense would be sentenced to prison also almost doubled during this period. Some 60 percent of youth in state prisons are African American.

Many of those in our prisons and jails are mentally ill, an estimated 284,000 in 1999. In a 1996 survey, over one-third of jail inmates reported some physical or mental disability. Our prisons and jails have become dumping grounds for people our society does not wish to deal with in other ways. At the same time that prison building has become a growth industry, educational and rehabilitative services in prisons have been cut back or eliminated altogether. The money is there to lock them up but not to try to help them become human beings who can function effectively and safely in a “free” society. The Department of Housing and Urban Development estimates that it costs over \$40,000 a year to keep someone in jail in New York City, while \$12,500 would provide affordable housing plus food and support services to a homeless American.²² There is also a trend toward privatization of prisons, an economic proposition only so long as there is a dependable supply of prisoners. Recognizing the inherent conflict of interest between the economic imperatives of private for-profit institutions and the long-term interests both of prisoners and society, the 211th General Assembly (1999) of the Presbyterian Church (U.S.A.) approved a policy opposing prison privatization.

The dramatic increase in the rate of incarceration of adults in American society has also been accompanied by a serious erosion of juvenile justice programs.

The juvenile justice system in the United States was introduced a hundred years ago, in an attempt to emphasize individualized treatment and rehabilitation, while shielding young people from rampant abuses in the adult prison system. Over the past decade, punishment, retribution, and incarceration have once again become society’s prescription for trouble youth. Since 1993, forty-three states have changed their laws to make it easier to send youth into the adult criminal justice system.²³

As with the adult population in jails and prisons, these youth are disproportionately from minority groups. The overwhelming majority has committed nonviolent offenses, mostly property crimes. They are much less likely than adults to receive due process, including legal representation, in juvenile courts. In jail or prison, they are especially vulnerable targets for all kinds of abuse, including physical and sexual abuse, from other prisoners, guards, and staff. Youth incarcerated with adults are eight times more likely to commit suicide than youth in juvenile facilities, and they have a much higher rate of re-arrest.²⁴

In 2000, the prison population in the United States rose for the twenty-eighth consecutive year. In mid-2000, one in every 142 U.S. residents—including approximately one out of every 76 men—was in jail or prison. At current incarceration rates, one in every twenty persons can be expected to serve time in prison during their lifetime. For African American men and women, the figure is one in six. Newborn black males have a greater than one-in-four chance of going to prison during their lifetime. There are now four times as many adults in our nation's jails and prisons as there were just two decades ago.

Meanwhile, crime rates for serious offenses are now reported to be at their lowest levels since 1978.²⁵ How can this anomaly be explained? Is it that incarceration has proven effective as a deterrent, after all? The evidence suggests otherwise. Three important factors would seem to be most responsible. On the one hand, the period in question was marked by unprecedented economic prosperity. Even though the benefits of this prosperity fell disproportionately to those with higher incomes, in 2000 the unemployment rate reached its lowest point in over thirty years.²⁶ Secondly, the general ageing of the U. S. population means that there are now proportionately fewer males between the ages of 15–30, the demographic group most likely to commit offenses. These two facts, when combined with increased funding of crime prevention, including larger numbers of law enforcement personnel, have probably been most significant in reducing the rate of felony crimes.

On the other hand, the two major sources for measuring crime rates, the FBI Uniform Crime Reports and the National Crime Victimization Survey, only include crimes for which there is an identifiable victim other than the offender him/herself. Thus, most drug offenses (as well as prostitution and gambling), are not included in either measure. Increasingly longer sentences, combined with the enormous increase in arrests and incarcerations for drug-related crimes, would seem to account for most of the burgeoning population in the nation's jails and prisons.²⁷ Another possible contributing factor is mandatory sentencing laws, e.g., “three-strikes-and-you’re-out.” The dramatic rise in the numbers of incarcerated persons in the United States has little to do with the amount of crime being committed. Rather, it reflects increasingly punitive attitudes toward persons identified as criminals, most of whom are poor people of color.

The 212th General Assembly (2000) of the Presbyterian Church (U. S. A.) called for a “Moratorium on Capital Punishment.” The primary rationale was the “strong evidence that the death penalty is applied in a racist manner.” The tragic reality is that a pervasive racism in our society is reflected at every level of the criminal “justice” system, not just on death row. The grossly disproportionate numbers of African Americans in our nation's prisons and jails provide the most obvious but hardly the only evidence that there is little that is just about the way in which punishment and incarceration are being used by our society as means of social control. One especially grievous example: sentences imposed on persons arrested for using crack cocaine, who are mainly African Americans, are up to a hundred times more severe than sentences imposed on those arrested for using powder cocaine, who are mainly whites.²⁸ Those who end up in U.S. jails and prisons are disproportionately people of color, poor, young, male, inner-city, non-citizen, mentally ill, and disabled. Our jails and prisons have become warehouses for the unwanted, the socially marginalized, and the powerless. This is not to say that the incarcerated are innocent of the crimes for which they have been convicted. They have been “criminalized” to such an extent, however, that it is clear there must be other major social dynamics at work.

The criminalization practices in our society are a manifestation of societal scapegoating, of which race, social class, and social deviancy are major dimensions:

Persons who become known and labeled “criminals” are but a small, biased sample of society. According to research studies, most persons in the general population have committed offenses, a substantial portion so serious that they could have resulted in prison terms had they been apprehended, arrested, and convicted. Unapprehended, however, they are not known as “criminals.”²⁹

In fact, the process of criminalization can hardly be understood without the recognition that many harmful and socially costly acts are never even treated as crime. The harmful behaviors of the poor and socially disadvantaged are far more likely to be legislated against and thus defined as crime than are the harmful behaviors of the socially privileged. Thus the very determination of what constitutes crime is already biased, because “most of the dangerous acts of the well-to-do have been excluded from the definition of crime itself.”³⁰ The process of criminalization continues to disadvantage the poor at every subsequent stage of the criminal justice process: “For the same criminal behavior, the poor are more likely to be arrested; if arrested, they are more likely to be charged; if charged, more

likely to be convicted; if convicted, more likely to be sentenced to prison; and if sentenced, more likely to be given longer prison terms than members of the middle and upper classes.³¹ The vast majority of those who become identified as criminals and end up in our nation's jails and prisons constitute an unrepresentative segment of our society whose disadvantageous circumstances are exploited and further compounded by our criminal justice system at the same time that many of the dangerous and harmful actions of the socially privileged escape legal sanction. The implicit assumption of most citizens that our retributive criminal justice system provides for the imposition of criminal penalties and punishments that correlate closely with degree of harm done must be thoroughly challenged.

The 184th General Assembly (1972) of the United Presbyterian Church called for "the abolition of prisons as they now exist," an action that was reaffirmed by the 200th General Assembly (1988) of the Presbyterian Church (U.S.A.). Since then, the situation has only become worse. Our nation's prison system is a classic example of the failure of good intentions. At the turn of the nineteenth century, the Quakers had become leading proponents of incarceration as a more humane method of dealing with offenders than the physical punishments and public humiliations to which offenders were commonly subjected at the time. The goal was rehabilitation, and it was thought that a period of detention would allow the prisoner to reflect upon the error of his or her ways as a necessary step toward penitence and reform. Hence prisons came to be called penitentiaries. Imprisonment came to be justified as a means to rehabilitation. The failure of imprisonment to accomplish rehabilitation, however, has now resulted in a new justification—retribution. People are sent to jail, it is supposed, because they deserve to be punished. They must be given their "just desserts." They must "pay their debt" to society. Justice demands the exaction of such a penalty—the more serious the crime, the more serious the penalty and longer the period of imprisonment.

However, as we have just seen, there is little that is just about the way in which penalties of imprisonment are actually imposed. This is widely known to be the case with respect to capital punishment,³² but it is no less the case for imprisonment in general. Moreover, imprisonment has done little to reduce crime or increase public safety. What happens in prison is that offenders "serve time." Prisons, in fact, often function as schools for crime. This year some 600,000 persons who were convicted of crimes will leave the nation's jails and prisons and rejoin society. Two-thirds of them will be rearrested within three years.³³ Finally, the realities of life in prison are such that imprisonment serves not only as punishment but also for punishment. Not only are people locked up in prison, they are then subjected to an environment permeated with individual and institutional violence. In addition to the dehumanizing, degrading features of institutionalized confinement, many prisoners themselves become victims of rape, extortion, theft, and physical assault. Given that most offenders in our jails and prisons have been convicted of nonviolent offenses, the punishment resulting from their incarceration often exceeds even the bounds of retribution. As the 184th General Assembly (1972) of the United Presbyterian Church declared already:

In the light of human reason, human decency, and human dignity prisons stand as a tragic reflection of failure of society and ourselves to achieve community. Ironically, they victimize not only the keepers and kept alike, but society as well. Lamentably, prisons and jails survive and thrive because of an adherence to the alleged value of punishment which precludes a rational system of individual and community protection.³⁴

Despite the overwhelming failures of our prison system, spending on prisons in the United States grew from \$7 billion in 1980 to \$45 billion in 2000—and there is still an oversupply of prisoners.³⁵ This would suggest, again, that there are forces at work in our criminal justice system that have little to do with the creation of a society that is safer, more just, more humane, and more whole. It is as if our society believes it can solve the problem of crime by banishing all offenders from our midst, though of course we succeed in banishing few but the most underprivileged, powerless, and disadvantaged, and most of these only temporarily. The inequities and irrationalities of our incarceration practices reflect the extent to which the desire to punish is driven by fear, anger, and the spirit of revenge. It seems unlikely that the general public can be persuaded to act more equitably, more rationally, or more humanely without addressing the deep reservoir of negative feelings that motivate so much public discourse about crime.

This raises the question of whether restorative justice has anything to say about, and to, those who are victims of crime. In comparison to retributive justice, restorative justice commends itself as an approach to justice that takes more fully into account the actual harm done to and experienced by victims, whose needs it seeks to address. In our present system, crime is understood first of all as an offense against the state. Criminal cases, for example, are designated in such terms: State of _____ vs. _____. Legal cases are defined and conducted within an adversarial framework that discourages admission of guilt and sets up a win-lose contest between plaintiff and defender. Typically, the criminal justice system is interested in the victims of crime chiefly for their evidence or testimony, not with alleviating the actual injury, loss, or trauma they have suffered. The aim of criminal proceedings, from the state's perspective, is to secure a conviction, or to force a plea bargain, in order to dispose of the case. What happens to the victim often remains incidental to the aims of the system.

Consequently, victims often report that the conviction of an offender does little to remedy the distress caused by the offense. In many cases a victim has no opportunity to discover the motivations of the offender, and therefore no

way to give meaning to, or make sense of, the act that she or he has suffered. Was there some reason the offender singled the victim out? Or was it a random act? Is the offense part of a pattern? Is the offender likely to commit the same offense against the same victim again? In an adversarial judicial system, where offenders are encouraged to deny culpability and prosecutors downplay mitigating circumstances, victims have few resources to interpret the significance of the injuries done to them and offenders have incentives not to admit to anything for which they could be held accountable.

A major study a few years ago by the National Criminal Justice Commission confirms this general picture. The commission concluded, in part, that “crime victims are often revictimized by the justice process. They are sometimes shuffled around by the bureaucracy, questioned insensitively by police, subpoenaed by courts, mystified by procedures needed to get restitution, kept ignorant of important court dates, and denied possession of their own property being held as evidence.”³⁶

Further testament to the inadequacies of the current system is the so-called victims’ rights movement. Because victims have often felt that their feelings and injuries have been inadequately addressed by prevailing criminal justice practices, many are now demanding a greater say in judicial and sentencing procedures. The victims’ rights movement and the restorative justice movement share the concern to be responsive to the felt needs of victims. Insofar as the victims’ rights movement is fueled by a desire for greater retribution or revenge, however, its goals are directly at odds with the goals of restorative justice. It would be unfortunate if the energies this movement concentrates on securing a greater voice for victims in the criminal justice system simply add to the impetus toward harsher punishments. It remains to be shown, moreover, whether the imposition of harsher penalties contributes in any positive way to the resolution of the distress and hurt that are common to most victims. On the other hand, restorative justice programs have been involving victims in creative and constructive resolution of criminal cases for many years with positive outcomes for participating victims.³⁷

The many restorative justice success stories have been corroborated by several research studies. One of these, a large multi-site study of victim-offender mediation programs with juvenile offenders found the following: (1) in cases referred to the four study-site programs during a two-year period, 95 percent of mediation sessions resulted in a successfully negotiated restitution agreement to restore the victim’s financial losses; (2) victims who met with offenders in the presence of a trained mediator were more likely to be satisfied with the justice system than were similar victims who went through the standard court process (79 percent vs. 57 percent); (3) after meeting offenders, victims were significantly less fearful of being re-victimized; (4) offenders who met with victims were far more likely to complete their restitution obligation successfully than were similar offenders who did not participate in mediation (81 percent vs. 58 percent); and (5) recidivism rates were lower among offenders who participated in mediation than among offenders who did not (18 percent vs. 27 percent); moreover, participating offenders’ subsequent crimes tended to be less serious.³⁸

When we think about victims and the injuries they suffer due to criminal behavior, we think first of all those who have had crimes committed directly against them. There are many others, however, whose lives are also diminished by crime. In a statement on “The Church and the Victims of Crimes,” the 120th General Assembly of the Presbyterian Church U. S. identified the following as victims:

Persons whose bodies are assaulted, violated, and murdered, and their families or survivors;

Those who are intimidated, harassed, and coerced;

People whose property is damaged or stolen;

People whose lives are disrupted by criminal behavior of community or family members;

Consumers who pay higher prices because of “white collar” offenses, employee theft, or greed and mismanagement by businesses and corporations;

Taxpayers whose money supports a cumbersome and often ineffectual system of justice and imprisonment.³⁹

This list is suggestive, not exhaustive. It reminds us that crime tears at the social fabric and its consequences ripple through the whole of society. It should also remind us that crime is pervasive and that no part of society can insulate and isolate itself either from crime or its effects. Among those who suffer most on account of the harmful actions of others are two categories of victims that merit special mention.

One category is the estimated ten million children in the United States who have experienced the incarceration of a parent. Nearly half of the incarcerated parents are African American; another 20 percent are Hispanic. Black children are nine times as likely, and Hispanic children are three times as likely, to have a parent in prison as white children. There are now over 1.5 million children with one or both parents in prison. The implications of this are very troubling:

Studies show that children of parents in prison, most already suffering from the effects of high poverty rates, substance abuse by their parents, as well as neglect and abuse by their parent or others, are at greater risk than other children of almost every bad experience imaginable: depression, acting out, poor academic performance, early pregnancy, substance abuse, post-traumatic stress disorder, shame, self-loathing, survivor guilt, flashbacks, and problems with sleep and concentration. Here again, the prison industry guarantees future business for itself.⁴⁰

In addition to the injustices and irrationality of current imprisonment practices with respect to those who are incarcerated, add the injustices and horrendously undesirable consequences that bear down upon their children who, in this context, must be regarded as innocent victims.

A second and similarly innocent category of victims is women, children, and men who are victims of what is called domestic violence. There is nothing very “domestic” about such violence, of course. From verbal abuse to physical assault, from rape and incest to murder, such violence generates fear, pain, and terror in untold numbers of human beings. Most domestic violence never gets reported, so we can only guess at the magnitude of this problem. Consider the following comparison, however: During the Vietnam War some 58,000 servicemen were killed, their names now inscribed on the wall of the Vietnam Memorial in Washington, D. C. During the same period, some 54,000 women were murdered in acts of domestic violence.⁴¹ To most of us they remain completely anonymous, the stories of their lives perhaps never to be told.

A good bit is known, however, about what it is like to be a surviving victim of domestic violence. The need for survivor victims to be protected, heard, believed, respected, supported, and helped has been identified and affirmed by the General Assembly of the Presbyterian Church (U. S. A.) in its adoption of a “Domestic Violence” policy in 2000.⁴² The realities of domestic violence highlight in a dramatic way some of the major challenges for a theology and practice of restorative justice. An emphasis upon restoration of relationships in a domestic situation without due attention to safety, protection, accountability, and effective treatment or rehabilitation can be deadly. Women (or men) who have been seriously abused by their spouses or domestic partners can hardly be expected to extend forgiveness and seek reconciliation without substantial assurances and evidence that they are not likely to become victims again. Indeed, the emotional scars of domestic violence and sexual abuse are often so deep that it is not possible to achieve a full recovery, or a full restoration of relationships, to the state before the violence or abuse occurred. In such cases restorative justice aims, first of all, to provide the necessary safety, protection, and support that survivor victims need to be able to move beyond their trauma and fears. Then restorative justice aims to accomplish as much healing as possible, e.g., to restore whatever relationships can be restored and/or to help the survivor victims to regain sufficient sense of wholeness to be able to engage in meaningfully close relationships in the future.

At the same time, restorative justice insists upon holding the perpetrators of domestic violence and abuse accountable for their actions. Restorative justice always maintains that those who have violated others, whether through criminal actions or by means of other behaviors that harm individuals and impair relationships, must take responsibility for their actions and become subject to some process of personal transformation for restoration to be achieved.

Restorative justice commends itself, thirdly, as a way of thinking that provides a critique of social structures and systems whose consequences are harmful whether or not they result from illegal practices. Retributive justice is focused on violations of law. When laws are broken, it wants to know what happened, who did it, and what punishment is deserved? Relatively little attention is given to repairing the damage that has been done. Nor does retributive justice concern itself with legal manifestations of harm and violence. Restorative justice recognizes that harm and violence can be done even when laws are not broken. In a restorative justice perspective, as we have already seen, the institutionalization of racial and class prejudices in systemic structures of violence cannot be ignored. Domestic violence was a concern well before the law recognized that rape and other forms of unacceptable violence among intimates were crimes. Restorative justice remains concerned that still other forms of abuse that would be illegal if committed against strangers continue to take place without legal censure within “domestic” situations.

Unfortunately, there are still many other ways in which harm can be done to others that are “perfectly” legal. For decades major cigarette companies denied the validity of scientific research documenting the harmful effects of smoking, and still they are free to promote their products to a vulnerable public. Employers offer more part-time jobs and fewer full-time jobs to unskilled employees in order to avoid providing health care and other benefits. Corporate executives award themselves huge salaries and even larger bonuses while laying off thousands of hourly employees, blaming declining markets and revenues. Politicians reward major party benefactors with government contracts, corporate subsidies and income tax breaks that redistribute wealth and social power toward even greater disparity.

Restorative justice is not a panacea for all our social ills. However, because it focuses on harm and need, not just on assigning guilt and fixing blame, it offers a critical lens through which to see what is going on in society that offends the sense of justice. Because it focuses on relationships, not just legal infractions, it recognizes violations of

equality, justice, and love that constitute abuses of power, that diminish prospects for life, and that fracture and destroy the bonds of community.

Finally, restorative justice commends itself as a way of thinking substantively and acting concretely in order to begin to embody the biblical vision of shalom, or the kingdom of God, as a realm of justice, love, and peace for all of God's children. Many restorative justice practices have already been tried and found effective in bringing about a transformation in the lives of victims, offenders, and the communities of which they are a part. Victim Offender Mediation Programs, community conflict resolution programs, victim assistance programs, and family conferencing programs are prime examples. Restorative justice is not a particular program or cluster of programs, however. It is a way of thinking about the demands of justice and a way of working with victims, offenders, and communities to achieve the goal of repairing harm, restoring relationships, healing individuals and society so far as possible. It owes much of its support to people whose experiences working within the criminal justice system have convinced them of the need to change the way we deal with the events we call crime and with the people we call offenders and victims. Reflection upon those experiences in the light of the biblical vision of justice has led to a number of widely accepted principles that have come to define the restorative justice approach.

C. *Restorative Justice Principles*

As noted previously, a simple definition of restorative justice is “addressing the hurts and the needs of the victim, the offender, and the community in such a way that all—victim, offender, and community—might be healed.”⁴³ Basic principles include:

1. Safety is the first consideration of the community. The first step toward restoration must be to protect those who have suffered and those who are at risk to suffer at the hands of others.
2. The least drastic interventions, forms of coercion, and social control consistent with public safety are always to be preferred in dealing with offenders.
3. The primary focus is on the harms of wrongdoing rather than the laws that have been broken.
4. Concern and commitment must be shown both to victims and to offenders, involving both in the process of justice.
5. Work toward the restoration of victims requires acknowledging their sense of violation, empowering them, and responding to their needs as they see them.
6. Offenders must be held accountable for their actions, expected to take responsibility for their behavior, and called upon to change.
7. Offenders should be expected to make restitution whenever possible, not as a matter of punishment but as an obligation and a means of helping to achieve restoration.
8. The basic conflict or circumstance that led to the harm should be addressed and resolved whenever possible.
9. Affected communities need to be involved in the restorative justice process. They have a stake in its outcome. Such involvement will also increase their capacity to recognize and respond more effectively to those conditions and practices within their community that contribute to crime.
10. The availability of a continuum of service and treatment options in a variety of settings is necessary to provide alternatives to incarceration and other essentially punitive measures.
11. The approach must encourage collaboration and reintegration rather than coercion and isolation. Participation in restorative justice programs by all parties must be voluntary. Victims must be willing and able to affirm the goals of restorative justice over those of retribution. Offenders must be provided the opportunity to participate in restorative justice programs as an alternative to punishment, not as an additionally imposed penalty. Restorative practices and programs must also be made available to incarcerated offenders. The community must be willing to exercise care and accountability, extending support to victims and acceptance of measures by which offenders may be restored to community life.

As affirmed by the 118th General Assembly of the Presbyterian Church U. S.:

Human justice that reflects divine justice will attempt specifically to “rehabilitate” or “reintegrate” social offenders in such a way that they are enabled to live freely and responsibly in a community with other people. . . . It means the rejection of all procedures that expect people to become free and responsible while at the same time denying every possibility of exercising freedom and responsibility. It means devising procedures that with patience, helpful supervision, discipline, and due precaution encourage and enable people to *practice*—learn by *doing*—freedom and responsibility.⁴⁴

Restorative justice recognizes the need, first of all, for victims and potential victims to be protected. Therefore, it accepts the limited necessity for coercive forms of restraint, including incarceration, for some offenses. The primary purpose of incarceration, however, must be to protect victims and society, not to punish offenders. From a restorative justice perspective, punishment is not viewed primarily as an abstract notion regarding what seems to be required to restore the balance of justice. Rather, punishment is recognized to involve the deliberate infliction of pain—physical, mental, emotional, or psychological—on a human being.⁴⁵

Strong arguments have been made on behalf of punishment. These arguments, however, focus on past behaviors, and address society's conventional sense of justice. Restorative justice regards it as equally important to focus on future behaviors, and calls for a transformation in society's sense of justice. Restorative justice believes that the deliberate infliction of pain may only compound whatever injury already has been done. Too often punishment fuels the anger and resentment of the punished, contributing to the perpetuation of the cycle of violence. Restorative justice calls for a profound shift in perspective, away from punishment toward accountability and restitution, away from vengeance and retribution toward healing, restoration, and forgiveness.

D. *Hard Cases for Restorative Justice*

1. *Capital Punishment*

There are certain crimes that arouse such public indignation, and that seem to place the offender so far beyond restoration, that they may call into question the whole idea of restorative justice. The most visible such crimes today are those for which the death penalty has been imposed. Under recent Supreme Court rulings, the only crime punishable by death today in the United States is murder. There are multiple reasons for opposing capital punishment as it is currently administered in the United States, however. There are few places where the institutionalized racism of our society is more evident than on death row. Persons of questionable moral competence—e.g., mentally retarded persons and persons who committed crimes as minors—have become subject to the death penalty. The typical costs of prosecuting a capital crime to its conclusion in the execution of a convicted prisoner far exceed those of incarcerating that prisoner for life. Finally, there is increasing evidence that a significant number of people have been wrongfully convicted and sentenced to death, most notably in the state of Illinois, and there is no reason to regard Illinois as unique in this regard.⁴⁶

Even if these glaring shortcomings of the criminal justice system could be corrected, however, restorative justice would insist that capital punishment is wrong. It is wrong because it is not necessary to protect society. Anyone from whom society needs protection can be imprisoned for as long as that person poses a threat to others. It is also wrong, furthermore, because it is impossible to know that a person who has murdered can never be redeemed or restored. As a matter of faith and faithfulness, this possibility must be left open for every human being. Finally, it is wrong because, as noted above, the only way to properly honor God's gift of life is to refuse to deprive anyone of the life that God has given them.

The Presbyterian Church (U.S.A.) and its predecessor bodies have long been opposed to capital punishment. The reasons for this are often misunderstood. Proponents of capital punishment argue that those who have taken life deserve to die. They further argue that the only way to express adequately the moral seriousness of this crime is to take from those who commit it what is most precious. Anything less is seen to diminish the magnitude of the crime.

Opposition to capital punishment does not reflect the judgment that murderers do not deserve to die. It reflects the conviction that it is not our human prerogative to render such judgment, nor is it our place to take human life. God is the sovereign of life, and all life belongs to God. Fallible, sinful human beings have no right to condemn anyone to death. This is also to say, of course, that those who have committed murder have committed a terrible violation. For restorative justice the proper way to express the value of life is by refusing to take it, even when taking it would seem to be more than justified. The question is not, what does the murderer deserve? The question is, how can we as a people be faithful to God's gift of life? Just as God did not demand the life of Cain in recompense for the life of Abel, so we have no right to demand such life. And, as most recently affirmed by the 197th General Assembly of the Presbyterian Church (U. S. A.), "capital punishment cannot be condoned by an interpretation of the Bible based upon the revelation of God's love in Jesus Christ."⁴⁷

2. *Hate Crimes*

Hate crimes are crimes that are motivated at least in part by hatred toward the members of a status category, e.g., race, gender, ethnicity, religion, sexual orientation, national origin, to which the victim is perceived to belong. The hate is usually evident in what the offender says in conjunction with the crime about the victim or the status category to which the victim belongs. Hate crimes add criminal injury to prejudicial hate. A restorative justice per-

spective recognizes that the harm of such crimes is hardly limited to the injury inflicted by the crime itself. The harm is rooted in the prejudice and hatred with which the offender regards the victim and all those who, like the victim, are members of whatever group it is the offender despises.

A restorative justice response to hate crimes must include concern and support for the victim as a person who is subject to the taunts, insults, threats, and potential violence of those who harbor prejudicial hate. More generally, restorative justice regards all expressions of prejudice not simply as individual behaviors but as manifestations of socially institutionalized attitudes and values. Hate crimes are violations of human equality and dignity against entire groups of people that must be addressed through measures that call for change both in hateful individuals and in the systemic structures that perpetuate prejudicial attitudes and practices.

Appropriate legal responses to hate crimes include the commitment of resources within law enforcement communities to the close monitoring and reporting of hate-based crimes, as well as legislation to correct discriminatory practices that institutionalize prejudice. Resources of governments as well as private citizens and organizations must be devoted to education, positive socialization, and moral suasion to overcome all forms of prejudicial hate. The imposition of “enhanced penalties” for violent hate crimes, however, bear careful scrutiny.

Many civil libertarians maintain that the enhanced penalty provisions of most hate crimes legislation are, or should be, unconstitutional. They point out that hate speech, however odious, is constitutionally protected by the Bill of Rights. People should be held legally accountable for their actions, but not necessarily for their words. Restorative justice, on the other hand, maintains that people must also be held accountable for their hateful speech. Words can inflict real injury, pain, and suffering. However, restorative justice also maintains that “enhanced penalties” are a punitive, retributive approach to justice, not a restorative one.

In practice, “enhanced penalties” almost always amount to longer or harsher sentences. In the first place, greater punishment does not increase the likelihood that offenders will experience a change of heart toward persons who belong to the group they hate. Nor are longer sentences likely to result in safer streets.⁴⁸ Moreover, there is strong reason to believe that those who are most likely to become subject to such penalties are not the chief offenders:

In the real world of the U. S. criminal justice system . . . whenever penalty enhancements have been enacted to underline the seriousness of certain types of offenses, they are not applied against those responsible for causing the greatest harm. Instead, they are overwhelmingly applied to defendants with the fewest resources: the least access to counsel, the least sophistication about the system, and, not coincidentally, the least social status (that is, the least human value) in the eyes of prosecutors, judges, and juries. In other words, poor people, people of color, and youth.⁴⁹

Finally, the ready resort to “enhanced penalties” for hate crimes conceals a subtle resistance to the more difficult tasks of trying to change the social, economic, and other life conditions that aid and abet both prejudicial attitudes and criminal behavior. People who have been thwarted in life, and especially those who are socially or economically disadvantaged, tend to locate blame for their circumstances with, and direct their hatred toward, some identifiable racial, ethnic, or other social group. Ironically, “enhanced penalties” for hate crimes may be a form of reverse scapegoating, a means by which most members of society may divert attention from their own widespread and pervasive patterns of institutionalized prejudice and discrimination to place the blame on an already disadvantaged segment of society. And even if many hate crimes are committed by persons who are themselves in no obvious way disadvantaged, it must be noted,

Hate crimes are committed by specific individuals, but they target those within a community who are seen as expendable or unworthy. In this sense, not only the individual who commits an act of violence but the entire community is implicated in hate violence—and so the community must also help to heal it.⁵⁰

Communities must assume a significant measure of responsibility for hate crimes. They must also hold themselves accountable for attitudes and practices of prejudicial hate. “Enhanced penalties” should not be used to displace the blame for hate crimes entirely on the identified perpetrators.

3. *Other Harmful and Legally Proscribed Behaviors*

As already noted, various forms of domestic violence place special burdens and obligations upon restorative justice. The challenges of dealing with domestic violence are not unique to restorative justice, however. Our traditional retributive justice system has notoriously failed to address the needs of victims and to provide the necessary protections often called for in the face of realistic threats of domestic violence. Victims, or potential victims, of domestic violence require and deserve special protection. Because of its focus on harm, not just legal violation, restorative justice is quicker to recognize and respond to such threats as real harms in themselves. The necessity to find ways to deal with actual and potential offenders and to help them move beyond their anger and need for control remains a continuing challenge.

Sexual predation is another form of behavior, found within as well as outside domestic situations, that poses special challenges for restorative justice, as it does for traditional retributive justice. Again, restorative justice, with its focus on harm done, is better prepared to address the needs of actual and potential victims. It must be acknowledged, however, that the goal of restoration for sexual predators is often not readily achieved. The psychological and/or social pathology of many sexual predators is such that they appear to be resistant to rehabilitation. From a mental health perspective, sexual predation may be a form of mental illness, or a grievous addiction, begging for therapeutic intervention. From a retributive justice perspective, it is a crime deserving of punishment. The perspective of restorative justice does not limit viewing sexually predatory behavior exclusively as either criminal behavior or as pathology, however. On the one hand, society needs to be protected from sexual predators, whose actions constitute a horrible form of violence against persons. On the other hand, though they need to be held accountable, sexual predators also need help; they may even need to be protected from themselves. A restorative justice approach may be best able to see this form of personal violence as a form of harmful behavior that needs to be addressed with a continuum of coercively restraining and potentially restorative measures.

Acts of terrorism also constitute a hard case for restorative justice. Restorative justice recognizes acts of terrorism to be criminal acts. They can be acts of massive and terrible violence, or they can be acts of ominous threat with minimal destruction. Whatever immediate damage they inflict, they are also designed to instill terror, to disrupt and disturb normal ways of life, to rob people of their sense of safety and equilibrium. Here again, however, restorative justice is better prepared than retributive justice to recognize and address the harm of such acts. The victims of terrorist acts must be of first concern. Their future safety, and the safety of the community or society to which they belong, is integral to that concern. Restorative justice also recognizes, however, that terrorism does not arise or exist in a vacuum. It is not a locus of evil that can be isolated, circumscribed, restrained, and permanently eliminated. It is a symptom of some larger disease. It may be a sign of moral and political failure, in which relationships among certain parts of the world have gone terribly wrong. It must be understood in terms of these relationships, and efforts must be concentrated not only on apprehending terrorists in order to prevent their activities and to provide immediate protection to society but also on righting these relationships. The material circumstances and cultural rifts that breed terrorism must themselves be transformed, both to alleviate the conditions that would motivate future new terrorists and to restore a sense of safety to their prospective victims.

E. *Issues for Continued Reflection*

This resolution is presented to accomplish several purposes:

1. To identify the biblical and theological bases for restorative justice that are in continuity with clearly articulated positions taken by former General Assemblies;
2. To affirm the continuing use of restorative justice as the guiding metaphor for the work, program, and ministry of the Criminal Justice Program of the Presbyterian Church (U. S. A.);
3. To highlight ways in which restorative justice effectively addresses critical failures in our social, political, and economic relationships, many of them starkly reflected in our criminal “justice” system; and
4. To illustrate the significance of a restorative justice perspective in reflecting upon particular kinds of violence that have become matters of contemporary political, social, and religious debate.

A comprehensive treatment of restorative justice principles and practices would require a much longer document. But even a more comprehensive document would not resolve all of the questions that may be raised by “changing lenses” from a retributive to a restorative justice perspective.⁵¹ Here are a few such questions that invite further reflection:

1. Given that restorative justice emphasizes accountability and restitution rather than punishment, restoration rather than retribution, are there any forms of punishment that are restorative? Is there, in other words, a need for punishment, either on the part of the victim and society, or on the part of the offender, that cannot be satisfied in any other way?
2. It is often said that punishment should fit the crime. However, wide latitude and great disparity exist across our society in the punishments that may legally be imposed for a given crime. The same legal violation may result in a light sentence in one place and a harsh sentence in another. Often there appears to be little correspondence between the seriousness of the crime and the length of sentence that can be legally imposed.

On the other hand, restorative justice advocates would also point out that the particular circumstances of any two individuals committing the same crime could differ almost infinitely. The judicial system formally recognizes the need for “guided discretion” in the meting out of punishments, an implicit acknowledgment that all violators of the same law do not deserve the same punishment. What role should discretion have in our legal system? What dangers exist in giving judges, prosecutors, or juries discretionary powers? Of what significance is it that prosecutors now wield much of the discretionary power that was formerly exercised by judges? What alternatives might there be other than uniform or mandatory sentencing?

3. Is it possible for a person to be beyond restoration? Redemption? If capital punishment is to be rejected on theological and moral grounds, is life imprisonment without parole a desirable and/or acceptable alternative? What part does restorative justice have to play in the life of the prisoner who may be facing life in prison?

4. In theory, all citizens stand equal before the law. In theory, justice is blind. In reality, patterns of discrimination and disadvantage that exist in our society are reflected at every level of the “justice” system. Governments appropriate more money for prosecutors than for public defenders. Victims report, police arrest, prosecutors charge, juries convict, and judges sentence certain categories of people as offenders more than others. How might advocates of restorative justice work with other persons and groups in programs and ministries of social justice that seek to achieve communities and a society affording equal opportunity and justice for all?

5. Why do we treat some crimes as more “criminal” than others? Usually, crimes against persons are treated more severely than property crimes. Crimes of actual physical violence are usually deemed more serious than non-violent crimes. Are these useful distinctions? Are there ways in which these distinctions may obscure dimensions of harm and suffering? Restorative justice focuses on actual harm done, not just discrete actions defined as criminal. How might this perspective require a re-evaluation of the seriousness of particular offenses? For example, “street crime” is usually dealt with more severely than “suite crime” (white collar and/or corporate crime). Is that an accurate reflection of harm done, respectively, by such crimes? Are there ways in which property crimes are also forms of violence? How are institutionalized forms of violence to be compared to direct physical violence in terms of the harmfulness of their effects?

6. People have been and continue to be wrongly convicted. Sometimes they are wrongly executed. More often, they are found to be innocent after many years of incarceration.⁵² In the past this has happened as a result of new evidence, changed testimony, or the confession of the actual perpetrator. Today it also happens as a result of more sophisticated forms of DNA testing and analysis. Does society owe a debt to the wrongly convicted? Should a vindicated prisoner be compensated for time spent in jail or prison? Should such a prisoner have the right to sue for such compensation? Should such a prisoner, as plaintiff, ever be awarded punitive and well as compensatory damages? What kind of value can be placed on time spent incarcerated? On loss of relationships? On loss of reputation? On loss of opportunity? What measures would be most just and fitting to restore a wrongly convicted person to the life and community from which he or she was taken? Are there cases in which society also owes a debt to those who are not convicted but are found to be wrongly accused?

7. Every society requires some means by which to protect its citizens and to enforce those rules, laws, and regulations that are designed to promote the general welfare. Many church members are employed by agencies of government that are committed to public safety and welfare. How might the church work with police and other law enforcement personnel, probation officers, attorneys, judges, corrections officials, and others in the criminal justice system in ways that provide pastoral support to those employed in these capacities while also advancing the goals of restorative justice?

Endnotes

1. Most notably: “The Church and Criminal Justice,” 118th General Assembly (1978) of the Presbyterian Church in the U. S.; “The Church and Victims of Crime,” 120th General Assembly (1980) of the Presbyterian Church in the U. S.; “Justice and the Imprisoned,” 184th General Assembly (1972) of the United Presbyterian Church in the U. S. A.; and “Criminal Justice Policy,” 192nd General Assembly (1980) of the United Presbyterian Church in the U.S.A. See Appendix for the complete text on “Prison Violence and Nonviolent Alternatives,” adopted by the 200th General Assembly (1988).

2. Virginia Mackey, “Restorative Justice: Toward Nonviolence,” Presbyterian Church (U. S. A.), 1997 (originally published 1990, revised 1992), p. 54.

3. One such curriculum by Virginia Mackey and Carolyn Shadle, “Justice or ‘Just Desserts’? An Adult Study of the Restorative Justice Approach,” is available from Presbyterian Distribution Service as PDS#72-630-01-707. Many other resources are available directly from the office of the Criminal Justice Program.

4. Virginia Mackey, "Restorative Justice: Toward Nonviolence," Presbyterian Church (U. S. A.), 1997 (originally published 1990, revised 1992), p. 54.
5. "Justice and the Imprisoned," *Minutes*, UPCUSA, 1972, Part I, pp. 395–432.
6. Eugene Doleschal, "Hidden Crime," *Crime And Delinquency Literature*. 2(5): 546–72, 1970. "Self-report studies of crime have concluded that close to 100 percent of all persons have committed some kind of offense, although few have been arrested. . . . In a substantial portion of the offenses revealed by these studies, the crime was so serious that it could have resulted in a sentence of imprisonment if the offender had been arrested." Cited in "Challenges to the Injustice of the Criminal Justice System: A Christian Call to Responsibility," National Council of Churches of Christ in the U.S.A., 1979, pp. 30–31.
7. E. R. Achtemeier, "Righteousness in the Old Testament," *Interpreter's Dictionary of the Bible*, George Arthur Buttrick, editor, Vol. 4, (Nashville: Abingdon, 1962), pp. 80, 81.
8. James F. Childress, "Righteousness," *Westminster Dictionary of Christian Ethics*, James F. Childress and John McQuarrie, editors (Philadelphia: Westminster Press, 1986), 556.
9. J. A. Ziesler, "Righteousness," *Westminster Dictionary of Christian Theology*, Alan Richardson and John Bowden, editors (Philadelphia: Westminster Press, 1983), 507.
10. So the Scholar's Version translates. Sherman E. Johnson, "The Gospel According to Matthew," *Interpreter's Bible*, George Arthur Buttrick, editor, Vol. VII (Nashville: Abingdon-Cokesbury Press, 1951), p. 301, likewise proposes that the meaning is, "Do not resist through violent means of self-defense," adding, "Jesus' followers must not retaliate." Alternatively, Joachim Jeremias claimed that the literal translation of Matthew 5:39 begins, "But I say to you, Do not go to law with one who is evil"; THE SERMON ON THE MOUNT, trans. by Norman Perrin, Facet Books Biblical Series (Philadelphia: Fortress Books, 1963), p. 28.
11. Paul's exhortation, "never avenge yourselves, but leave room for the wrath of God" [Rom. 12:19], is best understood as a rhetorical expression, denying vengeance to his readers. We should not assume that Paul thereby intends to attribute vengefulness to God.
12. Duncan B. Forrester, "Justice," *Dictionary of Ethics, Theology, and Society*, Paul Barry Clarke and Andrew Linzey, editors (London: Routledge, 1996), 502–3.
13. Paul Tillich, *Love, Power, and Justice* (New York: Oxford University Press, 1972), 71.
14. "Justice and the Imprisoned," 6.
15. "The Way of Peace: Crime, Suffering, and Service," in Pepinsky and Quinney, editors, *Criminology As Peacemaking* (Bloomington, Ind.: Indiana University Press, 1991), 3.
16. Marc Mauer, "The U. S. Criminal Justice System: Realities, Statistics, and Trends," in *Church & Society*, Vol. 87, No. 4, pp. 8–9. Another source, Kevin Wright, *The Great American Crime Myth* (New York: Praeger, 1987), p. 115, puts the figure even lower. He summarizes the statistics as follows: 1 out of 3 offenses are reported; 1 out of 5 reported offenses result in arrest; 1 out of 2 people arrested are formally charged; 9 out of 10 people charged are convicted; 1 out of 2 people convicted receive prison sentences. Overall chance of imprisonment, $1/3 \times 1/5 \times 2 \times 9/10 \times 2 = 3/200$ or 1 in 67. Wright is cited in Lee Griffith, *The Fall of the Prison: Biblical Perspectives on Prison Abolition* (Grand Rapids: Wm. B. Eerdmans, 1993), p. 50.
17. Noted by Katherine Whitlock, "In a Time of Broken Bones: A Call to Dialogue on Hate Violence and the Limitations of Hate Crimes Legislation," American Friends Service Committee, Philadelphia, Pennsylvania, 2001, p. 17.
18. See, for example, William C. Bailey and Ruth D. Peterson, "Murder, Capital Punishment, and Deterrence: A Review of the Literature," in Hugo A. Bedau, *The Death Penalty in America: Current Controversies* (New York: Oxford University Press, 1997), pp. 135-61.
19. U. S. Department of Justice, Bureau of Justice Statistics; numerous reports available at <http://www.ojp.usdoj.gov/bjs>; this is the primary source for statistics listed here unless otherwise noted; additional statistics have been gleaned from a newly published book by Harmon Wray, *Restorative Justice: Moving Beyond Punishment* (New York: General Board of Global Ministries, The United Methodist Church, 2002). Each year the U. S. Department of Justice also publishes the latest available statistics in the *Sourcebook of Criminal Justice Statistics*, the most recent version of which is the 28th edition, published in late 2000.
20. *Ibid.*, p. 9.
21. This trend reflects the rising social tide of punitive attitudes toward offenders. It also represents a profound injustice, even on terms generally accepted by retributive justice. As Daniel R. Weinberger, director of the Clinical Brain Disorders Laboratory of the National Institutes of Health recently wrote in the *New York Times*, "the brain of a 15-year-old is not mature—particularly in an area called the pre-frontal cortex, which is critical in good judgment and the suppression of impulse." ("A Brain Too Young for Good Judgment," (March 10, 2001). To treat and try juveniles as adults could only be just on the assumption that they can be held equally responsible for their acts, a claim that has little basis in human experience and must now be questioned on scientific grounds as well.
22. David Yount, "Rehabilitation isn't part of modern prison plan," Scripps Howard News Service, April 1, 2001.
23. Whitlock, *op. cit.*, p. 19.

24. Ibid., p. 20.

25. FBI Uniform Crime Reports for 2000.

26. U. S. Bureau of Labor Statistics; see <http://data.bls.gov/servlet/SurveyOutputServlet>.

27. Although the majority of Federal prisoners have been sentenced on drug-related charges (63 percent in 1997), with relatively few incarcerated for violent offenses, violent offenders make up the largest single group in State prisons. Nonetheless, Bureau of Justice Statistics for 1997 (latest available) show that for the fourth consecutive year, the largest number of admissions to State prisons were for drug offenses, some 102,600 new inmates. Violent offenders comprise a larger percentage of the total State prison population because they tend to receive longer sentences. The greatest percentage increase in State prison populations during the past two decades has clearly been for drug offenses (over 1000 percent), followed by public order offenses (almost 900 percent). State incarcerations for violent offenses have grown about 229 percent during this time.

28. Whitlock, op. cit., p. 17.

29. "Challenges to the Injustice of the Criminal Justice System: A Christian Call to Responsibility," National Council of the Churches of Christ in the U. S. A., 1979, p. 11.

30. Jeffrey H. Reiman, *The Rich Get Richer and the Poor Get Prison: Ideology, Class, and Criminal Justice*, Fifth edition (Boston: Allyn & Bacon, 1998), p. 91. Among the harmful actions that Reiman discusses are workplace hazards and inadequate safety precautions, inequitable distribution and improper provision of health care, pollution of the environment by manufacturing processes and by-products, promotion of tobacco products, and use of chemical food additives—the total economic and social costs of which, including human lives lost or diminished, are enormous.

31. Ibid., p. 102.

32. A group of seven leading newspapers in Indiana, for example, recently ran a full week of stories under the theme, "Indiana's Other Lottery: Death Penalty." These newspapers were the *South Bend Tribune*, *Evansville Courier & Press*, *Fort Wayne Journal Gazette*, *Muncie Star Press*, *Munster Times of Northwest Indiana*, *Terre Haute Tribune-Star*, and *Hoosier Times*, October 21–28, 2001.

33. David Yount, op. cit.

34. "Justice and the Imprisoned."

35. According to Bureau of Justice Statistics, at year end 1999 State prisons were between 1 percent and 17 percent above capacity, and Federal prisons were 32 percent above their rated capacity.

36. Steve Donziger, editor, *The Report of the National Criminal Justice Commission* (New York: HarperPerennial, 1996), p. 218. Cited in *The Program Guide for Criminal Justice Sunday*, February 13, 2000, p. 6, published by the Criminal Justice Program, Presbyterian Church (U. S. A.), PDS# 72-630-99-711.

37. For example, in a paper on "Restorative Justice Theory Validation," presented in October 2000, and reported on in the Summer 2001 issue of "Justice Jottings," Paul McCold and Ted Wachtel of the International Institute for Restorative Practices found high levels of satisfaction in the handling of their cases among victims (as well as offenders) participating in partial and fully restorative justice programs. The percentages of victims expressing satisfaction with fully or mostly restorative programs were 91 percent and 82 percent respectively, compared to 56 percent for non-restorative programs. The executive summary of their findings was published in issue 10 of "Real Justice Forum," P.O. Box 229, Bethlehem, PA 18016.

38. Gordon Bazemore and Mark Umbreit, "A Comparison of Four Restorative Conferencing Models," U. S. Department of Justice, Office of Justice Programs, February 2001, p. 3. These findings were originally reported in Mark Umbreit, *Victim Meets Offender: The Impact of Restorative Justice in Mediation* (Monsey, NY: Criminal Justice Press, 1994). Impeccable research in this field is, unfortunately, very hard to come by, for reasons that include the voluntary nature of most restorative justice programs. Thus the authors note, "In the absence of pure control groups, selection bias cannot be ruled out for the comparisons drawn in this study."

39. 1980.

40. Harmon Wray, op. cit., p. 5.

41. Video *Broken Vows: Religious Perspectives on Domestic Violence*, Center for Prevention of Sexual and Domestic Violence, Seattle, WA 98103, 1994.

42. See also Henrietta Wilkinson and William Arnold, "Victims of Crime: A Christian Perspective," Presbyterian Church (U.S.A.), 1982.

43. Mackey, *ibid.*

44. "The Church and Criminal Justice," 1978.

45. This is evident even to many who have not identified themselves with the restorative justice movement. The U. S. Catholic Bishops, for example, in their *U. S. Bishops' Statement on Capital Punishment*, note that "punishment . . . involves the deliberate infliction of evil on another"; United States Catholic Conference, Washington, D. C., November 1980, p. 3.

46. Even the American Bar Association, noting problems with incompetent counsel, race discrimination, and the execution of mentally retarded persons and persons who committed crimes as minors, passed a resolution calling for a moratorium on the death penalty in 1997.

47. "Opposition to Capital Punishment"; the citation originally appeared in a resolution adopted by the 171st General Assembly (1959) of the United Presbyterian Church U.S.A. The 1985 statement also cited the 177th UPC General Assembly's "Resolution on a Continuing Witness to Abolish the Death Penalty" to the effect: "The use of the death penalty tends to brutalize the society that condones it" (1965), and went on to declare, "we believe that the government's use of death as an instrument of justice places the state in the role of God, who alone is sovereign."

48. Cf. Jenni Gainsborough and Marc Mauer, "Diminishing Returns: Crime and Incarceration in the 1990s," The Sentencing Project, Washington, D. C., Sept. 2000. Cited by Katherine Whitlock, *op. cit.*, p. 14.

49. Whitlock, *op. cit.*, p. 8.

50. *Ibid.*, p. x.

51. One of the best-known and most influential of restorative justice advocates and theorists, Howard Zehr, titled his major book in this field *Changing Lenses: A New Focus for Crime and Justice* (Scottsdale, Pa.: Herald Press, 1990).

52. Michael L. Radelet, Hugo A. Bedau, and Constance E. Putnam have identified more than 400 cases of wrongful conviction for capital crimes in the United States in the past century. Roughly a third of the defendants in these cases were sentenced to death. Although, to their knowledge, no state or federal officials have ever acknowledged that a wrongful execution has taken place during the 20th century, the evidence they have amassed convinces that "miscarriages of justice resulting in the execution of the innocent have occurred." They further assert that "Hundreds of cases, many of them involving miscarriages of justice every bit as serious as any we describe, almost certainly remain to be investigated." Radelet, Bedau, and Putnam, *In Spite of Innocence: Erroneous Convictions in Capital Cases* (Boston: Northeastern University Press, 1992), pp. 17-19.

APPENDIX

Restorative Justice Resource List—Presbyterian Criminal Justice Program

Restorative Justice: Toward Nonviolence

Ninety-two-page discussion paper on crime and justice, written by the Reverend Virginia Mackey, revised, updated, expanded in 1997. Present responses to crimes, victims, and violence, visions of alternative models, and information about where restorative justice is happening. Six chapters with discussion questions. Bibliography, resource listings, suggestions for how to use the resource, Restorative Justice hymn, other worship materials. PDS #72-630-96-705. Free.

Program Guide for 1995 Criminal Justice Sunday

The "short form" of the original [1990] discussion paper, with summaries of many of the concepts, worship material, more. PDS #72-630-94-701. Free.

Restoring Justice Documentary

Fifty-minute video produced by the Presbyterian Church (U.S.A.) for the National Council of Churches; aired over NBC affiliated stations in 1996 and on other stations since then. Examines the success of the restorative justice approach in several areas, including communities in Oregon, Pennsylvania, Ohio, New York, Colorado, and Minnesota. PDS #72-630-96-720. \$5 plus shipping/handling.

Script for *Restoring Justice* Documentary

Text of the video described above. PDS #72-630-96-725. Free.

Justice or "Just Desserts"? An Adult Study of the Restorative Justice Approach

By the Reverend Virginia Mackey and Dr. Carolyn Shadle, a four-session study of the basic principles and applications of restorative justice. PDS #72-630-01-707. Free.

The Church and the Criminal Justice System: Public Policy Statements of the Presbyterian Church (U.S.A.)

Policies adopted by General Assemblies from 1959 to 2000. Being updated and available Spring 2002. [PDS # to be added.] Free. The following statements are of particular interest:

Statements of the Presbyterian Church U. S.

The Church and Criminal Justice, 118th General Assembly of the Presbyterian Church U. S., 1978;
The Church and Victims of Crime, 120th General Assembly of the Presbyterian Church U. S., 1980;

Statements of the United Presbyterian Church U. S. A.

Justice and the Imprisoned, 184th General Assembly of the United Presbyterian Church U. S. A., 1972;
Criminal Justice Policy, 192nd General Assembly of the United Presbyterian Church U. S. A., 1980.

Prison Violence and Nonviolent Alternatives

Action by the 200th General Assembly (1988), Presbyterian Church (U.S.A.)

Whereas, the church historically was instrumental in the creation of prisons as a response to criminal behavior; and

Whereas, prisons have proven to be violent institutions used by the criminal justice system *as* punishment and *for* punishment; and

Whereas, the United Presbyterian Church U.S.A. has previously affirmed, “Society’s goal should be the abolition of prisons as they now exist. The immediate agenda should be the establishment of processes to reach that goal, developing and implementing a philosophy of corrections that no longer depends upon punishment per se” (184th General Assembly, 1972); and

Whereas, the Presbyterian Church U.S. has previously affirmed, “While Christian faith in itself cannot provide the details of a good justice system, it can and should speak about the fundamental motives and final criteria for evaluating actual practice and proposed plans in this area” (118th General Assembly, 1978); and

Whereas, the United Presbyterian Church U.S.A. has openly accepted and confesses its role in the world as “ministers of reconciliation” (Confession of 1967); and

Whereas, the United States of America, among the most prosperous of Western nations, imprisons more of its citizens than any other Western nation; and

Whereas, statistics indicate that approximately one in four Black males will go to prison in his lifetime and that the United States’ imprisonment of people of color is the highest in the world, indicating that the use of prisons in this country is a racial as well as violent issue;

Therefore, the 200th General Assembly of the Presbyterian Church U.S.A. (1988):

1. Strongly reaffirms the theology of previous General Assemblies that urged individual Presbyterians and the entities of the General Assembly to advocate a social order where compassion and justice characterize efforts toward those in the criminal justice system. We reaffirm the actions that previous General Assemblies have identified as necessary to bring justice and compassion into the fabric of the prison system, including the abolition of prisons as they now exist, changing a prison system that is based on the concept of punishment to one that encourages the restoration of the offender to the community, and the development of alternatives to incarceration.

2. Directs the Social Justice and Peacemaking Unit to design a publication that presents nonviolent alternatives to imprisonment.

3. Directs the Moderator to communicate with all state governors, legislative judicial committees, and correctional officials to express the concern of the 200th General Assembly regarding violence and punishment in prisons and the need to develop a nonpunitive philosophy that stresses the use of the least restrictive alternatives to imprisonment, including community-based corrections.

4. Directs the Moderator to communicate with all prison wardens the General Assembly's concern about the negative effect of isolation on the human spirit and the need to move toward a more reconciling philosophy of corrections, asking what steps are being taken in their facilities to move toward the goals stated above, and to encourage synods and presbyteries through their appropriate committees to begin related conversations with prison wardens and boards.

Item 12-05

[The assembly approved Item 12-05 with amendment. See p. 73.]

Overture 02-51. On Developing a Social Witness Policy on “Takings”—From the Presbytery of Baltimore.

The Presbytery of Baltimore overtures the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) to do the following:

1. **Authorize and encourage the General Assembly Council, through the Advisory Committee on Social Witness Policy, in consultation with the Advisory Committee on Litigation, to undertake a study of “takings” in accordance with “Forming Social Policy” and, if appropriate, present to the General Assembly at a future meeting a proposed social witness policy statement regarding takings. Takings is the concept that any governmental action that restricts the private property rights of the owner of real property and thereby decreases the value of the property requires compensation under the Fifth Amendment to the Constitution. Examples of such governmental actions are zoning, historic preservation regulations, and environmental laws and regulations.**

2. **Declare~~], pending the adoption of such a social witness policy statement,~~ that the second paragraph of *Commissioners’ Resolution 01-29, On the Klamath Basin Drought*, which states that the General Assembly “Affirm[s] that the taking of water rights is taking private property and that just compensation is due” (*Minutes, 2001, Part I, p. 503*) shall be construed only to apply to the specific water rights issues of the Klamath Valley Basin.**

Rationale

The issues of “takings” is of major import in the life of the nation, impacting on society’s right to restrict the use of private property for the public good. Zoning, historic preservation, and environmental regulation are the most important examples of the conflict between private property rights and public welfare. There are no simple answers to the issues raised in the takings discussion: The church often concurs that government regulation support the common good and furthers positions supported by the church. At the same time, the church has often felt the restriction of government regulation as zoning and historic preservation regulations are sometimes used to restrict the church’s mission.

Many opponents of government regulation, especially environmental regulation, have advocated for a broad interpretation of the concept of takings in order to render such regulation unenforceable. Since the Presbyterian Church (U.S.A.) through its Restoring Creation program often advocates for environmental legislation and regulation to protect God's creation, it has a serious interest in how the concept of takings is applied in this nation.

This overture authorizes and encourages the development of a social witness policy statement on takings. In this time of limited resources, the Presbytery of Baltimore wishes to raise the issue of takings but understands that whether such a study can in fact be accomplished in a timely manner requires a review of available church resources. Thus, this overture does not make such a study mandatory, nor does it specify a timeframe.

In 2001, responding to the real concerns of the Presbytery of the Cascades expressed by one of their commissioners regarding the impact of drought in the Klamath Basin, the General Assembly approved *Commissioners' Resolution 01-29*, which expressed support for the farmers and communities of the basin and made a general declaration regarding water rights and takings. Without any comment on the situation in the Klamath Basin, the breadth of the statement about water rights in *Commissioners' Resolution 01-29* has never been supported by an appropriate study of the issue of takings in regard to water rights or any other private property right. The second part of this overture is to make it clear that the action of the 213th General Assembly (2001) applies only to the situation in the Klamath Basin, and that broader application of these principles must await the development of a general policy by the church.

ACSWP ADVICE AND COUNSEL ON OVERTURE 02-51

ACSWP Advice and Counsel on Overture 02-51—From the Advisory Committee on Social Witness Policy.

Overture 02-51 authorizes the General Assembly through the Advisory Committee on Social Witness Policy to undertake a study on “takings” and to regard *Commissioners' Resolution 01-29* as applying only to the water rights issue of the Klamath Valley Basin until a broader policy on “takings” is developed.

The Advisory Committee on Social Witness Policy (ACSWP) advises that *Overture 02-51* be approved.

Rationale: The issue of “takings” involves tension between rights of private property and public welfare. Because the Presbyterian Church (U.S.A.) often advocates for legislation and regulations in environmental issues, it has a serious concern about the issue. As fundamental issues of private property and governmental regulations have theological-ethical implications, the church should develop policy on this issue.

Item 12-06

[The assembly approved Item 12-06. See p. 72.]

Overture 02-57. On Revising the Denominational Policy on the Issue of Energy—From the Presbytery of Susquehanna Valley.

The Presbytery of Susquehanna Valley overtures the 214th General Assembly (2002) to do the following:

1. Address the issue of “Energy” in the light of the current national and international concern over energy production, consumption, cost, patterns of distribution, and energy security.
2. Revise our denominational policy, which was last thoroughly addressed twenty years ago in a 1981 joint policy statement “The Power to Speak Truth to Power” by the former Presbyterian Church in the United States and the United Presbyterian Church (USA).
3. Present the results of their research and theological reflection through *Church and Society* or a similar publication, and resources read by the general population of Presbyterians [i.e. *Presbyterians Today*] and make appropriate recommendations to the 215th General Assembly (2003).
4. Suggest or develop resources to educate congregations and church organizations (including camps and denominational offices) on
 - a. the cost-effectiveness of investing in building renovation and using energy-efficient technologies, such as compact fluorescent lighting instead of incandescent lighting;

b. how to advise church bodies of both denominational and governmental help (such as the EPA Energy Star Congregation program); and

c. the positive benefits in terms of environmental stewardship of reducing energy consumption.

Rationale

“Energy” is a multifaceted and controversial issue in our time. The rolling blackouts on the West Coast and the skyrocketing cost of heating in the Northeast have made energy a concern to congregations and church members. Higher utility costs for church facilities have negatively impacted church budgets and reduced funding available for mission, program, and outreach. Local churches need education and encouragement in the area of energy stewardship.

Energy conservation is faithful stewardship. Church leaders and members need to reaffirm our Reformed ethical values of frugality and simplicity, and actively promote conservation of energy as a positive Christian virtue. Good energy stewardship is beneficial not just for private citizens, but for our society.

Energy conservation is also a justice issue. Wealthier industrialized nations, particularly the United States, consume a disproportionate share of energy resources while poorer peoples struggle with basic heating and cooking. Carbon-based energy sources (oil, gas, coal) produce greenhouse gases leading to global climate change in addition to detrimental effects of pollution on human health.

A National Academy of Sciences summary report commissioned by the Bush Administration and released June 2001, confirmed global warming and the role of human activity in producing this change.

Energy use reduction is both immediately feasible and beneficial. In addition, technological advances in the last few years make alternative and renewable energy sources a real potential instead of just a pipedream, e.g. hydrogen fuel cells, wind power, solar collectors.

A study by the National Academy of Sciences concluded that the U.S. can reduce energy use by 20 percent or more. A group of 2,400 scientists, including eight Nobel economists, concluded that reducing energy use and cutting greenhouse emissions will increase efficiency, add jobs, reduce costs and waste and limit imported oil dependence.

ACSWP, ACREC ADVICE AND COUNSEL ON *OVERTURE 02-57*

ACSWP, ACREC Advice and Counsel on Overture 02-57—From the Advisory Committee on Social Witness Policy.

Overture 02-57 calls for a review and updating of the 1981 policy on energy and the provision of new study materials for the church on energy as well as special attention to recommending or providing resources to Presbyterian church organizations on efficient and frugal use of energy.

The Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns (ACREC) advise that *Overture 02-57* be approved.

Rationale: The 193rd General Assembly (1981) policy on energy repeatedly calls for conservation of energy as a major response to the energy problems. There is a complete theological base for the energy recommendations of Susquehanna Valley in the 1981 General Assembly policy. Twenty-one years of increased energy use since the policy was adopted, new evidence about global warming, energy shortages, and changing political-economic factors make a review of the policy of 1981 and the provision of new ethically sensitive study materials useful.

Item 12-07

[The assembly approved Item 12-07. See p. 72.]

The Advisory Committee on Litigation recommends that the 214th General Assembly (2002)

1. urge the presbyteries to support efforts to enact State Religious Liberty Protection Acts that will restore a compelling state interest/least restrictive test and protect religious liberty, and

2. direct the Office of the Stated Clerk and the Washington Office to continue to provide resources and assist presbyteries as they advocate for the passage of such laws in the states.

Item 12-08

[The assembly approved Item 12-08 with amendment. See p. 72.]

Commissioners' Resolution 02-4. On Cleaning Up Power Plant Pollution.

That the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) do the following:

1. Educate Presbyterians through PC(USA) offices and publications about the environmental and health consequences of pollution from outdated coal-fired power plants and the benefits of ensuring that these plants adhere to tighter air pollution limits[, and the economic consequences of such actions].

2. Ask all Presbyterians to exercise stewardship by urging government officials to support federal policies and multipollutant legislation that will[, in the most cost-efficient way,]

a. enforce current clean air laws by federal and state governments;

b. resist efforts to abolish or undercut established clean air programs;

c. enact new clean air laws for power plants that will substantially reduce pollutants that cause smog, acid rain, respiratory disease, mercury contamination, and global warming; ~~and~~

d. end the “grandfather” loophole that exempts older coal-fired plants[-] [; and]

[e. encourage federal funding of technologies that will facilitate and/or reduce the cost of implementing these recommendations.]

3. Direct the Stated Clerk to communicate this new policy to power companies that have outdated coal-fired plants that were “grandfathered” under the Clean Air Act.

4. Direct the Washington Office and Environment Justice Office to incorporate these concerns into their advocacy work in environmental issues.

Rationale

The Presbyterian Church (U.S.A.) is committed to humble, responsible stewardship of natural resources, the restoration of the earth, and the protection of human life. In adopting “Restoring Creation for Ecology and Justice,” the 202nd General Assembly (1990) encouraged the United States to take the lead in addressing global warming and accelerate the transition to safe, nonpolluting, affordable energy.¹ The 208th General Assembly (1996), in adopting “Hope for Global Future: Toward Just and Sustainable Human Development,” proclaimed “the multiple and serious effects of pollution—millions of deaths and a host of impairments among humans and other species and their habitats—make pollution a serious moral offense”.² The same document also asked that we all consider the costs passed on by coal-fired power plants in the form of pollution that “damages human health, kills forests, acidifies lakes, and corrodes buildings.”³

For decades, outdated coal-fired power plants have been a major source of air pollution that is detrimental to human health and the environment. When the Clean Air Act passed, it allowed plants operating before 1977 to be exempt from modern pollution standards, expecting they would eventually be retired and replaced with new clean plants. However, most of these older plants have not been retired. These older “grandfathered” power plants emit as much as ten times more pollution than modern facilities and do great harm to public health and the environment.

Scientific evidence shows that the power plant pollution aggravates respiratory problems like asthma and emphysema and shortens lives, particularly of children and the elderly, who are more vulnerable. The U.S. Environmental Protection Agency (EPA) states that nearly half of our entire population—112 million Americans—lives in areas with unhealthy air. A 2000 study by ABT Associates, the EPA’s consulting firm, found that over 30,000 people in the United States die prematurely from exposure to fine particulate pollution every year.⁴ Furthermore, the

Journal of the American Medical Association (March 2002) published a study that concluded day-to-day exposure to fine particles emitted by power plants substantially increases the risk of dying from lung cancer.⁵

At the same time, power plant pollution contributes to some of our worst environmental problems, such as acid rain, ozone damage to trees and crops, mercury contamination of fish and streams, and global climate change. Power plants are the largest industrial source of air pollution, emitting two-thirds of all soot-forming sulfur dioxide, more than a quarter of ozone smog forming nitrogen oxide, and one-third of all mercury. Outdated power plants are also the largest source of the “greenhouse gas” carbon dioxide and are responsible for 40 percent of the carbon dioxide emitted nationally.

Pervasive haze caused by power plant pollution especially plagues the mountains and national parks in the Eastern United States, frequently reducing summertime visibility to less than one-quarter the natural range. Mercury, a substance that does not degrade from the environment, has been a long identified public health threat, causing neurological and developmental damage. Climate change and sea level are likely to affect food, water, air quality, biodiversity, forests, public health, social order, and world peace.

The technology to clean up outdated power plants exists and has been used by some power companies to bring a few “grandfathered” plants into compliance with modern standards over the past three decades. These companies have made significant contributions to environmental and public health and are to be commended. Yet, most of the older plants have not been updated.

Since air pollution does not respect state boundaries, federal legislation is the most effective way to clear the air.

Endnotes

1. *Minutes*, 1990, Part I, pp. 662–71
2. *Hope for Global Future: Toward Just and Sustainable Human Development*, p. 46.
3. *Ibid.* at 48.
4. Schneider, Conrad G., *Death, Disease & Dirty Power: Mortality and Health Damage Due to Air Pollution from Power Plants*, Clean Air Task Force, October 2000, p. 22.
5. “Lung Cancer, Cardiopulmonary Mortality, and Long-term Exposure to Fine Particulate Air Pollution” C. Arden Pop III, et al., *JAMA*. 2002; 287: 1132–41.

John Oldham—Presbytery of Shenandoah
Randall Boggs—Presbytery of Western North Carolina

ACSWP ADVICE AND COUNSEL ON COMMISSIONERS’ RESOLUTION 02-4

Advice and Counsel Comment on Commissioners’ Resolution 02-4—From the Advisory Committee on Social Witness Policy (ACSWP).

The commissioners’ resolution addresses concerns about cleaning up power plant pollution.

The Advisory Committee on Social Witness Policy advises that the *Commissioners’ Resolution 02-4* is consistent with previous General Assembly policies and corrects footnote 1. (*Minutes*, 1990, Part I, p. 669). In addition, *Restoring Creation for Ecology and Justice*, (*Minutes*, 1990, Part I, p. 650), emphasizes how the burning of fossil fuels contributes to global warming.

Item 12-09

[The assembly disapproved Item 12-09. See p. 74.]

Commissioners’ Resolution 02-6. On Supporting the Federal Marriage Amendment.

That the 214th General Assembly (2002) direct the Stated Clerk and the Washington Office to communicate to Congress and, as appropriate, to state legislatures the following:

1. The historic and continuing support of the Presbyterian Church (U.S.A.) for the institution of marriage, defined as “a civil contract between a woman and a man” (W-4.9001).
2. The desire of the church to see that definition safeguarded in civil law by all appropriate means, including the Federal Marriage Amendment now proposed in Congress.

Rationale

The Federal Marriage Amendment has recently been introduced in Congress by Representative Ronnie Shows (D-MS), with several cosponsors from both major political parties. The text of the proposed amendment reads as follows: “Marriage in the United States shall consist only of the union of a man and a woman. Neither this Constitution or the constitution of any State, nor federal or state law, shall be construed to require that marital status or the legal incidents thereof be conferred upon unmarried couples or groups.”

Sponsors of the amendment maintain that it is necessary to safeguard the definition of marriage as “the union of a man and a woman” under civil law. Even though this remains the definition of marriage under the laws of all fifty states, and even though neither the American people nor the state legislatures have shown any interest in altering the definition, civil suits have been filed in several states challenging this definition. There appears to be a significant number of judges that may look favorably upon such suits, using their powers of judicial review to order a redefinition of marriage. Arguments justifying such a judicially imposed redefinition have already been formulated, citing passages in federal and state constitutions and statutes that were not originally intended to achieve that effect. A federal marriage amendment may be required to defeat this attempt to alter the definition of marriage.

The Presbyterian Church (U.S.A.) has a definition of marriage in its *Constitution*. The Directory for Worship defines marriage as “a civil contract between a woman and a man.” It states that “marriage is a gift God has given to all humankind for the well-being of the entire human family” (W-4.9001). The rites of marriage found in the Book of Common Worship affirm the benefits that God intends marriage should bring not only to the man and woman who marry, but also to the church that blesses their marriage and the civil society that recognizes it.

Moreover, *The Book of Confessions* teaches that marriage “was instituted by the Lord God himself, who blessed it most bountifully, and willed man and woman to cleave one to the other inseparably” (Second Helvetic Confession, 5.246), that marriage is “an institution ordained of God, blessed by our Lord Jesus Christ, established for the happiness and welfare of mankind, into which spiritual and physical union one man and one woman enter” (Westminster Confession, UPCUSA version, 6.131), and that it is a sign of “the responsible freedom of the new life in Christ . . . that . . . a man and woman are enabled to marry” (Confession of 1967, 9.47).

There are many other valuable human relationships. But marriage is unique in the mysterious physical and spiritual union of man and woman that it constitutes and in the combination of personal and religious and social purposes that it serves. Neither our Reformed church tradition nor our U.S. legal tradition has ever treated any other human relationship as the equivalent of marriage.

Recent sociological research has confirmed the many benefits of marriage. Among these documented benefits are better health and longer life for both spouses; lower infant mortality for children born in wedlock; reduced rates of depression, suicide, and serious mental illness for spouses and children; higher earnings and wealth and lower poverty rates for the household; reduced incidence of child abuse and other domestic violence; higher educational attainments and lower dropout rates for the children; reduced incidence of substance abuse and delinquent and criminal behavior among adolescent children (*Why Marriage Matters: Twenty-One Conclusions from the Social Sciences* (Institute for American Values, 2002)). It seems unwise to tinker with an institution that produces so many social benefits.

General Assemblies have asserted “the need for the church to stand for just treatment of homosexual persons in our society in regard to their civil liberties, equal rights and protection under the law from social and economic discrimination which is due all its citizens” (PCUS, 1979) and to support their “access to the basic requirements of human social existence” (UPCUSA, 1978). The 208th General Assembly (1996) affirmed “the Presbyterian Church’s historic definition of marriage as a civil contract between a man and a woman,” while urging the Stated Clerk “to explore the feasibility of entering friend-of-the-court briefs and supporting legislation in favor of giving civil rights to same-sex partners.” Nothing in this resolution contradicts these statements of earlier General Assemblies. The proposed Federal Marriage Amendment would not prevent any state legislature from enacting benefits for same-sex partners.

In summary, consistent with our denomination's policies, the amendment defines the institution of marriage as uniquely to be shared between a man and a woman. At the same time, the amendment leaves room for state legislatures to write laws of their choosing that could establish other institutions such as "domestic partnerships" or "civil unions." It also leaves at the discretion of those legislatures the freedom to grant same-sex partners the benefits normally reserved for husbands and wives. Further, it leaves unaffected all policies surrounding the granting of employee benefits.

William C. Teng—Presbytery of National Capital
William M. Anderson—Presbytery of Central Florida

ACSWP, ACREC ADVICE AND COUNSEL ON COMMISSIONERS' RESOLUTION 02-6

Advice and Counsel Comment on Commissioners' Resolution 02-6—From the Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns.

This commissioners' resolution asks for the 214th General Assembly (2002) to endorse the Federal Marriage Amendment.

The Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns (ACREC) advises that *Commissioners' Resolution 02-6* be disapproved.

Rationale: The Federal Marriage Amendment (HJ Resolution 93) seeks to amend the Constitution of the United States related to marriage. The proposed Article of the U.S. Constitution would read:

Marriage in the United States shall consist only of the union of a man and a woman. Neither this constitution or the constitution of any State, nor state or federal law, shall be construed to require that marital status or the legal incidents thereof be conferred upon unmarried couple0s or groups.

The second sentence states that legal protections cannot be extended to non-married couples. This would contradict the Presbyterian Church (U.S.A.) policy approved by the 208th General Assembly (1996) (*Commissioners' Resolution 95-10*), which states:

Affirming the Presbyterian church's historic definition of marriage as a civil contract between a man and a woman, yet recognizing that committed same-sex partners seek equal civil liberties in a contractual relationship with all the civil rights of married couples, we urge the Office of the Stated Clerk to explore the feasibility of entering friend-of-the-court briefs and supporting legislation in favor of giving civil rights to same-sex partners. (*Minutes*, 1996, Part I, pp.122, 781)

Item 12-10

[The assembly referred Item 12-10 to the Self-Development of People Committee. See p. 72.]

Commissioners' Resolution 02-21. On Assisting the People of Lowndes County, Alabama.

That the 214th General Assembly (2002) of the PC(USA) do the following:

1. Assist the people of Lowndes County, Alabama in both caring for the environment in which they live, and in being able to continue to live in their homes and on their land, by contributing to the replacement of septic systems rendered ineffective by the thickness and richness of the soil of the Black Belt area in which they live. The need is for between \$18,000,000 and \$27,000,000.
2. Enter into prayer for those who are being "criminalized because they are poor."
3. Communicate its support, concern, and help to the church leaders of the churches of Lowndes County, Alabama.

Rationale

In an Associated Press story the second week of May 2002, the people of the rural Alabama County of Lowndes faced a cruel and ironic dilemma.

Educator and ex-slave Booker T. Washington named the region of Alabama containing Lowndes County the Black Belt, because the dark, rich soil was ideal for growing crops. But the irony is that today, the same thickness and richness of soil that enhances farming also prevents underground septic systems from working properly. The soil is simply too thick and rich to drain and “perk” properly. It is also believed that the acids and minerals that make the soil so rich for farming also contribute to the deterioration of the septic tanks. The resulting pollution is unacceptable; yet the solution, aboveground waste-removal systems, is far too costly for the poor residents.

The region never recovered from its slave-based economy of the 19th century, and in the late 20th century has been struggling with high unemployment, poor access to health care, substandard housing, low graduation rates, high infant mortality, and weak systems and structures for dealing with these problems.

The cost per family for new septic and sewage systems is between \$6,000 and \$12,000 each. The law now states that families must replace their systems or face jail. Twelve hundred families lack septic tanks at all. There are 1,500 more families with septic tank systems that are beginning to fail.

The AP article also states the following:

- * Hundreds of people, many of whom live in unkempt trailers, have shown electricity bills that range as high as \$800 a month.
- * “I don’t have any running water, I have high power bills, I don’t have a septic tank,” Linda Thompson said. “. . . I have four kids and it’s hard.”
- * “I need a septic tank and I need someone to help me get it because my husband died last year,” said Cara Thomas.
- * So far, more than a dozen people have been arrested and fined in Lowndes County because they haven’t complied with the state law that calls for proper waste disposal.
- * “These people are being criminalized because they’re poor,” said . . . a veteran.
- * They were given a choice of going to jail, vacating their property or putting in a septic system.
- * Solutions are hard to come by. Municipal sewage plants aren’t feasible because county residents are so spread out—Lowndes County doesn’t have a city with more than 2,500 residents.
- * A few families have benefited from charitable contributions, but not enough to put a dent in the larger predicament.
- * If you arrest people, they still won’t have septic tanks and they will still have . . . problems.

As Presbyterians we recognize the call of God and Jesus Christ to feed the hungry, shelter the homeless, and bring good news to those who are helpless; be good stewards of the environment, which has been entrusted to us; and share the blessings of prosperity we have received.

The poor of Lowndes County, Alabama, need our gifts, our prayers, and our support of the people and churches already at work in this poverty situation.

Jerry Davis—Presbytery of North Alabama
Carl Utley—Presbytery of Central Nebraska

Item 12-11

[In response to Item 12-11, the assembly approved an alternate resolution. See pp. 74–75.]

Commissioners’ Resolution 02-23. On the Response of the Presbyterian Church (U.S.A.) to the Events and Aftermath of September 11.

That the 214th General Assembly (2002) do the following:

1. Expresses its grief and sympathy with all those fellow Americans, Afghans, and citizens of other nations who lost loved ones on September 11, and in subsequent terrorist incidents and military conflicts.
2. Lifts up the life, death, and resurrection of Jesus Christ as the source of peace and hope for all who live in fear, anger, or despair as they remember these recent terrible events and anticipate their possible repetition.
3. Conveys its profound gratitude to all those who have offered themselves—in some cases, their very lives—on behalf of the victims of these events.

4. Declares its love and the love of Christ for all those, among Muslims and among other communities, who have grievances against the United States and perceive it as their enemy.
5. Encourages all Presbyterians to seek practical ways to show that love to Muslims and other neighbors, in the United States and around the world.
6. Condemns all terrorist attacks directed at innocent civilians as an inappropriate way to remedy any grievances.
7. Offers its prayers for all public officials, members of the military and police forces, and others in the United States and other countries who are ordained by God to protect their peoples against terrorists and other evil-doers.
8. Respects the consciences of all who believe that they may not use force against terrorists, as well as the consciences of those who believe that force is required in some circumstances.

Rationale

The terrorist attacks of September 11, 2001, and their aftermath have had a major impact in the United States and around the world. This General Assembly should say a brief word in response to those events, even as the denomination starts a longer-term study of the broader issues raised by terrorism. (Item 14-07).

David Fahner—Presbytery of Cherokee
John VanGenderen—Presbytery of San Gabriel

ACSWP ADVICE AND COUNSEL ON COMMISSIONERS' RESOLUTION 02-23

Advice and Counsel Comment on Commissioners' Resolution 02-23—From the Advisory Committee on Social Witness Policy (ACSWP).

Commissioners' Resolution 02-23 addresses concerns around the events of September 11, 2001, and their aftermath. The Advisory Committee on Social Witness Policy (ACSWP) advises that *Commissioners' Resolution 02-23* be approved with the substitution of the following language, which expands and clarifies the original concerns:

The 214th General Assembly (2002) does the following:

1. Expresses its grief and sympathy with all those of many nations who lost loved ones on September 11, 2001, and in subsequent terrorist incidents and military conflicts.
2. Conveys its gratitude for all those who offered their energies and even sacrificed their lives to protect those endangered by the September 11, 2001 attack and subsequent events.
3. Acknowledges that other countries and peoples have grievances against the United States for its economic, political, and military practices, and affirms that the United States must examine seriously these grievances and seek to address them, as appropriate.
4. Condemns any attacks directed at innocent civilians as inappropriate means to remedy grievances.
5. Offers its prayers, in the spirit of biblical teachings concerning government, for all those called by God to protect peoples against wrongful violence.
6. Respects the right of conscience for those who conscientiously object to the use of violence as national policy.
7. Recognizes the teaching of Jesus that we are to love not only neighbors but also those whom we identify as our enemies or those who identify themselves as such.
8. Affirms that Christ calls us to be peacemakers and that, in hope, Christians can never give ultimate significance to any conflict, for in Christ's death and resurrection we find the ultimate victory over all fear, despair, and confrontation.

9. Urges Presbyterians, in the aftermath of September 11, to act in practical ways that show the love of Christ to all persons in our communities, including Muslims and others who have been targets due to their religious identity: ensure basic civil liberties for all; resolve not to use inflammatory language or scapegoat individuals and groups; learn about other faith traditions and cultures as well as from Christian brothers and sisters who live in those cultures; and continue acts of care and compassion to those who are most vulnerable among us.

Item 12-12

[The assembly approved Item 12-12 with amendment. See p. 73.]

Commissioners' Resolution 02-8. On Honoring the 100th Anniversary of the Working Men's Department.

That the 214th General Assembly (2002), in recognition of the 100th anniversary of the establishment of the Workingmen's Department in the Presbyterian Church (U.S.A.), designate a special day of remembrance on Labor Day 2003 [~~plan and budget for the holding of a symposium~~] [and urge the General Assembly Council to explore ways] to celebrate the ongoing influence of the social ministry begun in 1903, and review the current social ministry of our church in the light of this past history. [Strategies might include such things as a symposium, conference, workshops, or the use of church publications.]

Rationale

In 2003, the Presbyterian Church (U.S.A.) has the opportunity to claim its historic heritage as the first Protestant denomination to officially recognize the importance of the working people as part of the heritage of the United States. In 1903, the Board of Home Missions of the Presbyterian Church (U.S.A.) created the Workingmen's Department to carry out a ministry among the working people who had become part of the industrial change in the United States. Charles Thompson, then head of the Board of Home Missions, called Charles Stelzle, serving the Markham Presbyterian Church in St. Louis, to become the first head of this work.

Charles Stelzle, originally of the lower east side of New York, through his ten years in the Board of Home Missions, developed many new approaches to the church's engagement with working people in urban and industrial situations. He is best known for his organization of Labor Temple in 1910 on the site of the Second Presbyterian Church at Second Avenue and 14th Street. The Labor Temple carried out a ministry to the thousands of European immigrants in the tenements in the neighborhood. Labor Temple served as the early home, thirty-five years later, of the Presbyterian Institute of Industrial Relations under the leadership of Marshal L. Scott. The Presbyterian Institute of Industrial Relations, continuing the history of the Workingmen's Department, prepared more than 3,000 seminarians and clergy in its training for urban-industrial mission.

Deborah Crawford—Presbytery of Giddings-Lovejoy
Kitty Borchert—Presbytery of The Western Reserve

Item 12-13

[The assembly approved Item 12-13 with comments. See p. 75.]

Final Response to Referral from the Advocacy Committee for Women's Concerns

1999 Referral: 27.005. Recommendation 4. That the 211th General Assembly (1999) Direct the Advocacy Committee for Women's Concerns, in Consultation with the General Assembly Council, to Appoint a Five-Member Work Group of Women and Men from the Church at Large to Work with Appropriate Staff Persons from Women's Ministries, Men's Ministries, and Church wide Personnel Services to Study the Status of How the Presbyterian Church (U.S.A.) Is Addressing the Issues of Sexual Exploitation, Sexual Addiction, Prostitution, and Their Root Causes, and Report to the 213th General Assembly (2001)—From the Advocacy Committee for Women's Concerns (Minutes, 1999, Part I, pp. 78, 473).

Response: In response to this referral, the Advocacy Committee for Women's Concerns presents the following report.

Sisters of Mercy, Daughters of Grace
Presbyterians and Prostituted Women
February 2001

I. The Assignment

Direct the Advocacy Committee for Women's Concerns, in consultation with the General Assembly Council, to appoint a five-member work group of women and men from the church at large to work with appropriate staff persons from Women's Ministries, Men's Ministries, and Churchwide Personnel Services to study the status of how the Presbyterian Church (U.S.A.) is addressing the issues of sexual exploitation, sexual addiction, prostitution, and their root causes and report to the 213th General Assembly (2001). This report should include examples of current models of ministry, as well as a proposal of how the individual churches and committees on ministry can respond faithfully (*Minutes*, 1999, Part I, p. 78).

A Prayer for Prostitutes:

God of compassion: your Son Jesus showed mercy to a woman condemned by harsh judgment, and gave her life. We pray for prostitutes, who are victims of lovelessness, or of a craving to be loved. Keep us from easy blame or cruel dismissal. May our church seek them out, and show such genuine friendship and true grace that they may know your welcome, and live among us, as sisters of Jesus Christ our Lord. (*The Worshipbook*, Westminster Press, 1970, p. 189)

From the Larger Catechism, Question #139

Q. What are the sins forbidden in the Seventh Commandment?

A. . . . allowing, tolerating, keeping of stews, and resorting to them . . . (*The Book of Confessions*, 7.249)

II. Introduction

Prostitution involves the use of slave brothels by armies, the buying and selling of children, the kidnapping and entrapment of girls and women into trafficking and sexual slavery, phone sex, street walking, whore houses, dancing, and stripping. Prostituted women rely on prostitution for economic support when poverty, low self-esteem, sexualized childhoods, and a gender ideology that believes women, children, and the vulnerable are supposed to serve the personal needs of men prevail. Most laws and moral arguments related to prostitution have little to do with the reality of those who work as prostitutes. Their behavior has nothing to do with lust, desire, choice, or self-destruction. It has everything to do with survival.

Prostitution and sexual exploitation have been around since the beginning of patriarchal culture. From temple prostitutes to biblical prostitutes to accounts of rape to the "allowing, tolerating and keeping of stews" (a Scottish word for bordello) to church-owned brothels to church-based ministries of reclamation, people of faith have interfaced with prostitution and prostituted women.

In biblical history, the story of Tamar taking on the appearance of a prostitute to seduce her father-in-law (Genesis 38) dates from 1700 BCE. The prostitute Rahab saved Joshua's spies and henceforth Israel (Joshua 2) around 1200 BCE. The story of the rape of Dinah (Genesis 34) is ages old, but still very much alive today.

According to historian Jess Wells, "By the time the Christians were powerful enough to replace the emperors, prostitution was a very lucrative business and the Catholic Church continued to levy taxes on (prostitute) women."¹ According to the National Organization for Women's (NOW) National Prostitution Task Force:

Prostitution has existed in every society for which there are written records. For a long period in history, women had only three options for economic survival: getting married, becoming a nun (earlier a priestess), or becoming a prostitute (related to being a priestess during certain periods). The invention of the spinning wheel, around the 13th century, enabled a woman working alone to produce enough thread to support herself for the first time as a *spinster*.²

"To prostitutes in the towns and cities of early modern Spain, the feast day of Mary Magdalene offered no rest. Not only did they have the usual summer clientele or have to search for customers; they also had to deal with friars, monks and priests who entered legal brothels or approached them on the streets to preach to them a message of hope and conversion" according to historian Mary Elizabeth Perry.³ Evidence of Magdalene Societies, or Magdalene Houses as they were also called, has been found dating as early as the 12th century in France.

The Presbyterian church continued the Magdalene legacy with the founding of the Donaldina Cameron House in San Francisco (1894) and the Mary Magdalene Project, started by the West Hollywood Presbyterian Church in Southern California (1980). The Reverend Glenda Hope, a Presbyterian, started Network Ministries (Safe House) in San Francisco's "Tenderloin" area in 1978. The Presbyterian Church (U.S.A.) [PC(USA)] and its predecessor bodies have also seen fit to establish social witness policy related to female sexual slavery and violence, including "prostitution promoted by tourism" (*Minutes*, 1983, Part I, p. 475), initiating a study of related issues at that time. This was

expanded in 1986 with the “Report of the Focus Group on Sexual Exploitation of Women” that recommended Presbyterians follow a “Code of Ethics for Tourists.” It also urged education about the sexual exploitation of women through tourism at all levels of the church (*Minutes*, 1994, Part I, p. 309). This was followed in 1997 and 1998 with the “Report on the Plight of Women and Children Forced into International Prostitution” and the “Report on the Military and Sexual Exploitation and Abuse of Women,” respectively. The 200th General Assembly (1988) also approved a study paper entitled “Pornography: Far from the Song of Songs.” The relationship between pornography and prostitution is legion. However, it has only been in the last three decades that our understanding of rape and the use of pornography have transcended a victim blaming posture and resulted in the prosecution of rapists and the regulation of sexually exploitative videos, magazines, and books.

In 1999, the PC(USA) approved the “Report on Prostitution in the United States,” the only American mainline denomination to approve such a policy. It was that report that initiated this study.

III. The Experience

“these days” by jm 9-98

tell me my friend
 do you know how i feel
 these days
 have you been there before
 bleeding
 but not admitting
 theres blood on the floor
 do you know how this feels
 because I wont say
 im not going to tell
 if im feeling any pain
 i just feel too young
 i feel old
 i feel colder when its cold
 do you know
 like a dead doll
 my eyes are open wide
 they stare blank
 they stay dry
 and my heart shrivels
 just a little
 every damn day
 do you know how i feel
 have you felt this feeling
 like you lost yourself
 and no ones noticed
 when youve forgotten
 even
 how to dream

 i dont want to live in the past
 but i cant live here today
 tomorrow isnt pretty either
 but the memories are starting to fade
 youve relived them
 in your mind
 so many times
 that even the memories are starting
 to fade
 do you know how this feels
 with rain in the skys
 the heat and the sweat
 dulling your life
 trying to pass the time
 because i cant kill it

numbing my mind
 pretending not to feel this
 missing the flowers
 that i killed
 and didnt care
 at the time
 looking for an answer
 but reason and reasons are only excuses
 these days do you know how i feel
 choking on air
 refusing to cry
 faking everything
 sleeping on steel every night
 always watching
 always waiting
 for the shadow
 in the corner
 with the blades
 and its lies
 feeling only stillness
 unless
 its the sharp
 teeth of the shark

 at your back
 or the men
 and their breath
 on your neck
 all the f***** time
 do you know how this feels
 like the sentence is
 forever
 not four years
 when your life
 might as well be over
 your friends are gone
 and nothing matters
 youve been alone
 so long
 that people are just shapes
 and i swear
 i dont care
 anymore
 anyways
 the chills
 that i feel
 dont have a name
 the smell of freedom
 is so rare
 that you can
 taste the air
 on your tongue
 when its almost there
 or halfway clean
 do you know how this feels
 do you care
 these days
 because it feels like forever
 it feels
 like it doesnt matter
 but it does
 to me

IV. The Experience Expanded

Within every community in our country, prostituted women and children are engaged in some form of “survival sex” just like “jm.” She wrote this poem from prison, a survivor of incest, prostitution, drug abuse, and mental illness.

“Tricks” and “Johns,” men who purchase the services of prostitutes, believe that they have the right to buy women and children for sexual gratification. Although not recent, a study by Kinsey, Pomeroy, and Martin (1948) revealed that 69 percent of the white male United States population had some experience with prostituted women.⁴ Men frequent prostituted women because they can, because they do not value the lives of women, and because double standards for male sexuality and female sexuality exist in our culture.

With the advent of a new millennium and this report, the writing team thought it was important to begin asking questions about certain male behaviors: Why do men rape? Why do men frequent prostituted women? Why do men beat their wives and lovers? Why do men incest their daughters and granddaughters? Why do men urinate in public? There is one answer to all of these questions: Because they can. Even though all of these behaviors have been deemed criminal by our society, they are epidemic. A woman is beaten every eighteen seconds and raped every six minutes in the United States.⁵ Within the context of a new millennium, it is time for the church to debunk this kind of thinking and address the issues of male sexual responsibility.

The 208th General Assembly (1996) approved a resolution from the Advocacy Committee for Women’s Concerns encouraging General Assembly, synod, and presbytery leaders to develop plans and strategies related to a host of issues including poverty, education, health, violence against women, economic structures, and the development of the girl child (*Minutes*, 1996, Part I, p. 608–16). Indeed, we do need to raise our female children with an understanding and provide sustaining resources that preclude prostitution as an option. We must also raise our male children to understand that purchasing another human being for sexual gratification is not an acceptable choice.

As part of the assignment “to study the status of how the Presbyterian Church (U.S.A.) is addressing the issues of sexual exploitation, sexual addiction, prostitution and their root causes” the members of this working group were given the task of calling every synod in the PC(USA) to survey what, if anything at all, was being done to address these issues. With the exception of a handful of programs scattered around the country, the answer is that nothing is being done either directly or indirectly by the PC(USA) to address these concerns. (See Appendix D of this report.)

A. *What Are Presbyterians Doing About Prostitution?*

The simple answer to this question would appear to be: What Presbyterians do best—study it! The abovementioned phone survey of all sixteen Presbyterian synods revealed clear knowledge of the agencies mentioned in the introduction, but beyond that exposed very limited involvement of individual Presbyterians or Presbyterian congregations with prostituted women and children, with the possible exception of some congregations or individuals engaged in outreach street ministries, visiting jails, or offering their church space to 12-step recovery programs.

B. *What Are Presbyterians Doing About Sexual Exploitation and Sexual Addiction?*

Once again, the answer appears to rely heavily on the study of sexual exploitation as an issue and concern. We refer to the already-mentioned Presbyterian social witness policy formulated by the General Assembly over the past twenty-five years. And, once again, we must point to the individual efforts of faithful folk who staff volunteer rape hot lines, who tutor at shelters for battered women, who serve on the governing boards of programs within their communities that provide services to the homeless, mentor children at risk, staff programs and hospices for HIV/AIDs patients, and who provide financial support for social service ministries in their communities.

According to Rita Nakashima Brock,

Exploitation is wrong not because of the moral status of the victims, but because the misuse of power, even by good people for a good cause, dehumanizes all involved. Hence we need to focus not on the innocence and forgiveness of the fallen girl, but on what is wrong with exploitive systems and behavior—the misuses of power.⁶

She goes on to propose that prostitution needs to be viewed as an abuse of power.⁷

Marie Fortune, director of the Center for the Prevention of Sexual and Domestic Violence in Seattle, Washington, is the author of *Sexual Violence: The Unmentionable Sin*. She divides the book into two sections: “An Ethical Perspective” and “A Pastoral Perspective.” She asks the question, “What is a responsible Christian understanding of rape, incest and other acts of sexual violence?” She indicts past Christian ethical thinkers for having

... provided little ethical guidance in understanding the difference between sexual activity and sexual violence. . . . [In fact,] Christian sexual ethics have often promoted the confusion of sexual activity with sexual violence. Furthermore, Christian ethics have failed to confront the problem of sexual violence itself; thus, there has been no mandate for Christians to address this widespread problem.⁸

Fortune concludes in *Sexual Violence* that “under no circumstance is adult-child sexual contact acceptable—it is unacceptable because it is non-consensual and exploitative of the child, not because it is sexual.”⁹ In the second part of her book, Fortune raises the questions that must be addressed by every church at every level: How do we communicate our compassion toward victims of sexual violence, how do we deal with offenders, how do we help a congregation or community become aware of the problem? She also has a word to say to those who maintain “this would never happen in my congregation.” Fortune states, “We have not heard about sexual violence in the church because we have not spoken about it.”¹⁰

There is even less conversation about sexual addiction. Within the context of mainline American religion, the presence of clergy sexual misconduct, including pedophilia, is widespread. When Jimmy Swaggart was caught leaving a New Orleans motel room in 1988 after visiting a prostitute, the headlines screamed “Sex Addict.” Though Swaggart had raged long and loud against “demon lust,” he fell victim to it. For many men (and most sex addicts are men), such behavior is an addiction not unlike drugs and alcohol that can lead to very destructive, compulsive behavior.

Some sex addicts act out their addictions alone, isolated from others; other sex addicts act out publicly. According to the editors of *What Everyone Needs to Know About Sex Addiction*,

one thing is common to all sex addicts: compulsive sexual behaviors and/or obsessive sexual thoughts that demand their attention and eventually shape and control their lives. Acting-out behaviors become the focus of the sex addict’s day.¹¹

Treatment for sexual addiction follows much the same course as treatment for other addictions. Some rely on 12-step programs; others receive therapy or do both 12-step programs and therapy. Some paraphiliacs require hospitalization and some are incarcerated. Some drug therapy—the use of selective serotonin reuptake inhibitors like Prozac and Paxil—is used.

Lackawanna Presbytery Executive Bill McSwegin counsels both sex offenders and victims of sexual abuse. According to McSwegin,

We tend to see sexual addiction as an obsession with sex. The real issues are a need for power, intimacy and self-esteem. Sex addicts often mistakenly equate intimacy with sex. They experience intimacy with someone and they think they can convert it into sex. They are instead feeding the ego needs of power, intimacy and self-esteem.¹²

It usually falls to the committee on ministry (COM) of a particular presbytery to deal with issues of sexual addiction as it relates to clergy. According to Churchwide Personnel Services, a national treatment program does not exist, and each COM is expected to use local treatment programs for ministers who are deemed to be sexually compulsive.

The PC(USA) has a sexual misconduct policy that is often used as a prototype for presbyteries and congregations. As near as could be discerned, most every presbytery has its own sexual misconduct policy. General Assembly approved a sexual misconduct policy statement that every minister and elder commissioner and advisory delegate is required to sign at the meeting of each General Assembly. A statement regarding sexual misconduct is on each Personal Information Form (PIF) submitted for consideration to pastor nominating committees that all clergy who use the form are required to sign. It should be noted that this statement relies solely on self-disclosure and information can be manipulated.

C. *What Are Presbyterians Doing About the Root Causes of Sexual Exploitation, Sexual Addiction, and Prostitution?*

Exploring the root causes of sexual acting out often involves listening to stories that are very hard to hear. From the “Report on Prostitution in the United States:”¹³

I turned my first date when I was fifteen years old. My father had been molesting me. I wanted out. Hooking was very liberating. I had control over my life for the first time. It was great. (Erica)

My mother was a prostitute. I was raised by my Auntie. Whenever I did something she didn’t like, she would scream at me, “You’re going to turn out to be just like your mother!” So. . . . (Suzanne)

I was married, had a little girl. My husband would always leave money on my pillow after we had sex. When his violence became too intolerable and I decided to leave, I had no job skills, no education. What was I supposed to do? (Kathy)

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I was a welfare mom with three kids. I have a seventh-grade education. I had no job skills. It felt like a giant ax was going to come crashing down on my life with all the talk about welfare reform. There was no way I could pull together the skills I needed and support my kids in five years. Phone sex isn't really all that bad and I make a lot more money doing this than I ever made on welfare. (Maggie)

Drugs got me into prostitution. I would turn dates for drugs. It became a vicious cycle. (Kim)

I came home from school one day, my mom and her boyfriend had moved. They didn't even leave me a note telling me where to meet them or anything. I slept in the garage for two weeks and then my girlfriend showed me how to make some money. (Kirsten)

I have known since I was a small child that I was different. I was more sensitive, I knew I didn't think like other people did. I was often depressed and very sad. Then my brother started messing with me. When I told my mother to make it stop, she and my father had me committed to a mental hospital. Nothing ever happened to my brother and I became a world-class victim. I have been raped and assaulted and burned and shoved out of moving cars. One time this serial rapist tried to kill me. I have used street drugs to kill the pain and prostitution for financial survival. I believe that there are guardian angels and I must have several because I have lived through all of this. (Patty)

To these we can add the voices of the sexual addict:

I knew for certain that I'd lose my job if I got arrested for picking up a prostitute. I had only one year left until retirement, but still I continued to risk everything by looking for prostitutes whenever time permitted. Every night after work, I'd be out cruising the streets. When I finally was arrested and booked, it seemed so unreal. But then, when the story hit the newspapers the next day, the reality was so painful that I considered suicide. I think the most difficult thing was going into the office during the weekend to clean out my desk. After nineteen years with the same company and many of the same coworkers, I left alone and in shame.¹⁴

And an offending pastor:

Each time I came out of a porno movie or a strip show, I'd brace myself for the possibility of being seen by a member of my congregation. How would I ever explain my attendance at a sex show on Saturday night, particularly in light of my sermons on the evils of pornography on Sunday mornings? I kept praying that I'd be able to stop doing this, to stop living a lie. What had I done to deserve this hell on earth?"¹⁵

And from a pedophile:

I've always considered myself to be a straight man even though my first sexual encounter was with a male cousin when I was 14. I married when I was 19, but it didn't last. I wanted to be with little boys. I went to my pastor in hopes that he could heal me of this affliction. He prayed for me and we read the Bible together, but it didn't help. This went on for years. The worst part was having to threaten the kids or even hurt them when they threatened to tell on me. I remember the little boy who lived next door. I killed his cat to show him that I meant business. To this day I don't believe he has told a soul.¹⁶

And from a "trick" (a man who frequents prostitutes):

My father paid for my first sexual experience with a prostitute on my 16th birthday. His father had done the same thing for him. I didn't think much about it. Even after I married I continued to go to prostitutes. It wasn't until I was arrested that I ever realized there might be something wrong with it.¹⁷

The authors of *Our Bodies, Our Selves* list six elements that expose the systemic violence underlying the cultural phenomenon of prostitution and its impact on women:

- (1) poverty, lack of educational and employment options, sex discrimination, and personal histories of incest and abuse
- (2) police harassment
- (3) intimidation and abuse by pimps
- (4) lack of police protection against crimes (streetwalkers are especially vulnerable)
- (5) double standard of prosecution (prostitutes but not clients) race and class bias, leading to the disproportionate arrest and imprisonment of women of color and poor women.
- (6) racism and class bias which leads to the arrest and imprisonment of far more prostitutes and color and poor women than white women¹⁸

The Mary Magdalene Project (MMP), a long-term residential program for street prostitutes and their children in Los Angeles, uses a vulnerability checklist in its work with prostituted women (see below). During the screening process, women are asked to identify the items on the list that have been factors in their lives. According to MMP program director, the Reverend Ann Hayman, "On average each women has experienced over half of these [items]. In some cases, women have encountered all of them."¹⁹

Mary Magdalene Project Vulnerabilities List

1. ___ I am a survivor of childhood neglect.

2. I am a survivor of childhood sexual assault and/or incest.
3. I am a survivor of childhood physical abuse.
4. I survived verbal and mental abuse as a child.
5. I survived religiously based sexualized ritual abuse as a child.
6. I was abandoned by my parents as a child.
7. I was adopted.
8. I grew up in foster care, with extended family members and/or in group homes.
9. I have abandoned my own children.
10. There is mental illness in my immediate family.
11. I have been diagnosed with a mental illness.
12. One or both of my parents was incarcerated during my childhood.
13. I have been arrested _____ incarcerated _____.
14. I have no job skills.
15. I have not completed my high school education.
16. I have a learning disability.
17. My parents used street drugs _____ and/or abused alcohol _____.
18. I have used street drugs _____ and/or abused alcohol _____.
19. I have either suffered brain damage or have a serious physical ailment (heart disease, diabetes, asthma, etc.)
20. I have tested positive for either AIDS _____ or an STD _____.
21. I experienced violence in my home as a child.
22. I have been in a battering relationship.
23. I have experienced work place violence.
24. I have low self-esteem.
25. I have been sexually assaulted as an adult.
26. I have unresolved grief of five to ten years duration.
27. I have experienced racism in my life.
28. I have been homeless for a month or longer.

Rev. Hayman continues:

The legacy of incest and child abuse appears to be multi-generational. Having a parent incarcerated, adoption, the presence of unresolved grief and mild to severe learning disabilities coupled with very low self-esteem have also been present to MMP participants throughout the history of the program and appear to be long standing family traditions with MMP residents. Many of the learning disabilities, although treatable or correctable (glasses, hearing aids), were not diagnosed when these women were children.

Is there more child abuse today? It is hard to say. As a culture there is a much higher level of awareness today relative to child abuse, incest and battering. Public education campaigns related to domestic violence have resulted in a broad network of safe houses and shelters for battered women and their children. Have men stopped battering? No. Is a woman at the MMP who has experienced 24 of the 29 vulnerabilities part of a trend of increased violence and abuse or is she an exceptional case? Probably an exceptional case, but both she and a woman who brings with her 16 barriers to the MMP will have a comparable struggle in their recovery. One key factor is the number of generations in a woman's family who have engaged in these behaviors. Multiple generations of drug and alcohol abuse result in severe damage to a developing fetus, the result of which can be chronic developmental problems in childhood. Multiple generations of incest behavior create isolated and genetically compromised families. Recent research indicates that children who watch their mother being battered are more gravely affected by the helplessness of that situation, than by actually being physically assaulted themselves. Few children who live in violent families escape being beaten. The compounded effect of all of this is profound trauma.²⁰

Is the Presbyterian Church (U.S.A.) in denial about issues related to violence and human sexuality? Undoubtedly. Can it be redeemed? There is hope. We struggle not with ambiguous issues but with ambivalent responses to clear issues. Why have we been unable to respond effectively to an iniquity so clearly in view and mammoth in proportion? Sexual abuse in whatever garb and under whatever circumstance is unacceptable. Sexual violence against the body or the spirit is contrary to the covenants of God. Why has the church been unable to alleviate such wide-scale suffering and in some circumstances been implicit in the problem? Battering and incest are greater in church families than in non-church families.²¹ We speak here of the church's toleration of the subordination of women and of those streams of our theological heritage that countenance servitude and suffering for women.

Can we assume that most Presbyterians are familiar with the presence of poverty, racism, sexism, and violence within the confines of our culture, our communities, and, yes, even our church? Prostitution and the sexual exploitation of women and children manifest all of these exploitative trappings and more. Too often, women throughout

history have made decisions based solely on their need to survive. This decision-making often involves trickery and deceit. The story of Tamar posing as a prostituted woman and seducing her father-in-law (Genesis 38) serves as a classic example of such decision-making.

In its 1987 report, the Task Force on Prostitution of Ecumenical Ministries of Oregon stated:

Prostitution is an issue which, in general, traditional church bodies have not addressed. . . . They have little idea of its impact on the community and pay little attention to its victims. Congregations lack the consciousness-raising information that could call forth a positive response on their part.²²

It would appear that their call for consciousness-raising is still timely even today. In the remainder of this report, we list what we hope will be helpful suggestions for concerned Presbyterians about how they may engage in ministries of hope to the “Sisters of Mercy and the Daughters of Grace” who work and live in their communities.

D. *How Can Presbyterians Respond Faithfully?*

1. *Prayer*

Prayer opens us to the unlikely. It is where God does God’s best work. Start with the prayer printed at the front of this report from *The Worshipbook*; write a prayer for Tamar or Rahab. Although currently out of print, valuable worship resources, new interpretations of women in Scripture, and prayers can be found in Miriam Therese Winter’s books *WomanWord*, *WomanWitness*, and *WomanWisdom*.

2. *Worship*

Set aside a Sunday to feature a new look at an old topic. Resources abound for this. *Justice Jottings*, a publication of the Presbyterian Criminal Justice Program, contains both worship and study resources on restorative justice. The February 11, 2001, issue features the topic, “Offenders and the Criminal Justice System.” Challenge your pastor to pick a biblical prostituted woman, concubine, or “fallen woman” and preach a first-person sermon on her life. (See suggested topics and resources in Appendix C.)

3. *Financial Support*

There may already be agencies within your community such as ECPAT (Ending Child Prostitution and Trafficking) or ministries such as the Salvation Army, a shelter for battered women, or ministries with sexual addicts open to working with prostituted women and attempting to break the cycles of abuse and violence in people’s lives. Give these agencies a call. Find out what kind of help they need. Support them financially and volunteer to work as a tutor, mentor, or in any capacity suitable to the needs of the agency. (See Appendix D.)

4. *Make Your Church a Safe Place—a Sanctuary*

Would a battered or sexually exploited woman feel safe visiting your church on Sunday morning? What would make her feel safe? How would she know she was welcome to seek your congregation as a safe haven? Some churches hang posters with emergency phone numbers on them in their women’s restrooms. In other congregations, pastors preach sermons on domestic violence and sexual abuse issues. Some Bible study groups have learned how to help a woman plan to escape a violent relationship.

Is your congregation a safe place for women? Is there an awareness of domestic violence that does not blame the victim, offers prayer, but also provides hands-on services to families in crises? Does your pastor know how to refer a woman and her children to a safe shelter? Does your pastor know how to counsel a woman who has been sexually assaulted?

5. *Study*

Julia Roberts, in the movie *Pretty Woman*, has become our national paradigm for a prostituted woman. We need to educate ourselves about the truth. Make use of the bibliography of books, reports, and articles that is included at the end of this report. Get your Bible study group to study prostituted women in Scripture. Some suggested Scripture passages for study are offered at the end of this report (Appendix B). Have your women’s circle(s) read *No Longer a Secret: The Church and Violence Against Women* by Aruna Gnanadason. Invite your men’s study group to read *Embodiment: An Approach to Sexuality and Christian Theology* by James B. Nelson.

Invite your friends to join you in taking the Prostitution Test (Appendix A). Find out what you already know and what you need to learn about prostitution and prostituted women.

Read the PC(USA) policy statements related to prostitution and pornography. Discover why women take these seemingly destructive paths and learn how and why they make these difficult choices.

Remember it takes two to “turn a trick.” Don’t blame the victim. Engage in conversation about the role of men in prostitution and sexual exploitation, not only as pimps, but also as clientele. Why do men frequent prostitutes? Why do men rape? Why do men commit incest? Why do men batter their wives and lovers? Why do men urinate in public? It is a form of exhibitionism.

Attend conferences on women and economic justice. The Women’s Ministry program area sponsors such events and there are a number of United Nations nongovernment organizations (NGOs) that offer workshops and seminars locally on the subject of welfare reform and economic justice for women.

6. *Talk*

Talk with your children about pornography on the Internet. Talk with your youth group about the sexual exploitation of women and children. Tell the young men of your congregation, families, and community that it is not acceptable to buy a woman’s body for sexual gratification. Assure the young women in your congregation, community, and families that there are alternatives to choosing a life in prostitution, and make sure those alternatives are available when they are needed.

7. *Know What You Believe*

Establish for yourself and your congregation a list of your core beliefs about prostitution and sexual exploitation. The following list is from “Pornography: Far from the Song of Songs,” but there are others you can add:

- . . . God is the source of human dignity;
- [There is] equal dignity of women and men as being created . . . in the image of God;
- . . . Human beings were created with the possibility for ultimate acts of celebration and joy in sexuality;
- . . . God calls human beings to positive expressions of mutual affirmation and commitment, especially as typified in the calling to faithful, respectful marital and family relationships;
- . . . The historic pattern of dominance and subjugation in human relationships is a distortion of God’s intended creation;
- . . . God’s gift of sexual pleasure is fulfilled in acts of human love and mutual respect;
- . . . God demands sexual responsibility, balancing love for the self and love for the other;
- . . . God calls us to promote the dignity of all persons and to confront the circumstances in society that negate the integrity of human life;
- . . . Christians are called to model the covenantal, compassionate community;
- . . . The love of Jesus Christ is the Good News, [and brings] empowerment in a world filled with conflict, alienation, and fear. (*Pornography: Far from the Song of Songs*, PC(USA), Louisville, Ky., p. 5)

8. *Utilize the Gifts of Church Members*

One agency with whom we talked needed free dental work for a woman in their program. A retired dentist from a local Presbyterian church made dentures for her. A plastic surgeon from the same congregation treated a woman whose face had been badly burned. Volunteering for a mentoring program for children at risk, offering after-school tutoring at your church, providing respite care for the children of single parents are all valuable services that individuals and churches can provide.

9. *Assess the Needs of Your Community*

Establish a task force with people from other faith groups to study prostitution in your community. Take a problem-solving approach and ask questions such as:

- What is the problem?
- What do we have going for us?
- What are the snags?
- How do we go about working on the problem?
- What do we want to see happen?
- What observable outcomes do we wish for?
- What outcomes will we be satisfied with?
- What will we do next?

Remember that it is important to get input from prostituted women. Working through this process allows you to evaluate your work as you go. You may discover that what you originally thought was the problem isn't a problem at all. Feel free to move in another direction, take a different step. With this process you can make a difference in the lives of those, including yourself, for whom there are problems of economic justice.

Arrange to take a tour of your local jail or prison if your community is located near one. It is our tax dollars that pay for these institutions and yet most of us have never been inside one.

Prostitution is political. Many political issues adversely affect the lives of women and children. Prostitution laws are often sexist and enforced in less than egalitarian ways. From our Reformed heritage, we respect the obligation to be good citizens, to be well informed, to vote, to advocate for the rights of the oppressed, and to engage openly with our political process. It is important to advocate for laws that are just and enforced with integrity.

10. *Open Your Congregation to 12-Step Programs*

Many of our congregations are already hosting 12-step meetings. A recent edition of the *Daily News*, a Southern California newspaper, listed an entire page of self-help groups, everything from the traditional drug and alcohol AA, CA, and NA meetings to Emotions Anonymous and Sex Addicts Anonymous.

11. *Get Your Presbytery Involved*

Once you've discerned the needs in your community regarding prostitution, invite other churches in your presbytery to participate in your plan. Consolidate funding and resources to support ongoing ministries or establish new ones. Models of existing programs like the Mary Magdalene Project in Los Angeles are available for those who feel called to create shelter ministries. Make sure your presbytery's resource center has up-to-date materials about family and sexual violence.

12. *Rely on PC(USA) Resources*

The PC(USA) has produced some very prophetic and timely policies related not only to prostitution, but to issues of drug abuse, mental illness, HIV/AIDS, urban ministry, health concerns, disabilities, and domestic violence. Use them for study, for preaching and for discussion. For additional information, contact the Presbyterian Health, Education, and Welfare Association (PHEWA), Phone: 888-728-7228 x 5794, Web site: www.pcusa.org.

13. *Support Conferences and Events Targeted at the Sexual Exploitation of Women*

This can be done locally, regionally, nationally, or internationally. Providing care and nurture to the people who staff recovery programs is invaluable. The privilege of gathering with others providing services is unequalled.

14. *Copies of Report*

Make sure copies of this report get to your congregation.

V. Summary

The Presbyterian Church (U.S.A.) is a church in denial. Much work needs to be done. We have identified some of the problems and we have established policy. Now we must struggle to bring forth justice. We must pray, facilitate healing, offer help and hope to those who suffer, set the oppressed free, and embrace God's love for all God's

creatures. Most of all, we must be prepared to have our lives changed and impacted by the lives of women and children who prostitute themselves. We are called by Jesus to welcome strangers into our lives; to make a place of welcome is to risk being changed. May we learn to show prostituted women and sex addicts, the survivors of incest as well as the men who frequent prostituted women, and those who pimp and pander them the mercy of Jesus and extend to them the grace of his friendship.

Endnotes

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Appendix A The Prostitution Test

1. T F Street prostitutes make a tax-free \$25,000–\$30,000 or more per year. The national average income for white, middle-class working women is about \$12,000 per year.
2. T F Some prostitutes are taxed by the IRS on their income.
3. T F Some of the more appealing job-related benefits to prostitution are:
 - the flexible work hours,
 - the high pay
 - and the risk/excitement/danger factors involved with this line of work.
4. T F Prostitution meets many needs, one of which is economic stability. Other needs concern areas of politics, violence and power, a desire for kinky sex, and an inability to handle intimacy.
5. T F Prostitution tends to increase in time of high unemployment and/or high inflation, and arrest of prostitutes increase just prior to a major war or political upheaval.

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6. T F Prostitution is not a criminal or legal issue, but a sociological concern.
7. T F Even in countries or states (Nevada) where prostitution is legalized, zoned, or regulated, it still exists in illegal forms.
8. T F There were 90,898 prostitution-related arrests in this country. Of those, 60 percent were White (including Hispanic), 39 percent were Black, .5 percent were Native American, and .5 percent were Asian/Pacific Islanders.
9. T F Prostitution to prostitutes is not degrading.
10. T F Prostitution cannot be abolished.
11. T F In California, prostitution is a misdemeanor, but carries a mandatory sentence of 10 days (first arrest/conviction), 45 days (second arrest/conviction), and 90 days (third arrest/conviction).
12. T F Prostitutes claim that the most embarrassing part of their work is being arrested.
13. T F The average starting age for a female prostitute is 13 to 14 years of age, and for a male prostitute 12 to 13 years of age. Some agencies report working with children as young as ten who have engaged in survival sex.
14. T F Many prostitutes were youth who were runaways or “throw-aways” (kicked out, abandoned, or emancipated by their parents).
15. T F A large number of prostitutes come from religious families (went to Sunday school as children, or had access to other church programs).
16. T F Of female prostitutes, 85 percent or more were victims of male family member incest as children.
17. T F The incidents of incest and battering are greater in church-related or religious families than in non-churched families.
18. T F Teenage prostitutes working the streets work for a pimp.
19. T F Street prostitution is only about 10 percent of all prostitution.
20. T F Pimps can either be male or female.
21. T F Pimping is said to be the oldest profession begun by temple priests in early cultic religions who were the owners/managers of temple prostitutes (women given to the gods by their fathers, brothers, and husbands as living sacrifices or offerings). The priests lived quite lavishly on the means provided by these women.
22. T F A pimp by definition is anyone who accepts money for or from a prostitute. Pimps that are arrested are usually arrested for tax evasion.
23. T F Most prostitutes working for a pimp give him all their income.
24. T F Pimps can either work one woman (usually a love relationship–husband/wife relationship) or a “stable” of several women.
25. T F Many tricks/customers are looking for children (either male or female) the ages of their own children in instances of juvenile-involved prostitution.

For more information, please contact Mary Magdalene Project, Inc.; P. O. Box 8396; Van Nuys, CA 91409; (818) 988-4970.

Answers to the Prostitution Test Dispelling the Myths

This is not an aptitude test, but was designed to help dispel the many myths that surround and shape much of our understanding of prostitution. All the answers are *true*. The following material is offered as additional information to help interpret the test.

Questions #1 and #2

Some “call girls” and anyone employed in one of Nevada’s legal brothels pay income tax on their earnings. A street prostitute makes an average of \$300–\$500 a day (8 to 12 “tricks” at \$45 per date), but pays no income tax. The national average income for women of color in this country is lower than \$10,000.

Question #3

Many young people going into prostitution come from very abusive families and talk openly about having more control over their lives on the streets.

Question #4

Prostitution is about low self-esteem and power relationships. It is a very powerful thing for a man of low self-esteem to buy a woman's body. It is a very powerful thing for a woman with low self-esteem to take money from a man for something she has and she knows he wants.

Question #5

See "Working on Prostitution," prepared by Priscilla Alexander for the National Organization for Women, July 1983.

Question #6

Prostitution is a manifestation of dysfunctional families and a patriarchal culture. As a society, we have chosen to control it through law enforcement measures.

Question #7

Visit Reno or Las Vegas.

Question #8

These statistics were taken from a study done in 2001 by the Mary Magdalene Project in Los Angeles. The actual numbers came from the Federal government.

Questions #10 and 12

"Turning a trick" is not usually degrading to a prostituted woman; it can even be affirming to a person who has no other sense of accomplishment in her life. However, being arrested can be extremely degrading and being subject to society's attitudes towards prostituted women is very humiliating.

Question #11

See the California Penal Code, 647 B.

Questions #13, 14, 15, 16, and 17

These statistics are confirmed by our records as well as several studies that have been done (Delancey Street, 1985) and books that have been written (*Children of the Night*, by D. Kelly Weisburg). Our experience would indicate that the incest rate is actually higher. Other trusted adults sexually assaulted those women who were not incested: next-door neighbors, teachers, and ministers top the list.

Question #18

This is sad, but true. Most kids who are engaged in survival sex on the streets have pimps. We seldom, if ever, see pimps with older women.

Question #19

NOW's National Prostitution Task Force figured this out in the early 1980s. Most prostitution takes place in what we call store-front operations: brothels, massage parlors, bondage houses, out-call services, dating agencies, bars, hotels, strip clubs, adult book stores, etc.

Question #20

The most obvious example of this would be the "madams" who manage whorehouses.

Question #21

We got this idea from Kathleen Barry in her book, *Female Sexual Slavery*.

Question #22

Actually, the only people we ever met who went to jail for pimping were women.

Questions #23 and 24

True.

Question #25

There are many control issues in situations in which adults knowingly involve themselves in sexual behavior with minors. Incest and pedophilia are examples of this, too.

Appendix B
Suggested Bible Study Passages
Prostitutes, Concubines, and "Fallen" Women in Scripture

Keturah (Gen. 25:1-6; 1 Chron. 1:32-33)—She is listed as Abraham's concubine whom he married after the death of Sarah. She was the mother of six of his sons.

The Levite's Concubine (Judges 19:1-30)—She is raped and murdered, and her body cut up into twelve pieces and sent throughout the land of Israel.

Rizpah (2 Sam. 3:6–11; 21:1–14)—Saul’s concubine and mother of Armoni and Mephibosheth, who along with five other of Saul’s sons were impaled by David. Rizpah kept vigil to protect their bodies.

Gomer (Hosea 1:2–9; 2; 3; 4:1, 5–6, 10)—God ordered Hosea to marry the prostitute Gomer to demonstrate God’s persevering love even to those who wander away.

Tamar (Gen. 38:6–30; 1 Chron. 2:3–6)—She took on the appearance of a prostitute and tricked her father-in-law into sleeping with her. She is the mother of twin sons, Perez and Zerah.

Rahab (Joshua 2:1–24; 6:1–2, 15–25)—She is a harlot who sheltered two of Joshua’s men when they came to spy on Jericho and got them to safety. She is recognized in the genealogy of Jesus in Matt. 1.

The Adulteress (John 8:2–11)—She is accused by the Scribes and Pharisees of having committed a sin. Jesus rescues her from her accusers, then directs her to change her lifestyle.

Appendix C

Suggested Reading:

Barry, Kathleen. *Female Sexual Slavery*. New Jersey: Prentice Hall, Inc. 1981.

Gnanadason, Aruna. *No Longer a Secret: The Church and Violence Against Women*. Geneva: WCC Publications, 1996.

Hart, Archibald. *The Sexual Man: Masculinity Without Guilt*. Dallas: Word Publishing, 1994.

James, Jennifer. *Perspectives on Prostitution*. Seattle, Wash.: Social Research Associates, 1980.

Nelson, James B. *Embodiment: An Approach to Sexuality and Christian Theology*. Minneapolis: Augsburg, 1978.

Rosen, Ruth. *The Maimie Papers*. Old Westbury, NY: The Feminist Press, 1977.

Winter, Miriam Therese. *WomanWitness* (1992), *WomanWord* (1990), and *Woman Wisdom* (1991). New York: Crossroad Publishing.

PC(USA) Resources and Policies:

1986—*Report of the Focus Group on Sexual Exploitation*

1988—*Pornography: Far from the Song of Songs*

1997—*Report on the Plight of Women and Children Forced into International Prostitution*

1998—*Report on the Military and Sexual Exploitation and Abuse of Women*

1999—*Report on Prostitution in the United States*

Other PC(USA) Resources:

Justice Jottings—a publication of the PC(USA) Criminal Justice Program.

Keeping Body and Soul Together—a report of the General Assembly Special Committee on Human Sexuality, 1993.

Sermon Resources:

God and Mrs. Adam by Alma Blanton, Loving Publishers, 4576 Alla Rd., Los Angeles, 90066.

To Love Delilah by Mary Carthledge-Hayes, Innisfree Press, 136 Roumfort Rd., Philadelphia, PA 19119-1632, 1-800-367-5872, InnisfreeP@aol.com.

Gomer by Ann Hayman, unpublished script, c/o Mary Magdalene Project, P. O. Box 8396, Van Nuys, CA 91409

Searching for Shalom by Ann Weems, Westminster/John Knox Press, Louisville, KY.

Just a Sister Away by Renita J. Weems, Innisfree Press, 136 Roumfort Rd., Philadelphia, PA 19119-1632, 1-800-367-5872, InnisfreeP@aol.com.

Appendix D

Ministries and Agencies Reclaiming Broken Lives

Each of these agencies states as part of their mission outreach to prostituted women and children.

Globally

ECPAT—USA, Inc. (End Child Prostitution, Child Pornography and Trafficking of Children for Sexual Purposes) New York City

Nationally

Covenant House (New York, Los Angeles, and Dallas)

Center for Missing and Exploited Children

Locally

Network Ministries, San Francisco

Mary Magdalene Project, Los Angeles

Children of the Night, Los Angeles

Magdalene, Nashville

Mary Magdalene, Eagle River, Alaska

Dignity House, Phoenix

Genesis House, Chicago

Lisa and David, Connecticut

Related Agencies

Church of Gethsemane, New York City

Church of the Crossroad, New York City

Judson Memorial Church, New York City

Church of Mary Magdalene, Seattle

Programs for Sex Addicts

Norma Hoteling—San Francisco

Studies

University of Pennsylvania—Study of commercial sexual exploitation of children in the United States

Beyond 2000—a study of street prostitution by the Mary Magdalene Project, Los Angeles

ECPAT—Prostituted Youth in New York City: An Overview by Mia Spangenberg

Appendix E
Defining Our Terms

Denial: Refusing to accept the presence of something.

Paraphilia: Literally means ancillary attachment; used with regard to compulsive sexual behavior.

Pedophile: A man sexually attracted to children below the age of puberty.

Pedophilia: Child sexual abuse.

Pornography: Sexually explicit materials found in pictures, videos, books, magazines and on the internet; sometimes referred to as adult entertainment.

Child Pornography (Kiddie Porn): Sexually explicit materials using children that come in a variety of forms ranging from movies, videotapes, books, magazines, color slides and photos; made illegal by Congress in 1984; a misplaced definition of pleasure throughout the ages.

Prostituted Women: Glenda Hope (Network Ministries) refers to women engaged in prostitution as such, not as prostitutes. She states, “It is how they survive, not their identity.”

Sex Workers and Survival Sex: Politically correct terms for prostitutes, strippers, dancers, and others engaged in “sex for money” occupations and living off the proceeds of that sexual activity, coined by the National Organization for Women’s Prostitution Task Force.

Prostitute, Whore, Ho: A person who engaged in sexual activity for payment.

Harlot, Trollop, Strumpet: Archaic terms for a “loose” woman, prostitute.

Prostitution: The purchasing of the temporary use of someone’s body for one’s own [sexual] pleasure. (Glenda Hope).

Restorative Justice: Addresses the hurts and the needs of the victim, the offender, and the community in such a way that all—victim, offender and community—might be healed.

Sexual Addiction: Sexually compulsive behavior.

Sexual Exploitation: The misuse of power, even by good people for a good cause, which dehumanizes all involved (*Rita N. Brock*).

Sexual Misconduct: The abuse of a power, engaging in inappropriate sexual activity with people in your care (pastors having sex with parishioner, therapists with clients, teachers with students).

Sexual Violence: Primarily an act of violence, hatred, and aggression, either physical or psychological, secondarily sexual in nature (*Marie Fortune*).

Trafficking: Transporting people for the purposes of involving them in illicit sexual activity, often involving sexual slavery.

Item 12-A

[The assembly received and acknowledged Item 12-A. See p. 75.]

The General Assembly Council, upon recommendation of its National Ministries Division, recommends that the 214th General Assembly (2002) recognize the recipients of the following awards for 2002:

1. ***Women of Faith Awards***—Nancy Goshow, Susan Mozena; Norma Ross.
2. ***Partners in Mission Awards***—The Religious Coalition for Reproductive Choice (RCRC); The Presbytery of Western Reserve.
3. ***Restorative Justice Award***—The Reverend Marla Cates.

Item 12-Info

Advocacy Committee for Women’s Concerns Agency Summary

“God has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?” (Selected from Micah 6:8).

A. *Responsibilities*

The context of women’s advocacy is a human situation where women experience injustice because they are women. Grounded in communal faith in “God [who] liberated the people of Israel from oppression . . . [and] covenanted with Israel . . . that they might do justice . . .” (*Book of Order*, G-3.0101b) and motivated by painful recognition of sexism within and without, the church explicitly articulated in the Articles of Agreement its commitment to work against gender-based discrimination. The Advocacy Committee for Women’s Concerns (ACWC) is a contemporary fulfillment of this commitment. Created by the mandate of the 205th General Assembly (1993) at the recommendation of the Report of the Task Force on Shape and Form, ACWC is charged with the responsibility of assisting the church to

give full expression to the rich diversity of its membership as specified in the *Book of Order*, G-4.0403. . . . monitor[ing] and evaluat[ing] policies, procedures, programs, and resources regarding the way in which they impact the status and position of women in the church . . . and advocat[ing] for full inclusiveness and equity in all areas of the life and work of the church in society [as a whole]. (*Minutes*, 1994, Part I, p. 262)

The assigned functions of the ACWC are delineated in the *GAC Manual of Operations* (Appendix I, EV, Section VIII.B.), and they include:

12 ASSEMBLY COMMITTEE ON NATIONAL ISSUES

- preparing policy statements, resolutions, recommendations and reports on women's concerns to the General Assembly;
- providing advice and counsel to the General Assembly and its committees on overtures, commissioners' resolutions, reports and any other actions before the General Assembly;
- providing advice to the General Assembly Council on matters of women's concerns including statements concerning pressing issues between meetings of the General Assembly;
- assisting the Advisory Committee on Social Witness Policy in maintaining an up-to-date and accurate compilation of General Assembly policy on women's concerns and providing information as requested;
- monitoring the implementation of policies and programs for gender justice;
- providing the Stated Clerk, the Moderator of the General Assembly, and the Executive Director of the General Assembly Council with information as they fulfill their responsibilities to communicate and interpret GA policies on women's concerns;
- maintaining a strong prophetic witness to the church and society on existing and emerging issues of women's concerns.

The Advocacy Committee for Women's Concerns (ACWC) is a function of the Office of the Deputy Executive Director of General Assembly Council, although its staffing is provided by the Women's Ministries program area of the National Ministries Division. The committee has direct access to the General Assembly and its chair has corresponding member status with the General Assembly Council and with the General Assembly. The ACWC has ten members nominated by the General Assembly Nominating Committee and elected by the General Assembly. They are chosen based on their individual qualifications, and they do not represent any constituencies. Current members are Ernestine B. Cole, Dean E. Foose, Ani Lelea, Karen Breckenridge, Nancy Neal, Charlene Heaton, H. Scott Matheny, Iris Quinones-Ramos, Joanne Sizoo (chair), Jennifer Wilcox. In addition, Gerry Tayler is a full voting member of the committee, representing Presbyterian Women. Emily Wigger, likewise, is a full voting member and sits on the committee by virtue of her position on the General Assembly Council Executive Committee.

In addition, recognizing the complex ways in which gender inequality manifests itself because of class, race, ethnicity, education, age, status in employment, disability, sexual orientation, marital status, and culture, the ACWC invites liaisons from other entities of the Presbyterian Church (U.S.A.) to sit with the committee at its regularly scheduled meetings. Those entities are the Advocacy Committee on Racial Ethnic Concerns, the Advisory Committee on Social Witness Policy, the Congregational Ministries Division, the Presbyterian United Nations Office, and the Worldwide Ministries Division. In turn, liaisons from the ACWC attend the meetings of the Advisory Committee on Social Witness Policy, the Advocacy Committee on Racial Ethnic Concerns, and the Committee on Mission Responsibility Through Investment (MRTI). In 1999, the ACWC began to work with the Board of Pensions.

B. *Current Work*

During the year 2001, ACWC met three times—in Louisville, Kentucky, January 18–20; at San Francisco Theological Seminary, San Anselmo, California, July 19–22; and in a joint meeting with ACREC (Advocacy Committee on Racial Ethnic Concerns) and ACSWP (Advisory Committee on Social Witness Policy), in New York, New York, October 18–21. Following the pattern of previous years, at the San Francisco meeting the ACWC heard from The Reverend Glenda Hope of San Francisco Network Ministries about issues surrounding prostituted women, and Father Labbib, priest of an Arabic-speaking congregation, concerning women in the conflict between the Israelis and Palestinians. At the New York meeting, the group heard from The National Council of Churches of Christ concerning their initiative “Poverty Mobilization & Economic Justice” and a presentation entitled “Class, Gender and Race Intersections—Commonalities in Issues and Advocacy Education” presented by Kimberle Crenshaw, PhD., Columbia and UCLA Schools of Law. The group also visited Ground Zero, the ruins of the World Trade Center, and toured the United Nations.

The following delineates ACWC's work in 2001:

1. The Advocacy Committee for Women's Concerns (ACWC) has a responsibility to prepare statements, reports, recommendations, and advice and counsel to the General Assembly on issues that impact the status and well-being of women. The ACWC fulfilled this responsibility in the following ways:

- * Prepared Advice and Counsel memoranda for the meeting of the General Assembly.
- * Prepared the ACWC Report on Sisters of Mercy, Daughters of Grace: Presbyterians and Prostituted Women, to be presented to the 214th General Assembly (2002).

- * Continued the study of emerging issues for clergy women. A final paper is scheduled for report to the 215th General Assembly (2003).
- * Continued a review of the church's policies on sexual misconduct by the clergy.
- * Prepared for monitoring the church's use of inclusive language.
- * Submitted ACWC's annual report to the 213th General Assembly (2001).

2. The ACWC also has responsibility for networking, monitoring, and communication.

In addition to the exposure to local advocates in areas where the regular meetings of the ACWC are held, the very make-up of the ACWC allows for networking, monitoring, and evaluating procedures, policies and programs among General Assembly entities and program areas. In addition through staff to the ACWC, networking around public policy issues is carried out through the Public Policy Advocate Team made up of GAC staff, representing several program areas; the Cross-Caucus meetings of the Racial Ethnic Ministries; and through involvement in issue oriented inter-staff meetings and conferences.

In these ways, a monitoring of broad concerns related to women of color, immigrant women, working parents (child care) can be effected. Likewise, such issues as domestic violence and other examples of violence against women, sexual misconduct, pay equity, women and health, and many other gender-related concerns can be lifted up and addressed in concert with other program entities of the church, making new partnerships possible.

The chair of the ACWC meets regularly with the General Assembly Council and reports ACWC concerns and actions to them.

Issue reports approved by past General Assemblies are made available through the Office of Women's Advocacy in the Women's Ministries program area. These reports serve as a means of communicating with the larger church and are available through the Presbyterian Distribution Service. They are:

- The Fourth World Conference on Women, Beijing, China (PDS #72710 98 005) 1996;
- Report on the Girl Child (PDS #72710 98 003) 1997;
- The Plight of Women and Children Forced into International Prostitution (PDS#72 710 98 004) 1997;
- The Military and Sexual Exploitation and Abuse of Women (PDS #72 710 98 007) 1997;
- Prostitution in the United States (PDS #72 710 99 009) 1999;
- Women & AIDS: A Global Crisis (PDS # 72 710 01 003) 2001.

The ACWC Report on Presbyterians And Prostituted Women, to be submitted to the 214th General Assembly (2002) will be, upon approval, prepared for distribution in the same manner.

National Ministries Division Agency Summary

There was no separate agency summary for the National Ministries Division. References to the National Ministries Division can be found in the General Assembly Council Agency Summary, p. 480.

Item 13-01

[The assembly disapproved Item 13-01 with comment. See p. 69.]

Overture 02-10. On Appointing a Special Committee to Conduct a Study of the Christian and Reformed View of Human Life in Relation to the Practices of Euthanasia, Assisted Death, Assisted Suicide, Abortion, and Infanticide—From the Presbytery of Muskingum Valley.

The Presbytery of Muskingum Valley overtures the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) to do the following:

1. Commission a new Moderator-appointed special committee of no more than ten people to conduct a study of the Christian and Reformed view of human life in relation to the practices of euthanasia, assisted-suicide, abortion, and infanticide.
2. Select the special committee from a broad theological cross-section within the boundaries of Reformed faith in the Presbyterian Church (U.S.A.), with intentional and particular care given to represent those constituencies that have included euthanasia, assisted-suicide, abortion, and infanticide as theological and biblical concerns and who demonstrate a strong knowledge of Scripture and Reformed theology.
3. Charge this special committee to conduct their study of human life by focusing particularly on the biblical witness, the confessional standards expressed in the *Constitution, (The Book of Confessions)*, and historical Reformed theology, and including also pertinent medical and scientific findings related to the human person, while avoiding secular, popular, and cultural precedence, for the purpose of articulating an ethical and moral position meant to guide Presbyterians and be witness to the surrounding culture.
4. Include in the outcome of the special committee's study, a recommendation for the application of the General Assembly's moral and ethical stand to the pastoral care ministries of preaching, teaching, and service in local congregations.
5. Ask the special committee to recommend a process by which the church would modify or arrive at a new social witness policy if it judges that such a reconsideration is necessary.
6. Ask the special committee to report its findings and recommendations to the 216th General Assembly (2004).

Rationale

Issues of life and death continue to be a source of controversy and debate within the church. Many opinions abound about the moment life begins, quality-of-life issues, the implications of terminal diagnoses, even genetic research using fetal tissue.

Christianity has historically supported life and God's sovereignty over all aspects of life. But recently, most of the debate regarding euthanasia, assisted-suicide, abortion, and infanticide has been almost entirely conducted in a framework of cultural standards, issues of individual rights, and the legal precedents of the secular realm.

Although the church's witness to the world cannot be made in a vacuum devoid of contextual issues, we must remember that Reformed theology and orthodox Christianity have always sought to affect society and the culture by using the biblical framework to influence behavior and attitudes.

However, in seeking relevance, the church has begun to lose its significance, and in pursuing identification with the culture, it has begun to lose its uniqueness with Christ. We are not simply members of the culture. Instead, we are called to be different from culture as a light on a hill or salt that has not lost its saltiness.

These issues are grouped because they are primary, current issues in our society that involve individual decision making for life or death for ourselves and others, apart from criminal acts or war. The denomination has not undertaken such a comprehensive study of the human person by a broad theological cross section since before reunion.

Additionally, there are increased pastoral needs related to a continued high incidence of abortion, a growing incidence of infanticide, and ethical questions related to the care of an increasing elderly population.

The church is called to be "Christ's faithful evangelist . . . ministering to the needs of the poor, the sick, the lonely, and the powerless" (*Book of Order*, G-3.0300c(3)(b)) and "to undertake this mission even at the risk of losing its life" (*Book of Order*, G-3.0400). We are to be Christ's representatives sharing with the world that God is a God of life and not of death.

The Committee on the Office of the General Assembly is a committee of fifteen persons, elected by the General Assembly from across the church, made up of elders and ministers who supervise the work of the Office of the General Assembly. The Committee on the Office of the General Assembly makes the following comment on *Overture 02-10*.

Please note that the Standing Rules of the General Assembly (B.8.a.) urgently caution: “The purposes of a special committee [or entity] must be ones that cannot be undertaken by the work of an existing corporation or entity under its assigned responsibilities” [emphasis added]. The concerns reflected in the Standing Rules have to do both with high financial costs and the assignment of staff resources involved in the work of a special committee.

Please note that what this overture requests is a review to see if a full-fledged study is warranted. The Committee on the Office of the General Assembly believes that if the assembly is convinced a review of these issues is appropriate at this time, an existing entity may well be assigned the responsibility. The General Assembly Council, in partnership with the Presbytery of Muskingum Valley, who submits this overture, could enter a review process to see if such full-scale revision of existing policies is necessary.

GAC COMMENT ON OVERTURE 02-10

Overture 02-10 calls for the appointment of a special committee of the General Assembly to study the Reformed Christian understanding of human life in relation to a range of end-of-life issues, and to report to the 216th General Assembly (2004).

Comment in Brief: If the 214th General Assembly (2002) concurs with *Overture 02-10*, its action should be interpreted to fulfill the intent of the 213th General Assembly (2001)’s action regarding a six-year churchwide dialogue on end-of-life issues.

Rationale: The 213th General Assembly (2001) requested the Office of Theology and Worship to conduct a six-year churchwide dialogue on end of life issues, to include the following:

- Organizing and hosting a national dialogue to be held in 2002–2003 on theological issues related to end-of-life;
- Urging presbyteries and local congregations to follow up the national conference with presbytery-wide dialogues over the following two years (2004–2005);
- Preparing a compilation of resources consistent with the Reformed faith, to be submitted to the 218th General Assembly (2006); and
- Encouraging churches and presbyteries to communicate their findings with the General Assembly and its offices.

Although financial implications information was made available, indicating three-year costs of \$60,000 in excess of budget, and a total cost of more than \$100,000 in excess of budget, the General Assembly did not provide funding. The Office of Theology and Worship has requested that implementation of the 213th General Assembly (2001)’s request be delayed until sufficient new funding is provided.

ACSWP AND ACWC ADVICE AND COUNSEL ON OVERTURE 02-10

Advice and Counsel on Overture 02-10—From the Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Women’s Concerns (ACWC).

The overture calls for a “special committee of no more than ten people to conduct a study of the Christian and reformed view of human life in relation to the practices of euthanasia, assisted-suicide, abortion, and infanticide.”

The Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Women’s Concerns (ACWC) advise that the overture be disapproved.

Rationale: The 213th General Assembly (2001) deferred any effort at policy development on end-of-life issues until 2006, after national and presbytery dialogues, when the 218th General Assembly (2006) will determine if it finds a need for policy on this subject. This action followed previous actions of the church, including a decision of the ACSWP in October 1996 to pursue this issue when the way is clear.

The Christian Faith and Life program area of the Congregational Ministries Division (CMD) developed a church-

wide theological study of end-of-life issues through *In Life and in Death We Belong to God: Euthanasia, Assisted Suicide, and End-of-Life Issues: A Study Guide* (1995) in response to the 202nd General Assembly (1990) request (*Minutes*, 1990, Part I, pp. 787–88). This study is designed to be a resource for those wishing to engage in serious study of these issues within a Reformed biblical and theological framework.

Last year the 213th General Assembly (2001) approved *Commissioners' Resolution 01-22*. On a Churchwide Dialogue on End-of-Life Issues.

That the 213th General Assembly (2001):

1. Request the Office of Theology to do the following:
 - a. Organize and host a national dialogue to be held in 2002–2003 on theological issues related to end-of-life care, including the articulation of a biblical ethic within the bounds of historic Christian faith that encompasses both pastoral care and palliative care. The Office of Theology shall invite presenters holding differing perspectives consistent with the Reformed faith as expressed in the confessions of our church; send invitations to the event to all congregations; and compile and make available resources to the whole church that result from this meeting.
 - b. Urge presbyteries and local congregations to follow up the national conference with similar presbytery-wide dialogues over the following two years (2004–2005) in order to emphasize the importance of discussion between and among congregations, and to add to resources generated by the national conference.
 - c. Prepare a compilation of resources consistent with the Reformed faith as expressed in the confessions of our church, which includes resources generated from both the national and presbytery dialogues to be submitted to the 218th General Assembly (2006). The resources shall express a biblical ethic on the end of life, and pastoral and palliative care based on the biblical ethic. The resources shall be made available as an aid to pastoral teaching and care.
 - d. Encourage churches and presbyteries to communicate with the General Assembly and its offices, expressing findings and convictions resulting from their studies and discussions that would serve as a basis for any policy development at the General Assembly level.
2. Defer any effort at policy development on the end of life until 2006 and request the 218th General Assembly (2006) to review the resources generated and the communications sent from lower governing bodies to determine whether the General Assembly finds a need for policy on this subject, and whether a consensus has been developed that would guide the development of policy on the end of life. (*Minutes*, 2001, Part I, p. 498).

Item 13-02

[The assembly answered Item 13-02 by the action taken on Item 13-04, Clarification of Policy on Problem Pregnancies. See p. 70.]

Overture 02-37. On Protecting the Lives of Mothers and Their Babies Late in Pregnancy—From the Presbytery of Huntingdon.

The Presbytery of Huntingdon overtures the 214th General Assembly (2002) to affirm the following elaboration on the General Assembly's most current policy on abortion as its moral counsel to the church and the culture on late-term pregnancies:

Unborn babies who are able to survive outside the womb are to be cherished and protected as precious gifts of God. When pregnancy-related problems arise, the church supports efforts to preserve the lives of both mothers and their unborn babies. Abortion is to be considered at this stage of the baby's development only when a live delivery threatens the physical safety of the mother. We urge our churches to continue to support with their prayers, their presence, and their tangible help those families in their midst that experience difficulties late in pregnancy.

Rationale

Judgments of fetal viability are based on a combination of age, size, and development of the child; the possible presence and extent of anomalies; and the medical assistance available. This moral counsel urges decisions to protect the lives of late-in-term babies who can be safely delivered alive without threatening the lives of their mothers.

This statement of moral counsel combines expressions from the most current General Assembly policy on problem pregnancies and abortion with a statement of the General Assembly in 1997 on a particular abortion procedure and extends the intent of the General Assembly to late-term pregnancy, generally.

The General Assembly has expressed as policy a preference, that when abortion is the decision, it occurs earlier rather than later in pregnancy. Current General Assembly policy also favors the preservation and protection of human life and regards abortion as a decision of last resort. The policy expresses grave concern for the large numbers of abortions in our society and urges the church to find ways to reduce the numbers. Current General Assembly policy expresses uncertainty about when a human life begins. This moral counsel would not seek to resolve that uncertainty. It seeks only the protection of those unborn babies who are able to live outside the womb.

Note 1. Current General Assembly policy on abortion was adopted by the General Assembly in 1992, in a report

entitled “Problem Pregnancies and Abortion.” References here are from the policy section of that report, page 11. The 209th General Assembly (1997) issued a statement expressing “a word of counsel to the church and our culture that the procedure known as intact dilation and extraction (commonly called ‘partial birth’ abortion) of a baby who could live outside the womb is of grave moral concern and should be considered only if the mother’s physical life is endangered by the pregnancy” (*Minutes*, 1997, Part I, p. 65).

Note 2. The 212th General Assembly (2000) approved a statement regarding what constitutes General Assembly policy. The most current policy document produced in conformance to the requirements of [the policy formation rules] and adopted by a General Assembly shall be the policy in force. Any previous policies and statements, having been examined and considered by the group producing the new policy, shall be superseded by the adoption of the most current policy (*Minutes*, 2000, Part I, pp. 264–76). The language of this resolution expresses the most current church policy and a subsequent resolution by a General Assembly consistent with that policy. This resolution also would be an elaboration on that policy.

ACSWP, ACREC, ACWC ADVICE AND COUNSEL ON *OVERTURE 02-37*

Advice and Counsel on Overture 02-37—From the Advisory Committee on Social Witness Policy (ACSWP), the Advocacy Committee for Racial Ethnic Concerns (ACREC), and the Advocacy Committee for Women’s Concerns (ACWC).

Overture 02-37 requests the 214th General Assembly (2002) to affirm an interpretation of existing language on late-term abortion.

The Advisory Committee on Social Witness Policy (ACSWP), the Advocacy Committee for Racial Ethnic Concerns (ACREC), and the Advocacy Committee for Women’s Concerns (ACWC) advise that *Overture 02-37* be responded to by the ACSWP/ACL (Advisory Committee on Litigation) response to referral on Post-Viability and Late-Term Abortion Issues (Item 13-04).

Rationale: The 212th General Assembly (2000) referred to the Advisory Committee on Social Witness Policy and the Advisory Committee on Litigation the preparation of a report interpreting existing policy on abortion and its implications for post-viability and late-term abortions (*Minutes*, 2000, Part I, p. 34). The ACSWP and the ACL are submitting their report on existing policy (Item 13-04) to this 214th General Assembly (2002).

Item 13-03

[The assembly disapproved Item 13-03 with comment. See p. 70.]

Overture 02-48. On Precluding Coverage by the Board of Pensions for the Abortion Procedure Known as Intact Dilation and Extraction—From the Presbytery of Redstone.

The Presbytery of Redstone respectfully overtures the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) to take the administrative and communication steps necessary to preclude coverage of its medical benefit plan for the abortion procedure known as intact dilation and extraction (commonly called partial birth abortion).

Rationale

Although general statements regarding abortion were adopted by the 204th General Assembly (1992), and the specific statement of “moral concern” regarding babies who can live outside of the womb was adopted in 1997, the Board of Pensions continues to provide unrestricted abortion coverage. This overture would direct the Board of Pensions to more accurately conform to General Assembly abortion policy, current medical information, and overwhelming public opinion against this form of abortion.

The abortion of a fetus after viability is not in keeping with God’s good will for God’s children...I have no objection to an exception if it is the only way to preserve the life of the mother, but as I have explained (in my report), it is moot since that situation in U.S. medicine does not exist...I strongly oppose a health exception for the mother. As I explained (in my report), “health” has been interpreted so broadly in *Doe vs. Bolton* that a law banning post-viability abortions will in effect be no law at all. If the mother’s health is seriously adversely affected by a continuing a pregnancy after viability, the fetus may be delivered prematurely in a manner to give it a chance for survival. See Appendix C for two case studies from my own experience. As also noted (in my report), abortion at or after twenty-one weeks is riskier to the mother than is childbirth both acutely and even more so in the long run. (Patty June, M.D., a member of the First

Presbyterian Church of Moultrie, Georgia, and a pediatrician, Report on post-viability abortion to the PC(USA) Advisory Committee on Litigation)

“With all that modern medicine has to offer, partial-birth abortions are not needed to save the life of the mother, and the procedure’s impact on the woman’s cervix can put future pregnancies at risk.” (Former Surgeon General C. Everett Koop, M.D., Letter to the Editor, *The New York Times*, Sept. 26, 1996).

“Most partial-birth abortions are performed on healthy mothers with healthy babies. . . . there is no obstetrical situation that requires the willful destruction of a partially delivered baby to protect the life, health, or future of a woman” (Nancy Romer, M.D., Curtis Cook, M.D., Pamela Smith, M.D., and Joseph DeCook, M.D., Letter to the Editor, *The Wall Street Journal*, Oct. 14, 1996).

“Our panel could not find any identified circumstance in which the procedure was the only safe and effective abortion method” (Daniel H. Johnson, M.D. of the American Medical Association). The American Medical Association supported the federal ban passed by both houses of Congress, and twice vetoed by former President Clinton.

Twenty-nine states have passed bans on partial-birth abortions as of October 1, 1999.

The Scripture speaks clearly about God as the Creator of life.

For it was you who formed my inward parts; you knit me together in my mother’s womb. I praise you, for I am fearfully and wonderfully made. Wonderful are your works; that I know very well. My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth. Your eyes beheld my unformed substance. In your book were written all the days that were formed for me, when none of them as yet existed. (Ps.139: 13–16, NRSV)

“But who indeed are you, a human being, to argue with God? Will what is molded say to the one who molds it, ‘Why have you made me like this?’ ” (Rom. 9: 20, NRSV).

ACSWP, ACREC ADVICE AND COUNSEL ON *OVERTURE 02-48*

Advice and Counsel on Overture 02-48—From the Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Overture 02-48 requests the 214th General Assembly (2002) take the necessary steps to preclude coverage by the Board of Pensions for a specific late-term abortion procedure.

The Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns (ACREC) advise that *Overture 02-48* be responded to by the joint ACSWP/ACL (Advisory Committee on Litigation) response to referrals on post-viability and late-term abortion issues (Item 13-04).

Rationale: The 212th General Assembly (2000) referred to the Advisory Committee on Social Witness Policy and the Advisory Committee on Litigation the preparation of a report interpreting existing policy on abortion and its implications for post-viability and late-term abortions. The ACSWP and ACL are submitting their report on existing policy (Item 13-04) to this 214th General Assembly (2002).

ACWC ADVICE AND COUNSEL ON *OVERTURE 02-48*

Advice and Counsel on Overture 02-48—From the Advocacy Committee for Women’s Concerns(ACWC).

The ACWC concurs with the advice and counsel of the Advisory Committee on Social Witness Policy and the Advocacy Committee for Racial Ethnic Concerns, with the following comment:

This overture, if passed, would create an environment where the primary influence in decisions about her health would be her financial circumstances. This results in poor women being disproportionately affected.

BOP COMMENT ON *OVERTURE 02-48*

Comment on Overture 02-48—From the Board of Pensions.

The Board of Pensions of the Presbyterian Church (U.S.A.) designs and administers its Medical Benefits program, being sensitive to the policy guidance provided by the Presbyterian Church (U.S.A.), generally accepted principles of medical practice, health considerations, and applicable legal and fiduciary constraints.

If the 214th General Assembly (2002) approves *Overture 02-48*, the Board of Pensions will consider appropriate amendment of the Medical Plan provisions of the Benefits Plan of the Presbyterian Church (U.S.A.) for action at its July 2002 meeting. Amendments to the Benefits Plan would be effective on January 1, 2003.

Item 13-04

[The assembly approved Item 13-04 with amendment. See p. 69.]

Response to Referrals on Post-Viability and Late-Term Abortion Issues

The Advisory Committee on Litigation and the Advisory Committee on Social Witness Policy recommend that the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) approve the following as the response to the referral of the Advisory Committee on Litigation comment on Paragraphs 25.081–.087 from the 212th General Assembly (2001) and *Overtures 01-26* and *01-47* from the 213th General Assembly (2001):

Statement on Late-Term Abortion

“The church has a responsibility to provide public witness and to offer guidance, counsel, and support to those who make or interpret laws and public policies about abortion and problem pregnancies. Pastors have a duty to counsel with and pray for those who face decisions about abortion. Congregations have a duty to pray for and support those who face these choices, to offer support for women and families to help make unwanted pregnancies less likely to occur, and to provide practical support for those facing the birth of a child with [genetic] [medical] anomalies, birth after rape or incest, or those who face health, economic, or other stresses.”

In life and death, we belong to God. Life is a gift from God. We may not know exactly when human life begins, and have but an imperfect understanding of God as the giver of life and of our own human existence, yet we recognize that life is precious to God, and we should preserve and protect it. We derive our understanding of human life from Scripture and the Reformed Tradition in light of science, human experience, and reason guided by the Holy Spirit. Because we are made in the image of God, human beings are moral agents, endowed by the Creator with the capacity to make choices. Our Reformed Tradition recognizes that people do not always make moral choices, and forgiveness is central to our faith. In the Reformed Tradition, we affirm that God is the only Lord of conscience—not the state or the church. As a community, the church challenges the faithful to exercise their moral agency responsibly.

When an individual woman faces the decision whether to abort a pregnancy, the issue is intensely personal, and may manifest itself in ways that do not reflect public rhetoric, or do not fit neatly into medical, legal, or policy guidelines. Humans are empowered by the spirit prayerfully to make significant moral choices, including the choice to continue or end a pregnancy. Human choices should not be made in a moral vacuum, but must be based on Scripture, faith, and Christian ethics. For any choice, we are accountable to God; however, even when we err, God offers to forgive us. The ending of a pregnancy after the point of fetal viability is a matter of grave moral concern to us all, ~~[but]~~ [and] may be undertaken only [in the rarest of circumstances and] after prayer and [or pastoral care], when necessary to save the life of the woman, to preserve the woman’s health in circumstances of a serious risk to the woman’s health, to avoid fetal suffering as a result of untreatable life-threatening [genetic] [medical] anomalies, or in cases of incest or rape.

Rationale

This recommendation is in response to the following referrals: The 212th General Assembly (2000) referred the Advisory Committee on Litigation’s comment on Paragraphs 25.081–.087¹ to the Advisory Committee on Social Witness Policy (*Minutes*, 2000, Part I, pp. 265ff). The 213th General Assembly (2001) referred *Overtures 01-26* and *01-47* jointly to the Advisory Committee on Litigation and the Advisory Committee on Social Witness Policy² (*Minutes*, 2001, Part I, p. 49).

This response to the referrals of the 212th General Assembly (2000) and the 213th General Assembly (2001) is not intended to be a new policy statement on abortions in general, or on post-viability or partial-birth abortions in particular, but a compilation of prior statements of the General Assembly on these subjects, and a recommendation for refinement of previously articulated policies. By focusing the church's prior statements on the specific issues raised by late-term abortions, the church hopes to help others make decisions about abortion in the context of faith and grace.

There are many points in the public debate about abortion where the church's positions and legal or public policy considerations intersect. In *God Alone Is Lord of the Conscience*, the 200th General Assembly (1988) stated:

[W]e are confronted in new ways with ethical issues relating to conception, abortion, euthanasia, and the rationing of costly medical technologies. Facing these issues has enlarged our understanding of—or at least heightened our concern for—the complex intersection between religion and medicine. Religious liberty bears on medical practice in new ways as personal decisions based on religious convictions confront the traditional and legal commitments of medical practitioners and both confront the capacities of new technologies. Courts will, of course, decide many cases in this area; but the church should not leave such issues to the courts. . . . [T]he church should be prepared to offer independent counsel and support to those facing difficult medical choices. (*Minutes*, 1988, Part I, p. 557)

A. Past Policy Statements

Policy statements by the General Assemblies over the past thirty years have consistently affirmed that “The considered decision of a woman to terminate a pregnancy can be a morally acceptable, though certainly not the only or required, decision” (*Minutes*, 1992, Part I, p. 368).³ Abortion should never be used as a means of birth control (*Ibid*). The position of the church is not pro-abortion, but affirms the right of women to make their own considered choices about abortion, in consultation with their medical and spiritual advisors. Presbyterians recognize that there are circumstances when abortion is a responsible choice within a Christian ethical framework,⁴ but also recognize that others do not share their views. Presbyterians uphold the fundamental and paramount religious and personal freedoms essential to our form of government that leave men and women free to follow diverse religious beliefs and practices.⁵ Christians, however, have the responsibility to share God's message of love and forgiveness.

Acting on the recommendation from the Advisory Committee on Church and Society, the 195th General Assembly (1983) proposed a recommendation to the church following the Supreme Court's landmark decision in *Roe v. Wade* (410 U.S. 113 (1973)) and based on a three-year study, “The Covenant of Life and the Caring Community” and “Covenant and Creation: Theological Reflections on Contraception and Abortion” (*Minutes*, 1983, Part I, p. 362ff). The 1983 policy recognized beliefs of those who consider abortion is always wrong, but concluded our law and culture should maintain a public policy that allows for choice and respects plurality of views (*Minutes*, 1983, Part I, p. 369). However,

[a]t the point of fetal viability, the responsibilities set before us in regard to the fetus begin to shift. Prior to viability, human responsibility is stewardship of life-in-development under the guidance of the Holy Spirit. Once the fetus is viable, its potential for physically autonomous human life means that the principle of inviolability can be applied. (*Minutes*, 1983, Part I, p. 368).

“Any decision for an abortion should be made as early as possible, generally within the first trimester of pregnancy, for reasons of the woman's health and safety” (*Ibid*). The church “urges the development of more humane policies and practices for those persons who undergo second trimester abortions” (*Minutes*, 1983, Part I, p. 365). “[W]e affirm that elective abortion should be available before fetal viability but only in the rarest instances after that point, for instance, in rare cases involving medical judgment and late diagnosis of grievous genetic disorders” (*Minutes*, 1983, Part I, p. 369).

The church's position in 1983 emphasized that “Christians should make their personal decisions in the context of the community of faith” (*Minutes*, 1983, Part I, p. 368). “There is no point in the course of pregnancy when the moral issue of abortion is insignificant” (*Ibid*). There are circumstances when abortion is a responsible choice within a Christian ethical framework. These may include genetic problems, resources not adequate to care for child, rape, incest, and health of the mother (*Ibid*, pp. 367–68).

B. Current General Assembly Policy

Later General Assemblies referred to and affirmed the 1983 policy statement.⁶ Then the 200th General Assembly (1988) formed a task force to do a two-year study on abortion and formulate a new policy on problem pregnancies (*Minutes*, 1988, Part I, p. 1016). This report of the Special Committee on Problem Pregnancies and Abortion was made at the 204th General Assembly (1992)⁷ (*Minutes*, 1992, Part I, pp. 357ff).

A fundamental premise of the 1992 policy is the “. . . strong Christian presumption . . . that since all life is precious to God, we are to preserve and protect it. Abortion ought to be an option of last resort. The large number of abortions in this society is a grave concern to the church” (*Minutes*, 1992, Part I, p. 368, para. 27.100).

“The considered decision of a woman to terminate a pregnancy can be morally acceptable, though certainly not the only or required, decision. Possible justifying circumstances would include medical indications of severe physical or mental deformity, conception as a result of rape or incest, or conditions under which the physical or mental health of ei-

ther woman or child would be gravely threatened” (*Minutes*, 1992, Part I, p. 368, para. 27.093).

“Problem pregnancies are the result of, and influenced by, so many complicated and insolvable circumstances that we have neither the wisdom nor the authority to address or decide each situation. Christians seek the guidance of Scripture in the midst of relationships and circumstances of awesome proportions that affect their interpretation and decision making” (Ibid, p. 368, para. 27.090).

“By affirming the ability and responsibility of a woman to make good moral choices regarding problem pregnancies, the Presbyterian Church (U.S.A.) does not advocate abortion, but instead acknowledges circumstances in a sinful world that may make abortion the least objectionable of difficult options” (Ibid, p. 369, para. 27.102A). “Under circumstances in which abortion is the decision, it is preferable for it to happen earlier rather than later” (Ibid, p. 368, para. 27.096).

... We believe that in the shaping of the future law, the following affirmations are of vital consideration:

- a. The state has a limited legitimate interest in regulating abortions . . . in certain circumstances.
- b. Within this context of the state’s limited legitimate interest, no law should impose criminal penalties against any woman who chooses or physician who performs a medically safe abortion.
- c. Within this same context of the state’s limited legitimate interest, no law should deny access to safe and affordable services for the persons seeking to terminate a problem pregnancy.
- d. No law or administrative decision should provide for a complete ban on abortion. (*Minutes*, 1992, Part I, p. 372)

Because men and women of good conscience and ethics can disagree about the rightness of seeking or performing abortions in particular circumstances, “[w]e do not wish to see laws enacted that would attach criminal penalties to those who seek abortions or to appropriately qualified and licensed persons who perform abortions in medically approved facilities” (Ibid, p. 368, para. 27.097). Decisions about abortion should be made in the context of the community of faith, and criminalizing abortion precludes that. Presbyterians recognize the beliefs of those who consider abortion is always wrong, but our law and culture should maintain a public policy that allows for choice and respects plurality of views (*Minutes*, 1983, Part I, p. 369).

C. *The Point of Fetal Viability Is Critical*

The General Assembly of the Presbyterian Church has clearly and repeatedly distinguished between pre- and post-viability abortions: *Minutes*, 1983, Part I, p. 368; *Minutes*, 1992, Part I, pp. 368–69; the 205th General Assembly (1993) adopted *Commissioners’ Resolution 93-30* affirming the 1992 policy on freedom of choice and urging Presbyterian support of the 1993 Freedom of Choice Act, which stated that a state may not restrict the right of a woman to terminate a pregnancy before fetal viability or at any time to protect the life or health of the woman (*Minutes*, 1993, Part I, pp.49, 945; see also *Minutes*, 1992, Part I, p. 372).

Fetal “viability” is defined as “when the unborn child is potentially capable of living outside the woman’s womb with artificial help (life support system). Today, our medical technology makes this possible at around 20 weeks”⁸ (*Minutes*, 1992, Part I, pp. 368, para. 27.102).

In 1997, the 209th General Assembly offered this response to *Overture 97-65* intended to address one method (intact dilation and extraction) of performing late-term abortions, and sometimes referred to as “partial-birth abortion”:

... That the 209th General Assembly (1997) offer a word of counsel to the church and our culture that the procedure known as intact dilation and extraction (commonly called “partial birth” abortion) of a baby who could live outside the womb is of grave moral concern that should be considered only if the mother’s physical life is endangered by the pregnancy (*Minutes*, 1997, Part I, p. 65)

All methods of performing abortions are gruesome. This focus on a particular method of performing an abortion may obscure the more relevant inquiry,⁹ which is whether the abortion, whatever the procedure, is being performed before or after the fetus is viable. If the decision to abort is made, the woman and her physician should make the decision about what method is medically best for her. Similarly, the church should exercise great care in injecting itself into decisions about what is medically best for a woman by proscribing insurance coverage or payment for particular medical procedures.

There is no medical unanimity on the point of fetal viability, and medical advancements continue to push that point to a time earlier in pregnancy. However, the distinction between a viable and a non-viable fetus is critical.¹⁰ As medical science develops, the ability to keep pre-term infants alive outside the womb continues to improve; the point of fetal viability—wherever it might be now or in the future—is a line of demarcation with special significance.

At the point of fetal viability, the responsibilities set before us in regard to the fetus begin to shift. Prior to viability, human responsibility is stewardship of life-in-development under the guidance of the Holy Spirit. Once the fetus is viable, its potential for physically autonomous human life means that the principle of inviolability can be applied (*Minutes*, 1983, Part I, p. 368).

Therefore decisions to end a pregnancy when the fetus is or could be independently viable should be made only in the rarest of circumstances. Such decisions must be made prayerfully, and pastors and congregations have the duty to support and uphold those who must make these difficult decisions.

By affirming the ability and responsibility of a woman to make good moral choices regarding problem pregnancies, the Presbyterian Church (U.S.A.) does not advocate abortion, but instead acknowledges circumstances in a sinful world that may make abortion the least objectionable of difficult options (*Minutes*, 1992, Part I, p. 369, para. 27.102A).

D. *Exceptions for Post-Viability Abortion*

While the burdens imposed on pre- and post-viability abortions should not be the same, care should be taken not to leave women without safe means of obtaining an abortion when the fetus is too large to pass through the cervix, yet still has not attained viability.¹¹ There are congenital anomalies, late-diagnosed medical conditions, or emergencies that may provide exceptions for deciding upon a late-term abortion.¹² The United States Centers for Disease Control estimates that about 1.4 percent of all abortions, or about 16,600 abortions were performed in the United States in 1997 (the last year for which such statistics are available) on fetuses of at least twenty-one weeks gestation.¹³ It is difficult to determine how many of these late-term abortions involve medical emergencies, genetic anomalies, rape, incest, or other situations. However, the church recognizes that the infrequency of situations where a late-term abortion is medically indicated to protect maternal life or health, does not justify prohibiting such abortions for the few women who find themselves in such situations.

The church does not purport to know all the circumstances a woman and her family may face that may make the decision to end a pregnancy even after the fetus could be independently viable a moral choice. The more grave the threat to the woman's life and health, the more likely it is that ending the pregnancy may be the more moral choice.¹⁴ Such decision-making should be left to the woman and her medical and spiritual advisors. It is not the church's role to mandate what choice should be made, but to make sure that decisions are made prayerfully and with the benefit of spiritual guidance and the support of a community of believers. The parameters of a maternal health exception can only be mapped within the confines of specific cases.

There are times when it is necessary to terminate a pregnancy to save the life of the mother. Ectopic pregnancies, invasive carcinoma of the cervix, severe pregnancy-induced hypertension and eclampsia, severe congestive heart failure, unresponsive status asthmaticus, and placental abruption are some of the more common reasons. We recognize that in most cases, an emergency delivery by Caesarean section will provide the best chance for preserving maternal health and life, while terminating the pregnancy without killing the child. Not all of these babies would survive, but both mother and child are given the best chance for life.

Severe genetic anomalies, threats to the woman's future reproductive or mental health, rape, and incest pose more difficult questions. As noted above, prior General Assemblies have recognized these most difficult situations as reasons why abortion may be a moral choice in particular circumstances. Most of the situations when a late-term abortion is considered will involve complex issues, and many involve women (or even children in the case of incest) who lack adequate social, economic, emotional, and religious support. The church must share these burdens and surround these women and their families with love and practical support. The decision whether to continue or end a pregnancy must be left to the woman, her physician, and her spiritual advisor. However, the church must assume responsibility for supporting women, families, and children in ways that make unwanted pregnancies less likely to occur¹⁵ and provide real alternatives to abortion.

Men and women of faith and good conscience can, and do, disagree about the profound moral and spiritual implications of terminating a pregnancy, even at its earliest stage. This means that individuals will make different choices about whether to end or continue a pregnancy.¹⁶ It is wrong to coerce women to forsake their own religious and personal views about the right course of action in a problem pregnancy. Beliefs about these matters are a matter between God and the person, and ought not to be dictated by the State or others¹⁷ (*Minutes*, 1988, Part I, pp. 42–43, 46–47). Despite repeated efforts over the last thirty years, consensus on the morality of abortion at any stage still evades us. Ultimately, the decision to continue or end a pregnancy is a moral judgment that defies human certainty and demands faith.

Endnotes

1. The full text of the Advisory Committee on Litigation's comment can be found in the *Minutes*, 2000, Part I, p. 265.
2. In response to these referrals, the Advisory Committee on Litigation and the Advisory Committee on Social Witness Policy

conducted open hearings at the conclusion of the 213th General Assembly (2001) in Louisville on June 13, invited further written testimony from members, and included two questions about late-term abortion in the survey to the Presbyterian Panel on July 20, 2001.

3. The PCUS General Assembly adopted a policy that stated: “[T]ermination of pregnancy is a matter of the careful ethical decision of the patient, her physician and her pastor or other counselor and therefore should not be restricted by law, except that it be performed under the direction and control of a properly licensed physician (*Minutes*, PCUS, 1970, Part I, p. 891). The 192nd General Assembly (1980) of the UPCUSA adopted a resolution in response to *Overture 109. On Studying Principles for Decisions Concerning Abortions and Recommending Ways to Discourage Abortion as an Option—From the Presbytery of Wabash Valley* recognizing and affirming the position of previous General Assemblies “in support of freedom of choice rather than pro-abortion” (*Minutes*, UPCUSA, 1980, Part I, p. 68). The 122nd General Assembly (1982) of the PCUS reaffirmed

previous General Assembly statements of 1970, 1971, 1972, 1974, 1978, 1979 on abortion noting that our Church:

- a. affirms the importance of individual moral choices prayerfully made;
- b. affirms the exceptional conditions justifying abortions;
- c. does not condone abortions of convenience;
- d. strongly affirms our belief in the sanctity of human life. (*Minutes*, PCUS, 1982, Part I, p. 127)

4. Severe genetic anomalies, rape, incest, and health of the mother are some of the circumstances that may make abortion a responsible and moral choice even for Christians (*Minutes*, 1983, Part I, p. 368).

5. The 191st General Assembly (1979) of the UPCUSA adopted with amendments the recommendations of the Assembly Committee on Social Justice and the Rights of Persons (Reference X-104) and the recommendation of the Advisory Council on Church and Society on the Abortion Rights Crisis (Reference X-115) to adopt the Joint Resolution of the Council on Women and the Church (*Minutes*, UPCUSA, 1979, Part I, pp. 283, 433), respectively. This joint resolution included:

2. We affirm the civil and religious freedom both of those who hold the position that abortion is never permissible and of those who hold that abortion is permissible under certain circumstances. [Note: the Joint Resolution (at *Minutes*, p. 433) contains a summary of General Assembly actions regarding abortion dating from 1970 and an appendix, “A Religious Statement on Abortion: A Call to Commitment.”]

6. The 196th General Assembly (1984) (*Minutes*, 1984, Part I, pp. 56–57) and 197th General Assembly (1985) referred to and recommended the 1983 Covenant papers, with additional comments from the 197th General Assembly (1985) emphasizing that abortion should not be for the convenience of the parents or used as a method of birth control, and acknowledging that there are many concerns and views concerning abortion (*Minutes*, 1985, Part I, pp. 80–81). The 199th General Assembly (1987) adopted a recommendation of the Council on Women and the Church, reaffirming the church’s previously stated pro-choice positions (1983, 1985, 1986) (*Minutes*, 1987, Part I, pp. 580–81).

7. This is not intended to be a complete or comprehensive summary of the 1983 or 1992 policies, but a brief statement of those portions that are most relevant to the issues presented here. The reader is encouraged to read all of the 1992 Committee Report and the General Assembly minutes concerning the report because it is the latest comprehensive policy of our denomination on abortion issues.

8. Viability is a medical question, dependent on the particular circumstances of the pregnancy, and influenced by factors such as maternal health, gender, race, predicted weight, gestational age, and prenatal diagnosis of abnormalities. It is impossible to predict viability for any child with 100 percent accuracy. In some cases, viability may occur between 21 and 24 weeks, and some babies are never viable. While there are undocumented anecdotal reports of survival at 20 weeks gestation, one U.S. study reports a 2.4 percent survival rate at 21 weeks (S.F. Bottoms, *et al.*, “Obstetric Determinants of Neonatal Survival: Influence of Willingness to Perform Cesarean Delivery on Survival of Extremely Low Birth-Weight Infants,” *Am. J. Obstet. Gynecol.*, 960–66 (1997)). Survival even after 22 weeks varies greatly by the quality of medical care available. Survival rates at the best medical centers are 12–14 percent at 22 weeks (N. Oishi, H. Nishida and T. Sasaki, “Japanese Experience with Mircopremies Weighing Less than 600 grams born between 1983 and 1984,” 99 *Pediatrics*, E7 (1997); S. K. Lee, *et al.*, “The Limit of Viability—Neonatal Outcomes of Infants Born at 22 and 25 Weeks’ Gestation,” 106 *Pediatrics*, 1070–79 (2000); Bottoms, *et al.*, *supra*); 15–42 percent at 23 weeks (M.C. Allen, P.K. Donohoe and A.E. Dusman, “The Limit of Viability—Neonatal Outcome of Infants Born at 22–25 Weeks’ Gestation,” 329 *New Eng. J. Med.*, 1597–1601 (1993); M. Hack *et al.*, “Very Low Birth Weight Outcomes of the National Institute of Child Health and Human Development Neonatal Network,” 172 (2 Pt. 1) *Am. J. Obstet. Gynecol.*, 457–64 (1995); M. Hack, *et al.*, “Very Low Birth Weight Outcomes of the National Institute of Child Health and Human Development Neonatal Network,” 87 *Pediatrics*, 587–97 (1991); T.B. Ferrara *et al.*, “Changing Outcome of Extremely Premature Infants,” 161 *Am. J. Obstet. Gynecol.*, 1114–118 (1989); *see also* Bottoms *et al.*, *supra*, and Oishi *et al.*, *supra*); and 47–83 percent at 24 weeks (A. Puri, *et al.*, “Prenatal Factors Influencing Survival of Infants Born at 24–26 Weeks Gestation,” *Pediatrics Supplement*, 761 (1998); M.L. Sprang and M.G. Neerhof, “Rationale for Banning Abortions Late in Pregnancy,” 280 *JAMA*, 744–47 (1998); *see also* Bottoms *et al.*, *supra*, Allen *et al.*, *supra*, Hack *et al.*, *Pediatrics*, *supra*, and Hack *et al.*, *Am. J. Obstet. Gynecol.*, *supra*).

9. The 209th General Assembly (1997) defined partial-birth abortion to include the dilation and extraction method, but not the dilation and evacuation method (*Minutes*, 1997, Part I, p. 65). Some state laws have defined “partial-birth abortion” as the dilation and evacuation method, while others have defined as the dilation and extraction method or both. *See Carhart v. Stenberg*, 530 U.S. 914, 947 (2000) (O’Connor, J., concurring). The Supreme Court concluded that the term partial-birth abortion as used in the Nebraska

statute at issue did not adequately distinguish between the dilation and evacuation and dilation and extraction methods (Id. at 937). The term “partial-birth abortion” has no fixed medical or legal content.

10. In *Carhart v. Stenberg*, the United States Supreme Court made clear that states may not pass laws that prohibit abortions before the fetus is viable, and must include an exception to protect maternal life and health even for post-viability abortions (530 U.S. at 930).

11. The dilation and extraction is used in about 95 percent of abortions performed between twelve and twenty weeks gestation (prior to viability) (*Carhart*, 530 U.S. at 924). However, abortions using this procedure may also be performed after viability. The dilation and extraction method may also be used in both pre- and post-viability abortions, particularly in cases involving hydrocephaly or where the cranium is too large to pass through the cervix without risk of maternal injury (Id. at 929). The number of dilation and extraction abortions (at any stage of pregnancy) is estimated at between 640 and 5,000 per year. (Id.)

12. “[T]here are congenital anomalies and other medical conditions that may provide exception” to the principle that discourages late-term abortions (*Minutes*, 1992, Part I, p. 373, para. 27.140; see also *Minutes*, 1992, Part I, p. 373, para. 27.140; see also response to *Commissioners’ Resolution 90-19. On Late-Term Abortions*, *Minutes* (1990), Part I, pp. 840–41; and *Minutes*, 1991, Part I, p. 116).

13. Morbidity and Mortality Weekly Report, Centers for Disease Control, Vol. 49, No. 55-11, December 8, 2000, p. 1. Others provide other estimates for the number of abortions at age 21 weeks gestation or later range from 13,300 to 18,620. As noted above (see Endnote 8), few babies are viable at 20 or even 21 weeks gestation. About 90 percent of abortions are performed before 12 weeks gestation; and about 10 percent are performed at 12–24 weeks gestation (*Carhart*, 530 U.S. at 923).

14. See *Minutes*, 1999, Part I, p. 341 et seq., for additional information about the General Assembly’s social witness policies on health.

15. Several studies estimate that almost 80 percent of abortions are on unmarried women, and the percentage of late-term abortions in unmarried women is even higher (Morbidity and Mortality Weekly Report, Centers for Disease Control, 1997 Statistics, Vol. 49 No. 55-11, December 8, 2000, p. 1).

16. The 207th General Assembly (1995) referred to and reaffirmed the 1992 Special Report on Problem Pregnancies and Abortion (noting that widely divergent views on abortion exist in the church and that a woman may make a moral and responsible choice to abort), and approved *Overture 95-29* as amended, calling for nonviolent discourse on abortion issues and no violence against abortion clinics and personnel (*Minutes*, 1995, Part I, pp. 678, 71–73).

17. Every person has the right to make personal religious choices, and government should be absolutely neutral in matters of religion (*Minutes*, 1988, Part I, pp. 42–43, 46–47; “God Alone Is Lord of the Conscience,” *Minutes*, 1988, Part I, pp. 567–70, paragraphs 27.1140, .1156).

ACWC ADVICE AND COUNSEL ON ITEM 13-04

Advice and Counsel on ACSWP Response to Referral on Post-Viability and Late-Term Abortion Issues—From the Advocacy Committee for Women’s Concerns (ACWC).

The ACWC advises the General Assembly to approve the “Response to Referrals on Post-Viability and Late-Term Abortion Issues” developed by the Advisory Committee on Social Witness Policy and the Advisory Committee on Litigation. This statement clearly articulates the church’s complex position on abortion. It couches the current debate about late-term abortion in the context of current abortion policy.

Item 13-05

[The assembly approved Item 13-05 with amendment. See p. 70.]

Resolution on Advocacy on Behalf of the Uninsured

The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) approve the Resolution on Advocacy on Behalf of the Uninsured (with Rationale) and do the following:

1. Reaffirm past policy statements and resolutions related to health-care issues [e.g., *Life Abundant: Values, Choices and Health Care: The Responsibility and Role of the Presbyterian Church (U.S.A.)*, 200th General Assembly 1988; Resolution on Christian Responsibility and a National Medical Plan, 203rd General Assembly (1991)].

2. Reaffirm the church’s commitment to advocacy for a national medical plan [Resolution on Christian Responsibility and a National Medical Plan, *Minutes*, 1991, Part I, pp. 810–20].

3. Encourage the church to recognize and sustain the efforts of safety-net organizations, including clinics and pharmacies, dedicated to meeting the health needs of the uninsured.
4. Reaffirm the church's commitment to advocacy at all levels on behalf of low-income and fixed-income immigrant populations who lack health insurance.
5. Encourage presbyteries, sessions, and the members of congregations to be advocates for universal health care and to support advocacy efforts in their local communities to bring public and private entities together in this effort.
6. Urge presbyteries, sessions, and the members of congregations to be mindful of our church's health policy statements and to establish employment practices to cover all employees (including part-time [~~and contract~~] employees).
7. Urge presbyteries, sessions, and the members of congregations to celebrate Health Awareness Week each year and to give emphasis to the need for universal health care in our nation.
8. Urge presbyteries and sessions to provide educational programs and advocacy efforts on behalf of persons, especially those with low incomes and fixed incomes, without medical insurance.
9. Urge the Office of Health Ministries USA, in consultation with the Presbyterian Washington Office and other appropriate entities, to produce advocacy materials in appropriate languages on behalf of medically uninsured persons, particularly those with low incomes and fixed incomes. These advocacy materials should be ready for distribution to congregations before the Health Awareness Week of 2003.
10. Urge the Rural Ministry Office (Evangelism and Church Development) to give special attention to issues of access to and cost of health care in rural communities, particularly among persons with low incomes and fixed incomes.
11. Direct the Presbyterian Washington Office to advocate the following:
 - a. Urge adequate funding for the Children's Health Insurance Program (CHIP) so that health-care coverage will be available for all children.
 - b. Urge the expansion of CHIP legislation to include the parents or caregivers of children covered under its provisions.
 - c. Oppose federal tax credits as a method to address the health needs of the uninsured.¹
 - d. Urge the expansion of Medicaid to insure more low-income and fixed-income persons, including the recently unemployed.
 - e. Encourage members of the Congress to recognize the importance of universal health care—that is, equal, accessible, affordable, and high-quality health care for all persons residing in our nation.
12. Encourage the Mission Responsibility Through Investments (MRTI) to review health policies of the corporations in which the church makes investments and to advocate for universal health-care coverage for employees at all levels.
13. Urge the Advocacy Committee for Women's Concerns (ACWC) and the Advocacy Committee for Racial Ethnic Concerns (ACREC) to advocate on behalf of low-income and fixed-income persons who lack health insurance.
14. Encourage Presbyterian Church (U.S.A.) seminaries, through the Committee on Theological Education, to deal systematically with health-care issues, especially in the context of courses focused on social justice, community ministry, and congregational care, as well as by ensuring that all students and their dependents have access to affordable, comprehensive health-care coverage.
15. Urge the Board of Pensions (BOP) to make available health coverage to all church employees (including part-time (20 hours or more) [~~and contract~~] employees) so that the church can serve as a model to other organizations in the nation for offering universal health-care coverage.

Rationale

This resolution with recommendations is in response to the following referral: *1999 Referral: 25.037. Response to Recommendation Directing ACSWP to Develop Resolution Addressing Need for Advocacy on Behalf of Uninsured Persons, Especially with Low Incomes, with Necessary Funding, for Presentation to the 213th General Assembly (2001)—From the Advisory Committee on Social Witness Policy (Minutes, 1999, Part I, pp. 41, 308).*

A. Introduction

“Of all forms of inequality, injustice in health care is the most shocking and inhumane” (The Reverend Dr. Martin Luther King Jr.).

Almost a half-century ago, President Eisenhower referred to the “Military-Industrial Complex” as a powerful force to be reckoned with in the future of American society. The United States’ interests in global geopolitics have dominated global affairs since the end of World War II. Since then, our nation has been involved in conflicts in Southeast Asia, in the Middle East, in Latin America, and in Africa. Not so long ago, we sent military forces into the former Yugoslavia; now, in the wake of the events of September 11, 2001, we have become engaged in fighting against terrorists in Afghanistan. The pursuit of war abroad and wealth at home have been higher priorities than global welfare and health.

Today, many of us have learned firsthand that the “Medical-Insurance Complex” has emerged as an even more powerful force in American life. Everyone knows someone who has complained bitterly, “I would quit this job tomorrow—but I can’t afford to. My child’s pre-existing medical condition would not be covered if I took the better-paying job that I have been offered in another company.” Despite the provisions of HIPAA (the Health Insurance Portability and Accountability Act of 1996), millions of Americans feel that they are “indentured” workers, trapped in their employer-based health insurance plans.

In the United States today, the ability to have health depends more than ever on having health insurance. Among the some 285 million people living in our country, more than 40 million have no health insurance and countless millions more are underinsured.² Only the United States among the industrialized nations of the world fails to offer its citizens some form of universal health care. Instead, Americans depend on a voluntary system of health-care policies paid (or co-paid) by employers, by one or more government agencies, or through the purchase of private insurance. At one time or another in our lives, almost every American is at risk of facing a health crisis not covered adequately or not covered at all. Sometimes, the only solution to a medical crisis is to find a way to strip one’s assets, declare bankruptcy, and become indigent so that government will provide the safety net that one’s employer-based insurance plan failed to offer.

The numbers involved in the ranks of the insured are related to economic prosperity. Employer-based coverage increased from 1995 to 1999 as individuals moved to better jobs during the unprecedented economic boom. Conversely, during the earlier economic downturn in 1989–1990, two million Americans lost their health coverage. The recent economic decline in 2001 suggests that additional millions of Americans again are at risk of becoming uninsured. When U.S. firms cut costs by moving jobs to other less-developed countries, they not only create more unemployment at home, they also eliminate substantial health-care costs from their corporate balance sheets. And when U.S. employers hire undocumented immigrant workers, they sometimes try to avoid paying benefits, including medical insurance and even mandated Federal Insurance Contributions Act (FICA) taxes.

America spends about \$1 trillion each year on health-related matters, representing about 14 percent of its Gross Domestic Product. This is 40 percent more than any other industrialized country in the world. Yet our health indicators (e.g., life expectancy, infant mortality, heart disease, cancers) often trail far behind those of other countries.

Medical care in America may be better than ever. New drugs, new treatments, and new diagnostic tools have improved treatment of a wide range of physical and mental conditions. The higher costs associated with these new medical technologies have elevated the problem of uninsurance into a national crisis. As a result, the National Academy of Science/Institute of Medicine’s “Committee on the Consequences of Uninsurance” recently commissioned a series of six reports on the causes and consequences of lacking health insurance. The first report, published under the title *Coverage Matters: Insurance and Health Care* (Washington, DC: National Academy Press, 2001), examines why health insurance matters, considers the dynamics of health insurance coverage, and describes who goes without health insurance in our society.

Employer-based health insurance covers only about 66 percent of Americans under age 65, either through their jobs or through those of their parents or a spouse. Individually purchased policies and governmental insurance programs provide coverage to another 17 percent of the under-65 population. This leaves about 17 percent of the under-65 population without insurance through the year. For persons over 65, even Medicare does not cover all medical expenses. As these

expenses increase, some persons living on fixed incomes find that they cannot afford needed medical care even with Medicare coverage. Also, because some senior citizens often fail to understand completely the benefits available through Medicare, they may not take full advantage of the coverage paid for by their own and others' taxes (FICA).

Uninsurance falls disproportionately upon the poor, especially those working for minimum wages in small businesses that often do not offer health-care plans to their workers. Two-thirds of all uninsured persons are members of families who earn less than 200 percent of the Federal Poverty Level (FPL). The following table shows the general guidelines used by the Department of Health and Human Services to determine if a household falls below the FPL:

2001 Federal Poverty Guidelines

<u>Household size</u>	<u>Annual Income</u>		
	<u>48 Contiguous States and DC</u>	<u>Alaska</u>	<u>Hawaii</u>
1	\$ 8,590	\$10,730	\$ 9,890
2	\$11,610	\$14,510	\$13,360
3	\$14,630	\$18,290	\$16,830
4	\$17,650	\$22,070	\$20,300
5	\$20,670	\$25,850	\$23,770
6	\$23,690	\$29,630	\$27,240
7	\$26,710	\$33,410	\$30,710
8	\$29,730	\$37,190	\$34,180
for each additional person, add	\$ 3,020	\$ 3,780	\$ 3,470

SOURCE: <http://aspe.os.dhhs.gov/poverty/poverty.htm>

These working poor are precisely the members of American society least able to afford to buy private health insurance at the same time that they are ineligible for most governmental insurance programs.

The findings in *Coverage Matters: Insurance and Health Care* provide a general profile of the uninsured:

- **Work Status:** Eight out of ten uninsured people are members of families with at least one wage earner, and six out of every ten uninsured people are wage earners themselves.
- **Income and Poverty:** Two-thirds of all uninsured persons are members of lower-income families (earning less than 200 percent of FPL). One-third of all members of lower-income families are uninsured.

Educational Attainment: More than one-quarter of all uninsured adults have not earned a high school diploma. Almost four of every ten adults who have not graduated from high school are uninsured.

- **Job Characteristics:** There are greater numbers of uninsured blue-collar workers than uninsured white-collar workers. Members of families with a primary wage earner who is blue collar are more likely to be uninsured than are members of families with a white-collar worker.

- **Employer Characteristics:** Wage earners in smaller-sized firms, in lower-waged firms, in non-unionized firms, and in non-manufacturing employment sectors are more likely to go without coverage.

- **Age:** Three-quarters of the uninsured are adults (ages 18–64 years), while one-quarter of the uninsured are children. Compared with other age groups, young adults are the most likely to go without coverage.

- **Marital Status:** There are more unmarried than married adults among the ranks of the uninsured. Unmarried persons are much more likely than are those who are married to be uninsured.

- **Family Composition:** More than half of all uninsured persons are members of families that include children. Individuals in families without children are more likely to go without coverage than those in families that include children.

- **Race and Ethnicity:** African Americans are twice as likely, and Hispanics three times as likely, as whites to be uninsured. More than one-third of all Hispanics under age 65 are uninsured. Almost one-third of all American Indians and Alaska Natives are uninsured, a rate almost as high as that for Hispanics.

- **Gender:** More men than women are uninsured, percentage-wise men are more likely than women to be uninsured.

B. *Biblical and Theological Reflection*

“There is no one to uphold your cause, no medicine for your wound, no healing for you” (Jer. 30:13, NRSV).

God’s intention of health (shalom), for the earth and its people, and Jesus’ promise of abundant life (health, healing, and restoration to wholeness in body, mind, and spirit) are central dimensions of the faith we profess and the vocation to which we are called as Christians. It leads the list in the order of service through which we participate in God’s activity through the church’s life for others by

- (a) healing and reconciling and binding up wounds,
- (b) ministering to the . . . poor and sick, the lonely, and the powerless,
- (c) engaging in the struggle to free people from sin, fear, oppression, hunger, and injustice,
- (d) giving of itself and its substance to . . . those who suffer,
- (e) sharing with Christ in the establishing of his just, peaceable, and loving rule in the world (*Book of Order*, G-3.0300c(3)(a)–(e)).

The health of a society is measured in an important way by the quality of its concern and care for the health of its people. How provisions are made for children in the dawn of life, the elderly in the twilight of life, and the sick, needy, and those with handicapping conditions in the shadow of life are clear indices of the moral character and commitment of a nation. At the minimum, credible commitment to health includes a safe environment; adequate food, shelter, clothing, and employment or income; and convenient access to quality, affordable, preventive and curative health services (*Life Abundant: Values, Choices and Health Care: The Responsibility and Role of the Presbyterian Church (U.S.A.)*, 200th General Assembly (1998)).

A consistent and persistent part of God’s revelation is the Creator’s concern for the wholeness and well being of human beings and our communities. The general vision of God’s shalom is revealed to us through many prophetic declarations. Time and time again, we hear that the healing ministry of our Lord is not reserved for the wealthy few, but is intended for all of God’s people. For instance, in Isaiah, the Lord proclaimed,

I will rejoice in Jerusalem, and delight in my people; no more shall the sound of weeping be heard in it, or the cry of distress. No more shall there be in it an infant that lives but a few days, or an old person who does not live out a lifetime; for one who dies at a hundred years will be considered a youth, and one who falls short of a hundred will be considered accursed . . . for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands (Isa. 65:19–20, 22b, NRSV).

Health care is a responsibility of both our public and private lives. Our love for God is reflected in our love for neighbor and in respect of ourselves. Jesus makes clear that a standard for judging all peoples has to do with how the least are doing in that community (Matt. 25:31–46).

Since John Calvin’s hospital ministry in seventeenth-century Geneva, the Reformed tradition has expressed God’s love through ministries of education and health care. This witness to God’s concern has included individual and institutional responsibilities. At times, we have advocated and implemented this witness. Just a partial list of health-related actions of the Presbyterian Church (U.S.A.) demonstrates our continuing advocacy during the past four decades:

1960—The Relation of Christian Faith to Health

1971—Toward a National Public Policy for the Organization and Delivery of Health Services

1976—Health Care: Perspectives on the Church’s Responsibility

1978—Health Ministries and the Church

1983—The Report of the Task Force on New Directions in Health Ministries to the Divisions of International and Medical Benevolence Foundation

1986—The Report of the Health Ministries Evaluation Team of the Program Agency Board

1988—Life Abundant: Values, Choices and Health Care

1991—Resolution on Christian Responsibility and a National Medical Plan.

In the ever-changing personal, national, and international world of health care, our church continues to advocate for and implement examples of “covenant access to quality, affordable, preventive and curative health services.”

C. *Trends Affecting the Uninsured*

1. *Political Economic Trends*

To be without health insurance in this country means to be without access to medical care. But health is not a luxury, nor should it be the sole possession of a privileged few. We are all created *b'tzelem elohim*—in the image of God—and this makes each human life as precious as the next. By “pricing out” a portion of this country’s population from health-care coverage, we mock the image of God and destroy the vessels of God’s work (Rabbi Alexander Schindler, Past President, Union of American Hebrew Congregations).

The “Medical Insurance Complex” is a powerful and influential political voice throughout American society. Pharmaceutical companies, insurance corporations, biotechnology firms, hospital systems, professional medical and legal organizations—the list of special interests seems endless—have easy access to law makers. No major news magazine or newspaper appears without full-page advertisements for medicines and health insurance products. In fact, more money may be spent each year on advertising, legal fees, and lobbying than on research and development of new drugs.

In contrast, persons without health insurance rarely have the opportunity to tell their stories to their elected representatives in local, state, and federal governments. In debates about universal health care, those on the margins need advocates to transform injustice into justice. To answer Jesus’ call for justice, advocacy is the first step needed to begin the uncertain journey for a just health-care system.

Among industrialized nations, health care in the United States is distinctive for its voluntary, profit-oriented features. No wonder that, in recent years, foreign drug companies have been buying controlling interests in several U.S. pharmaceutical firms. This consolidation has not reduced the cost of drugs or medical services—as demonstrated by the recent controversies between the U.S. and Canadian governments and Switzerland-based Bayer over the anti-anthrax drug Cipro.

The cost of health care continues to rise at a rapid rate, much higher than the general rise in the cost of living. For instance, the Consumer Price Index for All Urban (CPI-U) consumers went from 134.8 in January 1991 to 175.8 in January 2001. The Medical Care component of the CPI-U went from 171.2 to 267.4 in the same ten-year period. The Prescription Drugs and Medical Supplies subcomponent of the CPI-U rose even more over the ten-year period, from 191.1 to 292.4, and the Hospital and Related Services leaped during the same period from 188.8 to 327.9. According to Acs and Sablehaus (1995), “Increased health care spending was spread between households, government, and business, with families absorbing 30 percent of the increase through direct out-of-pocket spending. Government accounted for 40 percent of the increase through higher budgetary outlays, primarily for Medicare and Medicaid. Businesses accounted for the remaining 30 percent of increased spending through non-wage compensation costs of labor.”³

The profits of companies in the health-care sector continue to outstrip the performance of the stock market in general. The S&P 500 Index went from 343 in January 1991 to 1366 in January 2001—the greatest period of growth in the stock market’s history. During the same time, the adjusted stock price of one of the large drug companies (Eli Lilly, maker of the widely prescribed anti-depressant drug Prozac) jumped from \$19.23 to \$92.10. Another major drug maker (Schering Plough, maker of Benadryl) leaped from an adjusted stock price of \$4.50 to \$49.76 in the same ten-year period.

By the early 1990s, the complexities of the health-care system in the United States were obvious to all observers. Phrases like “co-pays,” “denial of coverage,” “preexisting conditions,” “exclusions,” “managed care,” “medigap,” “network and out-of-network,” and “safety net” became part of the American language. In recent years, they have been joined by acronyms like HMOs, PPOs, HCFA (recently renamed to CMA, Center for Medicare & Medicaid Services), CHIP, and COBRA. Often, these complexities lead to inequities, especially when knowledge of the health-care system is not shared uniformly among persons of diverse age cohorts, ethnic and linguistic groups, and socioeconomic classes.

According to Bernard T. Ferrari M.D., J. D., a senior partner at McKinsey & Co., “the cost structure of managed care is roughly 85 percent medical and 15 percent overhead” (*Managed Care*, available at http://www.managedcaremag.com/archives_19910/9910.consolidate.html). In contrast, federally guaranteed programs such as Medicare spend less on overhead (about 2 percent) and more on patients’ health. The increase in the number of health administrators is more than twice the increase in the number of physicians in recent years.

In the campaigns for the 1992 elections, the problems of rising costs and inequities of coverage made universal access to health care a national issue. The Clinton Administration made its health plan a showpiece, but intensive lobbying by many special interests led to its rejection by Congress. In the aftermath of this rejection, Congress cut federal funding for Medicaid, with negative impacts on poor and immigrant populations, and has tried to privatize and “individualize” Medicare. During the decade of the 1990s, the consolidation of the health-care industry has resulted in the disappearance of many formerly nonprofit (often church-related) community health-care systems. The changes during the 1990s were accompanied by a steady increase in the numbers of persons without health-care insurance. The impact on individuals and their families has been costly beyond measure. It is estimated that nearly half of the more than one million Americans who filed for personal bankruptcy in 1999 made this difficult decision at least in part because of debts associated with catastrophic health problems. Health-care expenditures now constitute almost one-seventh (14 percent) of our country’s

gross national product. Health-care costs now exceed \$1 trillion, and (even in the midst of a national recession, mergers, downsizings, and layoffs) health-care companies continue to be among the most profitable companies in the country (National Coalition for Healthcare, “Health Care Facts: How Much Do We Spend?” <http://www.nchc.org/know/spending.html>).

Recent economic trends have worsened the uninsurance crisis. The softening of the U.S. economy has been seen in the sharp declines in the stock markets since mid 2000. The Federal Reserve Board of Governors has been combating fears of recession by lowering interest rates throughout 2001. The Discount Rate has been slashed from 6.0 percent to just 2.0 percent through ten separate rate cuts, but the economy barely seems to respond—especially in the wake of the tragic events of September 11, 2001. The nation’s unemployment rate, which had reached all time low levels during 1999, jumped to 5.4 percent during October 2001. The laying off of hundreds of thousands of workers in the transportation industry (airlines, hotels, restaurants, travel agencies, etc.) comes on top of earlier layoffs of similar magnitude in telecommunications and other New Economy (“dot com”) ventures. Many of these workers have been eligible for short-term, self-financed continuation of their health insurance, but when their “COBRA” benefits come to an end millions of individuals and their families will have been added to the roles of the uninsured. The high costs of paying the premiums (about \$2,650 for an individual and \$7,053 for a family) result in fewer than 20 percent of COBRA-eligible workers electing this option. Newly unemployed workers must choose between food, rent, and clothing versus health insurance; it is hard to be concerned about the future when today must be faced. President Bush’s proposal to make \$3 billion in emergency aid available to workers laid off in the wake of the events of September 11 pales in comparison to the \$15 billion airline industry aid plan.

2. *Denominational and Ecumenical Trends Related to the Uninsured*

Every person has the right to adequate health care. This right flows from the sanctity of human life and the dignity that belongs to all persons, who are made in the image of God. . . . Our call for health care reform is rooted in the biblical call to heal the sick and to serve “the least of these,” the priorities of justice and the principle of the common good. The existing patterns of health care in the United States do no meet the minimal standard of social justice and the common good. (Resolution on Health Care Reform, U.S. Catholic Bishops)

Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control. (The Universal Declaration of Human Rights Article 25 (1))

Following its 1988 statement on *Life Abundant: Values, Choices and Health Care* (*Minutes*, 1988, Part I, pp. 517–47), the PC(USA) continued to be an advocate for the persons marginalized in the national debate on health uninsurance. The *Resolution on Christian Responsibility and a National Medical Plan* (*Minutes*, 1991, Part I, pp. 810–20) appeared just as the political agenda on health care was being established for the 1992 national elections. But the Presbyterian church had not been the only denominational voice crying in the wilderness for health-care reform during the 1990s. For example, several other denominations staked out their national commitments to universal health care during the 2000 political season:

- The Catholic Health Association of the United States and the American College of Physicians-American Society of Internal Medicine worked together on their own “Campaign 2000” to develop a national dialogue to make accessible and affordable health care a national priority.

- The United Methodist Church, through its Program for Health and Wholeness at the General Board on Church and Society, also is dedicated to the proposition that health care is a right, even though our culture treats it as a commodity to be offered only to those with resources. According to the Reverend Jackson Day, the program director, “the story of the Canaanite woman reminds us that health care must be for all, and we must find ways to realize that in our society” (Matt.15:21–28).

- In 1999, the Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA), approved a resolution to authorize preparation of a draft of an ELCA Social Statement on Health and Ethical Issues in Health Care for presentation at the 2003 Churchwide Assembly. This statement will focus on four points:

- presenting a Lutheran vision of health and health care;
- dealing with the issues of access to health care and equity in health care;
- addressing the mission and ministry issues of health care institutions related to the ELCA; and
- assessing the role and promise of ELCA congregational health ministries now and for the future.

Most campaigns concerned with the uninsured and the more general issue of universal health care are aimed at convincing elected officials at the federal level to pass legislation to create a more equitable system to replace the current

combination of employer-based, government-funded, and private-insurance plans. Nevertheless, efforts to deal with the situation exist at all levels of American society, from specific communities to states to the nation at large. We offer three examples to demonstrate the breadth of ecumenical involvement in these campaigns:

a. *The Local Level*

An example of local initiatives comes from Chicago. In 1999, a coalition of religious, labor, and community organizations launched a campaign to raise \$100 million a year to provide medical care to the growing number of uninsured in the metropolitan area. Calling its effort the Gilead Campaign, United Power for Action and Justice (associated with the Industrial Areas Foundation) hopes that this network of public and private organizations can cut in half the number of uninsured in the Chicago area. To accomplish this goal, \$100 million annually will be needed to provide health-care access to 400,000 individuals, who represent only half the area's estimated number of people without coverage.

b. *The State Level*

Several states have taken leadership roles in dealing with health issues related to the uninsured. Here we cite two well-known examples, one from the west and the other from the east.

In Oregon, the "Oregon Health Plan (OHP)," launched through legislation passed in 1989, blends managed care and benefit limitations to provide Medicaid-linked coverage for state residents according to a prioritized list of services. As Richard Conviser's "Brief History of the Oregon Health Plan and its Features," points out: "The most immediate result of Oregon's reform effort was that many residents who previously had no health insurance gained such coverage." (This document is available on the Internet at <http://www.ohppr.state.or.us/docs/pdf/histofplan.pdf>). A subsequent study of "The Uninsured in Oregon 1998" (prepared by the Office for Oregon Health Plan Policy & Research) suggests that the Oregon Health Plan "has increased access to health care for thousands of previously uninsured Oregonians. Between 1990 and 1996, implementation of the OHP, in conjunction with a strong economy and a private-sector commitment to providing health insurance coverage, resulted in a reduction in the proportion of uninsured individuals from 18 to 11 percent." (This report is available on the Internet at <http://www.ohppr.state.or.us/docs/pdf/uninsured.pdf>).

In Maryland, a coalition of faith-based groups, ranging from congregations to denominations, have introduced a "Declaration of Health Care Independence" that calls for quality, affordable health care for all state residents. Speaking on behalf of groups such as the Episcopal, Lutheran, Methodist, and Presbyterian churches, the Baltimore Jewish council, and the Baltimore Board of Rabbis, the Reverend Arnold Howard (of the Interdenominational Ministerial Alliance and the Greater Baltimore Clergy Alliance) declared, "Quality health care ought not to be a privilege for the few but a right for everybody."

c. *The Federal Level*

Designed to place universal health care on the political agenda for the 2000 elections, the U2K campaign had 400 endorsing faith-based and community-based organizations. Founded in October 1999 by the National Council of Churches, the Universal Health Care Action Network, and the Gray Panthers, U2K mobilized the ecumenical faith community to back its efforts toward achieving "comprehensive, affordable, quality, and publicly accountable health care for all."

All of these advocacy efforts—whether at the local, state, or federal level—are intended to combine short-term "fixes" to the present piecemeal health-care system with a longer focus on the future creation of a universal national medical plan. In this sense, our denomination has continued to labor in the light of the policy statements of 1988 and 1991. The 207th General Assembly (1995) approved "Call to Healing and Wholeness: A Review of the Presbyterian Church (U.S.A.)'s Health-Care Policy and Program with Recommendations" (*Minutes*, 1995, Part I, pp. 35, 459–82). One of the recommendations in the 1995 resolution required that a "monitoring report" be prepared by the Advisory Committee on Social Witness Policy for submission to the 211th General Assembly (1999). One of the conclusions of this monitoring report is that "Several entities of the General Assembly have been actively advocating for health-care delivery systems for all persons" (p. 12). In particular, the church has been a participant in the National Coalition on Healthcare and has worked through the Presbyterian Washington Office with lobbying groups such as Families USA and the Alliance for Health Reform.

3. *Health Trends*

We don't really want cars—we want transportation.
We don't really want telephones—we want to communicate.

We don't really want light bulbs—we want light.⁴

And we don't really want health insurance—we want health.

The health care system in America is not in the same place as it was before the terrorist attacks of September 11, 2001, amid continuing threats of anthrax and contagious diseases. Health care needs are now entangled in the fiercely partisan debate over the economic stimulus package in the Senate. Democrats are backing a plan that would provide \$9 billion to cover 75 percent of the premiums for those persons who have lost their jobs since September 11 and are trying to keep their private insurance. The plan would also provide \$5 billion to increase the federal contribution to Medicaid, and another \$3 billion for states that want to help unemployed workers without coverage and not otherwise eligible for assistance. The Republican position is that the plan is too costly, is not focused sufficiently on the neediest Americans, and runs the risk of creating an expensive new entitlement, even though the premium assistance is limited to just over a year.

With the debates only beginning at this time, we need to be advocates on behalf of vulnerable persons, especially those with low incomes and fixed incomes. The health system is being directly affected by the economic slowdown of 2000–2001, and the situation has worsened since September 11, 2001. For example, thousands of workers daily are being let go from work. They may have temporary health insurance in place, as long as they can afford to pay the full premiums as specified under the Consolidated Omnibus Budget Reconciliation Act (COBRA), the 1986 law designed to provide a bridge for workers between jobs. The COBRA has been used by millions of workers, but it has serious limitations; for example, it does not apply to persons who work for businesses with fewer than twenty employees. Because persons able to afford the premiums mandated by COBRA tend to be more affluent, they rarely qualify for other public programs aimed at the health of parents and their children. To compound the problem, lower-income individuals without children are not eligible for coverage under the CHIP programs and cannot afford the COBRA premiums.

It is urgent to understand that being uninsured is not a status of a certain class of citizens in our society. It is a condition that may affect anyone at any time. For instance, for retired persons with fixed incomes “end of life costs” can be a special burden. When Medicare funding has been exhausted, caregivers must pay for all services. Depending on the severity and duration of illness, a long and costly list of hospital and medical services may not be covered (e.g., days beyond the “lifetime” limit for hospital care and oxygen equipment for lung and respiratory illness).

Even workers who participate in employer-based medical insurance plans may not be covered for certain important kinds of health care (e.g., eye care, dental care, psychiatric care). As long as health insurance continues to be employer based, the uncertainty of employment means that access to health-care benefits may vary at alarming rates. In this national context, the advocacy on behalf of the uninsured is essential.

Uninsured Americans have posed a challenge for public-sector health systems as states attempt to find ways to address physical and behavioral health needs for a population that frequently delays seeking care until a condition requires hospitalization. Several behavioral health programs, such as those in the states of Arizona and Tennessee, and in the city of Dallas (Texas) have struggled with the dynamics of trying to serve this population under capitated managed care systems.

The following table⁵ offers a profile of the 44.3 million uninsured persons by income as a percentage of the federal poverty level (FPL)⁶:

less than 100% FPL	26.1%
100%–150% FPL	16.8%
150%–200% FPL	14.0%
200%–300% FPL	18.3%
300% FPL or more	24.8%

In a CHIP document entitled “Healthy Families: Family Health Insurance through One Door, March 2001—Recommendations for Creating a Unified Health Insurance Program for California’s Children and Their Parents,” the 100% Campaign (a collaborative of Children Now, Children’s Defense Fund, and The Children’s Partnership Insure the Uninsured Project, with funding from the California Endowment and the California Wellness Foundation) states:

... By submitting a “waiver request” to federal officials, California became one of the first states to develop a plan for using available federal [funds to support its] State Children’s Health Insurance Program (SCHIP). . . . But one consequence of this proactive approach is that California’s residents now face a daunting add-on-collection of programs and policies built over many decades. And while each piece has valuable objectives, the cumulative effect is a maze of inconsistent, redundant, and inconvenient rules that discourage parents and their children who want and need health care. In addition, the fragmented approach to health coverage has continued to leave many working parents uninsured.

The issues of unequal access to quality health care are not only visible among low-income and fixed-income individuals, but also appear among the large populations of immigrants who have come to our nation in recent decades. In November 2000, the Henry J. Kaiser Family Foundation funded a publication on “Immigrants’ Access to Health Care after Welfare Reform: Findings from Focus Groups in Four Cities.” Prepared by Peter Feld et al., the conclusions section of this publication merit our attention:

Many immigrants arrive in the U.S. to a very different world—faced with challenges in adjusting to a new and complex society where systems of health care coverage and access to services may be very different from their native countries. The complexity of the policy environment compounds the difficulties facing new arrivals to this country. Recent policies treating new immigrants differently from both current immigrants and citizens create additional confusion and complexity for immigrants who need Medicaid and other public benefits. Additional factors such as language, poverty, country of origin, discrimination, and type of employment also contribute to immigrants faring poorly in regard to health care coverage and access. As policymakers discuss the nation’s growing number of uninsured and issues of access and quality, the plight of the non-citizen U. S. population will need to be addressed.

Clearly, the church and our thousands of congregations must be educated about the continuing importance of the 1991 “Resolution on Christian Responsibility and a National Medical Plan.” The need to understand the new dynamics of health care in the twenty-first century is even more demanding. Only with help from religious organizations, health-care institutions, professional medical organizations, and even the insurance industry will the nation’s legislative leadership be willing to pursue the goal of establishing a National Medical Plan. We ask congregations, middle governing bodies, and the denomination to consider the new context for Paragraphs 40.021 and 40.022 of the 1991 Resolution, which establish, at the highest levels of society, the basis for advocacy for the uninsured.

D. *The Challenges*

“I came that they may have life, and have it abundantly” (John 10:10b).

Data from the 2000 U.S. Bureau of Census estimate that there are 42.6 million Americans who are uninsured at any one time, a number that has risen by 8 million (20 percent) since 1990 (*Executive Memorandum June 4, 2001, #750*). This is frightening! The word “uninsured” drives terror into us because of the connotation of insecurity and fear. This is how nearly 43 million of our fellow-citizens are living—with a sense of insecurity and uncertainty about their future, their health, and their well-being. A catastrophic illness could drain the savings of those with some resources, but for the poor, it becomes a traumatic event because of the added inability to gain access to quality treatment.

The challenge and the goal of our nation ought to be access to quality health care for everyone within its borders. We believe that it is the moral responsibility of the state to ensure that all its peoples enjoy access to quality health care. “Quality” health care should not be reserved for the privileged. It is a right for all. With the proliferation of hospitals and the large number of practicing doctors, quality care can be available to the entire community. It is also the Christian responsibility in keeping with Christ’s threefold instructions to Peter, as the representative of the Church, that he should “feed my lambs,” “tend my sheep,” and “feed my sheep” (John 21:15–17).

Without proper health care, our nation is losing the benefit of human resources and the economy is being robbed of potential contributors. We need to realize that failure to ensure access to quality health care for the 42.6 million uninsured can have a serious domino effect. Not only are entire families affected negatively, but also the entire nation is at risk in the event of an epidemic. By providing quality health care for the uninsured, we are not just preserving the life of poor individuals, we are protecting the health of the entire nation.

In pursuing the goal of accessible health care for the uninsured, we cannot discriminate as to who should be the recipients of our services. We cannot discriminate on the basis of color, class, race, ethnicity, religion, or nationality. We cannot discriminate on the basis of the documented or the undocumented.

The goal must be quality care for all people, irrespective of their ability to pay, their status, or their place of origin. As one of the richest nations of the world, blessed with both medical practitioners and medical resources, America needs to assure universal health care for all. This is a service that can be delivered with the resolve of our political leaders, with the desire for equity, with the social consciousness of the corporate sector, with proper planning, and with the compassion of caregivers.

As we seek to realize our goal of accessible health care for all, one of our priorities must be informing the public of the services that are available. Publicity and promotion are important aspects of accessibility. Too many programs are underutilized because many of the targeted people are not aware of the resources available to them. We live in a pluralistic society with a multiplicity of languages, and with many people not conversant in English. This is indeed a challenge. It is incumbent upon us to develop an effective communications network so that government programs available for the uninsured are publicized.

Another important challenge as we address the issue of accessible healthcare for all is the need to remove the threat of penalties and thereby dispel the fear of reprisal from some sectors of the community, including the undocumented. Because of the fear of reprisals, many uninsured persons are unwilling to utilize available services. For instance, many members of the undocumented immigrant community believe that they could be reported to other arms of the government and ultimately deported. We need to assure all persons that there will not be a betrayal of their privacy and that their legal status will not be disclosed. Care must be given to ensure and maintain a sense of confidentiality.

A third challenge is that some individuals may feel robbed of their dignity or personal pride if they utilize services for which they are unable to pay. This loss of dignity can be worsened if service providers fail to demonstrate respect and sensitivity or deliver inferior services because they are aware of the circumstances of the recipients. We need to maintain equally professional standards of care for the insured as well as the uninsured. The uninsured must have confidence in the quality of the care they receive from public programs. We cannot allow the most vulnerable in the community to hesitate to seek treatment because they are in doubt and fear of the quality of the care they will receive. Clinics, hospitals, and other health-care providers must serve all people faithfully.

Another challenge to accessible health care is the escalating cost of prescription drugs and health services in general. Health care needs to be affordable for both the uninsured and also the underinsured. Many people who have insurance are finding out that their coverage is not adequate to meet the cost of the medicines they need. Since Medicare does not cover prescription drugs, and since the cost of pharmaceuticals has increased dramatically in recent years, many older adults and others on fixed incomes must choose between paying for food or for medicines—because they cannot afford both.

Individuals in need of health care are already in difficulty. Their health is in jeopardy. They may be facing disability or may be aged and on a fixed income. Their resources may be limited and in danger of being drained away as they purchase medicines to maintain their health. Their economic situation is threatened and the quality of their lives is diminishing. The issue of their mortality is real. It is immoral that some corporations prey on and exploit these individuals with the desire for profit. The situation is made worse when the government becomes an unwitting accomplice because of misplaced priorities or acquiescence to the pressure of interest groups so that they fail to subsidize or control the price of drugs.

The country needs to examine the high cost of drugs and make them more affordable for the community. We call to question whether drugs are being sold in accordance with the cost of production or with the profit motive at work in our capitalist society. Those at risk in the society should not have to choose between drugs or food, or have to travel to other countries to purchase drugs at a lower cost, or ask that drugs be re-imported so that they can become more affordable.

“(Jane Public) is among scores of older Americans who have headed across the border by the busload to buy cheaper medicines. A drug she takes to lower cholesterol, Zocor, is just \$60 for a month’s supply in Canada. At home she pays \$101” (*New Jersey Star-Ledger*; Sunday, 10/15/00, Page 19, Section: News Edition).

“Prescription drugs can cost three to four times less in Europe and Canada than they cost in the United States. For example, a 30 day supply of Claritin, an allergy medication, costs \$63 in the United States, compared with \$16 in Europe, according to the Life Extension Foundation, an advocacy group” (*New Jersey Star-Ledger*, Thursday, 7/12/01, page 004).

The above two articles beg the question as to why, both in Canada and Europe, drugs can be obtained more cheaply than here in the United States where most of them are manufactured. Who is benefiting from the high cost of prescription drugs? And why should the uninsured and under-insured be the losers? The affordability of drugs for the poor and uninsured in the country is being called to question!

For an ultimately healthy society, the United States is being called upon to provide access to quality and affordable health care for the uninsured. This access must be without discrimination and must ensure the dignity of all people.

Endnotes

1. Federal tax credits would not be a helpful method to address the health needs of the uninsured due to the fact that many low-income individuals do not file tax returns anyway. [This endnote can be found in the recommendations.]

2. Estimating the number of uninsured persons in the United States is difficult because the U.S. Bureau of the Census, the federal agency with the primary responsibility for gathering these data, recently changed the key question in the Current Population Survey (CPS) used to determine uninsured status. Before March 2000, the question asked if someone in a household was covered by

insurance at any time during the previous year. After March 2000, the question was changed to ask if a person in a household was uninsured throughout the previous year. The result of this rewording has lowered by more than a million the number of “uninsured” persons reported in official statistics. All analysts agree that at least 40 million persons living in the U. S. currently are uninsured. Thus, different figures appear in different reports. Some of the variation is a function of the actual change in the number of uninsured persons in different surveys and some of the variation is a result of the rewording of the question.

3. Acs, Gregory and John Sablehaus (1995) “Trends in Out-of-Pocket Spending on Health Care, 1980–1992,” *Monthly Labor Review*, Vol. 118, No. 12 (December), pp. 35–45.

4. Cox, W. Michael and Richard Alm (1997) “The Economy at Light Speed,” p. 12. Dallas, Texas: Federal Reserve Bank of Dallas, *1996 Annual Report*.

5. “A look at the uninsured.” *Mental Health Weekly* (May 15, 2000) vol. 10, i. 20, p. 6 [this article summarizes the March 1999 Current Population Survey data, as reported by the Alliance for Health Reform.]

6. The Federal Poverty Level is based on data gathered by the federal government but each state sets the percentage of the FPL required to be eligible for state and federal programs within that state. Some states use 100 percent of FPL, but others use 125 percent, 150 percent, and so forth.

Item 13-06

[The assembly approved Item 13-06 with amendment. See pp. 70–71.]

The Advocacy Committee for Racial Ethnic Concerns recommends that the 214th General Assembly (2002) do the following:

A. Call upon the U.S. Department of Health and Human Services to ~~[establish a timetable for mandating]~~ [promote] the adoption of all *Cultural and Linguistically Appropriate Services in Healthcare Standards (CLAS)*, promulgated by the Office of Minority Health/Public Health Service of the U.S. Department of Health and Human Services ~~[as minimum standards for]~~ [by] all providers of health-care services that receive, either directly or through reimbursement, federal funds.

B. Urge the General Assembly Council (National Ministries Division, Office of Health Ministries, and the Presbyterian Washington D.C. Office) to work proactively to educate the leaders and membership of the Presbyterian Church (U.S.A.) of the need for such (CLAS) standards, and to

1. advocate for the adoption of the standards ~~[as mandatory]~~ by all individual health-service providers and facilities, as well as those entities that accredit and provide quality assurance for those providers and facilities, and,

2. submit public comment and appropriate testimony supporting the need for these standards.

C. Urge that the *Cultural and Linguistically Appropriate Services in Healthcare Standards (CLAS)* be taken into consideration in the written contractual agreements between the Presbyterian Church (U.S.A.) and all health-service providers that receive, directly or indirectly, PC(USA) funds.

[D. Urge that local churches and presbyteries work with health-care providers in their areas to help implement these standards.]

Rationale

The standards are explained as follows:

Assuring Cultural Competence in Health-care: Recommendations for National Standards and An Outcomes-Focused Research Agenda

ACTION: Final

Federal Register: December 22, 2000 (Volume 65, Number 247) [Page 80865-80879]

National Standards for Culturally and Linguistically Appropriate Services in Health-care

Preamble

The following national standards issued by the U.S. Department of Health and Human Services' (HHS) Office of Minority Health (OMH) respond to the need to ensure that all people entering the health-care system receive equitable and effective treatment in a culturally and linguistically appropriate manner. These standards for culturally and linguistically appropriate services (CLAS) are proposed as a means to correct inequities that currently exist in the provision of health services and to make these services more responsive to the individual needs of all patients/consumers. The standards are intended to be inclusive of all cultures and not limited to any particular population group or sets of groups; however, they are especially designed to address the needs of racial, ethnic, and linguistic population groups that experience unequal access to health services. Ultimately, the aim of the standards is to contribute to the elimination of racial and ethnic health disparities and to improve the health of all Americans.

The CLAS standards are primarily directed at health-care organizations; however, individual providers are also encouraged to use the standards to make their practices more culturally and linguistically accessible. The principles and activities of culturally and linguistically appropriate services should be integrated throughout an organization and undertaken in partnership with the communities being served.

The fourteen standards are organized by themes: Culturally Competent Care (Standards 1–3), Language Access Services (Standards 4–7), and Organizational Supports for Cultural Competence (Standards 8–14). Within this framework, there are three types of standards of varying stringency: mandates, guidelines, and recommendations as follows:

CLAS mandates are current Federal requirements for all recipients of Federal funds (Standards 4, 5, 6, and 7).

CLAS guidelines are activities recommended by OMH for adoption as mandates by Federal, State, and national accrediting agencies (Standards 1, 2, 3, 8, 9, 10, 11, 12, and 13).

CLAS recommendations are suggested by OMH for voluntary adoption by health-care organizations (Standard 14).

The standards are also intended for use by:

- (1) Policymakers, to draft consistent and comprehensive laws, regulations, and contract language. This audience would include Federal, State and local legislators, administrative and oversight staff, and program managers.
- (2) Accreditation and credentialing agencies, to assess and compare providers who say they offer culturally competent services and to assure quality for diverse populations. This audience would include the Joint Commission on Accreditation of Healthcare Organizations, the National Committee for Quality Assurance, professional organizations such as the American Medical Association and American Nurses Association, and quality review organizations such as peer review organizations.
- (3) Purchasers, to advocate for the needs of ethnic consumers of health benefits, and leverage responses from insurers and health plans. This audience would include government and employer purchasers of health benefits, including labor unions.
- (4) Patients, to understand their right to receive accessible and appropriate health-care services, and to evaluate whether providers can offer them.
- (5) Advocates, to promote quality health-care for diverse populations and to assess and monitor care being delivered by providers. The potential audience is wide, including legal services and consumer education/ protection agencies; local and national ethnic, immigrant, and other community-focused organizations; and local and national nonprofit organizations that address health-care issues.
- (6) Educators, to incorporate cultural and linguistic competence into their curricula and to raise awareness about the impact of culture and language on health-care delivery. This audience would include educators from health-care professions and training institutions, as well as educators from legal and social services professions.
- (7) The health-care community in general, to debate and assess the applicability and adoption of culturally and linguistically appropriate health services into standard health-care practice.

The CLAS standards employ key concepts that are defined as follows:

CLAS standards: The collective set of CLAS mandates, guidelines, and recommendations issued by the HHS Office of Minority Health intended to inform, guide, and facilitate required and recommended practices related to culturally and linguistically appropriate health services.

Culture: “The thoughts, communications, actions, customs, beliefs, values, and institutions of racial, ethnic, religious, or social groups. Culture defines how health-care information is received, how rights and protections are exercised, what is considered to be a health problem, how symptoms and concerns about the problem are expressed, who should provide treatment for the problem, and what type of treatment should be given. In sum, because health-care is a cultural construct, arising from beliefs about the nature of disease and the human body, cultural issues are actually central in the delivery of health services treatment and preventive interventions. By understanding, valuing, and incorporating the cultural differences of America’s diverse population and examining one’s own health-related values and beliefs, health-care organizations, practitioners, and others can support a health-care system that responds appropriately to, and directly serves the unique needs of populations whose cultures may be different from the prevailing culture” (Katz, Michael. Personal communication, November 1998).

Cultural and linguistic competence: “Cultural and linguistic competence is a set of congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals that enables effective work in cross-cultural situations. ‘Culture’ refers to integrated patterns of human behavior that include the language, thoughts, communications, actions, customs, beliefs, values, and institutions of racial, ethnic, religious, or social groups. ‘Competence’ implies having the capacity to function effectively as an individual and an organization within the context of the cultural beliefs, behaviors, and needs presented by consumers and their communities” (Based on Cross, T., Bazron, B., Dennis, K., & Isaacs, M., (1989). *Towards A Culturally Competent System of Care* Volume I. Washington, DC: Georgetown University Child Development Center, CASSP Technical Assistance Center).

Culturally and linguistically appropriate services: Health-care services that are respectful of and responsive to cultural and linguistic needs.

Health-care organizations: Any public or private institution involved in any aspect of delivering health-care services.

Patients/consumers: Individuals, including accompanying family members, guardians, or companions, seeking physical or mental health-care services, or other health-related services.

Staff: Individuals employed directly by a health-care organization, as well as those subcontracted or affiliated with the organization.

Contents

Culturally Competent Care (Standards 1, 2, and 3).

Language Access Services (Standards 4, 5, 6, and 7).

Organizational Supports for Cultural Competence (Standards 8, 9, 10, 11, 12, 13, and 14).

Standard 1

Health-care organizations should ensure that patients/consumers receive from all staff members effective, understandable, and respectful care that is provided in a manner compatible with their cultural health beliefs and practices and preferred language.

This standard constitutes the fundamental requirement on which all activities specified in the other CLAS standards are based. Its intent is to ensure that all patients/consumers receiving health-care services experience culturally and linguistically competent encounters with an organization’s staff. The standard is relevant not only to staff, who ultimately are responsible for the kinds of interactions they have with patients, but also to their organizations, which must provide the managers, policies, and systems that support the realities of culturally competent encounters.

Respectful care includes taking into consideration the values, preferences, and expressed needs of the patient/consumer. Understandable care involves communicating in the preferred language of patients/consumers and ensuring that they understand all clinical and administrative information. Effective care results in positive outcomes for patients/consumers, including satisfaction; appropriate preventive services, diagnosis, and treatment; adherence; and improved health status.

Cultural competence includes being able to recognize and respond to health-related beliefs and cultural values, disease incidence and prevalence, and treatment efficacy. Examples of culturally competent care include striving to overcome cultural, language, and communications barriers; providing an environment in which patients/consumers from diverse cultural backgrounds feel comfortable discussing their cultural health beliefs and practices in the context of negotiating treatment options; using community workers as a check on the effectiveness of communication and care; encouraging patients/consumers to express their spiritual beliefs and cultural practices; and being familiar with and respectful of various traditional healing systems and beliefs and, where appropriate, integrating these approaches into treatment plans. When individuals need additional assistance, it may be appropriate to involve a patient advocate, case manager, or ombudsperson with special expertise in cross-cultural issues.

Ways to operationalize this standard include implementing all the other CLAS standards. For example, in accordance with Standard 3, ensure that staff and other personnel receive cross-cultural education and training, and that their skills in providing culturally competent care are assessed through testing, direct observation, and monitoring of patient/consumer satisfaction with individual staff/personnel encounters. Assessment of staff and other personnel could also be done in the context of regular staff performance reviews or other evaluations that could be included in the organizational self-assessment called for in Standard 9. Health-care organizations should provide patients/consumers with information regarding existing laws and policies prohibiting disrespectful or discriminatory treatment or marketing/enrollment practices.

Standard 2

Health-care organizations should implement strategies to recruit, retain, and promote at all levels of the organization a diverse staff and leadership that are representative of the demographic characteristics of the service area.

The diversity of an organization's staff is a necessary, but not sufficient, condition for providing culturally and linguistically appropriate health-care services. Although hiring bilingual and individuals from different cultures does not in itself ensure that the staff is culturally competent and sensitive, this practice is a critical component to the delivery of relevant and effective services for all patients/consumers. Diverse staff is defined in the standard as being representative of the diverse demographic population of the service area and includes the leadership of the organization as well as its governing boards, clinicians, and administrative personnel.

Building staff that adequately mirrors the diversity of the patient/consumer population should be based on continual assessment of staff demographics (collected as part of organizational self-assessment in accordance with Standard 9) as well as demographic data from the community maintained in accordance with Standard 11. Staff refers not only to personnel employed by the health-care organization but also its subcontracted and affiliated personnel.

Staff diversity at all levels of an organization can play an important role in considering the needs of patients/consumers from various cultural and linguistic backgrounds in the decisions and structures of the organization. Examples of the types of staff members whose backgrounds should reflect the community's diversity include clinical staff such as doctors, nurses, and allied health professionals; support staff such as receptionists; administrative staff such as individuals in the billing department; clergy and lay volunteers; and high-level decisionmakers such as senior managers, corporate executives, and governing bodies such as boards of directors.

Acknowledging the practical difficulties in achieving full racial, ethnic, and cultural parity within the workforce, this standard emphasizes commitment and a good-faith effort rather than specific outcomes. It focuses not on numerical goals or quotas, but rather on the continuing efforts of an organization to design, implement, and evaluate strategies for recruiting and retaining a diverse staff as well as continual quality evaluation of improvements in this area. The goal of staff diversity should be incorporated into organizations' mission statements, strategic plans, and goals. Organizations should use proactive strategies, such as incentives, mentoring programs, and partnerships with local schools and employment programs, to build diverse workforce capacity. Organizations should encourage the retention of diverse staff by fostering a culture of responsiveness toward the ideas and challenges that a culturally diverse staff offers.

Standard 3

Health-care organizations should ensure that staff at all levels and across all disciplines receive ongoing education and training in culturally and linguistically appropriate service delivery.

Hiring a diverse staff does not automatically guarantee the provision of culturally competent care. Staff education and training are also crucial to ensuring CLAS delivery because all staff will interact with patients/consumers representing different countries of origin, acculturation levels, and social and economic standing. Staff refers not only to personnel employed by the health-care organization but also its subcontracted and affiliated personnel.

Health-care organizations should either verify that staff at all levels and in all disciplines participate in ongoing CME- or CEU-accredited education or other training in CLAS delivery, or arrange for such education and training to be made available to staff. This training should be based on sound educational (i.e., adult learning) principles, include pre- and post-training assessments, and be conducted by appropriately qualified individuals. Training objectives should be tailored for relevance to the particular functions of the trainees and the needs of the specific populations served, and over time should include the following topics:

Effects of differences in the cultures of staff and patients/consumers on clinical and other workforce encounters, including effects of the culture of American medicine and clinical training;

Elements of effective communication among staff and patients/consumers of different cultures and different languages, including how to work with interpreters and telephone language services;

Strategies and techniques for the resolution of racial, ethnic, or cultural conflicts between staff and patients/consumers;

Health-care organizations' written language access policies and procedures, including how to access interpreters and translated written materials;

The applicable provisions of: (1) Title VI of the Civil Rights Act of 1964, 42 U.S.C. 2000d, 45 C.F.R. 80.1 et seq. (including Office for Civil Rights Guidance on Title VI of the Civil Rights Act of 1964, with respect to services for (LEP) individuals (65 FR 52762-52774, August 30, 2000);

Health-care organizations' complaint/grievance procedures;

Effects of cultural differences on health promotion and disease prevention, diagnosis and treatment, and supportive, rehabilitative, and end-of-life care;

Impact of poverty and socioeconomic status, race and racism, ethnicity, and sociocultural factors on access to care, service utilization, quality of care, and health outcomes;

Differences in the clinical management of preventable and chronic diseases and conditions indicated by differences in the race or ethnicity of patients/consumers; and

Effects of cultural differences among patients/consumers and staff upon health outcomes, patient satisfaction, and clinical management of preventable and chronic diseases and conditions.

Organizations that conduct the trainings should involve community representatives in the development of CLAS education and training programs, in accordance with Standard 12.

Standard 4

Health-care organizations must offer and provide language assistance services, including bilingual staff and interpreter services, at no cost to each patient/consumer with limited English proficiency at all points of contact, in a timely manner during all hours of operation.

Standards 4, 5, 6, and 7 are based on Title VI of the Civil Rights Act of 1964 (Title VI) with respect to services for limited English proficient (LEP) individuals. Title VI requires all entities receiving Federal financial assistance, including health-care organizations, take steps to ensure that LEP persons have meaningful access to the health services that they provide. The key to providing meaningful access for LEP persons is to ensure effective communication between the entity and the LEP person. For complete details on compliance with these requirements, consult the HHS guidance on Title VI with respect to services for (LEP) individuals (65 FR 52762-52774, August 30, 2000) at [www.hhs.gov/ocr/lep].

Language services, as described below, must be made available to each individual with limited English proficiency who seeks services, regardless of the size of the individual's language group in that community. Such an individual cannot speak, read, or understand the English language at a level that permits him or her to interact effectively with clinical or nonclinical staff at a health-care organization. (Patients needing services in American Sign Language would also be covered by this standard, although other Federal laws and regulations apply and should be consulted separately.)

Language services include, as a first preference, the availability of bilingual staff who can communicate directly with patients/consumers in their preferred language. When such staff members are not available, face-to-face interpretation provided by trained staff, or contract or volunteer interpreters, is the next preference. Telephone interpreter services should be used as a supplemental system when an interpreter is needed instantly, or when services are needed in an unusual or infrequently encountered language. The competence and qualifications of individuals providing language services are discussed in Standard 6.

Standard 5

Health-care organizations must provide to patients/consumers in their preferred language both verbal offers and

written notices informing them of their right to receive language-assistance services.

LEP individuals should be informed—in a language they can understand—that they have the right to free language services and that such services are readily available. At all points of contact, health-care organizations should also distribute written notices with this information and post translated signage. Health-care organizations should explicitly inquire about the preferred language of each patient/ consumer and record this information in all records. The preferred language of each patient/consumer is the language in which he or she feels most comfortable in a clinical or nonclinical encounter.

Some successful methods of informing patients/consumers about language assistance services include: (a) using language identification or “I speak * * *” cards; (b) posting and maintaining signs in regularly encountered languages at all points of entry; (c) creating uniform procedures for timely and effective telephone communication between staff and LEP persons; and (d) including statements about the services available and the right to free language assistance services in appropriate non-English languages in brochures, booklets, outreach materials, and other materials that are routinely distributed to the public.

Standard 6

Health-care organizations must assure the competence of language assistance provided to limited English proficient patients/consumers by interpreters and bilingual staff. Family and friends should not be used to provide interpretation services (except on request by the patient/ consumer).

Accurate and effective communication between patients/consumers and clinicians is the most essential component of the health-care encounter. Patients/consumers cannot fully utilize or negotiate other important services if they cannot communicate with the nonclinical staff of health-care organizations. When language barriers exist, relying on staff who are not fully bilingual or lack interpreter training frequently leads to misunderstanding, dissatisfaction, omission of vital information, misdiagnoses, inappropriate treatment, and lack of compliance. It is insufficient for health-care organizations to use any apparently bilingual person for delivering language services—they must assess and ensure the training and competency of individuals who deliver such services.

Bilingual clinicians and other staff who communicate directly with patients/consumers in their preferred language must demonstrate a command of both English and the target language that includes knowledge and facility with the terms and concepts relevant to the type of encounter. Ideally, this should be verified by formal testing. Research has shown that individuals with exposure to a second language, even those raised in bilingual homes, frequently overestimate their ability to communicate in that language, and make errors that could affect complete and accurate communication and comprehension.

Prospective and working interpreters must demonstrate a similar level of bilingual proficiency. Health-care organizations should verify the completion of, or arrange for, formal training in the techniques, ethics, and cross-cultural issues related to medical interpreting (a minimum of 40 hours is recommended by the National Council on Interpretation in Health-care). Interpreters must be assessed for their ability to convey information accurately in both languages before they are allowed to interpret in a health-care setting.

In order to ensure complete, accurate, impartial, and confidential communication, family, friends or other individuals, should not be required, suggested, or used as interpreters. However, a patient/consumer may choose to use a family member or friend as an interpreter after being informed of the availability of free interpreter services unless the effectiveness of services is compromised or the LEP person’s confidentiality is violated. The health-care organization’s staff should suggest that a trained interpreter be present during the encounter to ensure accurate interpretation and should document the offer and declination in the LEP person’s file. Minor children should never be used as interpreters, nor be allowed to interpret for their parents when they are the patients/consumers.

Standard 7

Health-care organizations must make available easily understood patient-related materials and post signage in the languages of the commonly encountered groups and/or groups represented in the service area.

An effective language assistance program ensures that written materials routinely provided in English to applicants, patients/consumers, and the public are available in commonly encountered languages other than English. It is important to translate materials that are essential to patients/consumers accessing and making educated decisions about health care. Examples of relevant patient-related materials include applications, consent forms, and medical or treatment instructions; however, health-care organizations should consult OCR guidance on Title VI for more information on what the office considers to be “vital” documents that are particularly important to ensure translation (65 FR 52762-52774, August 30, 2000) at [www.hhs.gov/ocr/lep].

Commonly encountered languages are languages that are used by a significant number or percentage of the population in the service area. Consult the OCR guidance for guidelines regarding the LEP language groups for which translated written materials should be provided. Persons in language groups that do not fall within these guidelines should be notified of their right to receive oral translation of written materials.

Signage in commonly encountered languages should provide notices of a variety of patient rights, the availability of conflict and grievance resolution processes, and directions to facility services. Way-finding signage should identify or label the location of specific services (e.g., admissions, pediatrics, emergency room). Written notices about patient/consumer rights to receive language assistance services are discussed in Standard 5.

Materials in commonly encountered languages should be responsive to the cultures as well as the levels of literacy of patients/consumers. Organizations should provide notice of the availability of oral translation of written materials to LEP individuals who cannot read or who speak nonwritten languages. Materials in alternative formats should be developed for these individuals as well as for people with sensory, developmental, and/or cognitive impairments.

The obligation to provide meaningful access is not limited to written translations. Oral communication often is a necessary part of the exchange of information, and written materials should never be used as substitutes for oral interpreters. A health-care organization that limits its language services to the provision of written materials may not be allowing LEP persons equal access to programs and services available to persons who speak English.

Organizations should develop policies and procedures to ensure development of quality non-English signage and patient-related materials that are appropriate for their target audiences. At a minimum, the translation process should include translation by a trained individual, back translation and/or review by target audience groups, and periodic updates.

It is important to note that in some circumstances verbatim translation may not accurately or appropriately convey the substance of what is contained in materials written in English. Additionally, health-care organizations should be aware of and comply with existing State or local nondiscrimination laws that are not superceded by Federal requirements.

Standard 8

Health-care organizations should develop, implement, and promote a written strategic plan that outlines clear goals, policies, operational plans, and management accountability/oversight mechanisms to provide culturally and linguistically appropriate services.

Successful implementation of the CLAS standards depends on an organization's ability to target attention and resources on the needs of culturally diverse populations. The purpose of strategic planning is to help the organization define and structure activities, policy development, and goal setting relevant to culturally and linguistically appropriate services. It also allows the agency to identify, monitor, and evaluate system features that may warrant implementing new policies or programs consistent with the overall mission.

The attainment of cultural competence depends on the willingness of the organization to learn and adapt values that are explicitly articulated in its guiding mission. A sound strategic plan for CLAS is integrally tied to the organization's mission, operating principles, and service focus. Accountability for CLAS activities must reside at the highest levels of leadership including the governing body of the organization. Without the strategic plan, the organization may be at a disadvantage to identify and prioritize patient/consumer service need priorities.

Designated personnel or departments should have authority to implement CLAS-specific activities as well as to monitor the responsiveness of the whole organization to the cultural and linguistic needs of patients/consumers.

Consistent with Standard 12, the strategic plan should be developed with the participation of consumers, community, and staff who can convey the needs and concerns of all communities and all parts of the organization affected by the strategy.

And, consistent with Standards 9, 10, and 11, the results of data gathering and self-assessment processes should inform the development and refinement of goals, plans, and policies.

Standard 9

Health-care organizations should conduct initial and ongoing organizational self-assessments of CLAS-related activities and are encouraged to integrate cultural and linguistic competence-related measures into their internal audits, performance improvement programs, patient satisfaction assessments, and outcomes-based evaluations.

Ideally, these self-assessments should address all the activities called for in the 14 CLAS standards. Initial self-assessment, including an inventory of organizational policies, practices, and procedures, is a prerequisite to developing and implementing the strategic plan called for in Standard 8. Ongoing self-assessment is necessary to determine the degree to which the organization has made progress in implementing all the CLAS standards. The purpose of ongoing organizational self-assessment is to obtain baseline and updated information that can be used to define service needs, identify opportunities for improvement, develop action plans, and design programs and activities. The self-assessment should focus on the capacities, strengths, and weaknesses of the organization in meeting the CLAS standards.

Integrating cultural and linguistic competence-related measures into existing quality improvement activities will also help institutionalize a focus on CLAS within the organization. Linking CLAS-related measures with routine quality and outcome efforts may help build the evidence base regarding the impact of CLAS interventions on access, patient satisfaction, quality, and clinical outcomes.

Patient/consumer and community surveys and other methods of obtaining input are important components of organizational quality improvement activities. But they should not constitute the only method of assessing quality with respect to CLAS. When used, such surveys should be culturally and linguistically appropriate.

Standard 10

Health-care organizations should ensure that data on the individual patient's/consumer's race, ethnicity, and spoken and written language are collected in health records, integrated into the organization's management information systems, and periodically updated.

The purposes of collecting information on race, ethnicity, and language are to:

Adequately identify population groups within a service area;

Ensure appropriate monitoring of patient/consumer needs, utilization, quality of care, and outcome patterns;

Prioritize allocation of organizational resources;

Improve service planning to enhance access and coordination of care; and

Assure that health-care services are provided equitably.

Collection of data on self-identified race/ethnicity should adhere to the standard procedures and racial and ethnic categories specified in the Office of Management and Budget's most current policy directive and adapted in the U.S. Census 2000. To improve the accuracy and reliability of race and ethnic identifier data, health-care organizations should adapt intake and registration procedures to facilitate patient/consumer self-identification and avoid use of observational/visual assessment methods whenever possible. Individuals should be allowed to indicate all racial and ethnic categories that apply. Health-care organizations can enhance their information on subpopulation differences by collecting additional identifiers such as self-identified country of origin, which provides information relevant to patient/consumer care that is unobtainable from other identifiers.

The purpose of collecting information on language is to enable staff to identify the preferred mode of spoken and written communication that a patient/consumer is most comfortable using in a health-care encounter. Language data also can help organizations develop language services that facilitate LEP patients/consumers receiving care in a timely manner. To improve the accuracy and reliability of language data, health-care organizations should adapt procedures to document patient/consumer preferred spoken and written language. Written language refers to the patient/consumer preference for receiving health-related materials. Data collected on language should include dialects and American Sign Language.

For health encounters that involve or require the presence of a legal parent or guardian who does not speak English (e.g., when the patient/consumer is a minor or severely disabled), the management information system record and chart should document the language not only of the patient/consumer but also of the accompanying adult(s).

Health-care organizations should collect data from patients/consumers at the first point of contact using personnel who are trained to be culturally competent in the data collection process. Health-care organizations should inform patients/consumers about the purposes (as stated above) of collecting data on race, ethnicity, and language, and should emphasize that such data are confidential and will not be used for discriminatory purposes. No patient/consumer should be required to provide race, ethnicity, or language information, nor be denied care or services if he or she chooses not to provide such information. All patient/consumer data should be maintained according to the highest standards of ethics, confidentiality, and privacy, and should not be used for discriminatory purposes.

Standard 11

Health-care organizations should maintain a current demographic, cultural, and epidemiological profile of the community as well as a needs assessment to accurately plan for and implement services that respond to the cultural and linguistic characteristics of the service area.

The purpose of this standard is to ensure that health-care organizations obtain a variety of baseline data and update the data regularly to better understand their communities, and to accurately plan for and implement services that respond to the cultural and linguistic characteristics of the service area.

Health-care organizations should regularly use a variety of methods and information sources to maintain data on racial and ethnic groups in the service area. It is important that health-care organizations go beyond their own data, such as marketing, enrollment, and termination figures, which may provide an incomplete portrait of the potential patient/consumer population, many of whom may not be aware of or use the organization's services. A more useful and in-depth approach would use data sources such as census figures and/or adjustments, voter registration data, school enrollment profiles, county and state health status reports, and data from community agencies and organizations. Both quantitative and qualitative methods should be used to determine cultural factors related to patient/consumer needs, attitudes, behaviors, health practices, and concerns about using health-care services as well as the surrounding community's resources, assets, and needs related to CLAS. Methods could include epidemiological and ethnographic profiles as well as focus groups, interviews, and surveys conducted in the appropriate languages spoken by the patient/consumer population. Health-care organizations should not use the collected data for discriminatory purposes.

In accordance with Standard 12, health-care organizations should involve the community in the design and implementation of the community profile and needs assessment.

Standard 12

Health-care organizations should develop participatory, collaborative partnerships with communities and utilize a variety of formal and informal mechanisms to facilitate community and patient/consumer involvement in designing and implementing CLAS-related activities.

The culturally competent organization views responsive service delivery to a community as a collaborative process that is informed and influenced by community interests, expertise, and needs. Services that are designed and improved with attention to community needs and desires are more likely to be used by patients/consumers, thus leading to more acceptable, responsive, efficient, and effective care. As described below, this standard addresses two levels of consumer/patient and community involvement that are not token in nature, but involve working with the community in a mutual exchange of expertise that will help shape the direction and practices of the health-care organization.

Patients/consumers and community representatives should be actively consulted and involved in a broad range of service design and delivery activities. In addition to providing input on the planning and implementation of CLAS activities, they should be solicited for input on broad organizational policies, evaluation mechanisms, marketing and communication strategies, staff training programs, and so forth. There are many formal and informal mechanisms available for this, including participation in governing boards, community advisory committees, ad hoc advisory groups, and community meetings as well as informal conversations, interviews, and focus groups.

Health-care organizations should also collaborate and consult with community-based organizations, providers, and leaders for the purposes of partnering on outreach, building provider networks, providing service referrals, and enhancing public relations with the community being served.

Related to Standard 11, health-care organizations should involve relevant community groups and patients/consumers in the implementation of the community profile and needs assessment.

Standard 13

Health-care organizations should ensure that conflict and grievance resolution processes are culturally and linguistically sensitive and capable of identifying, preventing, and resolving cross-cultural conflicts or complaints by patients/consumers.

This standard requires health-care organizations to anticipate and be responsive to the inevitable cross-cultural differences that arise between patients/consumers and the organization and its staff. Ideally, this responsiveness may be achieved by integrating cultural sensitivity and staff diversity into existing complaint and grievance procedures as well as

into policies, programs, offices, or committees charged with responsibility for patient relations, and legal or ethical issues. When these existing structures are inadequate, new approaches may need to be developed. Patients/consumers who bring racial, cultural, religious, or linguistic differences to the health-care setting are particularly vulnerable to experiencing situations where those differences are not accommodated or respected by the health-care institution or its staff. These situations may range from differences related to informed consent and advanced directives, to difficulty in accessing services or denial of services, to outright discriminatory treatment. Health-care organizations should ensure that all staff members are trained to recognize and prevent these potential conflicts, and that patients are informed about and have access to complaint and grievance procedures that cover all aspects of their interaction with the organization. In anticipation of patients/consumers who are not comfortable with expressing or acting on their own concerns, the organization should have informal and formal procedures such as focus groups, staff-peer observation, and medical record review to identify and address potential conflicts.

Among the steps health-care organizations can take to fulfill this standard are: providing cultural competence training to staff who handle complaints and grievances or other legal or ethical conflict issues; providing notice in other languages about the right of each patient/consumer to file a complaint or grievance; providing the contact name and number of the individual responsible for disposition of a grievance; and offering ombudsperson services. Health-care organizations should include oversight and monitoring of these culturally or linguistically related complaints/grievances as part of the overall quality assurance program for the institution.

Standard 14

Health-care organizations are encouraged to regularly make available to the public information about their progress and successful innovations in implementing the CLAS Standards and to provide public notice in their communities about the availability of this information.

Sharing information with the public about a health-care organization's efforts to implement the CLAS standards can serve many purposes. It is a way for the organization to communicate to communities and patients/consumers about its efforts and accomplishments in meeting the CLAS standards. It can help institutionalize the CLAS standards by prompting the organization to regularly focus on the extent to which it has implemented each standard. It also can be a mechanism for organizations to learn from each other about new ideas and successful approaches to implementing CLAS.

Health-care organizations can exercise considerable latitude in both the information they make available and the means by which they report it to the public. For example, organizations can describe specific organizational changes or new programs that have been instituted in response to the standards, CLAS-related interventions or initiatives undertaken, and/or accomplishments made in meeting the needs of diverse populations. Organizations that wish to provide more in-depth information can report on the data collected about the populations and communities served in accordance with Standard 11 and the self-assessment results gathered from Standard 9. Organizations should not report scores or use data from self-assessment tools that have not been validated. However, as standard self-assessment instruments and performance measures are developed and validated, additional information gathered by using these tools could be made available to the public.

Health-care organizations can use a variety of methods to communicate or report information about progress in implementing the CLAS standards, including publication of stand-alone documents focused specifically on cultural and linguistic competence or inclusion of CLAS components within existing organizational reports and documents. Other channels for sharing this information include the organization's member publications; newsletters targeting the communities being served; presentations at conferences; newspaper articles; television, radio, and other broadcast media; and postings on Web sites.

The complete report, along with supporting material, is available online at www.OMHRC.gov/CLAS.

Dated: December 15, 2000

Nathan Stinson Jr., Deputy Assistant Secretary for Minority Health

Item 13-07

[In response to Item 13-07, the assembly approved an alternate recommendation. See p. 71.]

The General Assembly Council, upon recommendation of its Congregational Ministries Division, recommends that

the 214th General Assembly (2002) authorize the General Assembly Council, Office of Theology and Worship, to delay implementation of *Commissioners' Resolution 01-22* until sufficient new funding is provided.

Rationale

This recommendation is a response to the following referral: *Commissioners' Resolution 01-22. On a Churchwide Dialogue on End-of-Life Issues (Minutes, 2001, Part I, pp. 49, 498–99).*

The 213th General Assembly (2001) directed the Office of Theology and Worship to conduct a six-year churchwide dialogue on end-of-life issues. Although financial implications information was made available, indicating three-year costs of \$60,000 in excess of budget, the General Assembly did not provide funding. Subsequently, the Office of Theology and Worship has had to reduce its approved 2002 program budget by more than \$50,000. Funds to complete current assignments are insufficient, and while modest new programs can be initiated, new long-term programs that are costly cannot be undertaken.

Item 13-08

[The assembly referred Item 13-08 to the Advocacy Committee for Women's Concerns (ACWC), in consultation with the Advisory Committee on Social Witness Policy (ACSWP), with amendment and with comment. See p. 70.]

Overture 02-52. On Pastoral Resources for Women Who Have Experienced Abortion—From the Presbytery of Donegal.

The Presbytery of Donegal overtures the 214th General Assembly (2002) to do the following:

1. Instruct the Office of Theology and Worship to prepare [in conversation with the Advisory Committee on Social Witness Policy, and other Presbyterian Church (U.S.A.) related groups, including Presbyterians Affirming Reproductive Options (PARO), Presbyterian Association of Specialized and Pastoral Ministries (PASPM), Advocacy Committee for Women's Concerns (ACWC), Presbyterians Pro-Life, and other resource groups.] pastoral resources for our Presbyterian congregations that are based on the knowledge that there are women and men in our local churches who suffer from adverse spiritual, emotional, psychological, and physical effects of abortion and are in need of the compassionate and restorative ministry of the gospel.
2. Distribute these resources to resource centers in each presbytery and be made available to particular churches through notices in Presbyterian publications and catalogues of materials dealing with pregnancy and reproductive concerns.
3. Instruct the Office of Theology and Worship to report back to the 215th General Assembly (2003) regarding the content and extent of availability of the resources that have been compiled and developed.

Rationale

Studies, surveys, and testimonies to the adverse effects of abortion on some women confirm the need for our church's ministry in this aspect of women's experience.

Current General Assembly policy states that

It must be clearly stated to the individual who has undergone an abortion and who believes the abortion to be sinful that there is no biblical evidence to support the idea that abortion is an unpardonable sin. We all sin and fall short of God's amazing grace are called to be instruments of healing, comfort, and support to all who are struggling through traumatic experiences. Together we become God's redeemed, forgiven, forgiving community—the church. (*Problem Pregnancies and Abortion*, 1992, p. 11)

The need exists to fill a vacuum of resources in our denomination that attend to the spiritual, emotional, psychological, and physical needs of women and men who are having negative experiences as a result of having an abortion. These resources will give guidance to pastors in their ministries to those in their congregations who desire healing, assurance of pardon, and renewed life in Christ.

ACWC ADVICE AND COUNSEL ON OVERTURE 02-52

Advice and Counsel on Overture 02-52—From the Advocacy Committee for Women's Concerns (ACWC).

The ACWC advises that the General Assembly refer this overture to the Women's Ministries program area, in con-

sultation with the Advocacy Committee for Women's Concerns, the Advisory Committee on Social Witness Policy, and the Office of Theology and Worship, to do an assessment of the present pastoral resources and training available for pastoral care providers for those affected by pregnancy and issues related to be completed by the 216th General Assembly (2004) with a progress report for the 215th General Assembly (2003). The assessment will take into consideration the adherence of the materials to the current policies of the General Assembly and the historical commitments of the church to support women in their choices concerning pregnancy and other reproductive concerns.

Rationale: All people, in all stages of life, are in need of pastoral care, compassion, and restorative ministry. Abortion is a multifaceted issue, which requires complex and holistic pastoral care responses; therefore simple responses to the issue of abortion are not helpful to women. Pregnancy, itself, is complicated emotionally, spiritually, psychologically, and physically. In addition to printed materials, our pastors need theological and pastoral training in counseling those affected by pregnancy and any traumatic experiences that are related to pregnancy. There is an array of materials available that support women in these decisions. Pastoral materials need to affirm women in their choices and not inflict them with shame or guilt. The church, in its pastoral office and responsibilities, is called to reflect the love, grace, and acceptance exemplified in Christ Jesus.

In this time of budget cuts, the question of stewardship is of primary concern. With lodgment in existing structures, the cost is minimal. Surveying current resources prior to the creation of new materials enables us to be good stewards and to create appropriate materials for Presbyterians.

Item 13-Info

A. *Advocacy Committee for Racial Ethnic Concerns Agency Summary*

The Advocacy Committee for Racial Ethnic Concerns (ACREC) continues its work of advocacy and monitoring on issues of concern to people of color. The committee is composed of twelve regular members, and one co-opted member, representing African Americans, Native Americans, Hispanic Americans, Asian Americans, Middle Eastern Americans, and European Americans. The current membership of the committee is as follows: Mauricio Chacon, Hispanic Caucus, chairperson; Fahed Abu-Akel, at-large Middle Eastern member, vice chairperson and liaison to the Advisory Committee on Social Witness Policy (ACSWP); Judith Armour-Pingel, Native American Caucus, secretary; Curtis Jones, National Black Presbyterian Caucus, chair of the Resource and Referral Subcommittee, and chair of the Task Force to Examine General Assembly Entities; Ralph Scissons, Native American Consulting Committee, chair of the Study and Comment Subcommittee; Evelyn Kelly, at-large member, African American member and liaison to Mission Responsibility Through Investments (MRTI); Vernon Carroll, Native American member from the General Assembly Council Executive Committee; Patricia Lee, Asian Caucus representative; Zaki L. Zaki, from the Middle Eastern Caucus; Radames "Rod" Rodriguez, at-large Hispanic member; Sung-Kook Shin, at-large Asian representative; Bill Hawkins, at-large European American member and liaison to the Advocacy Committee for Women's Concerns (ACWC); and Kirk Perucca, co-opted European American member from Project Equality.

Liaisons to ACREC are: Abe Valenzuela, Hispanic liaison from the General Assembly Nominating Committee (GANC); Jennifer Wilcox, European American liaison from the Advocacy Committee for Women's Concerns (ACWC); and Nile Harper, European American liaison from the Advisory Committee on Social Witness Policy (ACSWP).

1. *Assigned Functions*

The functions of the committee are twofold: advocacy and monitoring. Through advocacy, the committee continually evaluates shifting social trends in church and society and provides advice and counsel to the General Assembly (GA) and General Assembly Council (GAC) in response to their requests or on its own initiative. The chairperson is a corresponding member of the General Assembly and the General Assembly Council. The committee addresses issues where race is a factor that negatively impacts the quality of life for people of color in such areas as civil rights, racial justice, environmental justice, economic justice, public education, law enforcement, health care, employment, and housing. The committee also monitors the implementation of programs and policies approved by the church that impact the quality of life for racial ethnic people in the church, the workplace, and the world. These responsibilities are fulfilled in consultation with other agencies, including the ACWC and the ACSWP. The ACREC also provides an orientation and briefing for racial ethnic commissioners to the General Assembly.

2. *Accomplishments and Concerns*

The ACREC held three regular meetings during the year 2001: a February meeting in San Francisco, California; an October meeting in New York City; and a December meeting in Louisville, Kentucky. At its February 2001 meeting, the committee voted to send three recommendations to the 213th General Assembly (2001), namely: (1) to direct ACREC to create a task force to examine the racial justice policies and programs of the Board of Pensions (BOP), Foundation, Pres-

byterian Investment and Loan Program (PILP), and Presbyterian Publishing Corporation (PPC) in relation to the racial ethnic members of the PC(USA) and report findings to 215th General Assembly (2003); (2) to direct the GAC to create a task force to study the disenfranchisement of people of color in the U.S. electoral system to determine whether the church should make a policy statement, and report findings to 216th General Assembly (2004); and (3) to direct the GAC to create a task force to study issues of reparations for African Americans, Native Americans, Alaskan Natives, Asian Americans, Mexicans, Puerto Ricans, and others who have experienced unjust treatment, and report findings to the 216th General Assembly (2004). All three recommendations were approved and funded by the 213th General Assembly (2001).

The October 2001 meeting held in New York City was a joint meeting of ACREC, ACWC and ACSWP. This meeting followed the bombing of the Twin Towers of the World Trade Center by Middle Eastern terrorists on September 11, 2001. All three committees visited the site of the bombings (known now as Ground Zero), and attended informative presentations at the United Nations. At this meeting, the committee voted to register its concern with the Office of the General Assembly that the General Assembly has contracted with the Adams Mark Hotel for accommodations during its 214th General Assembly (2002) in Columbus, Ohio. The concern is due to the Adams Mark Hotels' being the subject of lawsuits based on their racially discriminatory policies and practices toward racial minorities. Project Equality was named by the U.S. Department of Justice (DOJ) to be the compliance officer in the case. After ACREC expressed its displeasure to the Office of the General Assembly, the Adams Mark Hotel suit was settled and dismissed. Thus, the issue of PC(USA)'s contract with the Adams Mark Hotel became moot. However, ACREC would urge the General Assembly to review its contracting policies and practices so as to allow for avoidance of contracts when situations occur such as the Adams Mark case, or when the church feels a moral obligation to withdraw from contracts due to policies and/or practices that compromise church principles. At the December 2001 meeting in Louisville, the committee voted to send a letter to the GAC requesting that action be taken to add the moral voice of PC(USA) to those decrying the racial profiling of Middle Eastern persons, except in situations that threaten the security of the United States such as in airports. The reason for this action is because following the events of September 11, there have been numerous national media reports of Middle Eastern persons being stopped and arrested indiscriminately by police; and of such persons being the targets of physical abuse and violence as well as murder.

The committee is pleased that progress is being made on the recommendations it brought to the GAC in September 2000 requesting the GAC to take appropriate action to attract, hire, retain, and promote more racial ethnic employees; to explore ways to implement its commitment to the Minority Vendor policy that has been in effect at PC(USA) since 1985; and to increase the goal for minority vendors to 15 percent. As of this year, 2002, a racial ethnic person has been hired at the Presbyterian Center to recruit and screen racial ethnic persons for employment at PC(USA); and the Purchasing Department has reached the Minority Vendor Policy's minimum goal of 10 percent for minority contracting, which includes businesses that are 50 percent women-owned as well as those 50 percent owned by racial ethnic persons. The ACREC is pleased that its efforts have resulted in such positive actions directed toward achieving a more inclusive and diverse workforce; in providing economic opportunities for minority vendors; and in helping the church realize a measure of success in its expressed commitment to equal employment opportunity and affirmative action. It is ACREC's hope that such initiatives will continue to be implemented and strengthened at the Presbyterian Center; and that they will be implemented in all agencies with hiring and contracting authority throughout the church.

The ACREC continues to be an advocate for inclusiveness and diversity in accordance with *A Churchwide Plan for Equal Employment Opportunity and Affirmative Action* as well as the *Racial Ethnic/Immigrant Evangelism and Church Growth Strategy*. The committee will also continue to monitor the church's commitment to, and implementation of these documents.

The following represent actions previously requested by ACREC, which remain unresolved as of this time, and about which ACREC continues to be concerned:

The ACREC addressed the following recommendation to the GAC for action:

1. That the GAC, OGA, HR and all other appropriate entities be required to include "Middle Easterners" in their assessment and evaluation reports as an officially recognized category for statistical reporting purposes, as are Caucasian Americans, African Americans, Hispanics, Native Americans and Asians.

Rationale: The Middle Eastern Caucus is an established national caucus of the Presbyterian Church (U.S.A.). This fact indicates that the church recognizes and categorizes a group of American citizens with ancestry from a specific geographic location in the world as "Middle Eastern." Thus, ACREC believes that such category of people should be recognized and counted for statistical purposes in all employment and vendor reports collected by the Church.

The ACREC feels that it is unjust for the church to categorize such people for the purpose of forming a caucus, and then fail to recognize them for reporting of racial ethnic persons in employment and minority contracting with the church.

2. That the GAC fund Project Equality annually at no less than Twenty Thousand (\$20,000.00) dollars, and establish such funding as a designated line item in the budget.

Rationale: The 210th General Assembly (1998) adopted a mandate to maintain the support for Project Equality at no less than the current

annual contribution of \$20,000, and to evaluate the implementation of the Minority Vendor Policy. Project Equality has historically assisted the PC(USA) in finding vendors (including travel agencies, hotels and restaurants) that are in compliance with Equal Employment Opportunity guidelines and annually publishes the *Project Equality Buyer's Guide* to aid in that process. In addition, the Church relies on Project Equality for guidance and assistance in implementation of its own *Churchwide Plan for Equal Employment Opportunity and Affirmative Action*.

Each year for the past six years since Project Equality's funding was discontinued by the Human Resources Division of PC(USA), Project Equality has languished in uncertainty as to when, or whether, it would receive funding from PC(USA). Each year it has been rescued at the last minute by payment from the Property Services Department with surplus funds from the Mission Services Support Division. The ACREC believes that such a circumstance is untenable, and thus, calls upon the GAC to make good on the church's expressed commitment to Project Equality by establishing budgetary line item funding for this nonprofit entity that renders such invaluable services to PC(USA).

B. *Advisory Committee on Social Witness Policy Agency Summary*

1. Assigned Responsibilities

In every age, the Spirit calls us to inquire into the nature of salt and light for our particular time and place in history. The Advisory Committee on Social Witness Policy is a servant of the General Assembly and aids this inquiry in the Presbyterian Church (U.S.A.) through the development and interpretation of social witness policy.

Our work is to discern what it means to proclaim and embody the Gospel in relation to contemporary society. In this effort, we draw upon a great wealth of resources:

- the voices of the biblical text
- the wisdom of theological discourse
- the guidance of the Reformed confessions
- the tradition of past policy statements
- the insights of sociopolitical disciplines
- the advice of members and all governing bodies of the Church
- the insights of people who are poor, victims of existing policies, and those who have not had a voice in councils of the Church,
- the counsel of ecumenical partners. (ACSWP Mission Statement)

Social witness can occur at many different points: in a church session, in a presbytery, in an advocacy group, in the participation of Christians in mission, in the challenge of a Christian community at home or in another country, in a meeting of the ecumenical church.

However, for Presbyterians, decisions about the church's social witness need to be made by persons elected to serve in governing bodies (session, presbytery, synod, and General Assembly). As governing bodies meet, the elected persons are commissioned ". . . not simply to reflect the will of the people, but rather to seek together to find and represent the will of Christ . . ." (*Book of Order*, G-4.0301d).

In providing service and resources to meet the growing needs of congregations, middle governing bodies, and the General Assembly, the Advisory Committee on Social Witness Policy (ACSWP) finds guidance in this their Mission Statement as they participate in service to the one mission of the Church under Jesus Christ. The Advisory Committee on Social Witness Policy engages with the grassroots in assisting the General Assembly to discern what it means to proclaim and embody the Gospel in relation to contemporary society.

Making a personal social witness begins with very individual and personal ways of growing and developing as a Christian—studying the Scriptures with prayerful discernment, deepening one's understanding of faithfulness through the church's social witness policy, connecting one's faith with others in the church community, and then expressing one's individual and collective faithfulness to the world beyond the church. The ACSWP is a partner and resource in this witness throughout the church.

The work of the churchwide Advisory Committee on Social Witness Policy is based on a number of passages from the Scriptures, *The Book of Confessions*, and the *Book of Order*. The 205th General Assembly (1993) policy statement *Why and How the Church Makes a Social Policy Witness* provides extensive documentation of these passages and is a useful document in local congregational interpretation of the ACSWP and its mission (*Minutes*, 1993, Part I, pp. 767–88).

All of these passages, however, have a common theme. The Gospel says that to confess Jesus Christ as Lord is to believe that God can and has overcome the powers of sin in the world. Christians do not work alone, but join the Lord Jesus Christ who is already at work in our world. John Calvin said that social concern, expressed by action on behalf of our neighbors, is a central part of the faith. And, historic faith confessions, the work of theologians, and the actions of the General Assemblies have reaffirmed that message. Our faithfulness as Reformed Christians means action.

In support of the work of the assembly, the Advisory Committee on Social Witness Policy is given direct access to the assembly as it meets in annual session. Between sessions of the assembly, the Advisory Committee on Social Witness Policy also assists the General Assembly Council, the Office of the General Assembly, and other entities and agencies of the church as their work involves the development and interpretation of social witness policy.

The committee carries out its responsibilities in four major ways. They are the

- a. development and recommendation of new social witness and policy for approval by the General Assembly;
- b. interpretation and communication of the General Assembly's social witness and policy, both to the church and the world at large;
- c. rendering of advice and counsel to the entities and governing bodies of the church on matters of social witness policy throughout the year; and
- d. rendering of advice and counsel to the General Assembly when it meets as a governing body in annual session.

The committee develops and recommends new social witness and policies primarily in response to referrals from the General Assembly and its entities, and in a manner consistent with the *Manual of the General Assembly 2001–2002*, "On Forming Social Policy." This policy development requires depth of theological reflection, breadth of input, diversity of insight, and equity of participation in all policy development work. Before a policy statement is approved, extensive consultation is mandated at all stages of development. Thus, no work of the committee is independent of the concerns of Presbyterians gathered in worshiping and serving communities across the land.

The committee's Advice and Counsel group carry out the task of providing advice and counsel at the annual meeting of the General Assembly. This group of elected committee members, together with other staff and resource persons from several General Assembly Council entities, advises commissioners in assembly committees and other entities about social policies, which are applicable to issues before the assembly. It may also comment on the need or direction for future social policy. Advice and counsel is provided throughout the meeting, through "Advice and Counsel Memoranda," by oral testimony before assembly committees, and informally.

The Advisory Committee on Social Witness Policy consists of twelve members, nine of whom are elected by the General Assembly from the whole church and three of who are General Assembly Council members. Members are: Raymond Aldous Anglin, Plantation, Fla.; Ruy O. Costa (chair), Billerica, Mass.; Sue Dickson, El Paso, Tex.; Margaret Elliott, (vice-chair), Winston-Salem, N.C.; Ward N. Ernst, Stanford, Mont.; Nile Harper, Ann Arbor, Mich.; Dorothy Jean Henderson, Joliet, Ill.; Josephine Lu, Huntington Beach, Calif.; Gwendolyn L. Martin, Apple Valley, Minn.; Jananne Sharpless, Sacramento, Calif.; and Ronald H. Stone, Pittsburgh, Pa. Herbert Meza, Jacksonville, Fla, also served a partial year.

2. *Accomplishments*

Advisory Committee on Social Witness Policy members and staff make themselves available for interpretive events as requested and time allows. The committee welcomes inquiries through its office in Louisville. All governing bodies, churches, and members are encouraged to use the "Presbyterian Social Witness Policy Compilation," which contains the core of the assemblies' social policy statements since 1946. It is revised regularly to meet the needs of the church and is available in both print and on the worldwide web (www.pcusa.org/acswp) and can be ordered through Presbyterian Distribution Services (#68-600-2000-001).

The Advisory Committee on Social Witness Policy meets three times each year: in the summer, following the General Assembly, to discern and prioritize its work; in late fall, to review progress on papers; and in January, to edit and approve final drafts for submission to the assembly. This year the committee has prepared six documents, including the annual *Human Rights Update*, for the assembly's consideration:

- Response to Referrals on Post-Viability and Late Term Abortion Issues;
- Resolution on the Advocacy on Behalf of the Uninsured;
- Resolution on Restorative Justice;
- Call for a Study on Violence and Terrorism;
- Resolution on Challenges to Global Security: Threats to the International System Controlling Arms and Their Development; and

- Human Rights Update 2001–2002.

The ACSWP continued to seek feedback on *Changing Families: A Churchwide Study Document*, released through its Task Force on Changing Families. A major policy statement on changing families will go to a synod consultation in the fall as the committee seeks further feedback and prepares the statement for submission to the 215th General Assembly (2003).

Following the events of September 11, the ACSWP determined to assist the church in studying the complex issues challenging both the church and society. A small work team appointed by the ACSWP seeks to respond to emerging issues concerning violence and terrorism by highlighting helpful resources for individual or group study. This is an experimental approach using the Web to resource and to engage the church in the study of a complex issue.

In addition, two churchwide study documents on trade and globalization were printed this past year: “The Globalization of Life: Challenge to the Church” (PDS 68-600-01-002) and “The Employment Effects of Free Trade and Globalization” (PDS68-600-01-003). The church is invited to read, reflect, and offer feedback to the committee on these study documents to assist it in thinking through a future resolution. Two other documents are anticipated in this study series examining the environmental and cultural impact of trade and globalization.

“Transformation of Churches and Society Through Encounters with New Neighbors,” was translated into Korean (PDS #68-600-01-004) and Spanish (PDS #68-600-01-005) and published by the ACSWP. Also, the ACSWP published “Resolution on the Ministry of Caregiving in Relation to Older Adults” (PDS #68-600-02-001). These three documents are also available on the Web (www.pcusa.org/acswp).

Each year, the committee submits a human rights update to the General Assembly, highlighting those areas of particular concern in our country and to our partner churches across the world. This document, the “Human Rights Update 2001–2002,” which is more descriptive than prescriptive, is made available by the Office of the General Assembly, following its approval by the General Assembly. Previous year updates are often helpful when a concern is not raised in the current year.

The Advisory Committee on Social Witness Policy works collaboratively with the Ministries Divisions and other entities of the General Assembly Council, having liaison members from each Ministries Division and from the Advocacy Committees on Racial Ethnic Concerns and Women’s Concerns. When possible, the committee spends time with church members and with relevant presbytery committees during its meetings.

The Advisory Committee on Social Witness Policy periodically monitors issues concerning Taiwan, its independence and United Nations membership, and relations between the Presbyterian Church in Taiwan and the China Christian Council, together with the Worldwide Ministries Division.

The committee sponsors an annual gathering of the Theological Educators for Presbyterian Social Witness. The meeting in 2001 was held at University of Dubuque Theological Seminary in Dubuque, Iowa, October 11–13, 2001, where the seminary/university ethics professors were able to interact with the seminary and its Dubuque context and continue work on their “resistance” book project in addition to reflection on the work of the ACSWP.

Policy statement development by the committee involved two task forces:

a. The Task Force on “Changing Families” held its first meeting in the fall 1999 with the charge to examine the issue of changing families and changing social structures that affect families, particularly focusing on the effects of these on children. The task force reported to the ACSWP at its October meeting. A small editorial team was appointed by the ACSWP to guide the final development of the new policy statement.

b. The ACSWP approved and distributed a prospectus for a new task force: “Harvesting Seeds of Justice: Ministering in Church and Society with Persons Who Have Disabilities.” Selection of its members and its first meetings are anticipated in 2002. A General Assembly referral has also called for a task force to develop new policy on comprehensive serious mental illness. The committee maintains its concern for the development of two future new policy task forces related to earlier General Assembly referrals and calls for study: a Task Force on “End of Life Issues” and a Task Force on “Genetic Research and Development.”

The committee continues to be guided by its reflection on emerging social witness issues in the Presbyterian Church (U.S.A.) utilizing data from its social involvement survey and questionnaire distributed to 600 congregations. The six priorities for ongoing and future work as identified at the ACSWP October 1996 meeting in San Antonio, Texas include:

- the elimination of poverty as a cluster of issues with a special focus on recent welfare reform and health care;
- new policy development on end-of-life issues, including euthanasia and assisted suicide concerns;
- issues impacting children in U.S. society;
- what ministry of caregiving will mean in the near future, as the population rapidly ages and those with debilitating and/or deadly illnesses continue to meet health and economic obstacles; new policy work in the area of genetic research and development will also be investigated;
- changing families: what “family” means and how families receive support in today’s world; and
- a fresh focus on racism, in the present context of economics and employment; how racism is institutionalized and how it impacts women, children, and people of color in its various dimensions.

The ACSWP will revisit its reflection on emerging social witness issues and its priorities at its summer meeting. Other responses by the ACSWP to General Assembly work may be found in the responses to referrals.

C. *Advisory Committee on Litigation Agency Summary*

I. Narrative

Assigned Responsibilities

The Advisory Committee on Litigation is composed of six Presbyterian attorneys. Each year the General Assembly elects one member to a six-year term. Each member is eligible for reelection to an additional term, but in no case may a member serve for a period exceeding twelve consecutive years of service. Nominations to the committee are made by the General Assembly Nominating Committee. The Advisory Committee on Litigation was established by the 200th General Assembly (1988) to advise the Stated Clerk on matters relating to litigation.

In 2001–2002, the Stated Clerk sought the advice and counsel of the committee on several matters where litigation may impinge on policies approved by the General Assembly or particular congregations. In addition, the 211th and 213th General Assemblies (1999 and 2001) made specific referrals or requests for recommendations to this committee.

The consultations typically take place via telephone conference calls after committee members have been provided copies of all pertinent pleadings, orders, and information. The committee ordinarily meets face-to-face at least once each year. It is normally consulted whenever the Stated Clerk is asked to participate in litigation involving matters of civil and religious liberty, church and state relations, and other matters related to the mission and interests of the church.

The Advisory Committee on Litigation continued to consult, during the course of the year, with the Office of the Stated Clerk in monitoring the status of the Federal Religious Liberty for Land Use and Institutionalized Persons Act. The committee also consulted with the Office of the Stated Clerk regarding the passage of state legislation that requires the state and its entities to show a compelling state interest that cannot be accomplished by less intrusive means before restricting religious liberty. In 2000, the Stated Clerk’s office consulted with presbyteries in Alaska, Oregon, South Dakota, and Virginia to persuade legislatures in their states to pass such State Religious Liberty Protection Acts.

The committee wishes to thank Joanne Green and Mark Tammen of the Office of the General Assembly, Eric J. Graninger of the Office of Legal Services, and Vernon Broyles of the National Ministries Division for their staff services. It warmly welcomes and wishes to thank new arrivals Laurie Griffith and Lisa Bash for their staff services.

II. Disposition of Cases Reported Last Year

A. *From the Heart Church Ministries, Inc., et al., v. African Methodist Episcopal Zion Church Mid-Atlantic II Episcopal District, et al*

On July 6, 2000, Stated Clerk Clifton Kirkpatrick joined an amicus curiae brief in the Maryland Court of Appeals in *From the Heart Church Ministries, Inc., et al., v. African Methodist Episcopal Zion Church Mid-Atlantic II Episcopal District, et al.* The case involved the enforcement of the AME’s trust clause. That trust clause is substantially similar to the language in the Presbyterian Church (U.S.A.)’s *Book of Order*. As of the date that this report was written, no decision had been rendered.

B. *Trustees of the Presbytery of Philadelphia v. Provident Mutual Life Insurance Company*

On October 2, 2000, Stated Clerk Clifton Kirkpatrick joined an amicus curiae brief in the Commonwealth Court of Pennsylvania in *Trustees of the Presbytery of Philadelphia v. Provident Mutual Life Insurance Company*. The Stated Clerk supported the trustees of the presbytery in their attempt to prevent donations given to support “widows, orphans, and families of Presbyterian ministers” from being rolled into a for-profit insurance company. The case was dismissed.

C. *Frank O’Bannon, Governor of Indiana, v. Indiana Civil Liberties Union, et al.*

On November 10, 2000, Stated Clerk Clifton Kirkpatrick joined Jill Hudson, executive presbyter and Keith Geckeler, stated clerk, of the Presbytery of Whitewater Valley in an amicus curiae brief in the Seventh Circuit Court of Appeals in *Frank O’Bannon, Governor of Indiana, v. Indiana Civil Liberties Union, et al.* The brief challenged an Indiana state law, which would have allowed a large monument containing the Ten Commandments to be erected on the State House lawn. The brief proclaimed the high religious value Presbyterians place on those words, but expressed great concern about their use by the State of Indiana in this governmental and secular setting. The Court affirmed the trial court in finding the display unconstitutional. The United States Supreme Court denied a petition for certiorari.

D. *The Good News Club, et al., v. Milford Central School*

On November 20, 2000, Stated Clerk Clifton Kirkpatrick joined an amicus curiae brief in the United States Supreme Court in *The Good News Club, et al., v. Milford Central School*. The brief, joined by a large and diverse group of religious organizations, supported the challenge to a school board policy that specifically targeted religious groups for exclusion based on the religious viewpoints expressed. The brief suggested that such a viewpoint-centered policy violated the Establishment Clause of the First Amendment to the United States Constitution. Oral argument was made on February 28, 2001. The court found in favor of The Good News Club.

E. *Wisconsin Conference Board of Trustees of the United Methodist Church, Inc., v. Ronald Culver et al.*

On December 1, 2000, Stated Clerk Clifton Kirkpatrick joined the stated clerks of the Presbyteries of John Knox, Milwaukee, Northern Waters, Twin Cities Area, and Winnebago, and the Synod of Lakes on an amicus curiae brief in the Wisconsin Supreme Court, drafted by the staff of the Office of the Stated Clerk supporting the Wisconsin Conference of the United Methodist Church. The conference was defending a residuary interest in the property of a congregation that unilaterally sought to leave the United Methodist Church. The Appellate Court found in favor of the conference. The brief urged that the appellate decision be affirmed. The Wisconsin Supreme Court affirmed the Appellate Court and supported the conference.

III. Matters Considered

A. *McCarver v. State of North Carolina*

On June 8, 2001, Stated Clerk Clifton Kirkpatrick joined an amicus curiae brief in the United States Supreme Court challenging the constitutionality of executing a mentally retarded individual. The Stated Clerk cited the General Assembly’s long-standing policy that capital punishment “contradicts the justice of God.” On September 25, 2001, the United States Supreme Court dismissed the writ as improvidently granted, after being informed that North Carolina had enacted a law forbidding the execution of persons with mental retardation. The Supreme Court subsequently agreed to take up the same issue in *Atkins v. Commonwealth of VA.* (See Item III.E. below.)

B. *Bryce v. Episcopal Diocese of Denver*

On July 15, 2001, Stated Clerk Clifton Kirkpatrick joined a large number of denominational leaders on an amicus curiae brief in the United States Court of Appeals for the 10th Circuit. The brief supported the Episcopal Diocese of Colorado’s right to determine who its minister members are and what work they would undertake. The diocese had declined to permit a lesbian minister to be installed in one of its member churches. In his statement of interest, the Stated Clerk noted the Presbyterian Church (U.S.A.)’s own policies on this subject. On April 30, 2002, the United States Court of Appeals for the 10th Circuit decided in favor of the Episcopal Diocese of Denver.

C. *Children of ISKCON et al., v. ISKCON et al.*

On May 30, 2001, Stated Clerk Clifton Kirkpatrick joined a wide variety of denominational leaders on an amicus curiae brief in support of International Society for Krishna Consciousness in the United States District Court for Northern District of Texas. The brief challenged the application of the Racketeer Influenced and Corrupt Organizations Act to religious activities. The case was dismissed with prejudice against the plaintiffs.

D. *Arkansas Presbytery of the Cumberland Presbyterian Church v. Gary D. Hudson and Palemotto Cumberland Presbyterian Church*

On September 20, 2001, Stated Clerk Clifton Kirkpatrick joined a variety of denominational leaders on an amicus curiae brief in support of a petition for certiorari in the United States Supreme Court asking that the Court review the Supreme Court of Arkansas' decision in a case involving a portion of a Cumberland Presbyterian Church attempting to leave the Cumberland church with church property. The United Supreme Court denied certiorari.

E. *Silo v. Catholic Healthcare West Medical Foundation*

On September 4, 2001, Stated Clerk Clifton Kirkpatrick joined a wide variety of denominational leaders on an amicus curiae brief in the California Supreme Court challenging the State of California's attempt to require Catholic Healthcare, a Roman Catholic Related Healthcare organization, to provide contraceptive and problem pregnancy medical health care to employees contrary to clear Roman Catholic policy and theology opposing abortions. The brief noted that many of the denominations (including the Presbyterian Church (U.S.A.) have quite different policies on the substantive matter, but urged the Court not to permit the state to compel a Roman Catholic entity to violate the church's central tenets in providing health-care benefits to its employees. As of the date that this report was written, no decision had been rendered.

F. *Atkins v. Virginia*

Because the issues were identical, the United States Supreme Court was asked by letter to consider in *Atkins*, the amicus curiae brief that had been filed in *McCarver* (see Item III.A. above), to eliminate the need for re-filing. The *Atkins* case has been argued and is pending. A decision is expected sometime before the court adjourns in June.

G. *Fifth Avenue Presbyterian Church, et al. v. City of New York, et. al.*

On March 5, 2002, Stated Clerk Clifton Kirkpatrick joined an amicus curiae brief in the Second Circuit Court of Appeals in *Fifth Avenue Presbyterian Church, et al. v. City of New York, et. al.* prepared by the Becket Fund, a nonpartisan and ecumenical public-interest law firm that defends the free expression of all religious traditions. The brief addressed the issue of the standard of review of government conduct to be applied in free exercise cases and in particular to the threshold issue in determining whether the practices of the Fifth Avenue Presbyterian Church in allowing homeless persons to sleep on their property are religious in nature such as to require that government conduct must be justified by a compelling government interest that is pursued in the least restrictive manner. As of the date of this report, no decision had been rendered.

H. *Abington Township, et al. v. Congregation Kol Ami, et al.*

On May 1, 2002, Stated Clerk Clifton Kirkpatrick joined an amicus curiae brief in the Third Circuit Court of Appeals in *Abington Township, et al. v. Congregation Kol Ami, et al.* The brief challenged a recent township zoning ordinance that served to prohibit a Jewish congregation from purchasing property for use as a place of worship from a catholic order that has previously used the property for worship. The brief challenged the ordinance on equal protection grounds. As of the date of this report, no decision had been rendered.

Item 14-01

[The assembly approved Item 14-01 with amendment. See p. 50.]

Overture 02-4. A Plan of Christian Compassion to Ameliorate the HIV/AIDS Crisis in Africa—From the Presbytery of New Castle.

The Presbytery of New Castle overtures the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) to do the following:

1. Direct the program areas such as Hunger, Peacemaking, the Washington Office, the UN Office, Stewardship program, the Woman's Unit and other appropriate offices to

a. give leadership in support of the 0.7 percent initiative, so as to encourage and enable the denomination through its individual members, congregations, presbyteries, synods, and the General Assembly to study and adopt the 0.7 percent giving goal in support of our denomination's international development programs [with an appreciable portion of this funding targeted for HIV/AIDS education, prevention, and care]; and

b. provide guidance to each level for the appropriate remittance channels for such funds.

2. Call upon the United States government to

a. direct 0.7 percent of GNP to international ~~[aid]~~ [development assistance];

b. adopt a combination of policies to bring relief to poor countries, including changing trade rules and canceling unpayable debt, in addition to economic development assistance; and

c. target aid funds repairing and building healthcare, education, and social welfare institutions and program, giving priority to small-scale, community-based organizations [-] [; and]

[d. use its influence to ensure that African nations are able to obtain HIV/AIDS medications at a reasonable price.]

Rationale

The Presbytery of New Castle believes that in the current crisis time in our own national life when major attention is focused on domestic and global terrorism, we run the risk of losing sight of the equally important need for our nation to demonstrate its values and leadership by strengthening our support for struggling underdeveloped nations, and that as the Presbyterian Church (U.S.A.), we also face the urgent challenge and great opportunity to display an increased level of financial commitment to the ongoing healing ministry of our Lord Jesus Christ, and that one of the most urgent arenas for such a witness today concerns the pandemic devastation of HIV/AIDS.

The HIV/AIDS virus affects the entire world, killing more than 8,000 persons and infecting some 15,000 daily in 2000, 95 percent of which lived in developing countries.

Africa has borne the brunt of this scourge as revealed by the fact that the 36.1 million people globally infected by this disease, 25.3 million of them (70 percent) live in sub-Saharan Africa—a region that accounts for but 10 percent of the world's population! [from The Dakar Declaration of April 2001].

The Office of International Health Ministries of our General Assembly has indicated that from 40 percent to 60 percent of health care in sub-Saharan Africa is provided by our partner churches, and that the PC(USA) is committed to support these partners within their own distinct scenario of AIDS ministry in unique and supportive ways, including the establishment of two HIV/AIDS Consultant positions for Africa so that our support will be coordinated on the ground in assessing and planning with our partners directly.

All of our PC(USA) programs in support of HIV/AIDS ministries are hampered by funding that is insufficient to meet the ever widening global pandemic.

The 2001 United Nations General Assembly Special Session on AIDS incorporated in its final declaration the call for the long-standing target of the concept of giving 0.7 percent of Gross National Product by all countries to provide the funding required by the global HIV/AIDS pandemic.

The Worldwide AIDS Ministry of our own Worldwide Ministries Division has called for the endorsement and support of this concept, as this 0.7 percent initiative can be directly tailored to challenge our denomination as individual church members, congregations, presbyteries, synods, and the General Assembly.

ACREC ADVICE AND COUNSEL ON OVERTURE 02-4

Advice and Counsel on Overture 02-4—From the Advocacy Committee on Racial Ethnic Concerns (ACREC).

Overture 02-04 requests the 214th General Assembly (2002) to develop a plan of Christian compassion to ameliorate the HIV/AIDS crisis in Africa.

The Advocacy Committee on Racial Ethnic Concerns strongly advises that *Overture 02-04* be approved with the following friendly amendment:

Add a new item “d.” to Recommendation 2. to read as follows:

“d. use its influence to ensure that African nations are able to obtain HIV/AIDS medications at a reasonable price, including generic brands.”

Rationale: The proposed plan of Christian Compassion to Ameliorate the HIV/AIDS Crisis in Africa calls upon Presbyterians to engage in the fight against HIV/AIDS in Africa by utilizing their resources and by encouraging the U.S. government to designate 0.7 percent of the GNP to fight the crisis. The nations that are hardest hit by the AIDS pandemics are those with the least resources to deal with the impact of the disease. It threatens the stability of these nations by decimating their populations and economies. One of the problems African countries face is that the cost of medications is so prohibitive that affected countries cannot afford them. Pharmaceutical companies must change their policies so that needed medications are affordable.

Presbyterians are called to participate in the fight against HIV/AIDS. We are citizens of the world’s richest nation and must call upon our government to mount an effective response to the global HIV/AIDS crisis. The 0.7 percent initiative provides a means to engage both individuals and our government. If successful, the 0.7 percent initiative can provide financial resources to develop programs that address prevention of HIV/AIDS and care for persons living with HIV/AIDS and those affected by it.

Overture 02-04 provides a strategy for the engagement of Presbyterians as individuals, as members of congregations, and as participants in an advocacy movement to promote a strong and sustained response to the AIDS crisis in Africa by the U.S. Government.

ACWC ADVICE AND COUNSEL ON OVERTURE 02-4

Advice and Counsel on Overture 02-4—From the Advocacy Committee for Women’s Concerns (ACWC).

The ACWC asks that the General Assembly approve *Overture 02-4*. This overture calls for the United States to direct 0.7 percent of its GNP toward international aid and to take other measures to curb severe poverty, which destabilizes countries, undermines international security, and plunges millions into misery. The recommendations in this overture, if followed, would dramatically improve the lives of women, who make up the majority of the world’s poor because of gender discrimination. The 0.7 percent campaign, which enjoys worldwide support, would help reduce the impact of the diseases of poverty such as AIDS. Women represent half of all HIV/AIDS victims in some regions of the world. The ACWC also calls attention to the paper entitled “Women and AIDS: A Global Crisis,” approved by the 213th General Assembly (2001) for information and guidance (*Minutes*, 2001, Part I, pp. 336–43).

Today, 1.2 billion people are living on less than a dollar a day. Another 1.3 billion are living on less than two dollars a day. This means that two fifths of the world is living in abject poverty. Of the 40 million people in the world living with HIV/AIDS, 95 percent live in poor countries.

In 1970, the United Nations called upon countries in the Organization for Economic Development (OECD) or the industrialized nations to give 0.7 percent of their Gross National Product (GNP). While nations committed themselves to that goal, few have met it. In fact, giving has declined since the eighties. The United States gives only one-tenth of one percent of its GNP to overseas development. This is the smallest percentage of any country in the OECD.

Item 14-02

[The assembly approved Item 14-02 with amendment and with comment. See p. 51.]

Overture 02-40. On Requesting Worldwide Ministries Division to Strengthen its Recruitment and Retention of Long-Serving, Career Missionaries—From the Presbytery of Greater Atlanta.

The Presbytery of Greater Atlanta respectfully overtures the 214th General Assembly (2002) to do the following:

1. Request the General Assembly Council instruct the Worldwide Ministries Division to review its personnel policies with the intent to strengthen its recruitment and retention of long-serving (career) missionaries, redefining the terms and encouraging long-term commitment.

2. Request the General Assembly Council to review the policies and procedures related to churches and individuals desiring innovative mission opportunities inside and outside the U.S.A., identifying successes and barriers and implementing improvements and reporting to the 215th General Assembly (2003).

~~[2.]~~ **[3.] Ask our presbyteries and congregations who are involved in their own overseas mission projects to balance such worthwhile activities with renewed commitment and support of the General Assembly's general budget, which supports long-serving mission personnel.**

~~[3.]~~ **[4.] Request congregations to stress the call for career missionary service, especially to younger people in Sunday School and youth groups.**

~~[4.]~~ **[5.] Remind our PC(USA) seminaries of the importance of recognizing career missionary service as a distinct vocation that requires cross-cultural skills and provision for such training in the curriculum.**

~~[5.]~~ **[6.] Call on the church to enthusiastically support the proposed new initiative for recruitment and funding of international mission personnel that will enable the Worldwide Ministries Division to move forward in its vision for growth and balance between mission coworker appointments and mission volunteer appointments.**

Rationale

There has been a drastic reduction in the number of long-serving (career) missionaries under appointment of the General Assembly (from 271 with twenty years experience in 1985 to 38 in 2001).

Narrowly defining coworker appointments to four-year terms does not encourage long-term commitment.

Overseas partner churches have continued to emphasize the importance of career appointments with language skills and cross-cultural experience.

There is a critical need for mission workers who can interpret, in depth to our church and to the American public, the perspective of Christians in other parts of the world, so that we may address those issues that they consider vital for the welfare of their nations and peoples in relationship to our nation.

If this trend continues, it will have a profound adverse effect on the global mission program of the church, weakening our effectiveness in witness and service with partner churches around the world, as well as in pioneering in unreached areas of the world.

A nucleus of persons with many years of mission expertise provides a deep relational presence from which to share the unique gifts and historic experience in the Reformed tradition that the Presbyterian church has to bring to overseas mission and ecumenical enterprise.

The Worldwide Ministries Division has done a feasibility study for a new initiative in favor of a capital campaign for support of international mission personnel, with the express purpose of trying to strike a balance between mission coworker appointments and mission volunteer appointment.

Item 14-03

[The assembly approved Item 14-03 with amendment. See p. 51.]

Ecumenical Partnership: Human Rights and Religious Freedom Abroad

The General Assembly Council, upon recommendation of the Worldwide Ministries Division, recommends that the 214th General Assembly (2002)

1. approve the “Guiding Principles for Decisions Concerning Religious Freedom Around the World” developed by Human Rights and Religious Freedom Abroad Initiative Team (HRRFAIT) and
2. direct the General Assembly Council, Worldwide Ministries Division, to distribute them on the PC(USA) Web site and through inclusion in other resources.

Guiding Principles for Ethical Decisions Concerning Religious Freedom Around the World

. . . [W]e consider the rights of private judgment, in all matters that respect religion, as universal and unalienable: We do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and at the same time, be equal and common to all others. (*Book of Order*, G-1.0301(b))

- We affirm fundamental human rights as those rights and duties of humans without which they cannot fulfill their calling as persons made in the image of God, alike living before God and in relationship with one another. We recognize that the rights of any individual are bound with the duties of securing rights for those from whom they are withheld. Among these rights is that of religious freedom.
- We confess as Reformed Christians that all freedom comes from God. Because governments may err in implementing God’s intent for human life, we believe it our duty to uphold the rights of religious freedom for all, doing so without arrogating to ourselves what is God’s.
- We respect the God-given humanness in all people and accept the existence of religious plurality upon which any insistence for religious freedom in all societies must be based.
- We acknowledge that our own well-being is tied to the well-being of others, as expressed in Jeremiah’s exhortation to the exiles, “Seek the welfare of the city where I have sent you. . . and pray to the Lord on its behalf, for in its welfare you will find your welfare” (Jer. 29:7).
- We recognize that the Church of Jesus Christ is one Body and that, therefore, its mission in the world is most faithfully carried out where each part works in partnership with other parts.

[• We celebrate that freedom of thought, conscience and religion are universal human rights and are so recognized in international law, law that affirms freedom to change one’s religion, and to manifest religion or belief in public and private life, and in teaching, practice, worship, and observance.

[• We are grateful that the United Nations, on behalf of the international community, has the mandate and responsibility to promote and protect fundamental human rights and the dignity and worth of the human person, including freedom of religion and belief.]

Therefore, we affirm that

1. Religious freedom is a universal human right.
2. Religious freedom is a human right that is necessarily tied to other human rights. It is tempered by the complementary requirements of social justice, human dignity, and respect for others’ religious freedom.
 - a. Freedom of religion implies freedom of conscience.
 - b. Religious freedom requires recognition of cultural and religious diversity as basic to human reality.

c. Religious freedom calls for watchfulness in order that conflicting values not undermine the universality and indivisibility of human rights.

d. Religious freedom (and religion) should not be used to conceal economic, political, class, or racial struggles.

[e. Religious freedom in our reformed tradition comprehends both a respect for the civil magistrate that “God . . . hath ordained civil magistrates to be under him over the people, for his own glory and the public good (Westminster Confession of Faith, 6.127), as well as an insistence that ‘. . . no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of any denomination of Christians, according to their own profession and belief’ (Westminster Confession of Faith, 36.129).]

3. Governments have responsibility to promote and protect religious freedom and should

a. give specific protections concerning religious freedom in their official policies, constitution and practices;

[b. give full cooperation to the UN in the performance of its responsibilities for protecting human rights;]

and should not

~~[b-]~~ [c.] co-opt, manipulate, or constrain religious practice by any persons, groups, or religious bodies except as may properly be necessary for the protection of human rights for all;

~~[e-]~~ [d.] limit or deny religious participation in public life; or

~~[d-]~~ [e.] discriminate either for or against any religious tradition or organization.

4. The Presbyterian Church (U.S.A.), as a national church, should

a. advocate for the religious freedom of any persons, groups, and religious bodies such as is consistent with the human rights for all;

b. determine the most appropriate ways to support Christian persons, groups, and religious bodies, whether “officially” recognized by their government or not, that are struggling under repressive governments determined to intimidate or control the practice of their faith;

c. remain open to the possibility of relationship with any Christian organizations that demonstrate they are genuine expressions of the Church, the Body of Christ, helping them fulfill all six Great Ends of the Church without hindrance;

d. speak with a voice that is distinct from that of the U.S. government;

e. guard against functioning as an agent of government or being used to further government foreign policy objectives as an institution, in its mission endeavors, or through its employees;

f. express concern when U.S. government policies limit contact between churches and Christians of the U.S. and churches and Christians in other countries, as well as persons of other faiths in those countries;

g. advocate that no official U.S. government relationship or diplomatic status be accorded any religious group or organization;

h. urge the U.S. government to accord a key role to the United Nations in issues of religious freedom abroad even as it recognizes that a U.S. government role, based upon U.S. policies, is appropriate;

i. give deference to partner churches’ determination of how to address issues of religious freedom in their own contexts and advocate, when consistent with General Assembly policies, as appropriate;

j. work to strengthen mechanisms of mutual trust and self-criticism that make joint action possible;

k. accept responsibility for engaging in appropriate discussion with Christians we understand could be violating the religious freedom of persons of any faith tradition; and advocate, consistent with General Assembly policy, for oppressed persons of every faith tradition; and

l. be aware of the role of media and educate its members about general stereotypes and particular complexities in situations of curtailed religious freedom abroad.

- 5. Congregations, presbyteries, synods, and other entities within the Presbyterian Church (U.S.A.) should**
- a. be concerned about and take action concerning human rights/religious freedom for all people;**
 - b. be a witness to the church’s understanding that issues of religious freedom separated from other human rights issues;**
 - c. carefully consider the most appropriate ways, as a part of the PC(USA), to support Christian persons, groups, and religious bodies, whether “officially” recognized by their government or not, that are struggling under repressive governments;**
 - d. remain open to the possibility of relationship with any Christian organizations that demonstrate they are genuine expressions of the Body of Christ, helping them fulfill all six Great Ends of the Church without hindrance; and**
 - e. follow appropriate steps such as suggested in the “Checklist for PC(USA) Entities Confronted with Reports of Religious Freedom Violations.**

Rationale

[These recommendations are in response to the following referral: *Alternate Resolution to Overture 99-19. Recommendation on Conducting a Study of Ethical Dilemmas Presented to U.S. Christians in Countries Where Repressive Governments Attempt to Control the Church; Report to 213th General Assembly (2001) (Minutes, 1999, Part I, pp. 47).*]

In response to the referral of *Overture 99-19* by the 211th General Assembly (1999), a Human Rights and Religious Freedom Abroad Initiative Team (HRRFAIT) was appointed by the General Assembly Council and was composed of Dora Lodwick, Patricia Brown, Fuad Bahnan, William C. Browne, Vernon Broyles, Catherine Gordon, Robert Smylie, Peter Sulyok, Mark Tammen, Margaret O. Thomas, and Debby Vial.

In response to *Overture 99-19*, HRRFAIT undertook a study over a three-year time period, whose scope included: (1) a review of religious freedom concerns around the world through the instrumentality of the Human Rights Update 2000–2001, approved by the 213th General Assembly (2001), which included reports from government and secular research bodies and WCC human rights reports; (2) an analysis of past General Assembly actions and policies related to religious freedom; (3) a listening process including input from individual Presbyterians, an open General Assembly hearing, consultation with international church partners, and input from General Assembly Council staff.

The 213th General Assembly (2001) accepted a referral in progress report and granted a one-year extension for completion of the work.

In carrying out its task, HRRFAIT gave special attention to the situation in China, which resulted in direct consultation with the China Christian Council and a study trip to China, including Tibet. In brief, the finding was that there have been positive changes in religious freedom in China in recent years. While incidents of repression do occur, especially in isolated areas, the China Christian Council is willing—and has demonstrated its ability—to intervene with central government authorities to address particular situations. Some cited instances described as “repression” are reported to be influenced by external bodies and usually involve tax- or property-related legal violations that would also not be acceptable under U.S. law. Government actions, such as destruction of buildings built without permits and in violation of code, appear to be part of larger strategies involving non-religious property as well as religious structures. While the churches in China do not receive all the freedoms American citizens would deem appropriate, they are truly a part of the Body of Christ in every way while, at the same time, they have become integrally Chinese.

Other areas of study and ongoing concern involved countries where a government is dominated by, and serves the agenda of, one religious community in ways that are repressive of others. The HRRFAIT developed “Guiding Principles for Decisions Concerning Religious Freedom Around the World;” the report and analysis of past General Assembly actions and policies; a process checklist for local Presbyterians receiving reports of religious freedom violations; the religious freedom sections of the 2000 and 2001 Human Rights Update; a Response to Posed Questions Related to Religious Freedom; and the China Study Report.

ACSWP ADVICE AND COUNSEL ON ITEM 14-03

Advice and Counsel on Item 14-03, Ecumenical Partnership: Human Rights and Religious Freedom Abroad—Advisory Committee on Social Witness Policy

The “Guiding Principles for Decisions Concerning Religious Freedom Around the World” offer principles for ethical decision-making on issues of human rights and religious freedom.

The Advisory Committee on Social Witness Policy advises the approval of the “Guiding Principles” with the following additions to be inserted into the document:

After the 5th bullet, and before the words “Therefore, we affirm that”, add the following bulleted items:

“• *We celebrate that freedom of thought, conscience and religion are universal human rights and are so recognized in international law, law that affirms freedom to change one’s religion, and to manifest religion or belief in public and private life, and in teaching, practice, worship and observance.*

“• *We are grateful that the United Nations, on behalf of the international community, has the mandate and responsibility to promote and protect fundamental human rights and the dignity and worth of the human person, including freedom of religion and belief.*”

After section 3.a. add a new “b.” to go before the words “and should not”, re-letter sections “b.–d.” as “c.–e.” to read as follows:

“b. *give full cooperation to the UN in the performance of its responsibilities for protecting human rights;*”

Rationale for Additions to Religious Freedom Statement

In carrying out its task, the Human Rights and Religious Freedom Abroad Initiative Team (HRRFAIT) was also conscious of the international commitment to the guarantees and protection of human rights. The General Assembly of the church has a longstanding support for and affirmation of the human rights declarations, covenants, and conventions developed under the auspices of the United Nations. These include the Universal Declaration of Human Rights (UDHR), and the International Covenant on Civil and Political Rights (ICCPR), a treaty ratified by the United States government. Explicit in Article 18 of the UDHR and Article 18 of the ICCPR is the explicit claim: “Everyone has the right to freedom of thought, conscience and religion,” with all of the ramifications of that right. Furthermore, the United Nations, in 1981, adopted a Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief.,” which further spells out the international commitments.

Responsibility at the United Nations for addressing issues related to human rights, including religious freedom, are lodged in the Commission on Human Rights and the Office of the UN High Commissioner for Human Rights, based in Geneva. The commission has a special rapporteur on Freedom of Religion and Belief that regularly monitors and investigates reported violations of religion freedom. The Presbyterian Church (U.S.A.), as an accredited nongovernmental organization, has access to this process.

Item 14-04

[The assembly approved Item 14-04. See p. 51.]

Human Rights Update 2001–2002

The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 214th General Assembly (2002) bring to the attention of the church the significant developments that have occurred concerning the conditions of human rights in the world areas named in the “Human Rights Update 2001–2002” by

1. directing the Stated Clerk to publish the “Human Rights Update 2001–2002” with study action guide on the PC(USA) Web site, providing a copy upon request to each middle governing body or session, distributing the Web site address to the entire church through notification on the Web site and in the *Minutes* of the 214th General Assembly (2002), Part I, and calling special attention to “Human Rights Day” to be held December 10, 2002 [<http://www.pcusa.org/ga214>];

2. encouraging middle governing bodies, sessions, and individual members to pray for all victims of human rights abuse and for those who persecute them, also seeking ways to act on behalf of these victims; and

3. encouraging congregations to observe the General Assembly's Day of Prayer for Those Persecuted and Martyred for Their Faith on the Sunday preceding Epiphany.

Rationale

A. Introduction

The "Human Rights Update" is an annual report developed by the Advisory Committee on Social Witness Policy (ACSWP) of the Presbyterian Church (U.S.A.). This yearly report affirms the Presbyterian church's longstanding commitment to human rights at home and worldwide.

The "Human Rights Update" lifts up five categories of concerns brought to the attention of the General Assembly Council (GAC), for the most part, by the partner churches around the world. They are civil, political, economic, social and cultural, and religious. The "Human Rights Update 2001–2002," however, should not be construed by the members of the Presbyterian Church (U.S.A.) as the definitive statement of all the human rights violations received by the GAC during the course of the year. The 214th General Assembly (2002) encourages the members of the Presbyterian Church (U.S.A.) to continue to pray and work to end all forms of human rights violations worldwide. The "Human Rights Update 2001–2002" includes an action study guide developed to assist the middle governing bodies, sessions, and individual members to engage and focus on human rights issues.

We hope adult study and action groups, as well as session and presbytery committees, will use the "Human Rights Update 2001–2002" and will work for the guarantee and fulfillment of human rights for all of God's children, locally and globally.

B. Global Update—The United Nations and Human Rights

1. The Global Context, Human Rights, Values, and the Outlook for the Future: The Secretary-General's Annual Report to the 56th UNGA

Written before the events of September 11, 2001, the United Nations Secretary General's (SG) report is introduced with sobering reflections. Citing the spread around the world of universal ideas—the sovereignty of the people, accountability of leaders, individual rights, and the rule of law—the SG warns that there is no guarantee that these values will not be reversed and that some nations will not revert to tyranny and oppression. The ability to assure peace requires a comprehensive understanding of the underlying causes and dynamics of violent conflict, and the ability to address those causes. He stressed that the UN can help build a world of order and justice only through the respect for the rule of law in international affairs. "The United Nations is an embodiment of the will of humankind to defeat violence with the power of reason and to achieve some betterment of the human condition." The tragic events of September 11 reflect the importance of the SG's insight.

One challenge addressed involves meeting humanitarian commitments, including finding ways to protect both civilians in armed conflict and those who would care for them—in other words to build a "culture of protection." In Afghanistan, as elsewhere, gross violations of human rights have occurred as those seeking to provide humanitarian assistance have been deliberately targeted for murder or for kidnapping, a twisted expansion of already tragic situations. Those who serve in the humanitarian work of the UN through the United Nations Children's Fund (UNICEF), World Health Organization (WHO), World Food Programme (WFP), Food and Agriculture Organization of the United Nations (FAO), United Nations Development Programme (UNDP), United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA), and United Nations Mine Action Service (UNMAS), all of which are coping with massive concerns with declining resources, as well as those who work in the field with non-governmental agencies, need to be protected so they can do the tasks assigned.

A second challenge involves the war on global poverty. The needs and the strategies have all been addressed before through the UN's multidimensional approach to the prevalence of poverty. Poverty has been identified by the UN as a violation of human rights. Therefore, a "rights based" approach embodies principles of equity, nondiscrimination among groups, accountability and participation. Its premise is that economic growth in and of itself will not advance sustainable development for the masses in the absence of social justice.

The UN agencies classify forty-nine countries as "least developed." Of these thirty-four are in Africa and thirteen in the Asia-Pacific arena. The SG describes the results of the Third United Nations Conference on the Least Developed Countries (LDC) held at Brussels on May 14–20, 2001. "The Brussels Declaration" and Program of Action reaffirm the collective responsibility of the international community for the eradication of poverty. The Program of Action requires development of a people-centered framework, provision for good governance at all levels, the

building of human and institutional capacities, efforts to make globalization work for the LDCs, promotion of trade, reduction of vulnerabilities including environment degradation, and increased financing.

A third major coverage of the SG's report deals directly with the development of the international legal order and human rights. While much work has been done in this arena, a significant gap exists between international human rights norms and their implementation. Three significant movements during the past year are noted: the establishment of a Permanent Forum on Indigenous' Issues, finally giving institutional focus to the human rights, needs and concerns of over 300 million indigenous persons the world over; the effort for the first time to address global racism and related issues in a comprehensive way as a human rights matter; and the entry into force of an Optional Protocol to the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). The protocol establishes a procedure allowing the submission of claims of violations of rights covered under the treaty.

2. *The Right to Be Free from Fear and Violence—Terrorism, September 11, and the United Nations*

September 11 brought to reality one of the concerns that had been identified by the secretary general and the United Nations at the time of the Millennium Assembly: Freedom from Fear. In introducing the security agenda of the UN in his report, the SG suggested that the challenge of security had shifted from the violation of borders to deliberate violation of people—the concern is to protect the right of individuals, communities, and groups to be free from violence and abuse by terrorists, extremists, or systemic repression.

Whether coincidence or deliberate, the destruction of the World Trade Center, the attack on the Pentagon, and the crash of a fourth hijacked plane occurred on the International Day of Peace—September 11 was the day marked as the opening of the United Nations General Assembly, usually accompanied by the ringing of the Peace Bell by the UN secretary general.

The response of the United Nations was immediate, and perhaps without precedent, both in the Security Council (SC) and the General Assembly (GA). Within twenty-four hours, both the SC and the GA had passed unanimous resolutions of both condolence and support. Security Council Resolution 1368, September 12, 2001, recognized the inherent right of self-defense in accordance with the Charter, condemned the acts of international terrorism of September 11 as a threat to international peace and security, expressed its solidarity with the U.S. and the victims, and called on all States to redouble efforts to prevent and suppress terrorist acts. A General Assembly resolution, also of September 12, condemned the acts of terrorism, expressed condolences and solidarity, called for international cooperation to bring perpetrators to justice, and for international cooperation to prevent and eradicate acts of terrorism.

The UN has had terrorism on its agenda for decades, helping in the development of twelve international conventions (treaties) that address various aspects of terrorist behavior, including several that deal with seizure of aircraft, crimes on aircraft, safety of aircraft, taking of hostages, internationally protected persons, maritime safety, plastic explosives, and the protection of nuclear materials. The last two to be developed include one on bombing and one on the financing of terrorism. The twelve treaties reflect a piecemeal approach to the problem of terrorism. Unwilling to define terrorism in generic terms, the member states have responded to specific forms/acts considered terrorist, e.g., those identified. The United States has ratified ten of the twelve, paradoxically not having ratified the last two, the one dealing with “terrorist bombing,” the other dealing with the financing of terrorist activity (establishing legal prohibitions and requirements of states in preventing financing activity). Because this latter had not received the sufficient number of ratifications, it had not come into legal force. Though the United States had not ratified the treaty, it immediately began its efforts to freeze and seize the assets of suspected groups after the events of September 11.

A second UN Security Council Resolution, Number 1373, unanimously adopted September 28, focusing on the September 11 events, was negotiated by SC presidency occupied by France. It reaffirmed the positions of SCR 1368, noted above. But the resolution went much further, basing its action on Chapter VII in the UN Charter that deals with military responses to breaches of the peace and security. It determined that all states SHALL prevent and suppress the financing of terrorist acts, criminalize funding of such acts, freeze funds of persons, groups or entities involved, related to terrorist acts; and SHALL refrain from support of terrorism, take necessary steps to prevent terrorist acts, deny safe haven to financiers or perpetrators, and prevent the use of territories for financing or acting. It called on all states to ensure that violators are brought to justice for such acts as criminal offence, help other states in investigations, etc. prevent movement, of terrorists or terrorist groups. Further, it calls on all states to provide information, cooperate in bilateral or multilateral efforts to prevent terrorism, and to ratify the international treaties regarding terrorism.

The Security Council Resolution has two sweeping aspects. In a sense the Security Council set an incredible precedent in international law, stepping over the treaty ratification process and in effect making the requirements to

eliminate the financing of terrorism arbitrarily binding on all states. It also set up a monitoring procedure, establishing the SC as a committee of the whole, to monitor implementation and compliance with the resolution, with specific time requirements for reporting adherence, with the implication that states that fail to comply could be subject to punitive action.

At the Commission on Human Rights in April 2001, the United States voted against a carefully prepared Resolution on Human Rights and Terrorism, one of fourteen against, with thirty-three voting for, and six abstaining. The rationale provided interesting substance: a clear statement that terrorism can never be justified in any instance, even as a means of promoting or protecting human rights; that terrorism creates an environment that undermines the right to freedom from fear; that terrorist groups are able to exploit technology to commit acts that may cause massive damage and human life; that measures to counter terrorism must be in strict conformity with international law and international human rights standards. The background also encouraged the development of an international convention to suppress acts of nuclear terrorism. The Resolution made twelve recommendations. Two are cited here:

- Reiterates its unequivocal condemnation of all acts, methods and practices of terrorism, regardless of their motivation, in all their forms and manifestations, wherever and by whomever committed, as acts aimed at the destruction of human rights, fundamental freedoms and democracy, threatening the territorial integrity and security of States, destabilizing legitimately constituted Governments, undermining pluralistic civil society and the rule of law and having adverse consequences for the economic and social development of the state.
- Condemns the violations of the right to live free from fear and the right to life, liberty and security. [2001/37 pp.182–85]

The United Nations has been considering a comprehensive treaty with major drafting being done by India, to pull all existing aspects covered in the twelve, into one treaty. It has been hoped that such a treaty would include a definitive legal definition of terrorism. Every prior attempt at such a definition has failed to reach consensus—underscoring the reality that violence is experienced and, therefore, defined by different peoples and countries in different ways. That reality is not likely to change.

While there is the temptation to assume that “terrorism” has taken center stage, the UN still has the responsibility to address the world’s social and security agendas and the context in which terrorist acts are generated—a context often ignored by major world players.

3. *Human Development as a Human Right*

The 2001 United Nations Development Programme (UNDP) Report entitled, *Human Development—Past, Present, and Future*, addresses the question of how people can create and use technology for the improvement of life. It also argues that public policies are required to lead the revolutions in information and communications technology for the purpose of human development. The report builds on a number of assumptions:

- Technology, historically, has been a powerful instrument in human development and poverty reduction. A technology divide does not have to follow an income divide.
- Technological advances in health, nutrition, crop yields tend to have multiplier effects that have widespread value.
- The market, while a powerful force in technological progress, is not sufficient to create and diffuse the technologies needed to eradicate poverty.
- Developing countries face both high rewards and severe risks from new technologies, especially in the environmental field.
- The technological revolution and globalization are creating a network age through which technology is created and diffused.
- Domestic policies are necessary for all countries to encourage innovation, access, and advanced skills, though these are not sufficient.
- International initiatives and fair global rules are needed to focus technology in such a way as to address the urgent needs of the poor. The demands are clear: vaccines against diseases that undercut development; new varieties

of food crops to provide staple foods in impoverished areas; low-cost computers and wireless communications to enable development; and low-cost energy sources for decentralized electricity.

The initial thesis is that people are the real wealth of nations, and development is the process of expanding the choices they have to enhance their lives. The report does what previous ones have done, asserting that “human development shares a common vision with human rights. The goal is human freedom. And in pursuing capabilities and realizing rights, this freedom is vital.” The challenges presented by the revolution in new information and communications technology on one hand and the revolution in biotechnology is made all the more evident by the completion of the mapping of the human genome. Technological innovation affects human development in several ways: it can directly enhance human capacities; it can impact economic growth through gains in productivity. The process of globalization is both driven by and drives technological progress. The benefits, however, are not equally shared, though the developments in medicine, agriculture and communications have the capacity to benefit all.

Inequality is a major inhibitor to development, exacerbating the effects of market and policy failures on growth, limiting progress. Concentration of income undermines the development of public policies that are most needed for human development, such as education, access to water and sanitation, and the development of other forms of social capital.

Known for its search to find ways of adequately describing economic activity beyond the Gross National Product (GNP), UNDP has devised a new index, the Technological Achievement Index (TAI), focusing, in this instance on four indicators: creation of technology, measured, e.g., in number of patents; diffusion of recent innovations, e.g., use of Internet; diffusion of old innovations, seen in the capacity of leapfrogging stages of development; and the development of human skills through education, particularly in science, math and engineering. Based on this data, the countries of the world are classified into four groupings: leaders, potential leaders, dynamic adopters, and the marginalized. The TAI does not measure how the achievements are translated into human development. Other measures, such as the Human Development Index (HDI) have been structured for those determinations.

4. *Housing as a Human Right: Istanbul + 5—a Five-Year Review of Habitat’s Urban Millennium*

The United Nations General Assembly met in special session from June 6–8, 2001, to review and appraise the work of the Second United Nations Conference on Human Settlements (HABITAT II), Istanbul, 1996. HABITAT II had set forward two principle goals in light of the rapid urbanization of the world’s population (50 percent now living in cities, with the most rapidly growing one in developing countries). The first was to provide adequate shelter for all, the second to ensure sustainable development. These goals were cognizant of the increasing poverty, the burgeoning populations, and the deterioration of the housing conditions of masses of people.

The statistical analysis for Istanbul + 5 was provided by a massive report: *Cities in a Globalizing World: Global Report on Human Settlements 2001*. The sobering report reveals that global conditions have worsened rather than improved since Istanbul, 1996, despite the “commitments” made at that time. The cost of living has gone up, income has gone down, the number of families in poverty has increased, sixty countries have become poorer, a billion live in slums or squatter settlements, and in some parts of the world, a third have no access to potable water or adequate sanitation—the breeding grounds for poor health. The global challenge requires addressing poverty and inadequate housing in both urban and rural areas. The official document outcome: The Declaration on Cities and Other Human Settlements in the New Millennium, identifies poverty as the core obstacle to providing adequate housing for all. Despite commitments in Istanbul, the reality is that governments have not met their primary responsibilities for meeting the extensive agenda necessary to provide decent housing.

While the challenges remain, accomplishments are seemingly outweighed by negative factors, reflecting world conditions. Evidence is lacking both in the commitment of governments in their domestic responsibilities, but also in the commitments of UN-member governments to strengthen the HABITAT secretariat based in Nairobi.

Some issues remain contentious. Despite the agreement reached in Istanbul, 1996, that affirmed the principle that adequate housing was a fundamental human right, under pressure from the United States, a reaffirmation of that principle was omitted from the Istanbul + 5 Declaration. And in other heavily debated issues, a strange coalition of the U.S., the Vatican, and Iran sought to introduce “family” related policies that many felt would be detrimental to women’s rights, reinforcing gender inequalities, and penalizing female-headed households. The declaration reaffirmed what has long been a fundamental UN principle, “the family is the basic unit of society and as such should be strengthened [in its various forms].” The declaration also reaffirmed the goal of gender equality, and the commitment to pursue legislative and administrative reforms: “. . . to give women full and equal access to economic resources, including the right to inheritance and the ownership of land and other property, credit, natural resources, and appropriate technologies, as well as ensuring their right to security of tenure . . .”

5. *Health as a Human Right: the UN AIDS Conference—the HIV/AIDS Pandemic*

The United Nations General Assembly also met in a Special Session on HIV/AIDS, June 25–27, 2001, an event preceded by torturous Preparatory Commissions [PrepComs] struggling with the global pandemic that has spread in the twenty years since acquired immune deficiency syndrome (AIDS) had been clinically verified. These years have seen 56 million infected with human immunodeficiency virus (HIV), claiming 22 million lives with AIDS-related illness, including 4.3 million children. More than just a medical and health problem, the HIV/AIDS crisis has human rights, moral, religious, political, economic, and social implications. Sub-Saharan Africa is the most heavily impacted with an estimated 25.3 million persons HIV/AIDS positive. The second most rapidly affected and spreading region is South and Southeast Asia, the number close to 6 million. In the year 2000, it is estimated that there were 5,300,000 new infections. It is estimated that 13 million children have been orphaned, a figure that could more than double in ten years. The statistics are grim. In seven southern African countries, one in five adults is HIV positive. Without massive intrusion, whole populations could be devastated. The most rapid growth is taking place in developing, poor countries, without the medical infrastructure to cope with a crisis of such proportions, and the costs of treatment out of reach of most in need, and where basic education is inadequate.

While the conference and its preparatory sessions heightened global awareness of the HIV/AIDS crisis, the conference sought to address the contributing factors to the spread of AIDS, prevention of AIDS, and treatment of the victims of AIDS. It noted that victims include children born HIV positive, the virus being received from the mother, and the orphans (an estimated 13 million) whose parents have died. A number of highly charged topics provided for controversy at the special session, each with human rights implications. Several involved religious groups, their perspectives and their interests.

- **Regarding Vulnerable Groups:** The question was whether specifically vulnerable groups should be identified and specifically targeted with strategies and programs: homosexuals, sex workers, drug users, institutionalized persons, children in difficult circumstances, refugees, and displaced persons. The problem reflects the struggle between religious “values”—i.e., patterns considered taboo, and the reality that those taboos do not reflect human behavior.

- **Regarding Women’s Empowerment:** In a clear recognition that women and girls bore the brunt of the disease in many parts of the world, the declaration has some of the strongest UN language on the empowerment of women:

to develop and accelerate the implementation of national strategies that promote the advancement of women and women’s full enjoyment of all human rights; promote shared responsibility of men and women to ensure safe sex; to empower women to have control over and decide freely and responsibly on matters related to their sexuality to increase their ability to protect themselves from HIV infection.

This statement comes with the clear recognition that women and girls have been subject to all forms of discrimination, violence, harmful traditional and customary practices, rape, sex trafficking, etc., and have been subject to male domination. The concept that women should have reproductive rights is still not accepted by many societies, governments, and religious groups.

- **Regarding Prevention:** Some traditions opposed promotion of condoms as a preventive—because of the use as associated with birth-control; some have promoted “family values” implying abstinence before marriage and fidelity within marriage, as if those were universally accepted, and practiced in reality even where accepted. In the end, both practical methods and behavior changes were supported, including the empowerment of women to say no.

- **Regarding the Adequacy of Resources:** Estimates by UNAIDS of the need for financial resources to cope with the global pandemic reach as high as \$7 to \$10 billion annually. These figures include promotion of prevention, care for victims, and research on prevention and cure. In light of the devastations of HIV/AIDS, and the cost, the financial commitments of governments in response to the creation has been ludicrously small. The deaths of five thousand children a day has generated less than a day’s cost of pursuing a war against Afghanistan as a result of the deaths caused September 11. Related has been the question of the prohibitive costs of drugs in countries most impacted and desperate, often high because of patent systems that elevate property rights over human rights.

A final word on another debated issue. On the argument that one of the underlying factors contributing to HIV/AIDS spread is the persistence of poverty, reflected in some countries in the crushing debt burden. Efforts to link debt relief for countries devastated by HIV/AIDS in order that those resources might be directed toward saving lives, was challenged by the countries holding the debts.

It has been noted that the UN General Assembly Special Session (UNGASS) on HIV/AIDS is the first time the UN has ever convened a session on a single health issue, because of its pandemic proportions. Some health officials are concerned that it has overshadowed long-existing infectious diseases that are easy to prevent and treat, but which continue to claim millions of lives each year because they are not in the focus of attention in the developed world.

6. *Human Security as a Human Right: UN Conference on Small Arms and Light Weapons*

The first United Nations Conference on the Illicit Trade in Small Arms and Light Weapons (SA/LW), in all of its aspects took place, July 9–20, 2001, in New York. The ministerial level conference focused on the proliferation of small arms as a factor contributing to a culture of violence, to the erosion of authority of weak governments, and the undermining of international humanitarian law. While the conference drew world attention to the challenge and its many dynamics, and the efforts to curb and eliminate illicit trafficking, most advocates for seeking to address the devastating impact of SA/LW wound up disappointed. Rather than agreeing on concrete actions, the conference agreed on a “voluntary pact” without any binding requirements on member governments.

The United States delegation made little effort to arrive at binding legal agreements to control either licit or illicit trading. These might have included, for instance, the marking of weapons during manufacturing that would enable their tracing, or controls on arms brokers. The conference agenda was skewed from the start—limited to dealing only with illicit flows of SA/LW—as if that could be done without consideration of “licit” trade. United States partners, in assuring a limited perspective without binding controls, included an interesting mix: Russia and China (often criticized by the U.S. for arms sales), Arab States (some identified as backers of terrorism), and Israel, often a co-producer of weapons with the United States. Five hundred million SA/LW will continue to be in circulation and the devastation in one measurable area will continue—the impact on the world’s children who, during the past decade have suffered two million deaths, five million wounds, with twelve million being orphaned. And it fails to address the conditions that have created 300,000 child soldiers easily equipped and taught to kill.

7. *Racism and Human Rights: The World Conference Against Racism, Racial Discrimination, Xenophobia, and Related Intolerance (WCAR)—A UN Achievement—A U.S. Abdication*

As part of the designation of the year 2001 as the International Year of Mobilization against Racism, Racial Discrimination, Xenophobia and Related Intolerance, the United Nations General Assembly (UNGA) convened a world conference on this expansive theme in Durban, South Africa, August 31 to September 7, 2001 (WCAR). The UN had convened two previous world conferences on racism: one in 1978 focused on racial discrimination, the second in 1983 addressed the issue of apartheid. It has also sponsored three decades on overcoming racism (1973–1982; 1983–1992; 1993–2002).

The Durban conference, held at the beginning of the new century and millennium, served as a reminder of one of the most far-reaching challenges the world faces as it enters the new era: the removal of racism and related social patterns as sources of injustice, conflict and insecurity. Its fundamental premise was that racism and its related manifestations are violations of the human rights of its victims. The manifestations of these patterns impact all societies in one way or other. They are of concern to our faith communities that have been and are often torn and divided by negative racial attitudes and practices. Tragically, religions have provided sanction not only for racist attitudes but have often justified the historic, social and cultural forces that fostered such patterns.

Racism and discrimination have been concerns of the UN since its founding, expressed both in the Charter (1945): “promoting and encouraging respect for human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion” [Article 1 (3)], and in the Universal Declaration of Human Rights (UDHR) adopted in 1948.

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. [UDHR, Article 2]

Over the years, the United Nations has promoted the development of international law related to genocide, apartheid, racism and racial discrimination. The Convention on the Prevention and Punishment of the Crime of Genocide (1948), the International Convention on the Elimination of All Forms of Racial Discrimination (1965), and the International Convention of the Suppression and Punishment of the Crime of Apartheid (1973) are now in place, and legal definitions are well established. It took the United States forty years to ratify the Genocide Convention. It also delayed for thirty years the ratification of the Convention on the Elimination of All Forms of Racial Discrimination (1994).

A brief summation of the definitions is worthy of remembrance:

Racial discrimination is “. . . any distinction, exclusion, restriction or preference based on race, color, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life” (ICEAFRD—Article 1).

Racism “includes racist ideologies, prejudiced attitudes, discriminatory behavior, structural arrangements and institutionalized practices resulting in racial inequality as well as the fallacious notion that discriminatory relations between groups are morally and scientifically justifiable . . .” (Declaration, 1978).

Genocide “means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group . . .” (Genocide Convention - Article II).

Apartheid “is a crime against humanity . . . inhuman acts committed for the purpose of establishing and maintaining domination by one racial group of persons over any other racial group of persons and systematically oppressing them . . .” (Apartheid Convention Articles 1 & 2).

The UN High Commissioner for Human Rights (OHCHR) had the responsibility to prepare for the WCAR in Durban. The purposes of the world conference were multiple:

- reviewing progress in the effort to overcome prejudice, discrimination and intolerance;
- examining ways of implementing existing legal standards;
- promoting understanding of multiple expressions of intolerance; and
- reviewing factors contributing to racism, etc.

The agenda revolved around five major themes: sources, causes, forms, and contemporary manifestations of the related patterns of intolerance; identification of and understanding the victimized; measures required for prevention and protection aimed at the eradication of racism, etc.; questions of remedies and redress for victims; and strategies for international cooperation and action.

The UN called for recognition that

- racism is a universal challenge—manifesting itself in every society and culture—no group being immune, no group free from manifestations or patterns of discrimination and prejudice, and that its manifestations are interrelated;
- racism, racial discrimination, xenophobia, apartheid, ethnic cleansing, mistreatment of minorities, migrants, indigenous persons, etc., are all violations of fundamental human rights that are the inherent right of all people, not just certain categories of people;
- racism takes many forms—normally finding expression in minority-majority divisions reflecting power differentials; some patterns are imbedded in law, others in custom, others in religions.
- racial intolerance and religious intolerance often intersect to create “aggravated discrimination” or “double discrimination,” and that if these intersect with matters of gender, then a triple burden is experienced by women.

The conference declaration contained an incredibly strong statement on slavery: “We acknowledge that slavery and the slave trade . . . were appalling tragedies in the history of humanity not only because of their abhorrent barbarism but also in terms of their magnitude. And further acknowledge that slavery and the slave trade are crimes against humanity and should always have been so . . .”

Yet participants waffled on two matters related to the past practices. Should there be apologies for past practices and conditions? Should some form of reparations be provided for the victims and/or their descendants? Some governments and nongovernmental groups joined the call for redress, compensation or reparations for past as well as current injustices, including slavery, colonialism, and the deprivations suffered by indigenous peoples. It is complicated enough if it involves the psycho-social-moral questions of guilt and atonement, acknowledgment, and repentance regarding the past. Who can “apologize” for the sins of the past? Who can accept the apology on behalf of past victims? Who can grant “absolution” for the past misdeeds? If monetary compensation is added to the mix, the questions are obvious—who pays, who gets, how much and on what basis, how is it assured that the debt is paid, etc.?

These questions are no longer merely academic discourses into moral theory, but reflections of a whole new field of litigation that has developed to redress the grievances that individuals and peoples allege they have suffered.

The strongest language that the conference could come up with is found in paragraphs 98 and 99, which “acknowledge and profoundly regret” the sufferings and evils caused by slavery, the slave trade, apartheid, colonialism, genocide. It seems that to “apologize” would be to accept responsibility and establish legal liability for which countries do not want to be bound. The document DOES go on to note that some states have taken the initiative to apologize and made efforts at appropriate reparation. While implied commendation, the member states could not agree to go further. The conference did, however, recognize the right of victims to seek just and adequate reparations or satisfaction.

Generally opposed to the conference, as it had been for the two earlier UN conferences on racism, the United States chose to withdraw from the conference before it ended. While the U.S. had set up its rationales, many felt the decision reflected disdain for the UN, and no serious commitment to deal with the global problems being dealt with. Early on it was clear that the U.S. would oppose consideration of any form of reparations beyond acknowledgment of wrongs committed. The reluctance of our government will not silence the domestic and international discussion.

A second major focus claiming lots of media attention, was the complexity of issues related to intertwined issues of past treatment of the Jewish people (historically victims of anti-Semitism that culminated in the Holocaust), and the contemporary status of the Palestinian people (denied the right to self-determination for more than fifty years, in land illegally occupied by Israel, accompanied by massive denials of human rights). In 1975, in preparation for other UN activities related to racism, the UNGA passed a resolution stating that Zionism is racism. Instantly controversial, the resolution was later rescinded. Some governments and some nongovernmental organizations tried to revise this concept before and at Durban. Yet it was determined months before the conference was held in Durban that this would not be part of the final intergovernmental document, although it continued to be dealt with in the non-governmental forum. It would seem that the two were deliberately obscured, and the United States, never thrilled with the idea of the conference to start with, and Israel chose to walk out of the UN Conference. One might argue, at least on the part of the United States, a regretful decision, perceived by many as the United States turning its back on the broader global problem, and avoiding the domestic implications inherent in any seeming failure to give wholehearted support to Israel. One might also argue that the United States did not want to deal with the historic and contemporary manifestations of racism in its own society, and therefore found this matter a convenient excuse.

The declaration was quite clear. Genocide (the legal term applied to the Holocaust) was cited as a crime against humanity. The “Holocaust must never be forgotten,” (in fact acknowledging a particularly Jewish claim on the word despite claims of genocide against other peoples, e.g., the Armenians). Concern was expressed over the increase in both anti-Semitism and Islamophobia in various parts of the world, including violence against Jewish, Muslim, and Arab communities. The United States by its absence was silent!

The conference went on to express concern over the plight of the Palestinian people under foreign occupation, and the denial of their inalienable right to self-determination and to the establishment of an independent state—hardly controversial as these have been the established international legal principles for years—supported in principle if not practice by the United States. It called for a comprehensive and lasting peace in the region, and the right of refugees to return (also established international law). In this context it also called for the right to security for all states in the region, including Israel.

Little of this made the news. It must also be said, that the language in the documents of the NGO forum—language that does not emerge out of a deliberative body but out of the caucuses of concerned advocates, was, in fact, much more strident. But it should also be noted, that because of that language, the Conference Chairperson, Mary Robinson, UN high commissioner for human rights, refused to officially receive the forum documents, something normally done.

Another matter, dealt with great reluctance, was the concern for the conditions and rights of indigenous peoples. For decades the UN’s human rights apparatus has been limited in its capacity to address the rights of indigenous peoples. No country with indigenous groups has been eager to address the complicated legal and moral issues involved in their claims. The rights of indigenous peoples have been one of the critical issues that few countries have been unwilling to honor, and that the international community has been hesitant to tackle.

Yet, over the years the UN has taken a number of steps toward addressing the human rights concerns and the historic of indigenous peoples, which they have encountered around the world, in whatever context they have found

themselves. A Sub-Commission on the Promotion and Protection of Human Rights has had for some years a Working Group on Indigenous Populations. Since 1994, the sub-commission has been considering a “Draft United Nations Declaration on the Rights of Indigenous Peoples,” but has been unable to reach agreement on the text. The United Nations also has sponsored an “International Decade of the Indigenous Peoples.

In 2001, perhaps because of the World Conference, the Economic and Social Council of the United Nations created a Permanent Forum on Indigenous Issues, and the Commission on Human Rights has appointed a Special Rapporteur on the Situation of Human Rights and Fundamental Freedoms of Indigenous Peoples.

The Declaration of WCAR fully recognized: “the rights of indigenous peoples consistent with the principles of sovereignty and territorial integrity of States, and therefore stress the need to adopt the appropriate constitutional, administrative, legislative and judicial measures, including those derived from applicable international instruments.” It went on to qualify that the use of the term “indigenous peoples” is without prejudice to future negotiations and definitions.

The Programme of Action is more specific, urging states to ally all necessary measures to promote, protect and ensure indigenous peoples their rights; to respect indigenous cultures and heritage, to assist in the improvement of their economic conditions, to improve, specifically the conditions of indigenous women; and honor and respect the treaties and agreements that have been made in the past.

Some have argued that the World Conference on Racism (et al) was the most difficult conference ever undertaken by the UN, involving reconsideration of some of history’s most tragic legacies as well as deep-seated social and legal patterns that still exist. Probably no one was fully satisfied with the outcome—but no one said it would be easy. As someone said: if you are going to deal with the problem, you must name the multiple manifestations of racism, intolerance and xenophobia. If you name its manifestations you must identify the perpetrators as racist. Who wants that? So was it a success or failure?

For the first time at an interstate conference under UN auspices, all of the issues were identified, not just those related to slavery in the western hemisphere or apartheid in South Africa. Concerns for the Roma (Gypsies), the Dalits in India, etc.; and the indigenous peoples were all there to see. That no issue was solved should hardly be a surprise—but for those concerned about justice (and perhaps reconciliation), one might argue that a giant step was made for humanity—but the road to be traveled is long and the hazards are great.

8. *The Rights of Children and the World Community’s Responsibilities: Special United Nations General Assembly on Children—a Casualty of September 11—Postponed until Spring 2002*

The events of September 11 brought about the postponement of the United Nations General Assembly Special Session on Children (UNGASS-C), originally scheduled to be held in New York, September 19–21, 2001, until May 2002. This UNGASS was designed to review the progress made toward addressing the rights and needs of the world’s children which were embodied in the Convention on the Rights of the Child (CRC), accepted by the UNGA in 1989, and as set forth in the declaration and plan of action that were adopted at the World Summit for Children in 1990.

Like many recent UN efforts, the preparations for UNGASS-Children had been negatively impacted by the attitudes and positions of the United States. As is well known, the United States is one of the two countries that has not ratified the Convention on the Rights of the Child (CRC), the other being government-less Somalia. The preparative documents were relying heavily on the positive value of the CRC to establish the claims of children and the responsibilities of governments to address the needs of the world’s children. The UNICEF was under pressure from the United States to downplay the “rights” language, if not to abandon it altogether.

Word was that the U.S. claimed that a convention adopted by 187 countries (the most ratified HR treaty in existence) had no normative value. How else could it explain why it has not ratified the convention that it helped draft? The administration also appeared, under pressure from “fundamentalist” religious circles in the U.S., to buy the rhetoric that the concerns of the UN regarding children are anti-family, despite at least seventeen paragraphs in the CRC that affirm and support the family, and the rights and responsibilities of parents. The fact is that in every major UN social document of the past decade, the family is affirmed as the central social institution in every society needing every resource to enable it to fulfill its responsibilities.

Some hoped that the postponement of the UNGASS-Children might provide time for the mobilization of efforts to have the United States reexamine its own values and commitment (beyond the obvious rhetoric) to the world’s children and the fulfillment of their needs—including those children in need within the borders of the U.S. itself.

In preparation for the special session, an extensive plan of action had been developed by the United Nations Children's Fund, (UNICEF), the UN's primary agency for children. Entitled "A World Fit for Children," the plan involves commitments both in the establishment of standards and norms as well as the targeting of specific child care and provision goals. The first involves universal ratification of the Convention on the Rights of the Child (1989) and its Optional Protocols, which were adopted in 2000. These are designed to prevent the use of children in armed conflict and the sexual exploitation of children through sale, prostitution, or pornography, to be accompanied by national legislation to conform with the protocols. It would ask universal ratification of the International Labour Organization Convention 182, in order to eliminate the most destructive forms of child labour. It would call for the fulfillment of economic commitments for the provision of basic services, previously accepted but not provided.

The specific targets include the global eradication of poliomyelitis by 2005 and the virtual elimination of iodine deficiency disorders by 2005, and vitamin A deficiency by 2010. It includes an extensive immunization program to protect at least 80 percent of all children under one against the major childhood killers: diphtheria, pertussis, tetanus, measles, and tuberculosis, and the immunization of women of childbearing age to prevent neonatal tetanus. Special effort will be made to prevent the spread of HIV/AIDS among children and to care for those who have been victimized by it. These and numerous other goals set forth are achievable. Every country will be asked to set their own goals and timetables for achievement, with international help where possible.

9. *The Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief*

The year 2001 marked the 20th anniversary of the adoption of the UN's Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief. That Declaration serves as the central United Nations effort to elaborate on Article 18 of the Universal Declaration of Human Rights which states:

Everyone has the right to freedom of thought, conscience and religion: this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

The provisions of the declaration speak against any form of religious coercion and all forms of discrimination based on religion or belief, and calls on states to take effective measures to prevent coercion and discrimination. The Declaration elaborates on nine specific freedoms to which all are entitled, including freedom to worship alone or in assembly, to establish appropriate institutions, to have access to materials necessary for rites or customs, to write and discriminate, to teach, to receive donations, to observe religious days, and to communicate on all levels.

In 1986, pursuant to the growing concerns regarding the increasing evidence of religious intolerance and persistence of religious persecution, the CHR appointed a special rapporteur on what is now called Freedom of Religion or Belief, to examine incidents and government actions inconsistent with the declaration, and to recommend remedial actions. That appointment with its mandate regularly has been renewed since it was established. The process of investigation includes on-site visit as well as communications with governments regarding situations that have been brought to the attention of the UNHCR.

The special rapporteur's report on the 20th anniversary of the declaration summarizes and analyzes the record that began in 1988. Seven categories of violations are noted: [25ff]

- violations of the principle of nondiscrimination in the area of religion or belief, including policies, legislation, regulations practices that discriminate against particular communities of religion or belief, and which discrimination against women on the basis of religion or belief;
- violations of the principle of tolerance polices and practice from the state or society, amounting to religious extremism, inter- or intra-religions;
- violations of freedom of thought, conscience, religion or belief—with the focus on two issues, the principle of conscientious objection, and the freedom to change or keep one's religion or belief;
- violations of the freedom to manifest one's religion or belief, i.e., policy, law, regulations that result in the interference, prohibition, or limitation of the practice of one's religion;
- violations related to the use and disposition of religious property, e.g., confiscation, denial of use and protection, violation of religious sites through attacks, closures, etc.;

- violations of the right to life, physical integrity, and health of individuals—policies and practices that are reflected in threats, mistreatment, imprisonment or even death;
- violations affecting women—as specifically reflected in the previous six patterns.

The coverage of concern includes all of what are considered the major religious traditions as well as new and smaller religious communities, some of which are subsets or derivatives of major traditions.

The SR asserts: “. . . no religion or belief is sheltered from violations and . . . No state or category of states, no religion or belief has a monopoly on intolerance.” Christianity, however, is identified as most affected, reflecting the fact that it is the most diverse and widely spread of the major traditions, and exists in almost every society in conflict.

Among the major efforts of the special rapporteur have been a world conference in Madrid on education related to freedom of religion or belief, tolerance and nondiscrimination, recognizing the importance of education in strengthening respect for human rights and fundamental freedoms, and promoting tolerance and understanding. The reality is that state, religious or private institutions of education are in a position to perpetuate intolerance, bigotry, and eventually violence, or to promote an international culture of peace. The purpose of the conference was to develop an international educational strategy for primary and secondary school education, and as such it brought educators and religious leaders from around the world.

The second major effort of the SR was support for the International Year of Dialogue Among Civilizations, the effort by the United Nations General Assembly to promote tolerance and understanding among religious and cultural traditions of the world. Tragically, 2001 ended with greater reflection on the fears and tragedies of inter-communal, interreligious strife than on the greater peace and good will the year was supposed to promote. The events of September 11 should confirm that dialogue, understanding, and tolerance in a pluralistic world is all the more important.

The conclusions of the SR are sobering. On the down side, while religion is officially given state recognition, it is still used as a tool of state policy; minorities are still persecuted in states with official religions; negative policies are increasingly directed against minorities described as sects; extremism is increasing in all religious traditions; patterns of non-belief are on the increase; the role of non-state actors is increasingly problematic; and women still face persistent discrimination and intolerance both from state and religious sources.

The SR suggests that the promotion of religious freedom is linked to the promotion of human rights in general: the increase and strength of democratic institutions, and the eradication of poverty and the promotion of development.

As if in anticipation of events of September 11, the SR notes:

Extremism, whether its invocation of religion is genuine or fictitious and whether it adopts, provokes or maintains violence or takes on less spectacular forms of intolerance, represents a violation of freedom and religion alike. It is not exclusive to any society or any religion.

10. *The United States and the International Human Rights Covenants and Conventions*

No progress has been made on United States ratification of major international Covenants and Conventions. These include the International Covenant on Economic, Social and Cultural Rights, the Convention on the Elimination on all Forms of Discrimination Against Women, and the Convention on the Rights of the Child. Such failure is a source of consternation in other countries in light of public claims in the United States that the country is the world's champion of human rights.

C. *Regional Updates*

1. *North America*

Two major worldwide events that had an impact on the issue of human rights in the United States were most certainly the September 11, 2001, terrorist attacks in New York City, Washington, D.C., and Central Pennsylvania; and, to a lesser degree, the World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerances (WCAR). The WCAR took place in Durban, South Africa, from August 28 through September 7, 2001. The WCAR had us asking about our nation's past human rights violations and what responsibility we have to reconcile with descendants of those actions. The September 11, 2001, terrorist attacks had many of us looking for answers regarding what provoked such a cruel response.

Political analysts have posited several reasons for the terrorism we have experienced. Among them are our economic policies; cruel and unusual punishment in our criminal justice system toward minorities; the existence of poverty in the midst of a prosperous nation; and the political repression at the polls during the 2000 elections as experienced by the elderly and racial ethnic persons. These same issues were cited against the United States during the WCAR, with heightened attention given to the plight of indigenous people.

As in the past, this year's North America regional update will focus on the United States and address many of the concerns raised above.

a. *Civil Rights*

(1) *Racial Profiling*

Prior to the September 11, 2001, terrorist attacks, the primary focus of racial profiling was black and brown people. In fact, the practice was referred to as DWB (Driving While Black/Brown) when it came to the large number of people of color being pulled aside by local law enforcement officers on the highways. In the days following the terrorist attack, the focus of racial profiling has been on those of Middle Eastern descent, primarily those with Arab or Islamic names or dress. Major newspapers reported that as many as twelve hundred persons of Arab descent were detained without charges by the Justice Department in the weeks immediately following the attack. Civil rights and immigration groups questioned the widespread nature of this detainment and compared it to the treatment of Japanese during World War II. By the first of December, various charges were brought against just less than seven hundred of those being held and the others were discharged.

Over the last few years, Congress has had several bills introduced on the subject of racial profiling. In Senate bill S.989, authored by Senator Russell Feingold (D-WI) and Representative John Conyers (D-MI), the following findings are given to support this measure:

- The vast majority of law enforcement agents nationwide discharge their duties professionally, without bias, and protect the safety of their communities.
- The use by police officers of race, ethnicity, or national origin in deciding which persons should be subject to traffic stops, stops and frisks, questioning, searches, and seizures is a problematic law enforcement tactic. Statistical evidence from across the country demonstrates that such racial profiling is a real and measurable phenomenon.
- As of November 15, 2000, the Department of Justice had fourteen publicly noticed, ongoing, pattern or practice investigations involving allegations of racial profiling and had filed five pattern and practice lawsuits involving allegations of racial profiling, with four of those cases resolved through consent decrees.
- A large majority of individuals subjected to stops and other enforcement activities based on race, ethnicity, or national origin are found to be law-abiding and therefore racial profiling is not an effective means to uncover criminal activity.
- A 2001 Department of Justice report on citizen-police contacts in 1999 found that, although African Americans and Hispanics were more likely to be stopped and searched, they were less likely to be in possession of contraband. On average, searches and seizures of African American drivers yielded evidence only 8 percent of the time, searches and seizures of Hispanic drivers yielded evidence only 10 percent of the time, and searches and seizures of white drivers yielded evidence 17 percent of the time.
- A 2000 General Accounting Office report on the activities of the United States Customs Service during fiscal year 1998 found that black women who were United States citizens were nine times more likely than white women who were United States citizens to be X-rayed after being frisked or patted down and, on the basis of X-ray results, black women who were United States citizens were less than half as likely as white women who were United States citizens to be found carrying contraband. In general, the report found that the patterns used to select passengers for more intrusive searches resulted in women and minorities being selected at rates that were not consistent with the rates of finding contraband.
- Current local law enforcement practices, such as ticket and arrest quotas, and similar management practices, may have the unintended effect of encouraging law enforcement agents to engage in racial profiling.

- Racial profiling harms individuals subjected to it because they experience fear, anxiety, humiliation, anger, resentment, and cynicism when they are unjustifiably treated as criminal suspects. By discouraging individuals from traveling freely, racial profiling impairs both interstate and intrastate commerce.
- Racial profiling damages law enforcement and the criminal justice system as a whole by undermining public confidence and trust in the police, the courts, and the criminal law.
- Racial profiling violates the Equal Protection Clause of the Constitution. Using race, ethnicity, or national origin as a proxy for criminal suspicion violates the constitutional requirement that police and other government officials accord to all citizens the equal protection of the law (*Arlington Heights v. Metropolitan Housing Development Corporation*, 429 U.S. 252 (1977) [S.989-H.R.2074]).

(2) *Hate Crimes*

Hate crimes in the United States are still an unfortunate fact of life. The Justice Department and Congress have each continued to address this issue by maintaining statistics and introducing guidelines when needed. In a sense of the Congress Resolution (SCON74 RFH), the U.S. Senate went on record as “Condemning bigotry and violence against Sikh Americans in the wake of terrorist attacks in New York City and Washington, D.C., on September 11, 2001.” Following the attacks, anyone who looked “different” or “foreign” was subject to verbal abuse and physical attacks. The fact that Sikh Americans were attacked because they were thought to be Arab, showed that many Americans do not know the difference between ethnic groups. Many of these groups have lived among us for many decades. Congress, the Administration, and many leaders across the nation called for tolerance, particularly toward Arab Americans during these tense times.

In addition to hate crimes against Sikhs and Middle Easterners, Congress also has under consideration H. R. 1164. This act, introduced by Representative Joe Baca (D-CA), would amend the Omnibus Crime Control and Safe Streets Act of 1968 to dedicate certain funds for the purpose of reducing violence and hate crime against Native Americans and reducing incidents of crime on reservations. One of the issues raised at the World Conference Against Racism, was the fact that indigenous populations all over the world still experience hate crimes on the part of the majority society.

Hate crimes in the school system are still a concern in many U.S. communities. The high profile violent incidents of 1998 and 1999 at various schools around the nation mean that vigilance on the part of community, mental health, religious, and educational institutions is still warranted.

Groups that have traditionally experienced hate crimes are still subject to those crimes. In 1999, there were 7,876 hate crime incidents reported to the FBI. The incidents involved 9,301 separate offenses, 9,802 victims, and 7,271 known offenders. Of the total reported incidents, 4,295 were motivated by racial bias, 1,411 by religious bias, 1,317 by sexual-orientation bias, 829 by ethnicity/national origin.

(3) *Capital Punishment*

The Presbyterian Church (U.S.A.) has developed over the past forty years a critique of the criminal justice system based on three essential tenets: an emphasis on ministering to the needs to victims of crime, the offender, and the community, the use of alternatives to incarceration, and opposition to capital punishment. The General Assembly, beginning in 1959 and most recently in 2000, opposed the death penalty on the grounds that “as Christians, we must seek the redemption of evildoers and not their death” (*Minutes*, UPCUSA, 1959, Part I, p. 383). The prison population surpassed two million as states and the federal government continue to finance an ever-sprawling and expensive prison-industrial complex. And despite the almost decade-long trend of falling crime rates, citizens feel no safer as creative means to repair the harm that crime does to victims and communities receive less attention than punitive measures that focus solely on inflicting pain upon offenders.

Despite popular support for the May execution of Timothy McVeigh, who was the first person executed by the federal government in three decades, public attitudes toward the reliability and fairness of capital punishment continue to rise. In 2001, 66 people were executed, compared to 85 in 2000 and 98 in 1999. This marks the first time since the reinstatement of capital punishment in 1977 that the number of executions has fallen for two years in a row. The decline is most noticeable in the three states where historically a majority of executions occurred: Texas, Florida, and Virginia combined saw 16 executions in 2001 compared to 54 a year earlier. The release of five more men from death rows across the United States (the total now stands at ninety-nine freed since 1976) fed continued public doubts about the fairness and accuracy of the capital punishment. According to several national surveys, support for capital punishment has fallen to 65 percent, and a majority now favor a moratorium on executions.

Several individual cases raised doubts about the fair application of capital punishment in the United States. In Ohio, five jurors declared that they would not have voted to sentence Jay Scott to death had they known at trial of mitigating evidence, such as Scott's abusive childhood and severe mental disorders. Scott was executed in June 2001. The death sentences given in Georgia and Texas to Alexander Williams and John Satterwhite, respectively, also placed the spotlight on capital punishment and the mentally impaired. Virginia's near execution of Douglas Christopher Thomas raised the question of whether juvenile offenders should face the death penalty. Finally, the historic decision by the International Court of Justice in the cases of Walter and Karl LaGrand, coupled with the execution of Mexican citizen Gerardo Valdez, embroiled the United States Government in diplomatic disputes with its closest allies. The World Court ruled in June 2001 that the United States breached its obligations under the Vienna Convention on Consular relations and violated a binding Court order by executing the LaGrand brothers despite the fact that neither was able to obtain consular assistance, as required by the treaty, upon their arrest for murder.

The United States Supreme Court will soon issue an opinion in the case of *Atkins v. Virginia* on the constitutionality of executing the mentally retarded.

Presently, more than 3,700 people live in death row, a majority of whom are from communities of color. Thirty-eight states, the U.S. Government, and the U.S. military have enacted death penalty statutes. In the wake of the September 11 terrorist attacks, President George W. Bush and Attorney General John Ashcroft issued an executive order authorizing the use of military tribunals to try and possibly sentence to death suspected terrorists. However, just days after that announcement, the government of Spain announced it would not extradite eight suspected members of Osama bin Laden's terrorist organization, Al-Qaeda, to the United States unless Washington would renounce the possibility of sentencing them to death.

NOTE: all information comes from the web sites of the Death Penalty Information Center (www.deathpenaltyinfo.org), Amnesty International USA (www.amnesty-usa.org), or the NAACP's Legal Defense and Education Fund (www.deathpenaltyinfo.org/DEATHROWUSArecent.pdf).

b. *Economic Rights*

(1) *Poverty/Anti-Hunger*

As people of faith and religious commitment, the church has always been called to stand with and seek justice for those who are vulnerable or living in poverty. This is central to many religious traditions, sacred texts, and teachings. People are more than the sum of their economic activities. Anti-hunger programs must provide more than economic incentives and disincentives; and, as a people, we must overcome biased assumptions that feed negative social stereotypes about those living in poverty.

The outpouring of generosity that has followed recent disasters in the United States has refreshed our nation's concept of the Common Good. Although there is a risk that some essential government programs to help low-income people will receive reduced funding in order that resources can be diverted to pay for other essential services, the government has both the capacity and the responsibility to develop just public policy and provide sufficient resources to maintain a basic safety net for the protection of people in need that will be available at all times. The government and nonprofit and religious communities must work together in order to reduce poverty and increase self-sufficiency. Charity can supplement, but it cannot and should not replace the role of government.

In the robust U.S. economy of the last several years, Temporary Assistance for Needy Families (TANF)—combined with the increased availability of jobs—has significantly reduced the number of people on the welfare rolls throughout the nation. There is, however, unfinished business with regard to those who have left the rolls. Many have gotten jobs that do not provide a family-sustaining wage. At the same time, they have lost the supportive services that are essential to maintaining their households, so that they are often poorer than they were on welfare. TANF must continue to provide work support for people moving into the workforce but earning low wages. The U.S. Congress should provide more funds for TANF to ensure its ability to act as both a work support program and a safety net for those for whom work is not an option. A strong and reliable safety net is more essential than ever at times of disaster.

Currently, the U.S. Congress has begun discussions around the reauthorization of TANF. Acknowledging current economic realities, we believe that TANF reauthorization must be undertaken in the context of market issues, including unemployment and inadequate wages. There are also important family issues such as caring for a disabled child or family member, the availability of affordable, high quality child care and the economic value of care-giving in the home. It is important to acknowledge that 72 percent of the TANF caseload are children whose well-being depends on that of their parents.

Reducing poverty will depend on addressing these concerns along with a range of related issues such as safe and affordable housing, equitable wages, education and training, and access to transportation and health care. Meeting these basic human needs would benefit the whole community by giving all people the opportunity to reach their potentials.

The following principles, agreed upon by mainline denominations, restore poverty reduction in the context of TANF reauthorization.

PRINCIPLES

For TANF to be effective in reducing poverty, it should meet the following principles. It must:

- Ensure that poverty reduction is a central goal of TANF. The cash benefits combined with wages and supportive services must be sufficient to allow each family to meet its basic needs.
- Provide sufficient federal and state funding. Funding for TANF should at a minimum be indexed to the rate of inflation. Continuation of state maintenance of effort should be required.
- Acknowledge the dignity of work, eliminate barriers to employment and provide training and education necessary for inexperienced and young workers to get and hold jobs. Participation in post-secondary education should count as work. Supportive services provided should include child care, transportation, and ancillary services to make participation possible and reasonable.
- Continue and encourage public/private partnerships to train workers and help them find jobs. If public jobs are created, they should lead to family-sustaining wages, meet Fair Labor Standards Act requirements, and not displace current workers. States should provide means by which employment programs can be evaluated at the local level for effectiveness and fairness.
- Allow TANF recipients to retain a substantial portion of wage earnings and assets before losing cash, housing, health, childcare, food assistance or other benefits. In no case should former TANF recipients receive less in combined benefits and income as a result of working than they received while they were on TANF.
 - Be available to all people in need. Those who receive benefits should receive them according to their needs and for as long as the need exists. Time limits should not be imposed on people who are complying with the rules of the program. It is the state's responsibility to assure access to counseling, legal assistance, and information eligibility for child support, job training and placement, medical care, affordable housing, food programs, and education.
- Acknowledge the responsibility of both parents and government to provide for the well being of children. TANF should insure that children benefit from the active and healthy participation of parents—whether custodial or not—in their lives. The barriers to participation by married parents in federal programs should be removed. There should be no family caps and no full-family sanctions. Children should benefit from successful state efforts to collect child support assistance from non-custodial parents by receiving a greater cash grant.
- Address the needs of individuals with special situations. People who have been victims of domestic violence or stalking must be protected and have their privacy maintained. Some with disabling conditions may need extended periods of time to become employable; and it must be recognized that some people cannot or should not work under any circumstances. Legal immigrants should have access to the same benefits that are available to citizens.
- Uphold and affirm every person's value, whether employed or not. In compassion, we recognize that a small proportion of people on TANF may never be in a position to work outside the home. Exemptions should be offered for people with serious physical or mental illness, disabling conditions, or responsibilities as caregivers who work at home. States should have the option to use federal funds to help families to cope with multiple barriers to employment.

(2) *Health Care*

The confluence of powerful economic forces, fueled by the terrorist attacks of September 11, have unleashed a "perfect storm" that could increase dramatically the number of uninsured people in the U.S.—with as many as 6 million people in total losing their coverage in 2001 and 2002. Specifically, two forces have converged to cause this perfect storm that threatens over the long term the health coverage security of workers and their families. First, a

dominant force that has been building over the last three years is rapidly rising health insurance premiums, which could lead to an additional 6 million people going without health insurance in the two-year period 2001–2002 because of the high costs of maintaining health care coverage. As startling as that number is, the accelerated rise in unemployment powered by the economic downturn and the impact of the September 11 attacks could significantly exacerbate the problem. While the 2000 census reveals that nearly 39 million people were uninsured for the entire year in 2000, the National Coalition on Health Care (a coalition that the Presbyterian Church (U.S.A.) is a member) estimates that approximately 45 million people will have no health insurance coverage by the end of 2002—unless the government takes substantial actions to stem the incoming tidal wave of the uninsured. Further, during the three-year period 2001–2003, the National Coalition on Health Care estimates that a total of 86 million Americans could suffer a gap in their health insurance coverage.

c. *Political Rights*

Following the presidential election of November 2000, the nation waited months to learn who was the actual winner. Voting booth irregularities made the ballot count uncertain in many parts of the country, particularly Florida. Both state and federal officials vowed to fix the problems. In the meantime, it is clear that the votes cast by many legitimately registered American voters were not really counted. In a nation that prides itself on voting rights for all, this was a source of international embarrassment.

Once again, citizens have turned to Congress to find appropriate solutions. Civil rights groups such as the NAACP and the Leadership Conference on Civil Rights have supported legislation introduced by Senator Christopher Dodd (D-CT) S.565 and Representative John Conyers (D-MI) H.R. 3295. The bill makes the following findings:

- The right to vote is a fundamental and incontrovertible right under the Constitution.
- There is a need for Congress to encourage and enable every eligible American to vote by reaffirming that the right to vote is a fundamental right under the Constitution.
- There is a need for Congress to encourage and enable every eligible American to vote by reaffirming that the United States is a democratic Government 'of the people, by the people, and for the people' where every vote counts.
- There is a need for Congress to encourage and enable every eligible American to vote by eliminating procedural, physical, and technological obstacles to voting.
- There is a need to counter discrimination in voting by removing barriers to the exercise of the constitutionally protected right to vote.
- There is a concern that persons with disabilities and impairments face difficulties in voting.
- There are practices designed to purge illegal voters from voter rolls, which result in the elimination of legal voters as well.
- State governments have already begun to examine ways to improve the administration of elections and to modernize mechanisms and machinery for voting.
- Congress has authority under Section 4 of Article I of the Constitution of the United States, section 5 of the 14th amendment to the Constitution of the United States, and section 2 of the 15th amendment to the Constitution of the United States to enact legislation to address the equal protection violations that may be caused by outdated voting systems.
- Congress has an obligation to ensure that the necessary resources are available to States and localities to improve election technology and election administration and to ensure the integrity of and full participation of all Americans in the democratic elections process.

d. *Social and Cultural Rights*

(1) *African American*

The 213th General Assembly (2001) called for a study of the issue of reparations to the descendants of the transatlantic slave trade. Congress has before it a bill that also calls for such a study. This bill, if it is adopted, would acknowledge the fundamental injustice, cruelty, brutality, and inhumanity of slavery in the United States and the 13 American colonies between 1619 and 1865 and establish a commission to examine the institution of slavery, subsequently de jure and de facto racial and economic discrimination against African Americans. It would study the im-

pact of these forces on living African Americans, to make recommendations to the Congress on appropriate remedies.

The Bill (H.R.40) finds that—

- approximately 4 million Africans and their descendants were enslaved in the United States and colonies that became the United States from 1619 to 1865;
- the institution of slavery was constitutionally and statutorily sanctioned by the Government of the United States from 1789 through 1865;
- the slavery that flourished in the United States constituted an immoral and inhumane deprivation of Africans' life, liberty, citizenship rights, and cultural heritage, and denied them the fruits of their own labor; and
- sufficient inquiry has not been made into the effects of the institution of slavery on living African Americans and society in the United States.

(2) *Women's Rights*

The United States recognizes the goals of International Women's Day. It is celebrated on March 8 of each year. All over the world women are contributing to the growth of economies, participating in the world of diplomacy and politics, and improving the quality of the lives of their families, communities and nations. Women in the United States are fortunate in that they gained the right to vote in 1920, but women in many other countries are still fighting for their voices to be heard in the political process.

Other forms of discrimination against women are still part of U.S. society. The lives and health of women continue to be endangered by violence which is directed at them simply because they are women. Violence against women is a social problem. It affects not only women, but children and families around the world. Violence against women includes rape, genital mutilation, sexual assault, domestic violence, honor killings, sexual trafficking in women, dowry-related violence, female infanticide, sex-selection abortion, forced pregnancy, forced sterilization, forced abortion, and forced use and nonuse of contraceptives.

The World Health Organization asserts that domestic violence causes more death and disability among women between the ages of 15 and 44 than cancer, or than malaria and traffic accidents combined. At least one out of every six women and girls living in the United States has been beaten or sexually abused in her lifetime.

Illegal trafficking in women and children involves between one and two million women and children each year, of whom 50,000 are transported into the United States. Sexual violence, including marital rape, has been denounced as a major cause of the rapid spread of HIV/AIDS among women.

There are 130 million girls and young women who have been subjected to female genital mutilation, and it is estimated that 10,000 girls are at risk of being subjected to this practice in the United States. Women still earn less, own less property, and have less access to education, employment, and health care than do men.

On March 8, 1857, women working in clothing and textile factories in New York City staged a landmark protest against inhumane working conditions and low wages, leading to the formation of the first women's labor union, the Women's Trade Union League, to gain basic workplace rights.

During the last century, March 8 became known as International Women's Day and is a day on which women, often divided by ethnicity, language, culture, and income, come together to celebrate a common struggle for equality, justice, and peace (H.RES.86 on International Women's Day).

e. *Religious Rights*

Perhaps one of the low profile religious rights issues in the United States is the plight of those in historic Peace churches who find that they have difficulty redirecting their paid tax dollars toward peaceful pursuits and away from war activity. Among the U.S. Peace churches are the Quakers, Mennonites, and Church of the Brethren. In light of this, Congressman John Lewis (D-GA) has introduced H.R.1186. This bill aims to affirm the religious freedom of taxpayers who are conscientiously opposed to participation in war, to provide that the income, estate, or gift tax

payments of such taxpayers be used for nonmilitary purposes, and to create the Religious Freedom Peace Tax Fund to receive such tax payments.

Support for the issues raised here are based on the understanding that—

- the framers of the United States Constitution, recognizing free exercise of religion as an unalienable right, secured its protection in the First Amendment of the Constitution; and Congress reaffirmed it in the Religious Freedom Restoration Act of 1993;
- taxpayers who are conscientious objectors recognize and affirm their civic and legal responsibilities to pay their full share of Federal taxes, and seek to do so without violation of their moral, ethical, or religious beliefs;
- for more than 25 years, these taxpayers have sought legal relief from either having their homes, automobiles, and other property seized, bank accounts attached, wages garnished, fines imposed, and threat of imprisonment for failure to pay, or violating their consciences;
- conscientious objection to participation in military service based upon moral, ethical, or religious beliefs is recognized in Federal law, with provision for alternative service; and
- the Joint Committee on Taxation in 1992 and 1994 has certified that a tax trust fund, providing for conscientious objector taxpayers to pay their full taxes for nonmilitary purposes, would increase Federal revenues.

2. *Africa—South of the Sahara*

a. *Civil Rights*

(1) *Freedom of Expression*

After nearly a decade as the continent's leading jailer of journalists, the Ethiopian government released most of the imprisoned journalists during 2001. However, Ethiopia continues to detain hundreds of opposition and labor activists. In April and May, Ethiopian security forces suppressed student demonstrations at Addis Ababa University, killing forty-one, injuring hundreds more, and detaining more than two thousand students. The government used the protests as an excuse to arrest scores of government critics, opposition politicians and human rights activists, including leading figures in the Ethiopian Human Rights Council.

In neighboring Eritrea, authorities detained six high-ranking members of the military and the ruling party, apparently because they had signed a letter critical of the president's undemocratic methods. The government also began a crackdown on the independent press, ostensibly for failing to comply with media licensing laws. By the end of the year, the Eritrean authorities had closed all of the country's independent newspapers. Eleven journalists were in jail—the most in Africa. Three were missing, several had fled the country, and a number were thought to have been forcibly conscripted.

Press freedom deteriorated rapidly in Zimbabwe following the January bombing of the independent *Daily News*. With the approach of the March 2002 presidential election, a growing number of journalists have been harassed, intimidated, arrested and tortured. In November, the government enacted legislation imposing penalties on people who make statements deemed “prejudicial to the state.” The new act also prohibits any expression intended to cause a breach of the peace or undermine the authority of President Robert Mugabe. Proposed legislation would make it illegal to spread “alarm or despondency,” or to report stories that have been covered by other (i.e., government) media. The vague prohibitions contained in the legislation have fueled fears that it will be used primarily to silence the independent press and political opponents.

For the second consecutive year, the Liberian government restricted Radio Veritas, an independent Catholic station. Radio Veritas' license—withdrawn in March 2000 for “security reasons”—was restored in March 2001, but the government tried unsuccessfully to limit content to religious programming. It was later forbidden to broadcast on the shortwave band, effectively preventing it from transmitting political news nationwide. In February, the government detained four journalists who wrote stories critical of state military spending. Police beat and arrested students who demonstrated against the detentions the following month.

(2) *Abuses by Military and Paramilitary Forces*

Human rights abuses are endemic in military conflicts. In the overlapping conflicts in the Democratic Republic of the Congo (DRC), Rwanda, and Burundi, both government and rebel soldiers have been accused of routine use of arbitrary detention, forced military recruitment, extrajudicial execution, torture, and sexual violence. The Liberian

army and insurgent forces have also killed, tortured, and abducted civilians in northeastern Liberia. In Sierra Leone, both Revolutionary United Front (RUF) rebels and civil defense militias allied to the government launched deadly attacks on civilians. The RUF has also been implicated in the systematic use of sexual violence, including abduction and sexual slavery.

Government security forces have also been implicated in abuses in criminal and civil situations. Rights agencies warn that the use of torture remains widespread in the Kenyan security forces. In July, Kenyan police reportedly executed seven suspected robbers. In October, at least three people were killed and several injured when police opened fire on a peaceful demonstration in Kumbo, Cameroon, calling for greater autonomy for the country's English-speaking regions. One hundred people were arrested in connection with the demonstration. Another demonstration in the province was also forcibly dispersed and nineteen people were arrested.

b. *Political Rights*

(1) *Democratization*

Eleven nations, including Uganda, Senegal, Madagascar, and Zambia, held presidential or parliamentary elections during 2001. Elections in Guinea, scheduled for late December, were postponed until March 2002. In Benin's presidential poll, the candidate who placed second in the first round withdrew at the last minute, citing irregularities.

In several instances, government attempts to slow or reverse the process of democratization met with fierce grassroots resistance. In Zambia, public pressure compelled President Frederick Chiluba to abandon his plan to amend the constitution to enable himself to run for a third term of office. (However, the late December election for his successor was marred by allegations that fraud and administrative glitches had given the ruling party a narrow plurality.) In Zimbabwe, popular opposition to President Mugabe's increasingly autocratic rule has gathered momentum, despite intensifying harassment and intimidation of opposition leaders.

In other cases, governments took tentative steps towards enhancing democracy and public participation. During October and November 2001, Côte d'Ivoire convened a National Reconciliation Forum, along the lines of South Africa's Truth and Reconciliation Commission. The forum hoped to address the wounds of the social and political conflict of the past decade that came to a head in the year following the December 1999 coup d'état. The Angolan government is also talking about holding elections in late 2002—the first since 1992. However, the government has said the elections would be conditional on the restoration of peace, an objective that remains elusive.

(2) *Security Matters*

The war in the Democratic Republic of the Congo (DRC), which has claimed more than two million lives since August 1998, continued into a fourth year. The situation remains complicated by the many actors competing for control of various parts of the country: Congolese troops, domestic rebel factions, militias aligned with local warlords (known collectively as "mayi-mayi"), the forces of six foreign nations (Angola, Burundi, Namibia, Rwanda, Uganda, and Zimbabwe), and paramilitary groups from Rwanda and Burundi.

International organizations agree that the revival of the Inter-Congolese Dialogue to resolve differences among the country's various factions and to rebuild shared political institutions will depend on the disarmament, demobilization, and repatriation or reintegration of armed groups. The DRC made uneven but positive progress toward these goals during 2001, despite the assassination in January of President Laurent-Desiré Kabila. Kabila was ultimately replaced by his son, Joseph, whose cautious, but generally favorable, approach to a negotiated settlement has been a source of renewed optimism.

A ceasefire signed in Lusaka in July 1999 held in most parts of the country throughout 2001. By October, the United Nations (UN) secretary-general reported that the parties to the Lusaka accord were close to fulfilling their commitments to disengage and re-deploy combatants. Ugandan and Namibian forces had effectively withdrawn, and Zimbabwe made an (unconfirmed) announcement that it had begun to pull out. Angola also stated its intention to withdraw.

In August, seventy delegates representing the DRC government, rebel factions, and civil society met in Gaborone, Botswana, to discuss an agenda and rules for the Inter-Congolese Dialogue. A follow-up meeting in December approved a number of confidence-building measures to prepare for negotiations, scheduled to begin in South Africa in early 2002.

However, a number of obstacles remain. While formally respected at the front lines, the ceasefire has had limited impact in some areas, because the underlying causes of conflict are unresolved and several armed groups, including the mayi-mayi, are not parties to the agreement. In eastern regions, the number of ceasefire violations has actually grown. Ugandan troops returned to parts of northeastern DRC in December after fighting broke out between factions of the Ugandan-backed RCD-Kisangani rebel movement.

Furthermore, reports suggest that some foreign troops may simply have been redeployed to consolidate control over mining areas. Human rights groups have also expressed concern about the reduction of the UN presence in the DRC. Following the Lusaka ceasefire, the UN Security Council authorized the deployment of 5,337 monitors in the DRC. Late in the year, however, the UN initiated a limited voluntary disarmament program among Rwandese rebels in eastern DRC with the consent of the DRC government.

Burundi made some progress toward resolving a civil war that has cost more than 200,000 lives and displaced more than one million people over the past eight years. The Burundian government, political parties, and three armed opposition groups signed a peace agreement in August 2000. However, implementation was delayed, in part by disagreements over who should lead a transitional government. Moreover, the deal was hampered by the lack of a ceasefire and the failure of two significant rebel groups—the Forces Nationales de Libération (FNL) and the Conseil National pour la Défense de la Démocratie—Forces pour la Défense de la Démocratie (CNDD-FDD)—to take part in the negotiations.

The significance of their absence became apparent when the FNL launched a sustained attack on Bujumbura in February. Scores were killed and about 30,000 people displaced. Unlawful detention, disappearances, torture, and extrajudicial executions by Burundian security forces skyrocketed in the wake of the attacks. All combatants continue to be involved in extrajudicial killings and other gross abuses of human rights. Detention without trial has become commonplace, with some prisoners having been detained for as long as six years. Roughly two-thirds of Burundi's prison population of nine thousand have yet to be tried. The death penalty is frequently invoked.

On November 1, 2001, a transitional government was installed as part of a power-sharing peace agreement brokered by former South African President Nelson Mandela. Early reports indicate that serious human rights abuses continue, however. Scores of civilians were allegedly killed by government forces during October 2001. During the first week of November, close to one hundred civilians were reportedly massacred by the military in one rural community. Meanwhile, CNDD-FDD apparently kidnapped hundreds of children from schools. While many subsequently escaped or were released, it is feared that some will be coerced into military service. The new government also inherited a "self-defense" program that included the mainly rural "Guardians of the Peace" militias, some of whom have records of serious human rights abuses.

The protracted conflict in Sudan between the Sudanese government and the Sudan People's Liberation Movement/Army (SPLM/A) and other militias continues to displace civilians, destroy infrastructure, disrupt food production, impede delivery of humanitarian relief and threaten livelihoods. A November 2001 report by the UN special rapporteur on human rights in Sudan criticized the SPLM/A for looting food—including relief provisions—recruiting child soldiers, and committing rape. Both sides were criticized for their use of land mines. The rapporteur also found that the indiscriminate bombing of civilian populations in the Nubah Mountains and in Blue Nile State hampered access to these regions by humanitarian aid workers.

Late in the year, however, some progress was achieved. In mid-November, the UN World Food Programme announced that the government and the SPLM/A had agreed on a four-week period of tranquility to allow aid to be delivered to these regions for the first time in years. In December, following a visit by U.S. peace envoy John Danforth, the Sudanese government and the SPLM/A agreed to an internationally monitored ceasefire covering the Nubah Mountains, Southern Darfur, and south-central Sudan. The agreement also allows for "military stand-downs" to facilitate implementation of a polio eradication program.

One of the world's worst refugee crises has been developing in West Africa in recent years. United Nations agencies estimate that more than three million people in Liberia, Guinea, Sierra Leone—20 percent of the population—are displaced. The situation is fueled by interlocking challenges: the proliferation of small arms, weak governance, limited economic prospects, and the illicit trade in diamonds and other natural resources. People fleeing fighting in Sierra Leone and Liberia have crowded into Guinea, with the result that as much as 7 percent of Guinea's population is made up of refugees.

In late 2000 and early 2001, fighting erupted along the Guinean border involving armed Liberian gangs, Sierra Leonean rebels, and Guinean militias. The Liberian government has also launched cross-border raids, ostensibly in pursuit of Liberian rebels. The refugees were again caught in the middle—and joined by an estimated 60,000 to 200,000 newly displaced Guineans. They have also reportedly suffered abuse from the Guinean military and civilians. Many have been arbitrarily detained for periods up to several weeks, and some have been beaten or tortured to death.

The situation became so bad in early 2001 that some began to return, preferring to face death at home rather than in a foreign land. As many as 50,000 Sierra Leonean refugees went back while others moved further into Guinea to escape the fighting, but the majority remained in the volatile border area in mid-2001. Meanwhile, fresh fighting in northwestern Liberia in December 2001 displaced about 15,000 people.

Angola's twenty-six-year-long civil war continues to drag on with little hope of an end in sight. Both government and UNITA (Union for the Total Independence of Angola) forces engage in military practices that target civilians. The UNITA claims only to attack military installations, but in several attacks during 2001, the vast majority of those killed were civilians. The government, for its part, seems to be pursuing a scorched earth policy in eastern parts of the country in an effort to cut off rebel food supplies. The UN reports that this has involved forcible evacuation of peasants.

c. *Economic Rights*

(1) *Control of Resources*

In several places around the continent, government and paramilitary forces continue to loot natural resources to finance warfare. Such piracy places a double burden on civilian populations. On one hand, they must cope with fighting and insecurity. On the other, they are robbed of national assets that could otherwise be harnessed to finance development.

A recent UN inquiry into the role of diamonds in the conflict in Sierra Leone found that diamond smuggling was an important source of revenue for rebel forces, estimated at \$25 to \$125 million annually. The bulk of the diamonds are channeled through Liberia with the knowledge and collaboration of Liberian officials. The UN has accused Liberian President Charles Taylor of fomenting violence in Sierra Leone, in part to retain control of the lucrative diamond trade. In March, the UN imposed a conditional embargo on diamond exports from Liberia.

The April 2001 report of a UN Panel of Experts on illegal mineral exploitation in the DRC found that Uganda, Rwanda, and Burundi, whose troops occupy portions of the country, have been systematically plundering the DRC's gold, diamond, timber, ivory, and other resources. Fighting for the control of mining areas has been responsible for the deaths and displacement of many people. Children are also being used to work the mines.

In August 2001, a joint meeting of the Bishops of the Catholic and Episcopal Churches in Sudan called on the Sudanese government to halt oil extraction until the country's civil war is resolved. The Bishops said that oil revenues help to finance the war and reinforce existing economic inequalities. Research commissioned by Canadian church and labor groups concluded that fighting has intensified in areas near oil installations, with devastating consequences for civilian populations. While investigators found no evidence to support the Sudanese government's claim that oil revenues are being used to finance development, they did note a close correlation between oil revenues and increases in state military spending.

(2) *Land Rights*

In July 2001, the South African government evicted thousands of people from land at Bredell, near Johannesburg. Most of those evicted were poor people who had occupied the land out of desperation. Land invaders subsequently confronted police at Khayelitsha, near Cape Town. The occupations intensified pressure on the government to speed up land redistribution and the settlement of more than 50,000 outstanding land restitution claims related to apartheid-era forced removals.

d. *Social and Cultural Rights*

(1) *Women*

In response to calls for Sudan to play a more active role in preventing the abduction of women and children, the government supported the establishment of a special Committee for the Eradication of Abduction of Women and Children. The minister of justice also announced plans to set up a special office to prosecute those responsible for abductions. Although the number of abductions has decreased in recent months, the decline appears to be attributable to the improved capacity of the SPLM/A to defend villages against raiding parties. Government-sponsored Murahilin militias, composed largely of men from nomadic Arab groups, continued to be strongly implicated in the abductions and other assaults on civilians.

(2) Children

Human rights advocates report massive recruitment and use of child soldiers in the Congolese conflict. In March 1999, it was estimated that 20,000 children were directly involved as combatants in the conflict in eastern DRC. Since then, studies indicate that 20–30 percent of all new recruits have been children under the age of eighteen with a substantial number younger than twelve. The RCD-Goma rebel group has been cited as a prime offender, having twice failed to adhere to agreements to halt the practice. In April, the RCD-Goma promised to turn child recruits over to UN officials, but then reportedly allowed more than 1,800 child soldiers, aged 12 to 17, to graduate from one of its training camps. Children are also being recruited into the local defense forces used to protect specific towns, but they are also deployed in combat.

In December 2001, President Joseph Kabila demobilized 208 child soldiers from government forces. The action, taken in conformity with UN Security Council resolutions, was portrayed as a first step towards the demobilization of all of the estimated 6,000 child soldiers in Congo.

(3) Lesbian and Gay People

Namibian President Sam Nujoma told University of Namibia students the government would not tolerate homosexuals in Namibia. “Police are ordered to arrest you and deport you and imprison you,” he said. Members of President Nujoma’s Cabinet have reportedly argued that lesbian and gay people should be “eliminated” from society. A few days later, he urged regional leaders to identify and arrest gays and lesbians.

In South Africa, constitutional challenges to existing laws seemed likely to clear the way for equal access to adoption rights and pension benefit for same-sex partners.

e. Religious Rights

Although religious discrimination is not officially sanctioned by any sub-Saharan African government, religious differences often become a factor in social conflicts in diverse societies.

Nigeria was rocked by a series of violent clashes fueled by religious, ethnic, and class tensions. In the predominantly Muslim north, the further entrenchment of Islamic Sharia law in ten states contributed to an atmosphere of intimidation of Christians, despite their exemption from the provisions of religious law. Some states have banned alcohol and gambling, and one has set up separate schools and taxis for women. Vigilante groups patrol communities, keeping an eye out for transgressions of Sharia rules.

In October 2001, a woman was condemned to death by stoning after she was convicted of having premarital sex. This followed the flogging of a teenaged girl in a neighboring state as punishment for a similar conviction—a sentence carried out in spite of the fact that an appeal was still pending. In another northern state, a 16-year-old boy was sentenced to have his hand amputated for stealing.

Both Jos and Kano in north central Nigeria witnessed sectarian violence during 2001. In Jos, at least five hundred people died in clashes between Muslims and Christians in September. But the conflict also has an economic dimension as religious differences become a lightning rod for the popular frustration generated by employment and poverty.

Ethnic tensions also flared in east central Nigeria during the year as fighting broke out between Tiv people and other communities. The violence left more than 250 dead and several thousand people displaced. Unexplained attacks on the Church of Christ in the Sudan among the Tiv appear to have been motivated by ethnic rivalry and a misconception that the church is exclusively for Tiv people.

Police and worshipers clashed in Khartoum, Sudan, after the government ordered an Easter rally to be moved to avoid conflict with Islamic groups. Riot police fired bullets and tear gas into All Saints Cathedral, injuring many. Fifty-six people were arrested and sentenced to be flogged.

The minority Christian community in Sudan has raised concerns about restrictions on religious freedom and the increasing dominance of Islam in education and public life. However, the UN special rapporteur for Sudan concluded recently that there was no systematic suppression of Christian churches in Sudan and the country’s long-running civil war should not be understood as a war of religious persecution.

3. *East Asia/Pacific*

The *Human Rights Update 2000–2001*, approved by the 213th General Assembly (2001), continues to witness to the ongoing human rights violations and concerns for members and governing bodies of the Presbyterian Church (U.S.A.). In most instances, the situation has remained either unchanged or minimally changed. The former material may be found at the church web site: pcusa.org/oga/publications/human_rights2000-1.pdf.

4. *Europe and Central Asia*

There is a large and growing body of legal standards against which human rights observance in Europe and Central Asia can be evaluated. These standards include the Universal Declaration of Human Rights; the International Covenant on Civil and Political Rights; the International Agreement on Economic, Social and Cultural Rights; the Convention on the Elimination of All Forms of Discrimination Against Women; the Final Document of the Vienna World Conference on Human Rights; the Final Act of the (Helsinki) Conference on Security and Cooperation in Europe; the Framework Convention for the Protection of National Minorities; and the European Charter for the Protection of Regional and Minority Languages. The foregoing documents have all been adopted, ratified or initialed by many or, in some cases, all of the national governments in Europe and Central Asia. In general, these documents stipulate five categories of human rights: civil rights, political rights, economic rights, social and cultural rights, and religious freedom.

In terms of their compliance or noncompliance with the above covenants, conventions, charters, agreements, and documents, the nations of Europe and Central Asia fit naturally into four groups:

- Two countries, Belarus and Turkmenistan, both successor states of the former Soviet Union, consistently violated nearly every human right defined in the above listed agreements.
- Eight nations, Azerbaijan, Georgia, Kazakhstan, Kyrgyzstan, Moldova, Tajikistan, Ukraine, and Uzbekistan, were seriously deficient in three or more areas of human rights. Until December 31, 1991, all seven of these nations had also been part of the old Soviet Union. There have been wars or civil wars or guerilla conflicts in four of these nations.
- Nine countries or political entities were more or less functioning democracies but were still seriously deficient in at least two areas of human rights: Albania, Bosnia, Bulgaria, Kosovo, Macedonia, Romania, Russia, Turkey, and Yugoslavia.
- Thirty-one countries basically respected the human rights of all persons living within their borders even if there were, at times, significant failures by local authorities in most of these countries to protect the civil, political, social cultural and economic rights of persons of non-European background, Roma, Jews, gay people and members of certain religious sects: Andorra, Austria, Belgium, Croatia, Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, Iceland, Ireland, Italy, Latvia, Liechtenstein, Lithuania, Luxembourg, Monaco, Netherlands, Norway, Poland, Portugal, San Marino, Slovakia, Slovenia, Spain, Sweden, Switzerland, and the United Kingdom. The Vatican State is not covered in this report.

a. *Civil Rights*

In 2001, the most prevalent patterns of civil rights violation in Europe and Central Asia concerned (a) police violence against non-white immigrants, failure by the police to protect non-white immigrants and citizens from racist violence and discriminatory application of immigrant laws in cases involving non-white immigrants; (b) police beatings and torture of political opponents in the course of interrogations as well as unwarranted arrests and jailing of political opponents; (c) beatings and attacks by police against Roma (also known as Gypsies) and quasi-legal efforts to evict Roma from certain neighborhoods and communities, (d) police abuse of gay men and lesbians and/or failure to protect gay people from anti-homosexual violence.

In 2001 there were numerous reports in almost every country in Europe of violence against people of African, Middle Eastern, and other non-European heritage. Even in Norway, long considered a relatively racism-free society, there was a racially motivated murder by Neo-Nazi young people of a fifteen-year-old youth of mixed Norwegian and Ghanaian heritage. Other non-Europeans living in Norway, including a thirty-year-old Iraqi Kurd, reported that they had been the victims of racially motivated violence by young Norwegian toughs. Although, according to the Oslo-based Institution Against Public Discrimination, police have harassed non-European immigrants for years, racially motivated violence per se in Norway had been either nonexistent or, at least, unreported. Numerous citizens' groups as well as Norwegian church bodies and the Norwegian government spent much of the second half of 2002

consulting about how to prevent further neo-Nazi and racist violence against people of non-European descent living inside Norway.

The number of racially motivated attacks in Norway, however, was somewhat smaller than elsewhere in Scandinavia and much smaller than the number of attacks reported in Austria, Britain, France, Germany, Hungary, Italy, Romania, Russia, and most other European countries. Germany, which keeps better records on Neo-Nazi and racist attacks than any other European country, reported that there had been approximately forty such attacks per day during the first nine months of 2001, an increase of about 30 percent over 2000.

In most of Europe in 2001 local police either actively inhibited racist attacks or at least intervened when they saw them taking place. However, in Austria, Belgium, Bosnia, Bulgaria, France, Germany, Italy, Spain, Switzerland, Slovakia, and Turkey, there were well-substantiated reports of instances in which police beat or tortured detainees or prisoners apparently because of their racial or national backgrounds. In at least one instance in all of the above-named countries, these beatings resulted in the hospitalization of the prisoner or detainee. Some police officers in Turkey were even promoted in rank after beatings of Kurdish and other prisoners in their custody had been publicized. In some cases, courts in France refused to investigate the conduct of the police after non-European detainees in their custody suffered violent deaths.

Persons of non-European backgrounds held for immigration offenses received indifferent or poor treatment in nearly every European country. Immigration detainees were held in unheated cells in Austria, even during the coldest months of the winter. Detainees at Frankfurt Airport in Germany were held in tiny cells for months while their cases were slowly processed by the German immigration courts. Some detainees actually died in Germany as a result of being too tightly constrained while they were in the process of being transferred to airplanes that would have carried them back to their countries of origin. Many deportees who had sought but not received refugee status in European countries were, in fact, arrested or beaten on arrival in their countries of origin. In one notorious case, a Kurd who had been deported to Turkey was arrested and tortured even while still in the Izmir airport. Ultimately a Turkish court released him from jail and he returned to Germany where the German courts again judged that he could not demonstrate that he was entitled to refugee status and ordered him to be returned again to Turkey.

The Office for Democratic Institutions and Human Rights of the Organization for Security and Cooperation in Europe reported that a number of opponents of the current government in Belarus were “disappeared” or remained “disappeared” in 2001. The “disappeared” include journalists, leaders of politically oriented youth groups, and opposition party leaders. In Ukraine, a journalist, Georgyi Gongadze, who wrote articles critical of Ukrainian president Kuchma, was murdered by persons unknown. When concerned citizens attempted to demonstrate their disapproval of Gongadze’s murder, nineteen demonstrators were arrested and held for many months while awaiting trial. In several European and Central Asian countries, including Azerbaijan, Belarus, Turkey, Turkmenistan, and Uzbekistan, opposition figures were charged in 2001 with serious crimes, which external observers believed they did not commit.

A report by the Norwegian Helsinki Committee detailed how the Russian military continued in 2001 to arrest, beat, torture, terrorize, bomb, and murder their own country’s citizens in Chechnya under the guise of suppressing terrorism.

According to reports from local human rights groups, police in Albania, Azerbaijan, Belarus, Bulgaria, Georgia, Kazakhstan, Kosovo, Kyrgyzstan, Macedonia, Moldova, Romania, Russia, Tajikistan, Turkey, Turkmenistan, Ukraine, and Uzbekistan continued in 2001 to beat suspects as a routine part of interrogations during and immediately after arrests. The European Commission of the European Union reported that Turkey continued in 2001 to hold suspects incommunicado following arrest violating European Union standards that guarantee prompt access to a lawyer for all people detained by the police. Kazakhstan’s president actually admitted that suspects were frequently beaten by the police. He did not, however, institute any steps to restrain police interrogation methods.

Police violence against Roma remained a serious problem in all central and southeast European countries.

There were well-attested reports in 2001 that gay youth were beaten while under police custody in Belarus, Italy, Kazakhstan, Moldova, Northern Ireland, Romania, Russia, Turkey, Ukraine, and Uzbekistan. Gay organizations additionally reported that in 2001 gay youths were harassed and beaten as they attempted to attend schools, use public conveyances, perform their jobs, attend rock concerts, or patronize nightclubs in every country in Europe except Iceland.

b. *Political Rights*

Most nations in Europe and Central Asia have ratified or adopted the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights, and the Final Act of the Conference on Security and Cooperation in Europe, all of which describe the basic political rights of their citizens. In summary, these documents stipulate that it is the right of the permanent inhabitants of any country to decide by a free, fair, and secret vote who will govern that country. A necessary corollary to the right to a free and fair vote is the right to attempt to persuade (but not coerce or bribe) others to vote for certain candidates or parties.

In 2001, the right of voters to a free, fair, and secret ballot was impeded by ballot counting irregularities, police abuse, or media restraints in Albania, Azerbaijan, Belarus, Georgia, Kazakhstan, Kyrgyzstan, Moldova, Tajikistan, Turkmenistan, Uzbekistan, and Turkey. An election in Belarus, held in September 2001, was judged by the Organization on Security and Cooperation in Europe to be hopelessly flawed. Belarus' dictator Alexander Lukashenko prevented some opposition groups from campaigning for alternative candidates, suppressed independent reporting on the candidates and issues, denied access to the media to opposition groups, coerced many voters into using an absentee voting process that was easier to miscount, and in many electoral precincts simply reported vote totals that did not correspond with the actual numbers of people who had voted.

Libel laws were used by the governments of Kazakhstan and Ukraine to silence journalistic reports on opposition viewpoints. Within forty-eight hours after Turkey amended its constitution to guarantee a number of human rights to its citizens, a journalist was sentenced to twenty months of imprisonment for reporting on opposition political activity, a book written in Kurdish was banned, and members of the Turkish Human Rights Association were arrested for making a public statement about the arrest of a journalist in Afghanistan. In one otherwise well-functioning democracy, Austria, libel laws were used in 2001 by the leaders of one political party, the Freedom Party, to inhibit press criticism of themselves. The chief government officer responsible for the administration of justice, also a member of the Freedom Party, was accused by press and human rights organizations of restricting the discretion of prosecutors on his staff in investigating allegations of criminal conduct on the part of these same leaders.

Journalists and politicians in Turkey were charged and convicted in 2001, and newspapers and television stations were closed for "incitement to religious or racial hatred" or "insulting the military" for making statements that in other countries would be part of normal civil discourse. The chilling effect on journalists, political leaders, and owners of media outlets was cited by the European Commission as a difficulty needing to be overcome before Turkey can join the European Union.

In 2001, police in Uzbekistan and Turkmenistan disrupted or closed every attempt to hold an independent political meeting in their countries.

c. *Economic Rights*

All European nations are signatories of at least one international agreement or treaty that defines basic economic rights. Most European and Central Asian nations are signatories of several agreements that deal with economic rights. Those agreements include the Universal Declaration of Human Rights (particularly Articles 4, 17, 23, and 24); the International Agreement on Economic, Social and Cultural Rights; the Convention on the Elimination of All Forms of Discrimination Against Women; and the Final Document of the Vienna World Conference on Human Rights. Generally it is a basic human right to be able to work and, within reason, to choose which work one will do; to earn a fair wage from one's work; to decide how and when one wants to spend one's earnings; to save some of what one earns; to invest what one saves in order to produce future income; and to know that none of the foregoing rights will be compromised or abridged on the basis of race, ethnicity, creed, gender, or any other condition not related to one's productive capacity.

Again in the year 2001, the worst violations of economic rights in Europe and Central Asia occurred in some of the former socialist nations. Collective bargaining still does not exist in Azerbaijan, Belarus, Turkmenistan, or Uzbekistan. In 2001, the Belarus government continued to suppress all efforts of legally unrecognized unions to report on their activities or grievances. Economic activity in Kazakhstan in 2001 was so corrupt that one international economic development organization simply closed its operations. Similarly in March 2001 the International Monetary Fund and the European Bank for Reconstruction and Development both quit business in Uzbekistan saying that economic development was impossible in a climate so compromised by cronyism and government interference in businesses owned by people not in official favor. The European Commission of the European Union reported in its so-called "Regular Report" on countries that are candidates for membership in the European Union where economic corruption and government favoritism for certain businesses remained a major problem in Turkey in 2001.

Women's advocacy groups and local Helsinki committees report serious discrepancies in pay between men and women in most of Europe. Even though few governments in the former Soviet Union compile economic statistics in enough detail to allow a statistically meaningful breakdown by gender, many observers have the impression that women in those countries sometimes have greater access to relatively higher-income and higher-status jobs than women in central and southern Europe.

Roma remained legally unprotected against discrimination in most European nations that are not members of the European Union.

Employment discrimination against gay people continued in most of Europe during 2001. In much of Europe, including Belarus, Bulgaria, Greece, Moldova, Romania, Russia, Ukraine, and Yugoslavia, employees could be fired if employers discovered they were gay. Outside Scandinavia and the European Union, there is no statutory protection for gay people in employment decisions.

d. *Social and Cultural Rights*

Two major international agreements, the Framework Convention for the Protection of National Minorities (in Europe) and the European Charter for the Protection of Regional and Minority Languages, define the social and cultural rights that must be accorded to members of minority ethnic and national groups. Specifically these two agreements guarantee the right of any person to conduct his or her daily life in his or her native language, insofar, of course, as the linguistic capabilities of those with whom one wishes to communicate will allow it. These two international agreements guarantee to parents, moreover, the right to instruct their children in whichever language they choose. Those nations that have signed the European Charter for the Protection of Regional and Minority Languages are obligated further to offer instruction in minority languages at public cost, to give financial support for regular radio and television programming in minority languages, and to conduct, when requested, official government business in minority languages.

Although in 2001 government policies in Bulgaria, Greece, Kosovo, Macedonia, Romania, and Turkey were inimical to the social and cultural rights of minority ethnic and language groups. The Turkish government continued in 2001 to suppress use of the Kurdish language in public media, schools, business life, and public meetings. Public discussion in Turkey about the suppression of the Kurdish language focused on the danger that Kurds might pose for a unitary Turkish state if they were allowed to use their language freely.

Serb residents of Kosovo continued in 2001 to be mistreated by members of the Albanian majority population of that country. Use of the Serb language was actively discouraged in most areas of Kosovo. Ethnic Albanian citizens of Macedonia were subject to discrimination in public schools, media, and the work place. Albanian speakers were effectively unprotected against arbitrary firings or quasi-legal discrimination by units of local government in Greece. Although Hungarian speakers in Romania are more secure in their cultural and linguistic rights following an agreement between Romania and Hungary several years ago, they are still subject to disadvantages and unofficial discrimination in public education and in securing equal treatment from the government for their cultural and religious organizations. Ethnic Turks in Bulgaria continue to face unofficial discrimination in the workplace, in the rental and purchase of housing, and in dealings with local governments.

e. *Religious Rights*

The Universal Declaration of Human Rights describes the basic religious rights to which most European and Central Asian nations subscribe. According to the Universal Declaration, it is a basic human right to hold whatever religious beliefs one chooses or not to hold any. It is also a basic human right, according to the same declaration, to join together with religiously like-minded people if one chooses, to change one's beliefs, and as a consequence, to leave one religious community and join another or even to found a new religious community. Moreover, according to the same declaration, it is a basic human right to tell others about his or her religious beliefs, so far as they are willing to listen, or even try to get them to change their beliefs and join a different religious community.

In 2001, the worst violations of religious rights in Europe occurred in Azerbaijan, Belarus, Kazakhstan, Russia, Turkmenistan, Turkey, and Uzbekistan.

The Turkish Constitution establishes freedom of religion but in practice respects those rights only for those Sunni Muslims who cooperate with the Turkish State Directorate of Religious Affairs. Protestant (who number about 3,000) and Syriac Christians (of whom there are about 15,000) and Baha'is (who total 10,000) were occasionally arrested for holding unauthorized worship services. In the fall of 2001, at least one Protestant congregation in Istanbul was barred from holding worship in its rented space because it did not have the official recognition needed

to hold a public worship service. A Syrian Orthodox priest was tried and acquitted of charges that he was inciting inter-religious enmity when he made statements concerning the genocide of the Armenians in the early years of the twentieth century.

The Turkish government continued in 2001 to prevent the Ecumenical (Orthodox) Patriarchate from educating new priests in Turkey. Prior to 1971, the Ecumenical Patriarchate had a seminary on the island of Halki in the Sea of Marmara, which the Patriarchate is seeking government permission to reopen.

In Turkey, which is 99 percent Muslim, even Muslims can attract prosecutorial attention if they are deemed by the government to be fundamentalist or reactionary. In 2001, the Turkish constitutional court dissolved a political party named curiously the “Virtue” Party (Fazilet in Turkish) because it judged that the Virtue Party was a threat to Turkey’s secular and purportedly democratic state. The Turkish government also held that it is a threat to the state for a Muslim woman to wear a head covering. At least thirty Muslim women who chose to wear head coverings in observation of Islamic law were dismissed as nurses and teachers in state-supported hospitals and schools. A large but unknown number of female university students were also prevented from registering for classes during 2001 because they were not willing to forgo wearing head coverings.

Alevi Muslims, who number about twelve million in Turkey, accuse the Turkish government of discriminating against them in that it does provide for instruction on Alevi faith in public schools, as in contrast it does for Sunni Islam, and does not contribute financially for the costs involved in maintaining Alevi worship centers, as it does for approximately seventy thousand Sunni mosques and other Sunni religious sites.

Turkey provides Islamic religious instruction in all public elementary schools. Greek Orthodox, Armenian Orthodox, and Jewish children are exempted by law from this instruction, but Catholics, Protestants, and Syriac Christian young people are forced to take eight years of instruction in Sunni Islam.

All religious bodies in Azerbaijan were supposed to re-register during 2001 with the newly established State Committee on Relations with Religious Organizations. The chairperson of this committee made a public statement to the effect that at least some Protestant churches would have a difficult time re-registering. One of the state committee’s first actions was to prosecute an Azeri Baptist congregation in Baku for spreading “anti-Muslim” propaganda, even though one Westerner who has attended the congregation for five years has never heard a word against Islam. Eight members of an unregistered house church in Ismailly were arrested in April 2001 but were released soon afterward. In January 2002, an Azeri Pentecostal pastor and one church member were arrested, tried, and sentenced to fifteen days imprisonment for having held a worship service in a private home.

The Belarus government continued in 2001 to grant special tax treatment as well as certain subsidies to the Belarus Orthodox Church, which claims the loyalty of 48 percent of all Belarus citizens. The Catholic Church, to which 22 percent of Belarussians belong, did not receive favored treatment of any kind from the government. Several Pentecostal and one Bulgarian Orthodox denominations even fared worse during 2001. They were denied official recognition and, without official registration, no individual congregation belonging to any one of those denominations would have been able to find a place where they could worship.

Kazakhstan police arrested and beat a Kazakh Baptist leader telling him to give up his church work. When the beating did not work, they rearrested him and sent him to a psychiatric hospital. He was released only when a visiting delegation sought to visit him in his city.

Russia dissolved the Salvation Army in that country because it allegedly has not been registered. A Pentecostal denomination, the Victory of Faith Full Gospel Church, was also dissolved. A Pentecostal congregation located in Moscow was evicted from a theater it had been meeting in as a result of government pressure.

As part of its campaign to keep Turkmenistan free from foreign influence, Turkmenistan tried in 2001 to deport all foreign Christians. A Baptist believer was tortured for not responding to a call to register for that country’s military. Another Christian was given a four-year term for resisting that country’s religious law. During 2001, he was beaten more or less continuously. He had been offered a pardon for his religious offenses if he would only take an oath of allegiance to the president of Turkmenistan and recite the Muslim creed from the Koran.

A Christian congregation in Tashkent, Uzbekistan, was entered by Uzbek police and twelve people were taken from the place and charged with participating in an unregistered religious group. *Human Rights Watch* reports that seven thousand (sic!) Muslims are currently jailed in Uzbekistan for possessing disapproved religious literature or for being disciples of imams judged to be politically dangerous by the Uzbek government.

In 2001, in the Czech Republic, a new law was adopted that gives the government jurisdiction over the opening of new churches and other houses of worship and that makes it illegal for churches to spend their income for civil or social purposes. The Czech Ecumenical Council, representing the eleven major Protestant denominations in the Czech Republic, and the Conference of Czech Catholic Bishops are suing in the Czech courts to have the new law declared unconstitutional. If the law stands as written, Czech churches will have a difficult time funding their diacanal ministry and will have to get government approval before they can initiate new church developments.

5. *South and Southeast Asia*

South and Southeast Asia, a combined region for purposes of Presbyterian Church (U.S.A.) partnership coordination, is actually two distinct regions characterized by a wide diversity of cultures, languages, religions and sects, political and economic systems. The vastness of the area and the breadth of its diversity almost defy human ability to give a definitive overview of the state of constant transition experienced by the countries encompassed by this huge and densely populated region. Problems of armed conflict, religious fundamentalism, persecution and violence, secularization, the prostitution of women and children, vast economic disparities resulting from the process of globalization compounded by widespread unemployment, child labor, and oppressive political regimes continue to be normative for the region.

The brief reports in the following areas of human rights do not purport to be comprehensive, but merely suggest some of the many concerns faced by our church partners throughout this vast area in which human rights and democracy are observed in varying degrees.

a. *Civil and Political Rights*

It should be noted generally that throughout South and Southeast Asia, the application of some aspects of democracy in certain instances is not to be mistaken for true and substantive democracy as a fundamental and comprehensive system of governance.

Although there are human rights articles or clauses in the constitutions of states that have defined themselves as parliamentary democracies, such as India, Pakistan, Bangladesh, Sri Lanka, Malaysia, and Indonesia, numerous abuses, including extrajudicial killing, are continually reported. A few examples are as follows:

Abuses by police in Pakistan, especially against religious minorities, continue while people, in general, feel that law and order has been maintained far better under the military dictatorship of General Pervez Musharraf than under the previous democratic governments.

The national government in India is restricted in its ability to pursue those responsible for violence because of the limits on its ability to control state law enforcement, the primary mechanism to bring perpetrators of communal violence to justice. Federal statutory mechanisms designed to protect human rights, including the National Minorities Commission and the National Human Rights Commission, have been hampered by limited authority, lack of cooperation by state governments, and, in the case of the Minorities Commission, decisions of questionable objectivity. In addition, virtually all India observers point to grave deficiencies in the country's judicial and law enforcement infrastructure, suggesting that even a decision to take legal action against perpetrators would be hampered by gross shortages of law enforcement officials, lawyers, and judges.

In recent years in Indonesia, numerous serious and tragic conflicts have emerged, including disputes in which religion or religious freedom is a factor. In Aceh, hostility to the central government has resulted in a groundswell of support for holding a referendum on the region's political status, and an armed group has formed to fight for that aim. Nonviolent activists as well as armed rebels have been the targets of government forces. In Irian Jaya, called Papua since January 2000, an independence movement has gained ground, resulting in serious clashes with Indonesian security forces. In Kalimantan, ethnic Madurese migrants have been the object of attacks by the local Dayaks, who, frustrated by economic impoverishment they believe is caused by the migrants' presence, have rampaged against them. And in the Moluccas, severe sectarian fighting between Muslims and Christians on the islands has resulted in appallingly high numbers of casualties and refugees fleeing the violence.

b. *Economic Rights*

Throughout Southeast Asia, the devaluation of currencies has created severe financial crises, especially in Thailand and Indonesia.

In Thailand, according to the human rights reports published by the U.S. Department of State, the protection for individual economic interests provided by government regulations is often neutralized by the lack of transparency in bureaucratic decision-making and a gap between regulation and enforcement, which often leads to uneven commercial treatment for favored firms and institutions.

It is also reported that some areas of the government are subject to corruption and that an ingrained culture of corruption persists in many parts of the civilian bureaucracy. Routine demands for bribes undermine the rule of law and permit a climate of impunity for various illegal activities such as income tax evasion, gambling, trafficking, goods smuggling, and prostitution. The prostitution of women and children is perpetuated by cycles of poverty and despair in many rural communities in Thailand and other parts of Asia.

The United Nations estimates that four million people become victims of trafficking each year across borders, with the highest rates found in South and Southeast Asia. The smugglers and officials who control the trade make around \$7 billion in annual profits B more, according to the U.S. State Department, than the illegal weapons market.

The low status of women in many Asian countries adds to the problem. There are both “push” and “pull” factors: for example, violations of human rights by Burma’s (Myanmar’s) military regime led many women to flee and subsequently become victims of trafficking. As many as 1.5 million Asian women are currently working abroad, legally or illegally. Parallel to legal immigration and overseas work agencies in many countries are well-organized trafficking syndicates who take advantage of women seeking to stay afloat in the global economy.

A significant portion of human trafficking involves commercial sex work, whether voluntary or coerced. An estimated 225,000 women from Southeast Asia are sold into prostitution each year, with an additional 150,000 from South Asia. Many of these women, as well as both boy and girl children, end up in the lucrative and repulsive sex tourism market.

In some villages in Southeast Asia, there are few young women and girls left. Poorer countries, such as Bangladesh, Nepal, Cambodia, and Vietnam tend to be the primary sources of trafficking victims. Larger or slightly more developed societies, including India and Pakistan, are key destinations and transit points.

As many as 50,000 trafficked women and children come to the U.S. from Southeast Asia and the former Soviet Union, many willingly but unaware of the poor living conditions they will face as sweatshop workers or domestic servants. A recent Central Intelligence Agency report recounts the stories of women who came to the U.S. in response to ads for au pair, sales clerk, secretarial, or waitress jobs, only to find themselves taken prisoner and forced into prostitution or indentured servitude (“International Trafficking in Women to the United States: A Contemporary Manifestation of Slavery”). Among six countries listed as major export sources for traffic into the U.S. are Thailand and Vietnam.

United States law currently gives comparatively light sentences (maximum of ten years in prison) for trafficking convictions. [See: *Asia Pacific*, Vol. 9, No. 2, a quarterly publication of the Presbyterian Church (U.S.A.) Washington Office]

In the aftermath of the tragic events of September 11, 2001, and with the growing recession in the United States, seven hundred to one thousand garment factories in Bangladesh alone have been shut down, throwing hundreds of thousands of young women workers into the streets without severance pay, without savings, and without unemployment insurance. These women, and others like them throughout South and Southeast Asia, now face desperate conditions.

Now that orders from the U.S. have slowed, these women are suddenly expendable. Multinational corporations want to turn the people in Bangladesh and across the developing world into the ultimate contingency workforce, which can be shed at a moment’s notice. Global corporations roam the world to find the lowest-paid and most vulnerable workers. As huge, powerful, and wealthy corporations and investors focus solely on short-term profits, the dehumanization of this new global workforce has emerged as the overwhelming moral crisis of the 21st century.

c. *Social and Cultural Rights*

In a number of countries, women have continued to gain status and positions of leadership in society, including private business, academia, the professions, senior management, representation in parliament or national assemblies, senior diplomatic posts, cabinet ministries, and even the presidency (as in Indonesia), or prime ministry (as in Bangladesh and Sri Lanka).

At the same time, in some of these same countries, many women are still not permitted to apply for a passport or to travel without the permission or company of their husbands, or other related adult male.

Domestic violence continues as a prevalent problem throughout the region. “Bride burning” related to the illegal, but continuing practice of requiring dowries in India and Pakistan, along with “honor killing” (of a female relative for her perceived lack of chastity) is common, especially in rural communities, in many countries in the region.

Children’s welfare is often the stated commitment of the governments, but actual provision for their safety and welfare varies widely, and many families continue to be dependent on working children to augment family incomes or farm labor.

Public education is legislated in all countries, but its availability varies widely and is often virtually nonexistent in rural areas where teachers do not want to work, or report for work only sporadically. Many families cannot afford the cost of books and school supplies, and frequently withdraw girls from school after the primary grades.

Free immunizations, as one component of health care, are increasingly offered by public health programs and clinics, especially with the recent implementation of the UN “Decade of the Child.” Basic lack of clean water, however, continues to be the largest killer of children under the age of five.

Some progress has been made in a few countries with respect to the rights of disabled persons. A number of governments work closely with UN agencies and other nongovernmental organizations to increase public awareness and to design job-training programs for the disabled.

Special mention needs to be made of the plight of Dalits in India. According to a press release by the World Council of Churches in May of 2001:

Almost three years of lobbying . . . failed to place the issue of discrimination against Dalit people in India on the agenda of the United Nations (UN) World Conference Against Racism . . . The objection against its inclusion at the UN conference . . . has been led by the Indian government . . . The Council considers that, in its context, casteism is the same as racism. Victims of caste discrimination are forced to live in segregated housing and neighborhoods, suffer exclusion due to prohibition on inter-dining and intermarriage, untouchability, discrimination and denial of equal opportunity in public life.

An article in an Indian journal, *The Week*, of January 30, 2000, reported that, “Landless Dalit labourers live at the mercy of upper caste landlords who will tolerate no demands for a fair share of the wages or a piece of land. Besides, most victims of bonded and child labour and prostitution come from Dalit communities.”

d. *Religious Rights*

In 2001, the U.S. Commission on International Religious Freedom nominated Burma (Myanmar) and Laos as among the nine nations for designation by the State Department as “countries of particular concern,” subject to U.S. action under the International Religious Freedom Act of 1998 (USCIRF press release of August 16, 2001).

(1) *Laos*

“In Laos last year,” the commission wrote, “more than 95 Christians and their leaders from several provinces were arrested, detained (at times for months), and in some cases convicted of criminal offenses and imprisoned on account of their faith. Seven Laotian Christian church leaders and one church member were arrested in May 2001 (and subsequently released) for resisting government pressure to renounce their faith.”

(2) *Burma (Myanmar)*

In its “Memorandum of Justification” sent to Congress October 22, 1999, the State Department wrote the following:

The Government of Burma systematically violates the religious freedom of Buddhist monks and of ethnic minority Christians and Muslims. The military Government has promulgated and enforced laws that single out Buddhist monks for special restrictions on freedom of religion and association. Security forces restrict efforts by Buddhist clergy to promote human rights and political freedom, and detain monks for nonviolently expressing support for democracy and demanding increased independence of the clergy from the State. They looted, damaged, or destroyed a number of Buddhist monasteries in ethnic minority areas, evicting monks and arresting some. In November 1998, Mandalay police forcibly dispersed demonstrations of Buddhist monks and laypersons demanding the end of military rule, arresting about 60 monks. They reportedly tortured and killed several Buddhist monks over the last three years, and reports continue to trickle out of Burma of monks dying in prisons and labor camps over the past decade. Government authorities pressure Buddhists to resign from the leading opposition political party.

The Government of Burma coercively promotes Buddhism over other religions and violates the religious rights of people in some ethnic minority areas. Christians and Muslims experience difficulties in obtaining permission to build places of worship and in importing or printing indigenous-language translations of traditional sacred texts. Security forces have looted and destroyed churches and mosques in ethnic minority areas.

Government authorities use highly coercive means to induce members of the Chin ethnic minority to convert to Buddhism and to prevent Chin Christians from proselytizing. This included detentions and physical abuse of Christian clergy and religiously selective exemptions from forced labor. Government authorities restrict education, proselytizing, and building construction among minority religious groups.

In addition, commissioners noted that grave violations of religious freedom persist in India, Pakistan, and Vietnam. (The full text of the commission's letter to the secretary, with accompanying attachments, is available on its Web site at www.uscirf.gov, or can be obtained by contacting the commission's communications office at (202) 523-3240, ext. 27.)

(3) *Vietnam*

In Vietnam, as one witness before the commission testified, "there is no freedom of religion, because the freedom of religion is controlled by the governmental authorities at all levels." The preconditions of official recognition constitute the primary mechanism for this pervasive state control of religious communities and activities. The utilization of this mechanism as a means of control reportedly stems from the Vietnamese Communist Party's fear, due in part to historical factors, that independent, organized religions, and religious communities could serve as alternative bases of loyalty, social organization, and political power. Hence, religion "is controlled by its incorporation as an organ of state and by denying it any autonomy."

(4) *Pakistan*

Although the government of Pakistan does not appear to be engaged in a systematic effort to persecute religious minorities, it is clearly not doing enough to adequately protect the religious freedom of all of its citizens. Members of the Ahmadi religious community are prevented by law from engaging in the full practice of their faith. Religious minority groups (including Christians, Ahmadis, and Hindus) complain that they are politically marginalized by a system of separate electorates, and that this system exacerbates other religious-freedom problems. The criminal laws against blasphemy are abused, resulting in detention of and sometimes violence against religious minorities as well as the targeting of numerous Muslims on account of their religious beliefs. Finally, there is a substantial amount of sectarian violence, largely targeting Shiite Muslims, committed by organized groups of religious extremists.

General Pervaiz Musharraf, who took power in a military coup in October 1999, made some announcements early in his tenure that appeared to indicate that his government was going to begin to address some of these problems. Unfortunately, his government has, so far, failed to live up to many of the expectations that it had raised. Moreover, it has been criticized in Pakistan for capitulating to, and thus emboldening, political and other societal forces that advocate policies that are antagonistic to the protection of religious freedom for all Pakistanis and the equal citizenship of all religious communities. There appears to be widespread agreement among government officials, legal advocates, and leaders of many religious communities in Pakistan that the criminal provisions against blasphemy are being abused. The Pakistani Penal Code contains provisions dating from the British colonial period that punish words and acts intended to be injurious to religious feelings (of followers of any religion). During military rule under Zia ul-Haq, provisions were added that penalize defamation of the Prophet Muhammad (punishable by death), persons associated with the Prophet, and the Quran.

Numerous Ahmadis, Christians, Hindus, and Muslims have been charged under the blasphemy laws. There has reportedly been an increase in recent years in abuses of the blasphemy laws against Muslim religious targets, including Sufis and Muslim religious scholars. Blasphemy cases continue to be filed under the Musharraf government.

(5) *India*

In India there has been a disturbing increase in the past several years in severe violence against religious minorities. The violence is especially troubling because it has coincided with the increase in political influence at the national and, in some places, the state level of the Sangh Parivar, a collection of exclusivist Hindu nationalist groups of which the current ruling party, the Bharatiya Janata Party, or BJP, is a part.

India is religiously a very diverse country that generally respects religious freedom. India has a democratically elected government and is governed by the rule of law. However, although the BJP-led government may not be directly responsible for instigating the violence against religious minorities, there is concern that the government is not doing all that it could to pursue the perpetrators of the attacks and to counteract the prevailing climate of hostility, in

some quarters in India, against these minority groups. Moreover, the increase of violence against persons and institutions based entirely on religious affiliation is an alarming development in India.

Although the law provides for religious freedom, enforcement of the law has been poor, particularly at the state and local levels, where the failure to deal adequately with intragroup and intergroup conflict and with local disturbances has abridged the right to religious freedom. In particular, some Hindu extremist groups continued to attack Christians during the year. In many cases, the government response was inadequate, consisting largely of statements criticizing the violence against Christians, with few efforts to hold accountable those persons responsible or to prevent such incidents from occurring (see Section 5). Throughout the year, the government generally described the violence and attacks as a series of isolated local phenomena, in some states calling for a national debate on conversions, which Hindus had advocated being banned.

(6) *Indonesia*

The Constitution of 1945 established an Indonesian state philosophy called Pancasila. There were groups at the time that wanted an ethnically and religiously narrower definition of Indonesian identity, but “the framers of the Pancasila insisted on a culturally neutral identity overarching the vast cultural differences of the heterogeneous population.” According to the website of the Indonesian Embassy in Washington, “Pancasila comprises five principles: belief in the one and only God; a just and civilized humanity; the unity of Indonesia; democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives; and social justice for the whole of the people of Indonesia.”

Constitutional guarantees of religious freedom apply to the five religions recognized by the state, namely Islam, Protestantism, Catholicism, Buddhism, and Hinduism. Confucianism, though “embraced” by the government, is not included on this constitutional list. The practice of Confucianism was restricted by legislation passed in 1967, though in January 2000 then President Wahid revoked that law. In some remote areas, animism is still practiced. Though the Constitution officially recognizes only these religions, it also states that other religions, including Judaism, Zoroastrianism, Shintoism, and Taoism are not forbidden, and the practices of other religions are permitted. The law allows for conversions between faiths. Some faiths, however, are banned, including Jehovah’s Witnesses and some Islamic groups that are deemed to be unorthodox. The Baha’i faith was officially banned in 1962 and its adherents have experienced considerable persecution, including incarceration. However, the ban was revoked by President Wahid in the same January 2000 decree that abolished restrictions on Confucianism. In addition, according to the ideology of Pancasila, all Indonesians must believe in one God, making atheism technically forbidden.

6. *The Middle East*

The *Human Rights Update 2000–2001*, approved by the 213th General Assembly (2001), continues to witness to the ongoing human rights violations and concerns for members and governing bodies of the Presbyterian Church (U.S.A.). Except in the cases of Egypt and Palestine, the situation has remained either unchanged or minimally changed. This material can be found at the church web site: pcusa.org/oga/publications/human_rights2000-1.pdf.

7. *Central America, Mexico, and the Caribbean*

The president of the Inter-American Commission on Human Rights (IACHR) noted that there are still serious problems in upholding human rights in the region although progress has been experienced compared to years when dictatorial regimes were terrorizing people. Those most vulnerable today are indigenous, children, and women. Domestic violence is a persistent abuse in the entire region. The legacy of the past and lack of resources to combat abuses cause some serious problems.

a. *Civil Rights*

(1) *Civil Rights Leaders and Journalists*

Threats and assassinations of civil rights leaders and journalists were prevalent during the year 2001. The most prominent of these violations was the assassination of Digna Ochoa y Plácido who was killed in October 2001 in her Mexico City office. Three months after the assassination there was little progress in the investigation of the culprits. Human rights advocates are disturbed about this because the government official in charge of the case has been in conflict with Ochoa’s charges of abuse by the Mexican military. She represented difficult cases involving torture or murder by Mexico’s military and security forces. A prominent case of Ochoa’s was the arrest of two peasant environmentalists in the State of Guerrero who opposed the illegal logging in their communities. Both were released after the assassination of Ochoa. They were arrested on trumped-up drug and weapons charges. A note found on

Ochoa's body warned other human rights workers of the same fate if they did not discontinue their work. And, in fact, threats against human rights defenders have continued. In November 2001, the IAHCR presented an ultimatum to the Vicente Fox government to free General José Francisco Gallardo who was imprisoned eight years ago after he proposed the creation of a human rights ombudsman for the military.

Reporters Without Borders (RWB) announced their concern for prison sentences for press offenses in Central American countries. They see this as the biggest hurdle to freedom of the press that curbs the development of democracy in the region. Pedro Marchetti, a Jesuit priest and station research director of Radio Progreso in Honduras, is in hiding due to death threats for supporting a land takeover by peasants near the northern coast of the country. Sixty Guatemalan journalists have slander cases pending against them and, in quiet Costa Rica, Parmenio Medina of Radio Monumental was shot outside his home. Medina was known for humorous criticism and investigative reporting of corruption cases. In early December 2001, a radio journalist was killed in Haiti supposedly by supporters of President Jean-Bertrand Aristide's Lavalas party. Furthermore, no action has been taken on the assassination of a prominent journalist killed in the year 2000 linked to a senator of the ruling party.

(2) *Justice in Guatemala*

Three years after the murder of Bishop Juan Girardi, who spearheaded a report on details of murders and massacres by government military and guerilla forces during the thirty-six-year civil war, the Third Criminal Court of Guatemala City found four of the five defendants guilty of the execution. This was a historic conviction against the military men and a priest. Since the investigations began, two prosecutors, two judges, and nine witnesses fled the country due to death threats. The special prosecutor who won the conviction left after the trial. The defendants are pursuing an appeal process. Two hundred thousand people disappeared and were killed in Guatemala between 1960 and 1996 during the military rule. The Truth Commission coming out of the 1996 Peace Accords said 93 percent were done by the military and 83 percent of those violated were of Mayan descent. Cases against the perpetrators were presented to a court in Spain. A December 2001 ruling from this court stated that there is no Guatemalan legislative impediment that would prevent the cases from being heard in Guatemala. In the thirty-six-year period, only one lieutenant has been sentenced. He was given a five-year sentence for a massacre of thirteen people. A loss of confidence in the judicial system has spurred Guatemalans to take justice into their own hands. By October 2001, seventeen people were lynched by villagers.

b. *Political Rights*

(1) *Mexico*

President Vicente Fox overturned the sixty-year rule of the Institutional Revolutionary Party (PRI) in July of 2000. His campaign promises to do away with corruption has not been as swift as the Mexican people would like. The case of Digna Ochoa mentioned above and the Indigenous Rights Laws seem to fall into the same quagmires as those of the previous regime.

(2) *Nicaragua*

The Liberation Constitutional Party (PLC) candidate Enrique Bolaños won with a 56.3 percentage over the Sandinista National Liberation Front (FSLN) candidate Daniel Ortega in a 92 percent voter turnout. The presidential race was quiet with no major report of violence. A discrepancy between the two parties had to do with the distribution of National Assembly seats. The final decision by the Supreme Electoral Council gave the PLC enough seats so that it can make decisions without having to work with representatives from other parties. The new president will take over a country \$6.5 billion in debt, 70 percent of the population living in poverty, and an approximately 50 percent unemployment rate. The estimate of corruption of the previous administration is the loss of around \$5 billion over a ten-year period. Approximately two thousand indigenous people living near the Coco River on the Nicaraguan northeastern border were not voting because of lack of documents. Birth certificates for people in the region cost approximately \$500 a piece due to the distance they need to travel to obtain them. The Council of Evangelical Churches (CEPAD) wrote a pastoral letter to the people of Nicaragua to participate in the electoral process, to avoid being provoked by members of different parties and to respect the newly elected authorities so that the economy, laws and values of the country can be rebuilt.

(3) *Haiti*

President Jean-Bertrand Aristide was elected president in the 2000 elections. The president and his opponents are deadlocked over the outcome of these elections and how to work together to get all involved in the political

process. Opponents who did not take part in the 2000 elections are now trying to develop a process that will have some new elections.

In December 2001, commandos stormed the presidential palace in the early morning hours in an attempted coup. They were overthrown after several hours of confrontation. World leaders, including the general secretary of the World Council of Churches, urged the political parties in Haiti “to do everything possible to bring the political agreement being negotiated to a successful conclusion” (WCC Press Release, December 21, 2001).

c. *Economic Rights*

The Human Development Index (HDI), an indicator of life expectancy, health care, education, and women’s participation, is calculated every year by the United Nation’s Development Program. Latin America’s development is hampered by “the income gap, lack of technological progress and economic stagnation” (*Latin America Press*: vol. 33 #27, July 23, 2001). Haiti moved up from 150 to 134 in the world. According to the report, Latin American and Caribbean countries are among those with the greatest income inequality in the world. Poverty can only be reduced if there is greater economic growth and if that growth benefits the poor. The school systems in the region do not address all the children. Without training and education, the income gap will continue and the region will not be able to participate in the economic world. In order to make the Caribbean more unified, a Caribbean Single Market and Economy will be developed. This will provide the opportunity for free movement of people, products, capital, and services among the nations. The Central American Leaders and Consultative Group for Transformation and Modernization of Central America is working toward regional economic integration. Disasters and a world decrease in the price of bananas, sugar, and coffee have wrecked havoc on the economies of all the countries. The depressed market in the United States has had an effect on the economies. Tourism and business in the free trade zones have cut numerous jobs. Workers continue to struggle to get representation on decision-making bodies as in the Costa Rican Coffee Board and Guatemalan women forming a union in the maquiladora factory.

d. *Social and Cultural Rights*

(1) *Children*

A memorial service was held in Tegucigalpa in December 2001 for the one thousand children and youth under 23 years of age violently slain in Honduras since January 1, 1998 (*Mesoamerica*; Vol. 20 #12, December 2001). Little has been done by government officials to address the situation of street children or to look for and punish the perpetrators of the murders. Some of those responsible are reported to be police officers. Youth gangs have been growing in the region since the early 1980s. Governments and private organizations have been slow to respond to the phenomenon. In Honduras and Guatemala, police violence against the young people makes the situation worse. Gang members see the police as an opposing gang. Governments have not investigated why youth join gangs or what would lure them away. In El Salvador, gang members were involved in community aid and reconstruction efforts after the earthquakes. In Honduras there is broad support for a youth law that will create a development program for young people.

The National System for Integral Development of the Family (DIF) says there are 3.5 million youth between the ages of twelve and seventeen in the workforce in Mexico. Minors work up to eleven hours seven days a week for a wage that barely covers food. Fifty-two percent of these children do not go to school. According to a report entitled “Child and Adolescent Workers in Mexico City” there are 130,000 street children and the number increases 17 percent each year. Forty-six percent of Guatemalan children are malnourished and 67 percent of these 46 percent are indigenous. These children will not be helped by the Guatemalan government’s decision to reduce money to the Development Fund of Indigenous Guatemalans.

(2) *Women*

In Nicaragua only about 20 percent of girls finish primary education. More than half of Nicaraguan women live with domestic violence. According to women in a technical workshop offered by the Council of Churches (CEPAD), many women feel domestic violence is something that needs to be endured for the sake of the children. Women account for 25 percent of HIV cases in Latin America and 35 percent in the Caribbean. According to the United Nations, the number of cases is rising among women, especially girls and adolescents. Most women have been infected by their husbands or partners. Girls and adolescents are infected through sexual abuse or prostitution. Most cases of abuse occur in the victim’s home. Many women with HIV/AIDS do not receive adequate treatment in hospitals during childbirth. International women’s groups are searching for ways to prevent HIV/AIDS among women but little is being done on the local level.

Women have suffered from the erosion of labor laws over the past ten years. It is feared that maternity leave could disappear if women do not struggle to keep it. Jobs for women are often on contract basis. With this hiring practice, no benefits are included. The United Nations Development Fund for Women (UNIFEM) works to achieve gender equity in the work place. In Mexico the gap increased in the year 2001 but it shrank in Costa Rica, Guatemala and Honduras. Because 30 percent of Costa Rican children are not officially recognized by their fathers at birth, a new law was passed in which the mother can name the father of the baby. If a DNA test proves the paternity, the father becomes responsible for the baby. Many pregnant women opt for abortions. In most countries this practice is illegal and clandestine abortions have repercussions both economically and health wise. Reproductive health specialists feel education is very important including dialogue and debate about contraceptives and abortion. They are joining in with those in the United States to protest restrictions the United States government puts on organizations that receive U.S. AID funding.

(3) *Indigenous*

Indigenous representatives to the 2001 World Conference on Racism in Durban, South Africa, rejected the final declaration of the conference. Disputed paragraphs of the declaration declared the rights of indigenous people, but included so many conditions and limitations that it appeared that the indigenous were being taken care of by the governments. Guatemalan Rigoberto Menchú felt the text denied the rights of the indigenous and gave the state a guardian role over them. In the State of Chiapas, Mexico, the Emilio Zapata National Liberation group (EZLN/Zapatistas) are experiencing the same reaction concerning the Indigenous Rights Law. This law comes out of the Peace Accords signed by the Zapatistas and the federal government in 1996. Since that time the Zapatistas have worked to develop a bill to go to the Mexican Congress; have been talking with Mexican citizens and with congress people. In February of 2001 they marched to the capitol to present their case in front of the congress. The congress took the bill and changed it so drastically that the Zapatistas, and other indigenous groups in Mexico, find it unacceptable. Instead of bringing peace to the nation it has caused great consternation and unrest. It is obvious that internationally and in particular in Mexico the tension between indigenous rights and national governments will exist for years to come.

e. *Religious Rights*

In September 2001, Catholic and Protestant indigenous in the Tzotzil communities in the State of Chiapas, Mexico, gathered to help reinstate sixty-two Tzotzil families who had fled the violence in the area in the mid 1990s. Representatives of each group asked for forgiveness of wrongs done and stated openness to forgive those that were done against them. The Council of Evangelical Church (CEPAD) is working in the State of Chiapas, Mexico, with the organization SIPAZ, the Presbyterians, and the Bees (Las Abejas) in a peace-building exchange project. The Abejas and Presbyterians from communities near the Abejas were part of the 1997 massacre. The peace-building program is an attempt to bring the two groups to a point of forgiveness and reconciliation and to have skills that will allow them to live in diversity. Clashes in Indigenous communities in Chiapas between traditional Catholics and Evangelicals have diminished but have not completely stopped. Twenty-five Adventist families in the town of Justo Sierra were forced to leave their homes in 2001. A mob attacked them during a worship service. Some were beaten and left with severe wounds.

8. *South America*

The *Human Rights Update 2000–2001*, approved by the 213th General Assembly (2001), continues to witness to the ongoing human rights violations and concerns for members and governing bodies of the Presbyterian Church (U.S.A.). Except in the case of Columbia, where the situation has gone from bad to worse, the context has remained either unchanged or minimally changed. This material can be found at the church web site: pcusa.org/oga/publications/human_rights2000-1.pdf.

Item 14-05

[The assembly approved Item 14-05 with amendment. See p. 52.]

Overture 02-45. On Urging the U.S.A. to Become a Signatory to the Ottawa Convention and to Take the Global Lead in Banning Land Mines—From the Presbytery of Southern Kansas.

The Presbytery of Southern Kansas overtures the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) to direct the Stated Clerk to once again petition the president of the United States, [the secretary of state and the members of the United States Senate] [the speaker of the House of Representatives, and

~~the Senate majority leader] to take every necessary [action to make the] [step to assure] United States [of America a signatory to] [ratification of] the Ottawa Convention in this Year of Our Lord 2002 and to [take the global lead in the banning and quick removal of all land mines throughout God's world] [join with the countries that have already taken the lead in the banning of antipersonnel land mines and are engaged in the removal of those antipersonnel land mines that have already been distributed].~~

Rationale

The General Assembly of the Presbyterian Church (U.S.A.) called for an international ban on land mines in 1996.

The General Assembly of the Presbyterian Church (U.S.A.) urged the United States Government to ratify and abide by the Ottawa Convention in 2000.

The United States Government has not yet acted favorably on that petition.

The affirmation of the Ottawa Convention by the United States of America could initiate a swift enactment of its laudatory and compassionate provisions.

ACSWP AND ACREC ADVICE AND COUNSEL ON *OVERTURE 02-45*

Advice and Counsel on Overture 02-45—From the Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Overture 02-45 urges the U.S.A. to become a signatory to the Ottawa Convention and to take a global lead in banning landmines.

The Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns (ACREC) advise that *Overture 02-45* be approved with the following amendment:

Amend the recommendation paragraph as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“The Presbytery of Southern Kansas overtures the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) to direct the Stated Clerk to once again petition the president of the United States, *the secretary of state and the members of the United States Senate* ~~the speaker of the House of Representatives, and the Senate majority leader~~ to take every necessary ~~action to make the step to assure~~ *United States of America a signatory to ratification of the Ottawa Convention in this Year of Our Lord 2002 and to* ~~take the global lead in the join with the countries that have already taken the lead in the banning of land mines and are engaged in the removal of those personnel mines that have already been distributed~~ *banning and quick removal of all landmines throughout God's world.*”

The advisory committees would like to point out that the fourth paragraph of the *Rationale* section of the overture has the following sentence: “The *affirmation* of the Ottawa Convention by the United States of America could initiate a swift enactment of its laudatory and compassionate provisions” [emphasis added]. The intent of this paragraph should really be that the United States needs to *ratify* the Ottawa Convention in order for the provisions to be swiftly enacted.

Rationale: Annually, antipersonnel landmines maim, blind, or indiscriminately kill 15,000–20,000 people, the majority of whom are civilians, including more than 5,000 children (www.banminesusa.org, March 12, 2002).

In October 1996, the Canadian government convened an international conference to move toward a treaty completely banning antipersonnel landmines. Some fifty countries agreed to negotiate a complete ban on production, sale, export, and use of landmines. This agreement was set forth in the Ottawa Declaration signed at the end of the conference.

Although the United States attended the Ottawa conference, the U.S. government had indicated in advance that it would prefer to negotiate a ban on landmines in the United Nations Conference on Disarmament in Geneva. Upon reflection of this action, former President Clinton was quoted in a Canadian newspaper as saying not signing the Mine-Ban Treaty was a mistake: “It is one of the bitterest regrets of the last eight years that we didn’t sign it.”

As of March 2002, more than 140 governments, including every NATO nation except Turkey, has signed the Mine Ban Treaty. President Bush is currently conducting an interagency review of U.S. landmine policy. There is the possibility that a new directive can be issued that will revise the previous administration's goal that the U.S. will join the treaty by 2006 if certain military conditions are met.

In March 2002, the Presbyterian Church (U.S.A.), along with eighty other religious, veterans, medical, humanitarian, and human rights groups, signed on to a letter to President Bush urging support of the U.S. joining the Mine Ban Treaty. The letter commends the U.S. for its generous support of de-mining and landmine victim assistance, and supports the continuation of these programs. However, it also points out that U.S. political support is also crucial.

The 207th General Assembly (1995) joined "the national and international call for a prohibition on the manufacture, sale, and use of antipersonnel mines" and supported "an extension of the voluntary moratorium on exports of antipersonnel mines and the extension of the moratorium legislation to include production" (*Minutes*, 1995, Part I, p. 484).

The 209th General Assembly (1997) approved a resolution calling for the PC(USA) to "Renew its call for the ratification and implementation of the Comprehensive Test Ban Treaty, for the implementation of the Chemical Weapons Ban Treaty, and the revised Protocol on Antipersonnel Mines" (*Minutes*, 1997, Part I, p. 585).

The 212th General Assembly (2000) approved a statement of concern regarding the *Challenge of Security in the 21st Century: The Continuing Dynamics of the Arms Race*. Paragraph 25.103 of that statement reads as follows:

During the 1990s, the world became highly conscious of the devastation brought about by the use of antipersonnel mines, perhaps a hundred million of which have been distributed in countries engaged in wars over the past half-century. The landmines continue to take their toll long after the conflicts in which they were introduced are over. The devastation, therefore, on innocent victims, and the economic losses that occur, for instance when land cannot be used for farming, continues. A citizen's movement in 1997 led to the adoption, of the Convention on the Prohibition of the Use, Stockpiling, Production and Transfer of Anti-Personnel Mines and on Their Destruction. The United States, once seeking to lead the world in the elimination of this curse, has refused to support the treaty, putting its effectiveness in danger, once again putting its own agenda above the global imperative. Yet at the same time, the U.S. has invested millions of dollars in de-mining, as well as providing for others education and training for de-mining efforts. (*Minutes*, 2000, Part I, p. 279)

ACWC ADVICE AND COUNSEL ON *OVERTURE 02-45*

Advice and Counsel on *Overture 02-45*—From the Advocacy Committee for Women's Concerns (ACWC).

The ACWC concurs with the advice and counsel of the Advisory Committee on Social Witness Policy and the Advocacy Committee for Racial Ethnic concerns with the following comment:

Women and children disproportionately suffer the repercussions of all affects of war, including land mines.

Item 14-06

[In response to Item 14-06, the assembly approved an alternate resolution. See pp. 52–55.]

Resolution on Challenges to Global Security: Threats to the International System Controlling Arms and Their Development

The Advisory Committee on Social Witness Policy (ACSWP) recommends the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) approve the following "Resolution on the Challenges to Global Security: Threats to the International System Controlling Arms and Their Development," which examines threats to the international system controlling arms and their development.

The assembly approves this statement out of concern for the issues and fully convinced of the need for extensive national and international discussion and understanding. It further approves this statement based on its own commitment to peacemaking and its responsibility to bear witness to the moral life of the nation for the sake of peace in the world. In that commitment, it calls on the church to promote the discussion of security needs. Further, it affirms that Christians, as citizens and peacemakers, have an obligation to advocate the end of the arms race.

Resolution on the Challenges to Global Security:
Threats to the International System Controlling Arms and Their Development

A. *Introduction*

In 2000, at the beginning of the 21st century, the 212th General Assembly (2000) of the Presbyterian Church (U.S.A.) approved a “Statement of Concern Regarding the Challenge of Security in the 21st Century: The Continuing Dynamics of the Arms Race” (*Minutes*, 2000, Part I, pp. 276–81). Numerous dynamics were identified with suggestions of their potential impact on national and global security. The events of September 11, 2001, (9/11) have made it clear that achieving security for the country within the context of global security is still and will remain a challenge. In some ways those events should have made clear that devastation can come in unexpected ways, that methods of prevention are not always successful, that violence usually begets violence, and that technological fixes are problematic. The General Assembly expressed concern about developments/trends in United States foreign policy and its military developments, noting that the arms race, often thought dead because of the “end of the cold war,” was still very much alive. It called on the United States to reexamine

both its domestic and international policies, and the seeking of informed public review of its foreign policy perspective and goals for the 21st century, to the end that the building of security for the 21st century will be based on the extension of the rule of law, the development of strengthened instruments of international governance, the strengthening of arms control and disarmament agreements, the enhancing of instruments of nonviolent conflict resolution, not on the continued enhancement of technological instruments of destruction, shaped originally in the context of the cold war. (*Ibid*, p. 281)

B. *Recent Developments*

Recent developments and decisions in the United States have justified and heightened the importance of that call. While it is clear that major decisions with far-reaching consequences have been made, their import seems the opposite of the concerns expressed. The rule of law and international instruments of governance have been weakened. Arms control and disarmament agreements are increasingly under threat. The arms control regime that took decades to develop is increasingly at risk. The Comprehensive Test Ban Treaty has been sidetracked and the U.S. is contemplating abandoning its own voluntary moratorium and resuming tests. The Anti-Ballistic Missile Treaty has been abrogated and an opportunity to strengthen the Biological Weapons Treaty has been lost. The nation’s response to the crimes committed on 9/11 has been an unchallenged massive use of destructive power leveled against the Taliban, an unpopular government and country already in the throws of desperation, and Al Qaeda.

Recent actions have been both administrative and congressional. The trends of the United States unilateralism, if not isolationism, have been reflected in recent years in such actions as its refusal to ratify the Convention on the Prohibition of the Use, Stockpiling, Production and Transfer of Anti-Personnel Mines and on Their Destruction (The Ottawa Treaty) and its refusal to ratify the International Criminal Court (The Rome Statute), partly on the grounds that it poses a threat for our military. While the United States has opposed these two treaties and has tried to weaken them in the negotiation process, it has taken no formal action on them. The opposition has been only political, with Congress seeking to assure that U.S. forces cannot be subject to the International Criminal Court. In time, both treaties could still be submitted to the Senate for ratification. On the other hand, the Senate has voted on and rejected the Comprehensive Test Ban Treaty, a far more decisive legal action and statement to the world.

Comprehensive Test Ban Treaty (CTBT): The global stance of the United States was revealed when the United States Senate, October 13, 1999, voted 51 to 48 against the ratification of the Comprehensive Test Ban Treaty that was submitted by President Clinton. Sought for almost thirty years, the CTBT was an effort to complete a partial ban achieved in 1963, which included testing in the atmosphere, outer space, and underwater. The earlier treaty had allowed the continued testing underground and simulation tests. The CTBT would have included the underground tests. This defeat for a long-sought treaty endorsed by all earlier presidents, while not irreversible, certainly contains a more strident message to the rest of the world than simply allowing the treaty to float in legislative-political limbo. The testing of nuclear weapons by India and Pakistan and the increased tensions between those now nuclear powers reveal the importance of both the Non-Proliferation Treaty and the CTBT.

National Missile Defense System: While the Strategic Defense Initiative (Star Wars) was shelved, work continued on missile defense technology. After the end of the cold war, focus turned on a limited version of the earlier challenge, a limited National Missile Defense (NMD) system, ostensibly designed to prevent “rogue states” or “terrorist groups” from limited missile attack. More than twenty years and \$95 billion have been invested in research and testing without proving the ability to successfully deploy such a system. Another \$60 billion in expenses for the program is expected. Whether either provided credible threats or whether such would be probable scenarios seems irrelevant. In the presidential campaign in 2000, President Clinton tried to co-opt the National Missile Defense System as an issue, promising continued support for research and development and a recommendation of deployment should initial tests succeed. The failure of those tests saved him from making that political decision. President Bush,

in his election campaign and in his first year in office, made the building of a National Missile Defense (NMD) system the keystone in his asserted effort to provide homeland protection, despite the fact that it would violate the terms of the Anti-Ballistic Missile (ABM) Treaty agreed to in 1972. Since that time, the ABM Treaty has been regarded by most as an important cornerstone of the nuclear control system. The events of 9/11 have not deterred him from that commitment even though it would provide no defense for an attack like that suffered or any of many other less expensive and easier to manage weapons of destruction not relying on the cost and technology of missiles, regional or intercontinental. On December 13, 2001, President Bush announced that the United States was giving the six-month required notice that it was going to abrogate the treaty, something neither country had found necessary during the height of the cold war. This marks the first time that a major post World War II arms control treaty has been abrogated by a major participant, and in this situation that abrogation has effectively destroyed the treaty since there are only two parties.

The abrogation came after a legal analysis ultimately concluded that building a limited NMD would violate the ABM Treaty. Determined to go ahead, the United States unilaterally opted to abrogate the ABM Treaty, basically informing its allies of the decision, and ignoring the concerns of Russia and China.

Abrogation is an international method often built into treaties that allows, after a specified time, for ratifiers to withdraw from the obligations of the treaty. The question is not the legality of the decision but its wisdom and symbolism and the potential consequences both for the United States and global security. The government's own 2002 Intelligence Assessment report established the biggest danger of a nuclear attack on the U.S. would come from planes and ships, not missiles. Greater security would be provided by addressing these other threats.

Biological and Toxin Weapons Convention: Over thirty years ago, the United States took the lead in trying to prevent the development of bio-toxin weapons, achieving in 1972 the Convention on the Prohibition of the Development, Production and Stockpiling of Bacteriological (Biological) and Toxin Weapons and on Their Destruction (BWC), a treaty subscribed to by 144 governments. In principle, such weapons have been banned since 1925, recognizing their inherent dangers and risks. A few highly publicized terrorist efforts in recent years have shown both the risks and the difficulties of chemical and biological terrorism and the difficulties of preparing for them. Sometimes chemical and biological weapons have been considered weapons of mass destruction (WMD), a terminology considered by some to be misleading. For over seven years, the adherents to that treaty have sought a protocol providing for a new inspection mechanism to help monitor compliance.

As with many treaties, a regular review process takes place. At the five-year review conference that took place in Geneva in December 2001, the U.S. effectively killed work on the protocol. This decision stunned other countries, particularly since the United States was reeling from the internal impact of the anthrax scare and caught up in speculation and rumor about a terrorist attack spreading smallpox. The U.S. chose NOT to try to develop international monitoring mechanisms, efforts its own country specialists had worked on. Yet, little evidence is available in the public domain that the United States, despite decades of consideration, is able to provide protections or even rapid responses for its own people in the light of chemical or biological attack. The United States told the conference that it was not in this country's business and defense interests to have any kind of monitoring or enforcement agreement, thus bringing the conference work to a halt and perhaps hinting that it did not want to face inspection of its own laboratories or facilities. Conference chairman, Hungarian diplomat Tibor Toth, managed to obtain an adjournment of the meeting until November 2002 rather than to have it end, in effect, in failure.

While thwarting the development of international mechanism, the United States provides the driving force behind the United Nations' effort and insistence upon its right to inspect Iraq's chemical and biological laboratories and facilities and to destroy them if it so chooses.

Small Arms and Light Weapons: At the United Nations Conference on the Illicit Trade in Small Arms and Light Weapons in All Its Aspects, the United States was active in expressing concerns about the trafficking, but was also instrumental in blocking the creation or development of any instrumentation with the capacity to monitor or control the flow, bowing to the pressures of the national gun lobby. Therefore, more than five hundred million small arms and light weapons are in circulation, more in the pipeline, and there are few international mechanisms in place that keep them from the hands of the "terrorists" deemed to be the source of our insecurity and the focus of our open-ended war.

Arms Control Decisions at the United Nations General Assembly: The 56th General Assembly of the United Nations (2001) dealt with a usual array of arms control and security issues. One pattern is worth noting, though, in fact, it is not new. On the major resolutions that were adopted by vote related to nuclear weapons, development, use, etc., the United States voted in the negative ten of twelve votes, with one abstention, and one affirmative. The ten all related to matters that seek to move the world toward nuclear disarmament, including the United States. The affirmative vote was for a resolution on the Non-Proliferation Treaty because its application has been basically

firmative vote was for a resolution on the Non-Proliferation Treaty because its application has been basically aimed at preventing others from gaining what we are legally bound by that same treaty to give up. The abstention, marking a switch from some previous years where the vote has been negative, was on a resolution designed to assure non-nuclear states would not be the victims of nuclear attack from nuclear states. The U.S. was one of four countries to abstain on a resolution seeking to prevent an arms race in outer space [of particular concern for those who feel that the development of the NMD system will be the first major step in the weaponization of space, reflecting well-circulated U.S. commitments to control space, to fight in, from, and through space].

C. *Prevailing Patterns of Behavior*

United States policy and practice in recent years exhibit a number of prevailing patterns—all of which pose concerns for public discussion and reflection.

- The United States has adopted a unilateralist approach to the whole question of armaments and military developments, including treatment of its allies, its former stated enemies, and its current list of enemies.
- The United States is declaring to the rest of the world that it will not be bound by international constraints in the matter of armaments.
- The United States is seeking freedom from any international restraints or instruments, no matter how beneficial they may be, to do its own thing. This includes freedom to build its own military establishment without restrictions. It also includes the option to impose by force, if necessary, its will on those countries that displease it. Better that the U.S. should be unhindered and unlimited than that we should build instruments of global governance that provide rules and limits for all. Which, in reality, means the U.S. can do anything it wants, knowing that few countries have the wealth or technology or power to provide competitive or counter-veiling capacity. While that may increase the United States' sense of national superiority, national security in the long scheme of things is not promoted. In the name of security, international efforts are compromised, even while domestic efforts are lacking, inadequate, or a long way from providing domestic security.
- The United States has made a commitment to an extensive military buildup, costly in nature, skewing of national priorities, destabilizing for others in implication, and of potential stimulus to others, including the fueling of a new global arms race. Current requests for new money for military reform, upgrading, and weaponry, were highest in a decade prior to the added requirements of the war on Afghanistan.
- The United States' decision making reflects a disconnect between a critical analysis of security needs and the efforts to meet those needs. A so-called rogue state, seeking to attack the United States with nuclear weapons, is more apt to choose a less risky method of delivery, exploring the openness of ports as most container ships arrive without inspection.
- The United States has manipulated both the domestic and international climate created by the events of September 11, counting on the reticence of the U.S. political establishment, the U.S. media and public, its allies, and even its sparring partners—China and Russia—to question the actions or, for that matter, to do anything about them. (Acquiescence in what is perceived as the inevitable does not imply informed consent nor does it endow the decisions and actions with wisdom.)
- The United States is caught in a paradox of its own making. In the name of enhancing national security, it is undermining international efforts at control and restraint developed to provide an increased context of confidence and security, without being able to provide anything in their place. Despite its assertion that the old is over and done and is, therefore, irrelevant to current realities (e.g., the ABM treaty is a relic of the past), it has recycled the dominant conception of the cold war, that of deterrence: the threat that the United States is prepared to bring about the total destruction of any country or group that would dare try to or even threaten to harm it. Currently, there is even discussion that nuclear weapons might be used in a response to biological or terrorist attacks. Peace will be achieved and maintained by intimidation.

D. *Need for Public Analysis and Discussion*

While many of these important questions need immediate discussion, little is taking place. Decisions are made in the name of the people, without their informed consent.

- What clarity has been achieved in an assessment of U.S. security needs and the ability of present or proposed programs to address reasonably those needs? Has the preponderance of evidence been established regarding the viability of those efforts, as over against the satisfaction of domestic political and economic interests?

- What price is U.S. “military” security at home and abroad? What costs might be involved in addressing critical social needs at home as military budgets escalate?

- The international rule of law depends on the willingness and participation of all countries and the cooperation of the most powerful. While there should be no illusion about the international rule of law providing an instant magic wand for global problems, without a conscious effort and honorable leadership, its potential benefits are unlikely to be achieved. There should be no illusion that international peace, justice, and security will come automatically or on the dictates of a super power. Certainly it can be argued that any agreement can be violated or abrogated as just witnessed by signers. While obviously a truism, without agreements and legal standards, there is nothing to be violated and, therefore, no legal system of restraint exists, no legal basis for holding individuals or states accountable. Neither the even less reliability of moral self-restraint nor the more devastating threat of punitive action visited by those with power are adequate models for international justice and peace.

E. *Need for Criteria for Evaluation*

Over the years, criteria have been set for judging the rightness or wrongness of the use of force. Guidelines embodied in “just war doctrine” have provided the basis for both rational and irrational support of military action. They also provide the basis for challenging those same actions. Perhaps it is time to develop a set of criteria to evaluate or judge decisions that are made in the realm of arms development and foreign policy decisions.

- Does the action-program-development promote restraint and build confidence instead of engendering fear and mistrust in the world community at large or among states where there has been previous conflict, where there is current tension, or where there are growing issues that could ensue in conflict?

- Does the action-program-development tempt other countries to follow suit with similar developments, thus raising the potential level of future conflict? Or does it stimulate efforts to develop countervailing options that stimulate an increased cycle of research, expenditure and development of other weapons?

- Are the action-program-development goals to be achieved at the expense of weaker countries and people, imposing economic, military or political burdens on them, with or without their informed consensual and participatory acceptance?

- When does a threat/strategy, which uses a military gambit for political coercion, set in motion irreversible unintended consequences? Has the law of unintended consequences been considered, i.e., what is the possibility that the decision, deployment, dare, or defiance set in motion things that were not intended?

- Does the action-program-development tempt or encourage a country or a group of countries to unilaterally exercise power just because it has it; increasing the likelihood, as has usually been the historic case, that in the quest for security, those with the power have become the threat to the security of others?

- Is the action-program-development built on worst-case-scenario developments which, if pursued, could be self-fulfilling or on informed understanding of probabilities coupled with deliberate political and diplomatic efforts to resolve sources of potential conflict through nonviolent methodologies?

- Has there been an honest, transparent effort to consult with the United Nations and other appropriate international organizations about the implications and consequences of steps that are contemplated?

F. *Conclusion and Reflection*

The 214th General Assembly (2002) addresses this statement to the constituency of the church and, for whatever benefit, to the larger civil society. At the beginning of the 21st century, the American people must learn from the tragedies of the present and the legacies of the past and engage in a full discussion of our country’s role and responsibility in the world community. We urge our members to prayerfully study these concerns.

With prayer we lift up our country, which represents but one part of God’s good creation, with prayers for its peace and security, with prayers for its leaders and all who are called to serve it, with compassion for all who have suffered from the violence of criminal acts and of war and from the systemic oppressions of economic, social, cultural, and political power. We pray that America, so richly blessed, will use its gifts as they bestow special responsibility, not as they signify special privilege. We pray for all peoples what we would pray for ourselves: the opportunity to live free from fear, free from want, and in the fullness of life intended by God in the creation.

Item 14-07

[The assembly approved Item 14-07 with amendment. See p. 55.]

Call for a Study on Violence and Terrorism

The Advisory Committee on Social Witness Policy recommends that the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) direct the Advisory Committee on Social Witness Policy to authorize a task force to study and report on terrorism, the relationship of religion to violence, [U.S. military response,] and U. S. political and economic involvement that ~~[contributes]~~ [may contribute] to global problems and report to the 216th General Assembly (2004). A vital part of the study will be the defining of terrorism, war, and political violence for the General Assembly, and reviewing the applicability of the concepts of just peacemaking ~~[,]~~ ~~[and]~~ just war[, and nonviolent intervention] in the context post September 11, 2001.

[Financial Implications: (2002) \$13,099; (2003) \$39,298; (2004) \$28,748, Total \$81,145, Per Capita (GAC)]

Rationale

“We look for peace, but find no good, for a time of healing, but there is terror instead” (Jer. 8:15).

General Assemblies have recommended actions to prevent the rise of terrorism and have developed policies on weapons, war, and peacemaking. But, to date, the General Assembly has not addressed the response of the U.S.A. to domestic and international terrorism. Policy base for such a study exists in *Peacemaking: The Believer’s Calling, Christian Obedience in a Nuclear Age, Hope for a Global Future, and Just Peacemaking and the Call for International Intervention for Humanitarian Rescue*; but the particularities of a U.S.A. response to September 11, 2001, and the sources of terroristic action in sectarian violence have not been responded to by the General Assembly.

Several new factors have emerged that make a new emphasis desirable.

- Instances of terrorism have escalated in fury and broadened in scope presenting new issues for thinking about the nature of violence and moral restraints important for efforts to counter violence.
- This new round of terrorism expresses hostility toward the political and economic policies of the United States in particular and western nations in general—hostility that needs to be understood and addressed, not merely ignored or resented.
- The role of religious convictions is apparently involved to a new extent in these developments.
- The Moderator and the Stated Clerk of the Presbyterian Church (U.S.A.) have addressed the churches on the events of September 11, 2001, urging prayer and study.
- The Moderator and Stated Clerk of the Presbyterian Church (U.S.A.) have been instructed by the General Assembly Council to communicate with President Bush.
- President George W. Bush has urged the nation to take seriously the challenge of global terrorism.
- The U.S.A. military forces are preparing plans and acting in many places in the world in the “war against terrorism.”
- Administration language, announced military tribunals, detentions, and ethnic profiling have aroused concerns about civil liberties in the time of crisis.
- The U.S.A “war against terrorism” is reflected in the rhetoric of war in India, Israel, and Colombia and has consequences for U. S. policy in the countries of the former Soviet Union.

Item 14-08

[The assembly approved Item 14-08 with amendment. See pp. 55–56.]

Report to the 214th General Assembly (2002) on Presbyterian Church (U.S.A.) Participation in the United Nations World Conference Against Racism, Racial Discrimination, Xenophobia, and Related Intolerance

The General Assembly Council, upon recommendation of the National Ministries Division (Racial Ethnic Ministries, the Presbyterian Washington Office, and the Presbyterian Peacemaking Program), recommends that the 214th General Assembly (2002) do the following:

1. ~~[Offer for study] [Commend the principles and priorities of]~~ the Declaration and the Program of Action adopted by the World Conference against Racism, Racial Discrimination, Xenophobia, and Related Intolerance in Durban, South Africa, to the Presbyterian Washington Office, the Presbyterian United Nations Office, the Advocacy Committee on Racial Ethnic Concerns, the Advisory Committee on Social Witness Policy, the Advocacy Committee on Women's Concerns, the Social Justice Ministries program area, the Presbyterian Peacemaking Program, the Women's Ministries program area, and the Racial Ethnic Ministries program area for study and appropriate action (these documents are available at the following Web addresses: www.un.org/WCAR/durbandeclaration080901.pdf and www.un.org/WCAR/programme080901.pdf and <http://www.icare.to/wcar/>).

2. ~~[Offer for study] [Commend the principles and priorities of]~~ the World Conference against Racism Non Governmental Organization Forum Declaration and Non Governmental Organization Forum Program of Action adopted in Durban and dated 3 September 2001 to the Presbyterian Washington Office, the Presbyterian United Nations Office, the Advocacy Committee on Racial Ethnic Concerns, the Advisory Committee on Social Witness Policy, the Advocacy Committee on Women's Concerns, the Social Justice Ministries program area, the Presbyterian Peacemaking Program, the Women's Ministries program area, and the Racial Ethnic Ministries program area ~~[for study and appropriate action]~~. (These documents are available at www.hri.ca/racism/major/ngodeclaration.htm.)

3. Direct the Presbyterian Washington Office to monitor legislation following up on the World Conference Against Racism; to advocate for racial justice in partnership with the Racial Ethnic Ministries program area according to the policy guidelines of the Presbyterian Church (U.S.A.), and to provide appropriate opportunities for advocacy for racial justice to individual Presbyterians, governing bodies, congregations, and General Assembly entities.

4. Direct the Presbyterian United Nations Office to monitor United Nations actions following up on the World Conference against Racism; to facilitate participation by the Presbyterian Church (U.S.A.) in any United Nations conferences that may follow up on the World Conference Against Racism; to advocate for racial justice in partnership with the Racial Ethnic Ministries program area according to the policy guidelines of the Presbyterian Church (U.S.A.), and to provide appropriate opportunities for participation in the United Nations process and for advocacy for racial justice to individual Presbyterians, governing bodies, congregations, and General Assembly entities.

5. ~~[Offer for study] [Commend the principles and priorities of]~~ the Declaration and Program of Action adopted in Durban to all General Assembly entities, synods, presbyteries, and congregations ~~[for study]~~. (These documents are available at www.un.org/WCAR/durbandeclaration080901.pdf and www.un.org/WCAR/programme080901.pdf and <http://www.icare.to/wcar/>.)

6. ~~[Offer for study] [Commend the principles and priorities of]~~ the World Conference on Racism Non Governmental Organization Forum Declaration and Non Governmental Organization Forum Program of Action adopted in Durban and dated 3 September 2001 to all General Assembly entities, synods, presbyteries, and congregations ~~[for study]~~. (These documents are available at www.hri.ca/racism/major/ngodeclaration.htm.)

7. Acknowledge the need for continued diligent work by individuals, congregations, presbyteries, synods, and General Assembly entities to achieve the eradication of racism, racial discrimination, xenophobia, and related intolerance to achieve justice for people throughout the church, society, and world.

8. Reaffirm the church's historic support for the work of the United Nations, particularly as it relates to promoting racial justice around the world.

9. Commend the work of the Presbyterian UN Office, which enabled the church to participate in the World Conference Against Racism and which allows the church to be a well-informed, well-directed, and contributing partner in the global community for equality, development, and peace for all peoples and nations.

10. Call upon the United States to strengthen and empower the Commission on Civil Rights to examine the manifestations of racism, racial intolerance, xenophobia, and related tolerances that remain part of the history of our country, with a particular focus on the impact of discrimination on victims.

Rationale

These recommendations are a final response to the following referrals:

2001 Referral: 25.218-.221. E. Resolution on the International Year of Mobilization Against Racism, Racial Discrimination, Xenophobia and Related Intolerance (2001) and the World Conference on Global Racism (2001), Recommendation 1. That the 213th General Assembly (2001) Commend the United Nations for Seeking the Eradication of Racism, Racial Discrimination, Xenophobia, and Related Intolerance Through the Convening of the Conference on Global Racism and the Sponsorship of the International Year of Mobilization in its Commitment to Assure the Realization of Human Rights and Dignity for All People—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp.55, 285).

2001 Referral: 25.223. E. Resolution on the International Year of Mobilization Against Racism, Racial Discrimination, Xenophobia and Related Intolerance (2001) and the World Conference on Global Racism (2001), Recommendation 3. That the 213th General Assembly (2001) Call Upon the United States to Give Its Full Support to the World Conference on Racism and the Ongoing Efforts of the United Nations to Address Past and Present Racial and Ethnic Injustices and to Establish Methodologies for Resolving Present and Preventing Future Trouble and Dismantling Racism—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp.55, 285).

2001 Referral: 25.224. E. Resolution on the International Year of Mobilization Against Racism, Racial Discrimination, Xenophobia and Related Intolerance (2001) and the World Conference on Global Racism (2001), Recommendation 4. That the 213th General Assembly (2001) Call Upon the United States to Monitor Its Own Compliance with the International Treaties, Including the International Convention on the Elimination of All Forms of Racial Discrimination—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 55, 285).

2001 Referral: 25.228. F. Resolution on the International Year of Mobilization Against Racism, Racial Discrimination, Xenophobia and Related Intolerance (2001) and the World Conference on Global Racism (2001), Recommendation 8. That the 213th General Assembly (2001) Request That the Appropriate General Assembly Agency Offices Make Available Information on the Conference, the Issues, and the Results Upon Request—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 55, 286).

2001 Referral: 25.229. F. Resolution on the International Year of Mobilization Against Racism, Racial Discrimination, Xenophobia and Related Intolerance (2001) and the World Conference on Global Racism (2001), Recommendation, 9. Urge Racial Ethnic Ministries to Use This Occasion (World Conference on Racism) for Further Education of the Implications of Racism Within the Church and Society, as Well as Supporting Efforts to Address the Broader Global Agenda—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 55, 286).

Presbyterians affirm our faith in God, Creator of all people and Lord of all of life. God sent Jesus Christ with a message of forgiveness and redemption, renewal and wholeness. Jesus calls us to live as God's people, seeking God's peace and justice in a world that is wounded and in need of healing.

Following Jesus, Presbyterians have engaged in ministry in the public arena in many ways. For more than fifty years, that has involved us in working with the United Nations. Presbyterian ministries have included an ongoing presence at the UN, advocacy within the UN community, education of Presbyterians, cooperation with UN agencies and other church groups on issues such as economic development and responding to AIDS, and maintaining international connections crucial to working in other countries. Through our relationship with the UN, we have taken part in UN conferences including the recently held World Conference Against Racism, Racial Discrimination, Xenophobia, and Related Intolerance.

In 1997, the UN General Assembly, noting the persistence of racism, called for a world conference. This call reflected growing international awareness of the persistence of racism, concern for the increase in the incidents of racism, racial discrimination, xenophobia, and related intolerance, and recognition of the challenges and opportunities for resisting these phenomena in an increasingly interrelated world. The UN General Assembly set the following objectives for the World Conference:

- * To review progress made in the fight against racism and racial discrimination, in particular since the adoption of the Universal Declaration of Human Rights, and to reappraise the obstacles to progress in the field and to identify ways to overcome them.
- * To consider ways and means to better ensure the application of existing standards and their implementation to combat racism and racial discrimination.

- * To increase the level of awareness about the scourge of racism and racial discrimination.
- * To formulate concrete recommendations on ways to increase the effectiveness of the activities and mechanisms of the United Nations through programs aimed at combating racism and racial discrimination.
- * To review the political, historical, economic, social, cultural, and other factors leading to racism and racial discrimination.
- * To formulate concrete recommendations to further action-oriented national, regional, and international measures aimed at combating all forms of racism and racial discrimination.
- * To draw up concrete recommendations to ensure that the United Nations has the necessary resources for its activities to combat racism and racial discrimination.

Since its inception, a guiding principle of the United Nations has been the principle of non-discrimination on the grounds of race. The preamble of the United Nations Charter affirms “faith in human rights, in dignity and worth of the human person.” The 1948 Universal Declaration of Human Rights states: “Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status” (Preamble of the United Nations Declaration of Human Rights, Article 2).

Acting on this principle, the United Nations has worked through the years to address racism. In 1965, the UN General Assembly adopted the International Convention on the Elimination of All Forms of Racial Discrimination. By 1969 the convention entered into effect as sufficient member states had ratified it. The year 1971 was designated as the International Year for Action to Combat Racism and Racial Discrimination. Between 1973 and 2003, the UN General Assembly designated three decades for action to combat racism and racial discrimination and to ensure support for people struggling for racial equality. World conferences to combat racism and racial discrimination were held in 1978 and 1983.

In like fashion, with regard to issues of racial justice, the social policy base of the Presbyterian Church (U.S.A.) dates back to the early history of the church. As early as the 1800s, some Presbyterians called for an end to slavery. Unfortunately, many of those who supported abolition and church involvement in the education of emancipated slaves also held the assumption that Africans were inherently inferior and thus rationalized the practice of segregation and discrimination in both church and society.

The evolution of policy grounded in the assumption of equality and the inherent moral incompatibility of racism and segregation with the Christian faith began in 1946 when the 159th General Assembly (1946) of the Presbyterian Church in the United States of America (PCUSA) renounced segregation on the grounds that it was undemocratic and unchristian (*Minutes*, PCUSA, 1946, Part I, p. 211). The 162nd General Assembly (1950) of the PC(USA) changed the course of the denomination’s racial justice policy and reiterated the 1946 declaration by declaring that a “. . . non-segregated Church in a non-segregated society. . .” was to be the goal of the denomination (*Minutes*, PCUSA, 1950, Part I, p. 239). The 163rd General Assembly (1951) of the PCUSA said that “. . . the Church [must] demonstrate in every phase of its life and work the reality of brotherhood in which no person or group is penalized by virtue of minority status . . .” (*Minutes*, PCUSA, 1951, Part I, p. 257). In 1954, the year the Supreme Court ruled legal segregation unconstitutional, the 94th General Assembly (1954) of the Presbyterian Church in the United States (PCUS) issued what was probably its first definitive policy statement on racial justice when it said “. . . enforced segregation of the races is discrimination which is out of harmony with Christian theology and ethics. . .” (*Minutes*, PCUS, 1954, Part I, pp. 187–97, esp. 193). This position has been reaffirmed by subsequent General Assemblies, most recently when the 211th General Assembly (1999) stated:

The PC(U.S.A.) covenants to embrace racial and cultural diversity as God-given assets of the human family. The PC(USA) covenants to become an antiracism community, resisting oppression and working to overcome racism within its own life and the life of the society by blending social analysis, institutional reconstruction, and individual healing with discernment, prayer, and worship-based action.

The PC(USA) affirms that racism violates God’s purpose for humanity and is contrary to the gospel of Jesus Christ. Therefore, the PC(USA) recognizes that racism is a sin. The PC (USA) is committed to spiritually confronting the idolatry and ideology of White supremacy and White privilege. The PC(USA) confesses its complicity in the creation and maintenance of racist structures and systems in all parts of our nation’s life, including the church itself. (*Minutes*, 1999, Part I, p. 275)

All this having been said, the Presbyterian Church (U.S.A.) nevertheless recognizes that while many people (including Presbyterians individually and collectively) have done much good and important work to eliminate ra-

cism, it still persists in this country. Based on this fact the church commits itself to joining with other Christians and with the world community to help eliminate this threat to the true establishment of a “Family of Faith.”

Likewise, the call for a world conference against racism was recognition on the part of the world community that despite the commitment and work of the United Nations as well as continuing efforts by the international community, systemic racial discrimination, ethnic conflicts, and racial violence persist. Racism remains deeply imbedded in societies around the world. It is revealed in campaigns of violence based on race and ethnicity including recent occurrences of “ethnic cleansing.” It is revealed in patterns of systemic discrimination that negatively impact people of different races and ethnicities in many countries. Despite significant efforts to promote the human rights and dignity of all, racism lives in subtle and blatant forms around God’s world. Thus, the World Conference against Racism, Racial Discrimination, Xenophobia, and Related Intolerance was organized and held in Durban, South Africa. The governmental meeting was scheduled for 31 August through 7 September 2001. Ultimately the conference lasted for nine days, ending on 8 September.

The United Nations High Commissioner for Human Rights, Mary Robinson, was designated secretary-general of the conference. The United Nations process leading up to the conference in Durban began with regional experts’ seminars and regional intergovernmental meetings.

Regional experts’ seminars were held in 1999 and 2000 to discuss the issues of priority concern for that region, to advance the regional dialogue on racism, raise awareness, share information on the issues of racism and intolerance, and to share “best practices.” The experts’ seminars focused on issues such as refugees and multiethnic states, remedies available to victims, protection of minorities, migrants and trafficking of persons, ethnic conflicts, and economic and social measures for vulnerable groups.

Regional intergovernmental meetings were also held in which representatives of governments gathered. During the year 2000, European countries met in Strasbourg in October; the meeting for the Americas was held in Santiago de Chile in December; the African regional preparatory meeting took place in Dakar in January 2001; and the meeting of the Asian group was held in Tehran in February 2001. All of these meetings generated reports to be considered for inclusion in the final Declaration and Program of Action.

Governmental representatives from around the world gathered in Geneva for two preparatory conferences from 1 to 5 May 2000 and from 21 May to 1 June 2001. Slow progress at the second conference resulted in a return to Geneva for yet a third preparatory conference held in late July and early August 2001.

Nongovernmental organizations (NGOs) from around the world adopted a similar preparatory process as they worked to express their concerns about racism, share ideas, and impact the governmental process. Often their meetings were held parallel to governmental meetings. The NGOs organized around issue caucuses to provide input into both the NGO process and the governmental process. Caucuses included Africans and African Descendants, Caste, Gender, Ecumenical, Indigenous Peoples, and more than twenty additional groups in which NGOs with shared concerns worked together.

Among the NGOs from the United States involved in the World Conference process was the Presbyterian Church (U.S.A.). The 213th General Assembly (2001), meeting in Louisville, Kentucky, voted support for the world conference taking action to:

1. Commend the United Nations for seeking the eradication of racism, racial discrimination, xenophobia, and related intolerances through the convening of the Conference on Global Racism and the sponsorship of the International Year of Mobilization in its commitment to assure the realization of human rights and dignity for all people.
2. Acknowledge that racism, racial discrimination, xenophobia, and related intolerance are forces that violate our fundamental theological understandings of the promise of God’s justice and love for all people, in the unity of creation and the equality of all peoples, and the dignity and worth of every individual as a person created in the image of God and are manifestations of sin.
3. Call upon the United States to give its full support to the World Conference on Racism and the ongoing efforts of the United Nations to address past and present racial and ethnic injustices and to establish methodologies for resolving present and preventing future troubles and dismantling racism.
4. Call upon the United States to monitor its own compliance with the international treaties by which it is accountable, including the International Covenant on Civil and Political Rights, and the International Convention on the Elimination of all Forms of Racial Discrimination.
5. Call upon the United States government to establish a Commission of Eminent Persons to examine the manifestations of racism, racial intolerance, xenophobia, and related forms of intolerance that have been present in the history of our country, with recommendations to address the impact on the victims: African Americans, Native Americans, Asian Americans, Hispanic/Latino/Latina Americans, Arab Americans and other groups present in our society subject to discrimination.

6. Call upon every presbytery to organize at least one study event on responding to racism, racial intolerance, etc., using among other resolutions the three documents approved by the 211th General Assembly in (1999): *Facing Racism: A Vision of the Beloved Community*, *Building Community Among Strangers*, and *Transformation of Churches and Society Through Encounter with New Neighbors*.

7. Approve the church's participation in the world conference as appropriate through its formal accreditation as a nongovernmental organization in consultative status with the Economic and Social Council of the United Nations, asking that the Presbyterian United Nations Office continue to share the statements and concerns of our church in that arena.

8. Request that the appropriate General Assembly agency offices make available information on the conference, the issues, and the results upon request. (*Minutes*, 2001, Part I, pp. 285–86)

Acknowledging the potential importance of a true “world conference against racism,” Presbyterians from across the nation answered the call to become a part of this historical event. The Presbyterian Peacemaking Program, particularly the United Nations Office, coordinated participation by the Presbyterian Church (U.S.A.) in the conference, and an official delegation of six registered for the governmental conference. The delegation included the Reverend Jon Chapman, the PC(USA)'s area coordinator for Southern and East Africa; the Reverend Elenora Giddings Ivory, director of the Presbyterian Washington Office; Jenny Kim, Presbyterian Peacemaking Advisory Committee; the Reverend Mark Koenig, associate for the PC(USA)'s Antiracism Program; the Reverend Helen Locklear, associate director of the PC(USA)'s Racial Ethnic Ministries program area; and June L. Lorenzo, moderator of the PC(USA)'s Special Task Force on Native American Ministries. In addition, twenty-two Presbyterians from the church-at-large registered for the Non-Governmental Organization (NGO) Forum through the Presbyterian Church's United Nations Office.

The NGO Forum preceded the governmental meeting and was held from 28 August to 1 September. A Youth Summit was also apart of the proceedings. It took place on 26–27 August. Approximately 300 young people took part in the Youth Summit. Some 7,000 people participated in the NGO Forum. One hundred sixty-three member states were represented at the governmental meeting. Nearly 4,000 representatives of NGOs attended the governmental meeting.

During the NGO Forum, Presbyterians worked with the Ecumenical Caucus, which included representatives of the World Council of Churches and other denominations and religious bodies. Presbyterians also worked with the caucuses on Education, Women, Migrant and Refugees, Asian and Asian Descendants, Sexual Orientation, and Indigenous Peoples.

Although the United States had the largest number of participants by far, the NGO Forum consisted of people from NGOs around the world who demonstrated the rainbow diversity of the human family. Oppressed peoples and their allies came to articulate their pain and to work to address racism and related forms of oppression. Marilia Schüller, programme executive for combating racism for the World Council of Churches, noted the NGO Forum was “the first time that representatives of so many oppressed groups have come together in an attempt to build a coalition against racism” (“We are making history” WCC delegation at the UN World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance, WCC Office of Communication, Press Update, 31 August 2001, Geneva, Switzerland). The effort was chaotic, frustrating, and even tense at times. It was also amazing. A World Council of Churches news release observed: “Dalits from India have found solidarity with Palestinians, while Palestinians have linked up with people of African descent, and women of all backgrounds have made common cause in the way racism intersects with discrimination against them” (Ibid). The NGO Forum also included excellent presentations and workshops on various dimensions of racism as well as an outstanding display of resources. Networks were created and relationships nurtured that will continue the work begun in Durban.

The vision of the NGO Forum was to create a Declaration and Programme of Action that would be agreed to by all of the caucuses with the Declaration being a statement about racism, racial discrimination, xenophobia, and related intolerance, and the Programme of Action consisting of recommended actions for nation states, regional bodies, and the United Nations. However, as the process played out, the resulting documents did not represent so much consensus or the result of a vote as they represented documents of the people—documents in which oppressed people were able to name their oppression, claim their pain, and suggest solutions. As a result, not every NGO or every caucus would agree with every word or section. For example, the Palestinian caucus and the Anti-Semitism caucus had significant areas of disagreement. Nonetheless, the documents carry that rare power that comes whenever oppressed people are allowed to speak for themselves. They also place certain issues, such as slavery and reparations, caste discrimination, and the intersections of oppression, firmly on the agenda of the world's NGOs.

The governments of the world arrived in Durban with a draft Declaration and a draft Programme of Action reflecting work done in the preparatory process. The governments met in plenary sessions where statements were made by member states, regional bodies, national human rights organizations, caucuses, and individual NGOs. Two working groups were established, one focusing on the Declaration and one on the Programme of Action. Each mem-

ber state had the opportunity to be represented in each working group. The groups worked through the documents using a consensus model; once agreement was reached on the language of a paragraph, it was adopted. If after some discussion, consensus could not be reached, representatives of disagreeing states were asked to meet at a separate time and place to work on language to which all could agree and which could be brought back to the full working group.

In an effort to impact the governmental process, NGO caucuses lobbied governmental representatives, lobbied, issued statements, built coalitions, and held demonstrations. The Dalits (the victims of caste oppression) even went on a hunger strike to make their point. Governments, groups of governments, caucuses, and NGOs held periodic briefings and press conferences.

Members of the Presbyterian delegation remained engaged with caucuses during the governmental meetings. The absence of a delegation from the United States proved frustrating, as there were no representatives from our government with whom to interact. As during the NGO forum, Presbyterians worked most closely with the Ecumenical Caucus. The statement that caucus made to the WCAR follows as Attachment A to this report.

The governmental process proved difficult. Governments were unable to reach agreement on issues of slavery and the Middle East until September 8, after the conference was scheduled to end and many conferees had left Durban. But the conference did adopt a Declaration and Programme of Action that commits member states to combat racism at the international, regional, and national levels. However, a number of delegations made known their reservations on certain issues, including those relating to the Middle East and the legacy of the past—slavery, the slave trade, and colonialism.

Reflecting on the WCAR experience, Mary Robinson, United Nations high commissioner for human rights and secretary-general of the World Conference Against Racism, noted, “The main message I would like to leave you with is that Durban must be a beginning and not an end. There must be follow-up” (United Nations, Department of Public Information—News and Media Services Division—New York, “Call to Eradicate Discrimination and Intolerance Marks Conclusion of World Conference Against Racism,” 8 September 2001).

To help implement the Declaration and Programme of Action, a follow-up office and oversight process were created. The office will consist of five eminent persons from the various regions who will work with the high commissioner for human rights and other United Nations bodies to oversee plans and actions nations take to implement the provisions of the Declaration and the Program of Action. This plan will be provided to the high commissioner for human rights.

The Declaration and Program of Action produced in Durban serve as a framework for further work. They do not please every member state or every NGO caucus or every person concerned about racial justice. A United Nations press release describing them follows as Attachment B of this report. The WCAR documents are best understood as blueprints to be further refined and implemented. They may provide guidance; they may suggest directions; they may pose questions; they may function as benchmarks by which to measure progress; they may remind us of people and concerns we would chose to forget.

The meaning of the WCAR Declaration and Program of Action will only become apparent as they are used by the United Nations, international organizations, nations, and NGOs to work for a world free from racism, racial discrimination, and related intolerance. They represent a challenge to the people of the world and an opportunity to continue the effort to become the whole, free people God intends us to be.

Throughout the WCAR experience, participants were continually aware of the symbolism of meeting in post-apartheid South Africa. The people of South Africa have made enormous strides on the long walk to freedom. But the people of South Africa face significant challenges as they seek to free their country of racism and related intolerances. As Nelson Mandela observes,

I have walked that long road to freedom. I have tried not to falter; I have made missteps along the way. But I have discovered the secret that after climbing a great hill, one only finds that there are many more hills to climb. I have taken a moment here to rest, to steal a view of the glorious vista that surrounds me, to look back on the distance I have come. But I can rest only for a moment, for with freedom come responsibilities, and I dare not linger, for my long walk is not yet ended. (Nelson Mandela, *Long Walk to Freedom*, Boston, MA: Little Brown and Company, 1995, p. 625)

For the nations of the world, for the NGOs of the world, for the people of the world, for the Presbyterian Church (U.S.A.), the long walk to racial justice is not yet ended. There is work for us all to do. By God’s grace, may we continue to do it.

ATTACHMENT A

Ecumenical Caucus Statement

A Report to General Assembly Council on Presbyterian Church (U.S.A.)
 Participation in the United Nations World Conference Against Racism,
 Racial Discrimination, Xenophobia, and Related Intolerance

The Ecumenical Caucus at the UN World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance (WCAR) included representatives of the World Council of Churches (WCC), United Methodist Church (General Board of Church and Society and General Board Global Ministries), United Church of Christ/Disciples of Christ, Lutheran World Federation (LWF), Church World Service and Witness/National Council of the Churches of Christ in the U.S.A., Diakonia Council of Churches (Durban), Church of England, Sisters of Mercy, Canadian Council of Churches, Presbyterian Church (U.S.A.), Church of Christ in Thailand, Medical Mission Sisters, Christian Reformed Church of Canada, and Uniting Reformed Church in Southern Africa.

On 5 September 2001, the Ecumenical Caucus released the following statement:

“Racism is a sin. It is contrary to God’s will for love, peace, equality, justice, and compassion for all. It is an affront to human dignity and a gross violation of human rights.

“Human dignity is God’s gift to all humankind. It is the gift of God’s image and likeness in every human being. Racism desecrates God’s likeness in every person. Human rights are the protections we give to human dignity. We participate in the human rights struggle to restore wholeness that has been broken by racism. The struggle against racism, racial discrimination, xenophobia, and related intolerances is the struggle to sanctify and affirm life in all its fullness.

“Racism dehumanizes, disempowers, marginalizes, and impoverishes human beings. Its systematic and institutional forms have resulted in the death of many peoples, the plunder of resources, and the decimation of communities and nations.

“Racism, racial discrimination, xenophobia, and related intolerances all work, singularly and collectively, to diminish our common humanity. They thrive within the intersections of race, caste, colour, age, gender, sexual orientation, class, landlessness, ethnicity, nationality, language, and disability. The dismantling and eradication of racism requires that we address all its manifestations and historical expressions, especially slavery and colonialism.

“As people of faith, we call on all peoples, nongovernmental organizations, and governments to earnestly strive to break the cycles of racism and assist the oppressed to achieve self-determination and establish sustainable communities, without violating the rights of others.

“The time to dismantle and eradicate racism is now. It is urgent for us and our churches to acknowledge our complicity with and participation in the perpetuation of racism, slavery, and colonialism, or we are not credible. This acknowledgment is critical because it leads to the necessary acts of apology and confession, of repentance and reconciliation, and of healing and wholeness. All of these elements form part of redress and reparations that are due the victims of racism, past and present.

“As a faith community we pledge to struggle against racism and all its manifestations in the hope that God’s people fulfill today the Gospel mandate that we “may all be one” (John 17:21).

“To the above ends, we commit ourselves to put the following priorities before the World Conference Against Racism as well as to our churches and related ecumenical bodies and institutions:

“1. **SLAVERY, COLONIALISM, APARTHEID, AND REPARATIONS.** For our churches and governments to acknowledge that they have benefited from the exploitation of Africans and African descendants and Asians and Asian descendants, and Indigenous Peoples through slavery and colonialism. We further call upon our churches to address the issue of reparations as a way of redressing the wrongs done, and to be clear that the trans-Saharan and transoceanic—Atlantic, Pacific, and Indian—slave trade and all forms of slavery constitute crimes against humanity.

“2. **PALESTINE.** For the end of Israeli colonialist occupation in the occupied Palestinian territories, the achievement of the right to self-determination by the Palestinian people, including the right of return, and for the establishment of a sovereign Palestinian state. We encourage dialogue between and among Jews, Muslims, and Christians to promote peace, tolerance, and harmonious relationships.

“3. **DALITS AND CASTE-BASED DISCRIMINATION.** For the recognition of Dalits among the victims of racial discrimination and for caste-based discrimination to be included in the list of sources of racism. Further, that mechanisms be evolved by governments and the United Nations to prohibit and redress discrimination on the basis of work and descent.

“4. **ROMA, SINTI, AND TRAVELLERS.** For churches and governments to recognize that they have exploited Roma through slavery, ethnocide, and assimilation. Governments should adopt immediate and concrete measures to eradicate the widespread discrimination, persecution, stigmatization, and violence against the above peoples on the basis of their social origin and

identity. Public welfare, including accommodation, education, medical care, and employment, as well as citizenship and political participation must be ensured for them. All these concerns must be addressed with the participation of Roma, Sinti, and Travelers and their communities.

“5. **MIGRANT WORKERS AND GLOBALIZATION.** To ensure that all migrant workers have the right to fair working conditions, decent wages, and the right to organize, free from racism, racial discrimination, xenophobia, and related intolerances, both in sending as well as receiving countries. We urge governments to legislate against and stop the trafficking of women and children for sexual exploitation and domestic labour. Poverty and landlessness breeds racism. The relation between migration, poverty, and landlessness must be analyzed especially under schemes of privatization and globalization.

“6. **MIGRANTS, ASYLUM-SEEKERS, REFUGEES, AND INTERNALLY DISPLACED PEOPLES.** To acknowledge that racism and all its manifestations are at the root of discrimination against refugees, migrants, asylum-seekers, displaced peoples, undocumented persons, and internally displaced persons. We urge the United Nations to call on governments to take appropriate action to protect the rights of such individuals in both the receiving as well as the sending countries, ensuring them freedom of movement, equitable access to education and health, housing, and legal services.

“7. **INDIGENOUS PEOPLES.** To join efforts with all entities to stand in solidarity with Indigenous Peoples in their struggles for self-determination and in their efforts to build peaceful and sustainable communities and to safeguard their indigenous knowledge, resources, land and ancestral domains, free from discrimination and based on respect, freedom, and equality. We also call on all of us to embrace the richness of the social, cultural, spiritual, and linguistic diversities of Indigenous Peoples.

“8. **RELIGIOUS LIBERTY AND RELIGIOUS INTOLERANCE.** To promote religious freedom and religious liberty as human rights. Any intolerance, aggression towards, or denial of this freedom to anyone and any community or society is an attack on human dignity. Even as churches must examine their complicity in religious intolerance in the past and present, we call on churches and governments to respect the freedom of religion or belief and protect the act of religious worship. We must acknowledge the negative impacts of religion, including the uncritical use of sacred texts that unduly results in the assertion of superiority of one group over another, but especially so on women, and take immediate steps to address the violence that stems from such impacts.

“9. **CHILDREN AND YOUNG PEOPLE.** To ensure and empower children and young people to have a voice and be included in antiracism strategies. Nongovernmental organizations and governments should develop programmes in consultation with children and young people on all matters aimed at educating them about their rights, involving them in cultural, political, and economic decision-making, and assisting them in creating positive self-identity and confidence, ensuring that their ethnic, indigenous, linguistic, and religious heritages are valued.

“10. **FOLLOW-UP AND MONITORING MECHANISMS.** To ensure that there are clear follow-up measures and monitoring mechanisms to both the implementation of and adherence to the aspirations contained in the Declaration and the concrete actions contained in the Programme of Action of the World Conference Against Racism. Considering the specificity of women’s experiences of racism, the Programme of Action must incorporate gender analysis. National action plans must be developed and resources identified and allocated for the implementation of this Programme. The Programme of Action must be gender-sensitive on all levels—local, national, and international.”

ATTACHMENT B

United Nations Press Release on Declaration and Programme of Action

A Report to General Assembly Council

On Presbyterian Church (U.S.A.) Participation in the United Nations World Conference Against Racism, Racial Discrimination, Xenophobia, and Related Intolerance

CALL TO ERADICATE DISCRIMINATION AND INTOLERANCE MARKS CONCLUSION OF WORLD CONFERENCE AGAINST RACISM

Agrees on Need for Remedial Measures; Urges End to Middle East Violence

The World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance ended in Durban, South Africa, today with a condemnation of those scourges and a call for action by the international community to eradicate them wherever they may be found.

After intensive and often difficult deliberations on a number of issues, the Conference adopted a Declaration and Programme of Action that commits Member States to undertake a wide range of measures to combat racism and discrimination at the international, regional and national levels. However, a number of delegations made known their reservations or disassociations on certain issues, including those relating to the Middle East and to the legacy of the past.

On the Middle East, the Conference called for the end of violence and the swift resumption of peace negotiations; respect for international human rights and humanitarian law; and respect for the principle of self-determination and the end of all suffering, thus allowing Israel and the Palestinians to resume the peace process, and to develop and prosper in security and freedom.

Expressing concern about the plight of the Palestinian people under foreign occupation, the Conference, in its Declaration, recognized the inalienable right of the Palestinian people to self-determination and to the establishment of an independent state. It also recognized the right to security for all States in the region, including Israel, and called upon all States to support the peace process and bring it to an early conclusion.

On the question of slavery, the Conference agreed on text that acknowledges and profoundly regrets the massive human sufferings and the tragic plight of millions of men, women and children as a result of slavery, slave trade, transatlantic slave trade, apartheid, colonialism and genocide. Acknowledging that these were appalling tragedies in the history of humanity, the Conference further acknowledged that slavery and the slave trade are a crime against humanity and should always have been so, especially the transatlantic slave trade.

Inviting the international community to honour the memory of the victims of these tragedies, the Conference also noted that some States have taken the initiative of regretting or expressing remorse or presenting apologies, and called on all those who have not yet contributed to restoring the dignity of the victims to find appropriate ways to do so.

Concerning compensation and reparations by so-called “concerned States” for slavery, the slave trade and other historical injustices, the Conference recognizes that those historical injustices have undeniably contributed to poverty, underdevelopment, marginalization, social exclusion, economic disparities, instability and insecurity that affect many people in different parts of the world, particularly in developing countries. The Conference recognized the need to develop programmes for the social and economic development of those societies and the diaspora within the framework of a new partnership based on the spirit of solidarity and mutual respect in the following areas: debt relief, poverty eradication, building or strengthening democratic institutions, promotion of foreign direct investment and market access.

The Conference, recognizing the efforts of African leaders to address the challenges of poverty, calls on developed countries, as well as the United Nations system, to support the New African Initiative and other innovative mechanisms, such as the World Solidarity Fund for the Eradication of Poverty.

On the question of victims of racism, another issue that had been difficult to resolve, the Conference agreed on a generic text which stated that “the victims of racism, racial discrimination, xenophobia and related intolerance are individuals or groups of individuals who are or who have been affected by or subjected to or targets of those scourges.”

Regarding the grounds for discrimination, the Conference recognized that racism, racial discrimination, xenophobia and related intolerance occur on the grounds of race, colour, descent or national or ethnic origins, and that the victims can suffer multiple or aggravated forms of discrimination based on other or related grounds, including language, sex, religion, political or other opinion, social origin, property, birth or other status.

(A summary of other key provisions of the Declaration and Programme of Action appears later in the “highlights” section of this press release.)

In her closing remarks, the President of the Conference, Nkosazana Dlamini Zuma, said that Durban had agreed a fresh start and a new road-map for the fight against racism. Endorsing the point that the Conference had set explicit goals and action for combating discrimination, the United Nations High Commissioner for Human Rights, Mary Robinson, who acted as Secretary-General of the Conference, said that the main message she would like to leave the delegates with was that Durban must be a beginning and not an end. “There must be follow-up,” she said.

Participating in the World Conference were 2,300 representatives from 163 countries, including 16 heads of State, 58 foreign ministers and 44 ministers. Nearly 4,000 representatives of NGOs and over 1,100 media representatives were accredited.

Programme of Action Highlights

The Conference Programme of Action discusses the sources and causes of racism, racial discrimination, xenophobia and related intolerance and calls for concrete action to eradicate them. A large part of the document is devoted to prevention, education and protection measures at the national level. It also recommends a number of measures at the international level, including the establishment of a follow-up observatory composed of five eminent persons from the various regions to work with the High Commissioner for Human Rights and United Nations bodies to help in implementation of the Declaration and Programme of Action and other tasks.

Calling on States to accede to the International Convention on the Elimination of Racial Discrimination, with a view to universal ratification by 2005, the programme urges them to promote the use of public and private investment to eradicate poverty in areas predominantly inhabited by victims of discrimination.

The Programme further urges States to implement policies and measures designed to prevent and eliminate discrimination on the basis of religion or belief that many people of African descent experience. The document further calls on States to ensure full and effective access to the justice system for all individuals, particularly those of African descent.

States are also urged to adopt or continue to apply all necessary measures to promote, protect and ensure the enjoyment by indigenous people of their rights; to facilitate family reunification, which has a positive effect on integration of migrants; and to

take all possible measures to promote the full enjoyment by all migrants of all human rights. The document further encourages States to develop strategies to address discrimination against refugees; and to end impunity and prosecute those responsible for crimes against humanity and war crimes, including crimes related to sexual and other gender-based violence against women and girls.

Among other things, States are encouraged to develop or implement effective legislation and other measures to protect migrant workers, with special attention to people engaged in domestic work and trafficked persons; to ensure accountability for misconduct by law enforcement personnel motivated by racism; to eliminate racial profiling; and to protect the privacy of genetic information.

The Programme of Action further urges States to prohibit discriminatory treatment against foreigners and migrant workers; to enact laws against trafficking in persons, especially women and children; and to compile and publish reliable statistical data to assess the situation of individuals and groups who are victims of discrimination.

Under the Programme of Action, States are also urged to enhance measures to fulfil the right of everyone to the enjoyment of the highest attainable standard of physical and mental health, with a view to eliminating disparities in health status that might have resulted from racial discrimination.

The Programme further urges States, where appropriate, to commit financial resources to anti-racism education and media campaigns promoting tolerance and to take or strengthen measures to address root causes, such as poverty, underdevelopment and lack of equal opportunity, that make persons vulnerable to trafficking.

It calls on States taking all necessary measures to guarantee the right to freedom of expression, to encourage Internet service providers to establish and disseminate specific voluntary codes of conduct and self-regulatory measures against the dissemination of racist messages. The document also calls on States to encourage access to and use by all people of the Internet.

The document calls on States to ensure that education and training, especially teacher training, promote respect for human rights and the fight against racism; to intensify efforts in the field of education efforts to promote awareness of the causes of racism; and urges States to encourage the media to avoid stereotyping based on racism, racial discrimination, xenophobia and related intolerance.

Declaration Highlights

The Declaration expresses solidarity with the peoples of Africa in their continuing struggle against racism, racial discrimination, xenophobia and related intolerance. It also affirms the great importance of solidarity, respect, tolerance and multiculturalism, which constitute the moral ground and inspiration for the worldwide struggle against the inhuman tragedies that have affected people throughout the world, especially in Africa, for too long.

Noting the importance of paying special attention to new manifestations of racism, discrimination, xenophobia and related intolerance to which youth and other vulnerable groups might be exposed, the Declaration recognizes that those evils are among the root causes of armed conflict and very often among its consequences. It expresses deep concern that socio-economic development is being hampered by widespread internal conflicts, including those arising from racism, discrimination, xenophobia and related intolerance, and from lack of democratic, inclusive and participatory governance.

It also expresses concern that in some States, political and legal structures or institutions, many of them inherited and persisting today, do not correspond to the multi-ethnic, multicultural and multi-lingual characteristics of the population, in many cases constituting an important factor of discrimination in the exclusion of indigenous peoples.

The Declaration states that the use of the term “indigenous peoples” is in the context of, and without prejudice to the outcome of, ongoing international negotiations on texts dealing specifically with that issue and cannot be construed as having any implications as to rights under international law.

Welcoming the decision to create the Permanent Forum for Indigenous Issues and the appointment by the United Nations of a Special Rapporteur on the human rights and fundamental freedoms of indigenous peoples, the Declaration recognizes with deep concern the ongoing manifestations of racism, discrimination, xenophobia and intolerance, including violence against the Roma/Gypsies/Sinti/Travellers. It recognizes the need to develop effective policies and implementation mechanisms for their full achievement of equality.

The Declaration describes victims of racism, racial discrimination, xenophobia and related intolerance as individuals or groups of individuals who are or have been negatively affected by, subjected to or targets of those scourges. It recognizes that people of African descent have for centuries been victims of racism, discrimination and enslavement and of history’s denial of their rights. It also recognizes that they, as well as Asians and people of Asian descent, face barriers as a result of social biases and discrimination.

Strongly condemning racism and discrimination against migrants and the stereotypes often applied to them, the Declaration reaffirms the responsibility of States to protect their human rights and that of governments to safeguard and protect them against illegal or violent acts perpetrated with racist or xenophobic motivation.

Noting that racism, discrimination and xenophobia contribute to forced displacement and movement of people as refugees and asylum seekers, the Declaration recognizes with concern that despite efforts to combat them, intolerance against refugees, asylum seekers and internally displaced persons continue. It underlines the urgency of addressing the root causes of displacement, and of finding durable solutions, particularly voluntary return to countries of origin and resettlement in third countries.

It recognizes with deep concern the existence of religious intolerance against religious communities, particularly limitation of their right to practise their beliefs freely, as well as the emergence of increased negative stereotyping, hostile acts and violence against such communities because of their religious beliefs and their ethnic or so-called racial origins.

The Declaration strongly reaffirms as a pressing requirement of justice that victims of human rights violations resulting from racism, discrimination, xenophobia and intolerance should be assured of access to justice, including legal assistance where appropriate, effective and appropriate protection and remedies, including the right to seek just and adequate reparation or satisfaction for any damage suffered.

It condemns the persistence and resurgence of neo-nazism, neo-fascism and violent nationalist ideologies based on racial or national prejudice. It also condemns political platforms and organizations based on racism; xenophobia or doctrines of racial superiority and related discrimination; legislation and practices based on racism, discrimination, xenophobia and intolerance as incompatible with democracy and with transparent and accountable governance.

The Declaration recognizes that media should represent the diversity of a multicultural society by fighting racism, discrimination, xenophobia and intolerance. It recognizes that quality education, the elimination of illiteracy and access to free primary education for all can contribute to more inclusive societies, equity, stable and harmonious relations and friendships among nations, peoples, groups and individuals, as well as a culture of peace, fostering mutual understanding, solidarity, social justice and respect for all human rights for all.

It reiterates that the international response and policy, including financial assistance, towards refugees and displaced persons should not be based on the grounds of race, colour, descent, national or ethnic origin of the refugees and displaced persons concerned.

Highlights from Conference

All participants acknowledged the symbolic significance the World Conference against Racism in post-apartheid South Africa. United Nations Secretary-General Kofi Annan wondered in his opening address: "Who better to teach the international community to overcome racism, discrimination and intolerance than the people of South Africa?" The Conference was a test of the international community's will to unite on a topic of central importance in people's lives.

Welcoming participants, President Thabo Mbeki of South Africa said that the many people of the world struggling against indignity and humiliation because they were not white expected the outcome of the Conference to signify a sustained global drive to help rid them of their suffering.

South African Foreign Minister Nkosazana Dlamini Zuma, President of the Conference, added that along with the clarion call to the rest of the world to end the evils of racism and intolerance, there should be a sustained Programme of Action that every country could implement at every level.

The President of the United Nations General Assembly, Harri Holkeri, recalled that the three International Decades to Combat Racism and Racial Discrimination, the two previous World Conferences against racism and racial discrimination, and the current Year of Mobilization against Racism and Racial Discrimination had all served as tools in the fight against racism.

United Nations High Commissioner for Human Rights and Secretary-General of the World Conference Mary Robinson said the journey to Durban had helped shape the thinking on identifying the victims of racism and discrimination, on the sorts of remedies that could be made available and on the best preventive measures.

In an interactive dialogue that set the stage for the opening plenary debate and the sideline negotiations that guided the work of the Conference, 15 heads of State and government debated a broad agenda to combat racism and related issues, including the Conference's main objectives: to produce a Declaration that recognizes the damage caused by past expressions of racism; reflecting a new global awareness of modern forms of racism and xenophobia; and agreeing on a strong, practical Programme of Action.

Denis Sassou Nguesso, President of the Republic of Congo, said the time had come for major decisions to correct what had happened in history; to make possible true justice, true globalization and true development for the whole world.

Fidel Castro, President of Cuba, urged all delegations to strive to be as candid, sincere and truthful as possible in order to achieve the Conference goals. "We must realize that if we do not succeed, what lies before us can only be worse than what we have left behind," he said.

Other participants on the panel were: President Abdelaziz Bouteflika of Algeria; Jozo Krizanovic, Chair of the Presidency of Bosnia and Herzegovina; President Pedro Verona Rodrigues Pires, of Cape Verde; President Vaira Vike-Freiberga of Latvia;

President Olusengun Obasanjo of Nigeria; President Paul Kagame of Rwanda; President Abdoulaye Wade of Senegal; President Yoweri Kaguta Museveni of Uganda; Pascoal Manuel Mocumbi, Prime Minister of Mozambique; and Yasser Arafat, President of the Palestinian Authority.

The general debate opened the following morning with a videotaped speech by former South African President Nelson Mandela, who said racism was an ailment of the mind and soul, which killed many more people than some diseases, and dehumanized all those it touched. Fighting racism entailed administering holistic and comprehensive treatment.

Slavery and Reparations

One of the dominant themes throughout the week-long plenary debate was the insistence by most African countries that countries that participated in and benefited from the slave trade and the colonization of other nations acknowledge the misdeeds of the past and make reparations for them. A number of African heads of State, in addressing the issues of racism and continued discrimination, raised the need to recognize the legacy of slavery and colonialism, and pointed to the links with the poverty and economic imbalances that exist in the world today.

Many speakers blamed slavery, the slave trade and colonialism for the current underdevelopment in Africa and elsewhere, and others pointed out that precedent for compensation had been set in a number of instances, including by Germany after the First World War, to the Japanese Americans interned during the Second World War and to the victims of the Nazi Holocaust. A number of speakers suggested that the reparations did not necessarily have to come in the form of payments to individuals. Many African representatives referred to the New African Initiative, which envisions a united Africa with the assistance of targeted foreign aid. Additionally, others spoke about compensation for African descendants who were also victimized by the scourge of slavery. Cancellation of the crippling debts owed by Africa and the developing world to the industrialized nations and other measures such as support to education funds were also proposed.

Speakers stressed that the issue was not simply about money. One said basic truths were best expressed in simple words—the transatlantic slave trade was a horrible and depraved action and was, quite clearly, a crime against humanity. A number of speakers insisted upon an apology for the suffering the colonial Powers had caused, maintaining that it was impossible to move towards a peaceful future without an acknowledgement of the past. Several European countries, notably the United Kingdom and the Netherlands, acknowledging the slave trade as an abhorrence, expressed regret.

Contemporary Forms of Intolerance

Although speakers noted progress in eradicating racism and racial discrimination, they warned that contemporary forms of racism, racial discrimination, xenophobia and related intolerance, although sometimes more subtle, afflicted every country in the world.

Many speakers emphasized that the growing gap between rich and poor in the era of globalization was a legacy from the era of slavery, the slave trade and colonialism. Countries that had been victim of those practices had been robbed of their natural resources and their society had been deeply affected. As poverty was a breeding ground for intolerance, speakers said, bridging the gap between rich and poor would contribute to combating those phenomena.

Another form of contemporary intolerance, as a by-product of globalization and technological innovation, was the incitement to hatred and dissemination of racist ideas on the Internet. Speakers stressed that such incitement should be prohibited.

Another issue of concern to many speakers was the unique plight of vulnerable groups and people in distress, particularly migrants, asylum seekers, refugees and internally displaced persons. Most agreed there was a need to make a special commitment to ensure the protection of the rights of those groups. With globalization virtually removing all borders and boundaries, international migration had been rendered not only feasible but inevitable. Poverty, as a cause of ethnic conflict, also caused waves of refugees and displaced persons.

Other vulnerable groups also suffered multiple forms of intolerance—women in particular. They were discriminated against because of their gender, origin, economic, social and cultural circumstances and colour. The multiple forms of discrimination faced by AIDS victims was also emphasized by speakers.

Human Rights Education

During the debate, many speakers stressed the need for enhanced education programmes and initiatives aimed at combating prejudice and intolerance, particularly the promotion of human rights in schools. One representative said that the power of education should be harnessed as early as possible in order to instil respect for diversity and compassion in young minds. Education remained the key to the promotion of respect for the racial, ethnic, cultural and linguistic diversity of societies, and for the promotion and protection of values, which were essential to prevent the spread of racism, racial discrimination, xenophobia and related intolerance. It was necessary to foster a culture of respect, starting with formal education systems.

Indigenous Peoples

Another common theme of the past week was indigenous peoples. It was pointed out that the United Nations investment in the world's indigenous peoples made up one tenth of 1 per cent of its operational budget—or roughly one cent for every indige-

nous family. At the same time, indigenous populations were losing their lands faster than ever because of increased development resulting from growing foreign direct investment in certain parts of the world. They regarded that as discriminatory, since they received little or no assistance from most of the countries in which they lived.

Rigoberta Menchu, a Guatemalan Nobel Prize for Peace winner, speaking in her own personal capacity, told the plenary session that indigenous people expected the Conference to be critical to the recognition of their rights, which have been denied for centuries. Other speakers noted that proposals made at the Conference to allow them the right of self-determination had been disregarded. Instead, there was language that directed them to negotiate their territorial integrity with the States in which they lay, prompting one speaker to say that only the human rights of indigenous peoples were subject to that restriction.

Middle East Situation

Many speakers, most from Arab countries, argued that the problem in the Middle East was one of racism and colonialism, denying the Palestinian people their human rights and fundamental freedoms, including their right to an independent State. Yasser Arafat, the President of the Palestinian Authority, said Palestinians were suffering under the most severe policies of oppression and racial discrimination resulting from the Israeli occupation of their land and holy places. The Secretary-General of the Organization of the Islamic Conference said Israel—based on cynicism, so-called racial superiority, the idea of chosen people and its cavalier attitude towards international legitimacy—felt it could use brute force against unarmed civilians, assassinate Palestinian politicians, close or seal their sanctuaries and Judaize their cities.

The representative of Israel said that those who could not bring themselves to say the word “Holocaust,” would call for the condemnation of “racist practices of Zionism.” Anti-Zionism was nothing but anti-Semitism, “pure and simple.” Speaking on behalf of the European Union and associated States, the Deputy Prime Minister and Minister for Foreign Affairs of Belgium said that the long-running tragedy was primarily a territorial dispute which should not be discussed at this Conference.

Non-Governmental Organizations

Non-governmental organizations (NGOs) and human rights advocates, from all regions of the world, had a massive presence in Durban during and prior to the Conference’s opening. Those organizations adopted an NGO Declaration and Programme of Action, which was presented to the President of the Conference. In addition, an International Youth Forum was held, which also adopted its own Declaration.

In all, 106 NGOs addressed the plenary in morning and afternoon meetings on the last three days of the Conference, with many of their representatives urging effective action on behalf of the millions of people across the globe who suffered from a wide range of discriminatory practices on a daily basis. Other civil society actors, representing women’s groups and persons with disabilities, among others, shared their personal experiences with discrimination or prejudice based on gender, sexual orientation, health status, religious belief or economic status.

Speakers from ethnic minority groups, including representatives of the African diaspora, indigenous and aboriginal peoples of the Americas, and the Roma, described their unique historical and contemporary experiences with intolerance. Representatives of Dalit groups also raised the issue of caste-based discrimination.

A number of international human rights organizations and national rights groups maintained that governments were failing in their responsibility to deal with the human rights crises that generated so much anger and frustration in civil society. The representative of Human Rights Watch urged governments to drop their denial and equivocation and turn wholeheartedly to remedying racism and all forms of intolerance. There was no substitute for action—hope, rhetoric and apology were not enough. The Conference must be about the experience of victims, justice, government accountability and follow-up.

Bureau Officers

The Vice-Presidents of the Conference were: Armenia, Azerbaijan, Barbados, Belgium, Bulgaria, Canada, Chile, China, Croatia, Cuba, India, Iraq, Kenya, Mexico, Nigeria, Norway, Pakistan, Senegal, Slovakia, Sweden and Tunisia.

Edna Maria Santos Roland (Brazil) was the Rapporteur-General of the Conference.

Claudio Moreno (Italy) was Chairman of the Main Committee. The Vice-Presidents of the Main Committee were: Alexander Slabi (Czech Republic), Hernan Couturier (Peru) and Prasad Kariyawasam (Sri Lanka). Najat Al-Hajjaji (Libya) was Rapporteur.

Ali Khorram (Iran) served as Chairperson of the Drafting Committee and John Dauth (Australia) as Vice-President/Rapporteur.

Marc Bossuyt (Belgium), chaired the Drafting Committees’ Working Group I, on the Declaration, and Bonaventure M. Bowa (Zambia) chaired Working Group II, on the Programme of Action.

The Conference Credentials Committee consisted of: Bahamas, China, Ecuador, Gabon, Ireland, Mauritius, Russian Federation, Thailand and the United States.

Statements

The PRESIDENT said that 19 delegations had requested to make statements of clarification or to register their reservations on the adoption of the Declaration and Programme of Action, but that as there was not time for all of them to be heard, their statements would be fully reflected in the final report of the Conference.

EDNA MARIA SANTOS ROLAND (Brazil), Rapporteur-General of the Conference, introducing the draft report as contained in document A/CONF.189/L.1 and Addenda 1 to 3, said she believed that in spite of the unusual challenges the Conference had faced, together with the usual difficulties to reach consensus on certain relevant issues, this Conference would stand up as a landmark, a guiding light in the struggle against the evils of racism and to construct a commonly shared future, based on the values of justice, equality and solidarity.

The Conference then decided, without a vote, to adopt the draft report, and to authorize the Rapporteur-General to complete it, in conformity with the practice of the United Nations, with a view to its submission the General Assembly at its fifty-sixth session.

The Conference further adopted, without a vote, the following decision: "The World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance requests its President to submit the report of the World Conference at its fifty-sixth session."

The representative of Kenya, on behalf of the African Group, said Africa had a rendezvous with history in Durban. History had been made in Durban. This great country reflected the evils of racism and the wealth of diversity. That is why it was significant that this Conference determined slavery a crime against humanity. It is a crime against humanity for always and all time. An apology and reparations were now in order. The Conference was not only a beginning, it was a process that started here in Durban, and it must continue. Millions of people around the world expect no less.

The Conference then adopted the resolutions of thanks to the South African Government and the United Nations High Commissioner for Human Rights and Secretary-General of the World Conference against Racism, Mary Robinson, by acclamation.

The representative of India, on behalf of the Asian Group, thanked the people of South Africa and added that the Group had been inspired by the words of President Mbeki in his inaugural address to the Conference. She praised the hard work of the President of the Conference and the High Commissioner for Human Rights.

The representative of Slovakia, on behalf of the Eastern European Group, thanked the President of the Conference, the High Commissioner for Human Rights and the President and people of South Africa. He also thanked all the delegations, Secretariat staff and others that had participated in the work of the Conference.

The representative of Mexico, on behalf of the Latin American and Caribbean Group said that his delegation would be delivering statements on the rights of indigenous peoples at a later stage. He thanked The High Commissioner for Human Rights, President Mbeki and the people of the host country. He also praised the tireless work of the President of the Conference and all those that had participated in its work.

The representative of Belgium, on behalf of the European Union and associated States, as well as the Western European and Others Group, welcomed the adoption of the final documents of the Conference. The Declaration and the Programme of Action were political, not legal documents. Those documents could not impose a liability on anyone, nor were they intended to do so. The European Union stressed this should not be understood as an acceptance of any liability. The very fact that this Conference had been held allowed us to consolidate many achievements. Durban gave us an opportunity to move forward in our thinking.

MARY ROBINSON, United Nations High Commissioner for Human Rights and Secretary-General of the World Conference against Racism, said she did not claim that the Conference had solved the problems of racism, racial discrimination, xenophobia and related intolerance, but there was a framework. The true measure would be whether the work done here would make a real difference in the lives of the victims of racism and discrimination. "The main message I would like to leave you with is that Durban must be a beginning and not an end. There must be follow-up," she said.

There was now a series of concrete recommendations, she said, for national plans and programmes, for better treatment of victims, for tougher anti-discrimination legislation and administrative measures, for universal ratification and implementation of the International Convention on the Elimination of All Forms of Racial Discrimination and other relevant international treaties, for strengthening education, for improving the remedies and recourses available to victims, and many more.

NKOSAZANA DLAMINI ZUMA, President of the Conference, said the Conference had agreed that the systems of slavery and colonialism had had a deeply degrading and deeply debilitating impact on those who were black, broadly defined. It had also agreed that slavery was a crime against humanity and that an apology was necessary, not for monetary gain, but to restore the dignity and humanity of those who had suffered. That had enabled Durban to be a fresh start and to provide a road-map to combat racism.

She said the Conference had also looked at the Middle East. It may not have been very clearly linked to the World Conference against Racism, but participants could not help but be moved by the suffering they saw every day on their television screens.

It was those images of suffering Palestinian men, women and children that made all present feel that the matter needed to be discussed.

The Conference had agreed that wherever globalization went, especially in the developing South, it had created the economic refugees who had taken to fleeing the misery of poverty in their countries in search of succour and better living conditions in the rich and prosperous developed countries. Unfortunately, those refugees had been at the receiving end sometimes of the worst form of racism and xenophobia.

Item 14-09

[The assembly approved Item 14-09. See p. 56.]

Overture 02-41. On Endorsing the Creation of a United States Department of Peace—From the Presbytery of Greater Atlanta.

The Presbytery of Greater Atlanta overtures the 214th General Assembly (2002) to endorse the creation of a U.S. Department of Peace at cabinet level, in order to provide focused government efforts to promote peacemaking.

Rationale

For half a century, the world has held its breath in anticipation of disaster brought about by the increasingly destructive tools of modern warfare technology. Regardless of which party controls the White House and/or the Congress, foreign policy of the country is consistently driven by military strength. We know so much about military solutions that in the long-term solve no conflict problems, and result in planting the seeds of future conflict.

In the past, wars were primarily fought between armies and navies, with little harm to civilians. Today, we live in a time when for every military death, there are eight civilian casualties. When we go to war every citizen is involved and vulnerable in much the same way that civilians are involved at the scene of battle in foreign countries. A relatively small number of military casualties occurred in the Gulf War on either side of the battle lines compared to the loss of civilian casualties, if account is taken of the effects on civilians of the destruction of basic infrastructure since 1991. We suffered no military casualties in the Kosovo campaign; compared to the horrendous amount of casualties among citizens—these casualties were the result of our bombing campaign, as well as those caused by KLA (Kosovo Liberation Army) and the Serbian Army.

Presently, in the field of foreign policy, no job descriptions of secretary of Defense, the secretary of State, the National Security Advisor, the director of the Central Intelligence Agency (CIA), nor anyone else closely associated with foreign policy emphasizes strategies for peaceful resolution of conflict or places nonviolent solutions at the top of their priorities—a vacuum that needs to be filled with skillful substance.

What is needed?

It is imperative for humankind, including the United States, to perfect alternatives to warfare and violence as a means of resolving disputes among and within nations.

The twentieth century, in fact, has witnessed the successful application of nonviolent alternatives in nations such as India, the southern region of the United States, Poland, Denmark, South Africa, Chile, and the Philippines. In 1986, unarmed civilians, confronted by army tanks while they were nonviolently advocating for freedom, human rights, civil rights, and democracy, overthrew a dictator in the Philippines. Not a shot was fired.

Such successful nonviolent direct action has presented the opportunity for research on the possibilities of nonviolence as a viable alternative to violence, oppression and armed conflict. A result of the research during these episodes of nonviolent avoidance of armed conflict has contributed to the development of curriculum leading to college degrees in peace studies. Each time such an episode occurs around the world, peacemakers are strengthened with knowledge and the belief that nonviolence is the way of the future. Armed with increasingly new knowledge, skills, and strategies, nonviolent peacemakers are leading the leaders of the world toward alternative methods of conflict resolution and new visions of an era of peace and reconciliation among human beings.

There is a ground swell of interest in this country and throughout the world that recognizes the urgent need for the development of structures of peace with justice.

Congressman Dennis Kucinich has introduced legislation in the U.S. House of Representatives to provide for a Department of Peace. The department would work to prevent civil and international conflict by monitoring potential conflicted areas, by promoting policies that would address such realities as poverty, hunger and injustice. The department would hold peace as an organizing principle, focus on nonmilitary and peaceful conflict-resolution strategies and techniques, prevent violence, and promote justice and democratic principles to expand human rights.

The department, under the leadership of a secretary of Peace appointed by the president, would create a peace academy modeled after the military service academies. The academy would provide a four-year curriculum in peace education, plus graduate-level degree programs. Graduates would be required to serve five years in public service in programs dedicated to civil or international nonviolent conflict resolution.

The department would be tasked with going beyond understanding the powers that be in other countries. It would be derelict in its duties if it were unaware of the way the powerful as well as the poor in other countries view the United States and our foreign policy. The department would be expected to have an in-depth grasp of the history, the culture, and all other aspects of the life of the people of those countries.

Congressman Kucinich commented that the challenges inherent in creating a Department of Peace are massive, but the alternatives are worse.

Jesus said, “Blessed are the peacemakers, for they will be called children of God” (Matt. 5:9, NRSV).

ACSWP ADVICE AND COUNSEL ON OVERTURE 02-41

Advice and Counsel on Overture 02-41—From the Advisory Committee on Social Witness Policy (ACSWP).

Overture 02-41 requests the 214th General Assembly (2002) to endorse the creation of a United States Department of Peace at the cabinet level, in order to provide focused government efforts to promote peacemaking.

The Advisory Committee on Social Witness Policy (ACSWP) advises that *Overture 02-41* be disapproved.

Rationale: The effect of this overture is to endorse the 107th Congress House of Representatives Resolution 2459 “To Establish a Department of Peace.” The H.R. 2459 reorganizes government creating a centralized bureaucracy under the new cabinet officer. The bill organizes work from spousal abuse, developing new policies on drugs, alcohol abuse, animal rights, and disarmament to state craft. It establishes eight new undersecretaries. The new department would receive the functions and assets of the Peace Corps, the United States Institute of Peace, the Under Secretary of Arms Control; programs from the Bureau of Alcohol, Tobacco and Firearms; and functions of Juvenile Justice of the Department of Justice. Part of the bill also commits to establishing January 1 as “Peace Day.”

The ACSWP advises disapproval of *Overture 02-41* because detailed governmental reorganization is not an area of church expertise. Neither is it clear that the present functions of the Peace Corps and the U.S. Institute of Peace would be best served in all administrations by being subjected to the politicization of a cabinet level post. Peace impulses are heavily politicized in Washington and centralization of functions under a new cabinet office may not advance the concerns of the church for peace.

Furthermore, it is a slight to the statespeople of the United States to deny that there is not already focused work on peacemaking in the U.S. Government. There is no policy base for proposing a Department of Peace in the U.S. Government; and, if the committee desires to proceed on this matter, it could call for a study to develop such a policy base. The omnibus nature of H.R. 2459 and the generalization of the overture suggest, however, that its disapproval may be the best response.

ACREC ADVICE AND COUNSEL ON OVERTURE 02-41

Advice and Counsel on Overture 02-41—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Overture 02-41 requests the 214th General Assembly (2002) to endorse the creation of a United States Department of Peace at the cabinet level, in order to provide focused government efforts to promote peacemaking.

The Advocacy Committee on Racial Ethnic Concerns (ACREC) recommends the approval of *Overture 02-41*.

Rationale: The intent of this overture is to lift the issue of peace to a cabinet-level position by establishing a cabinet-level department in the Executive Branch of the Federal Government dedicated to peacemaking and the study of conditions that are conducive to both domestic and international peace.

Such a department's mission could do the following: hold peace as an organizing principle; endeavor to promote justice and democratic principles to expand human rights; strengthen nonmilitary means of peacemaking; promote the development of human potential; work to create peace, prevent violence, divert from armed conflict, and develop new structures in nonviolent dispute resolution; and take a proactive, strategic approach in the development of policies that promote national and international conflict prevention, nonviolent intervention, mediation, peaceful resolution of conflict, and structured mediation of conflict.

If a Department of Peace is established and implemented, it could advance the cause of peace more effectively than has been attempted in the past by employing traditional methods of warfare to achieve peace among nations.

ACWC ADVICE AND COUNSEL ON *OVERTURE 02-41*

Advice and Counsel on *Overture 02-41*—From the Advocacy Committee for Women's Concerns (ACWC).

Overture 02-41 requests that the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.), meeting in Columbus, Ohio, in June 2002, endorse the creation of a U.S. Department of Peace at cabinet level in order to provide focused government efforts to promote peacemaking.

We support the advice and counsel of the Advisory Committee on Social Witness Policy calling for disapproval of *Overture 02-41* for the reasons stated in their comment. We also note that in today's wars, battles are most often fought in communities rather than on traditional battlefields. Women and children make up a disproportionate number of casualties, as well as the majority of refugees. In addition, while usually unrecognized, women are often the first to begin to work for peace.

Item 14-10

[The assembly approved Item 14-10. See p. 56.]

The General Assembly Council, upon recommendation of its Congregational Ministries Division, recommends that the 214th General Assembly (2002) approve the following:

THE COMMITMENT TO PEACEMAKING

The 214th General Assembly (2002), recognizing the usefulness of the "Commitment to Peacemaking" to the peacemaking efforts of congregations,

- 1. Commends those sessions that have adopted the "Commitment to Peacemaking."**
- 2. Recognizes that the Office of the Stated Clerk sends a certificate of commendation to the stated clerk of the presbytery in which the congregation is located for presentation at a stated meeting of presbytery for those sessions that have adopted the "Commitment to Peacemaking."**
- 3. Requests stated clerks of presbyteries who receive the certificates for sessions that have adopted the "Commitment to Peacemaking" to present them at a stated meeting of presbytery in such a way as to adequately commend the congregation for this achievement.**
- 4. Urges presbyteries to find ways to share and celebrate the experiences of congregations where sessions have adopted and implemented the "Commitment to Peacemaking."**
- 5. Urges presbyteries and synods also to consider adopting the "Commitment to Peacemaking" in forms appropriate to those governing bodies and commends those governing bodies that have done so.**
- 6. Commends the 71 presbyteries and 6 synods that have 50 percent or more of their congregations whose sessions have adopted the "Commitment to Peacemaking."**

7. Commends presbyteries that have 75 percent or more of their congregations whose sessions have adopted the “Commitment to Peacemaking.”

8. Urges peacemaking committees of the presbyteries to contact the sessions in their presbytery that have not adopted the “Commitment to Peacemaking” to express the importance of this commitment and to urge their adoption of it.

9. Recognizing that the Presbyterian Peacemaking Program maintains a list of those sessions that have adopted the “Commitment to Peacemaking” in order to serve them in their peacemaking efforts, requests that a report be made to the 214th General Assembly (2002) on the number of sessions that have adopted the “Commitment to Peacemaking.”

10. Requests the 215th General Assembly (2003) to commend publicly those presbyteries that have actively incorporated peacemaking into their ministry, including acknowledging and supporting those congregations whose sessions have adopted the “Commitment to Peacemaking.”

11. As requested by the 213th General Assembly (2001), the 214th General Assembly (2002) honors those presbyteries that have reached 50 percent or more of their congregations whose sessions have adopted the “Commitment to Peacemaking” since the 213th General Assembly (2001).

Item 14-11

[The assembly answered Item 14-11 by the action taken on Item 14-05 (II.A.), *Overture 02-45*. See p. 55.]

Overture 02-55. On Renewing the Call for the President to Sign the Convention on the Prohibition of the Use of Antipersonnel Mines—From the Presbytery of Mission.

The Presbytery of Mission overtures the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) to renew its call to the government of the United States, petitioning the president to immediately sign the convention on the prohibition of the use, stockpiling, production, and transfer of antipersonnel mines and on their destruction and to submit the treaty to the United States Senate for accession.

Rationale

At its last presbytery meeting, the Presbytery of Mission voted to send this overture to the 214th General Assembly (2002). Thank you for your attention to this. Peace to you and yours as you prepare for the General Assembly meeting.

ACSWP, ACREC, ACWC ADVICE AND COUNSEL ON *OVERTURE 02-55*

Advice and Counsel on Overture 02-55—From the Advisory Committee on Social Witness Policy (ACSWP), the Advocacy Committee for Racial Ethnic Concerns (ACREC) and the Advocacy Committee for Women’s Concerns (ACWC).

Overture 02-55 renews the call for the president of the United States to sign the Convention on the Prohibition of the Use of Anti-Personnel Mines.

The Advisory Committee on Social Witness Policy (ACSWP), the Advocacy Committee for Racial Ethnic Concerns (ACREC), and the Advocacy Committee for Women’s Concerns (ACWC) advise that *Overture 02-55* be answered by the action taken on *Overture 02-45* (Item 14-05).

Item 14-12

[The assembly approved Item 14-12 with amendment. See p. 56.]

Overture 02-58. On Travel in the Middle East—From the Presbytery of Northern New York.

The Presbytery of Northern New York overtures the 214th General Assembly (2002) of the PC(USA) to approve the following, which neither seeks to amend the *Constitution* nor requires an interpretation by the General Assembly of the *Book of Order*:

1. Encourage individuals and groups within the PC(USA) to arrange their trips to the Middle East in consultation with the Worldwide Ministries Division's Middle East Office and the Middle East Council of Churches..

2. Encourage individuals and groups, when the trips are to Israel-Palestine, to meet with Palestinian Christians and Muslims, with partner groups [~~such as the Sabeel Ecumenical Liberation Theology Center in Jerusalem~~], with Israeli peace activists, and with other groups carrying out nonviolent witness, [~~such as the Christian Peacemaker Teams, headquartered in Chicago,~~] as well as with groups representing the [position of the Israeli government] [positions of both the Israeli government and the Palestinian National Authority and other sectors of Israeli and Palestinian opinion].

Rationale

Many people of faith traveling to the Middle East, particularly to Palestine/Israel seek to gain understanding, and to travel as safely as possible.

All who live in the Middle East continue to be in need of hope and freedom from violence.

Christians in the United States need to be informed by the Christians of the Middle East and to experience a balanced perspective on the conditions in that part of the world if they are to have the possibility of a comprehensive understanding of that region.

Many Christians who travel to that part of the world, and especially those who travel to Israel on Holy Land Tours, do not have much interaction with the Christians and are often discouraged/prevented from traveling to areas where Palestinians live and work.

The Christian and the Muslim Palestinians continue to endure especially deplorable conditions under Israeli occupation.

There are many Israeli peace activists who join with Palestinians in the effort to achieve a just peace.

This overture is submitted for the following reasons: (1) the people of the Middle East need hope and freedom from violence; (2) Christians in the United States need to be informed by Middle East Christians and need to experience a balanced perspective on conditions there; (3) many Christians who travel to Israel on Holy Land Tours do not have much interactions with local Christians and are either discouraged or prevented from traveling to Palestinian areas; and (4) it is, therefore, necessary to encourage U.S. Christians who travel to Israel-Palestine to meet with Palestinian Christians and Muslims and with partner groups such as the Sabeel Ecumenical Liberation Theology Center in Jerusalem.

Item 14-13

[The assembly approved Item 14-13 with comment. See p. 56.]

The General Assembly Council, upon recommendation of its Congregational Ministries Division, recommends that the 214th General Assembly (2002) dissolve the Peacemaking Advisory Committee.

Rationale

The role of the Peacemaking Advisory Committee is to discuss new programs; the improvement of existing programs; offer advice, counsel, and support to the staff. It also makes recommendations to the Congregational Ministries Division Committee (CMDC). The Peacemaking Advisory Committee was started in 1980 when the General Assembly adopted *Peacemaking: The Believers' Calling*. At that time, there was a need for focused input from across the church to help shape the direction of the peacemaking ministries of the Presbyterian Church (U.S.A.). Twenty-two years later, the Peacemaking Program has a strong network of presbytery and synod leadership that can be called upon to offer advice and input.

The Peacemaking Advisory Committee does not set policy or have oversight of the work or budget of the Presbyterian Peacemaking Program. These functions are the responsibility of the Congregational Ministries Division

Committee. To some extent, the Peacemaking Advisory Committee duplicates the work appropriately lodged with the Congregational Ministries Division Committee.

Item 14-14

[The assembly approved Item 14-14. See p. 57.]

The General Assembly Council, upon recommendation of its Congregational Ministries Division, recommends that the “Commitment to Peacemaking” be amended to meet several goals, including the following:

1. To clarify and strengthen the connection between the “Commitment to Peacemaking” and *Peacemaking: The Believers’ Calling*, the document adopted by the General Assembly in 1980, which called for a churchwide commitment to peacemaking.
2. To update the language of the “Commitment to Peacemaking” so it reflects the denomination’s support of the United Nation’s Decade for Building a Culture of Peace and Nonviolence and the World Council of Church’s Decade to Overcome Violence.
3. To broaden the “Commitment to Peacemaking” so groups beyond the congregation (such as Presbyterian Women, presbyteries, synods, etc.) can make the “Commitment to Peacemaking” and be acknowledged for it.
4. To affirm working with our ecumenical partners, especially those in Churches Uniting in Christ, in addressing our commitment to antiracism.

The following is the amended “Commitment to Peacemaking.”

Commitment to Peacemaking Presbyterian Church (U.S.A.)

“Blessed are the peacemakers, for they shall be called children of God,” said Jesus Christ, the Prince of Peace. Peace is the wholeness and well being that God wills for all creation. Although the effects of human sin wound all creation, God is continually at work in the world offering healing, wholeness, mercy, justice, and peace. God’s peace is offered wherever there is brokenness—in individual lives, families, congregations, communities, nations and creation.

God’s gift of peace is most profoundly exemplified in the life and ministry of our Lord and Savior Jesus Christ. Christ calls all who profess faith in him to share the gospel message of peace to a broken and insecure world. Responding to this gracious gift, the church, as the body of Christ, is called to join with others to go into the world to build a culture of peace and nonviolence for all God’s creation.

The General Assembly has affirmed in *Peacemaking: The Believers’ Calling* that God’s peace-giving is central to the message of the gospel of Jesus Christ.

It states that:

The Church is faithful to Christ when it is engaged in peacemaking.

The Church is obedient to Christ when it nurtures and equips God’s people as peacemakers.

The Church bears witness to Christ when it nurtures the moral life of the nation for the sake of peace in the world.

Therefore, congregations, and other entities within the Presbyterian Church (U.S.A.) engage in peacemaking as an integral and ongoing part of their life and mission.

Responding to God’s Covenant, _____ now commits itself to peacemaking. In fulfilling this commitment, we will do peacemaking through:

WORSHIP: provide worship that expresses the reality of God’s peace giving;

PRAYER AND BIBLE STUDY: encourage prayer, Bible study, and spiritual disciplines that nurture and deepen the spiritual life of the community and equip people to share the gospel message of peace to the world;

PEACEMAKING IN FAMILIES AND IN COMMUNITY LIVING: create opportunities for people of all ages to develop peacemaking skills such as conflict resolution, mediation, or nonviolence training that will help them grow as peacemakers in their families, in the congregation, and in the community;

COMMUNITY MINISTRIES: work with and support ecumenical and interfaith partners and other bodies in their pursuit of social, racial, and economic justice, to confront racism and all other forms of prejudice, and to respond to people in communities, local, national, and worldwide, who are caught in poverty, hurt by unemployment, or burdened by other problems;

STUDY AND RESPONSE TO GLOBAL ISSUES: support human rights and economic justice efforts in at least one area of the world—through presbytery partnerships and sister countries;

GLOBAL SECURITY: study global security concerns, work for worldwide arms control, and support alternatives to military solutions to international and civil conflicts;

MAKING PEACE WITH THE EARTH: protect and restore the environment through study, advocacy, and individual and corporate lifestyle commitments;

RECEIVING THE PEACEMAKING OFFERING: support financially the churchwide peacemaking effort by receiving the Peacemaking Offering and through other means.

The [Session] or [Other entity within the Presbyterian Church (U.S.A.)] will provide leadership and support in its commitment to peacemaking. It will appoint a member of the committee to be the contact with other regional peacemaking committees and with the Presbyterian Peacemaking Program to receive and distribute information and resource materials that will help us to fulfill this commitment.

Signed:

Moderator/Chairperson

Date

Signed:

Clerk /Secretary

Date

Item 14-15

[The assembly approved Item 14-15 with amendment. See p. 57.]

Commissioners’ Resolution 02-5. On Urging Sustainable Peace Between Israelis and Palestinians.

That the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) approve the following in relation to the current crisis between Israelis and Palestinians:

1. Urges all the parties involved in the Israeli-Palestinian conflict to work toward a just, sustainable peace by ~~[taking actions designed to achieve]~~
 - a. ~~[an end to]~~ [ending] all forms of violence by Israelis and Palestinians alike;

b. ~~[the implementation of]~~ [implementing] the Arab League proposal, essentially the same as United Nations Security Council Resolution 242, calling for full Arab recognition of Israel and Israel's withdrawal from the Occupied Territories;

c. an affirmation by Israel that it will work with Palestinians toward the establishment of a viable, contiguous Palestinian state with the same sovereign rights as those of the State of Israel;

d. ~~[the establishment of]~~ [establishing] an international peacekeeping force to help provide security for all people as long as needed;

e. ~~[the end of]~~ [ending] Israel's occupation of East Jerusalem, the West Bank, and Gaza;

~~[f. the halting of new Israeli settlements and of the expansion of current settlements around Jerusalem, in the West Bank, and in Gaza;]~~

~~[g. negotiated agreements relating to settlements that would impair the geographic integrity of a viable, contiguous Palestinian state;]~~

~~[h.]~~ [f.] ~~[the sharing of]~~ [striving for a negotiated agreement under U.N. supervision, supervision for a shared] Jerusalem by the two peoples (Palestinians and Israelis) and three faiths (Jewish, Christian, Muslim); and

~~[i.]~~ [g.] the commitment by Israel to address justly the issue of the right of return for Palestinian refugees.

2. Directs the Stated Clerk to send the above statement to the president of the United States, the secretary of state, the chairpersons of the U.S. Senate Foreign Relations Committee and the House Committee on International Relations, the secretary general of the United Nations, the Government of Israel, the Palestinian Authority, the secretary general of the Arab League, the National Council of Churches of Christ in the U.S.A., the World Council of Churches, the Middle East Council of Churches, the Vatican, and other interested parties as the Stated Clerk deems appropriate.

3. In regard to Presbyterians, the General Assembly

a. urges them to pray that all the people in that region who live under the tyranny of fear, suspicion, hatred, or despair, may find a just and lasting peace; and to join the Ecumenical Prayer Vigil for Peace in the Middle East;

b. encourages them to become better informed about the issues;

c. requests them, especially those in leadership positions, to rise to a higher level of advocacy for a just peace, through organizing ecumenically in congressional districts and statewide by participation in ecumenical efforts;

d. invites them to take part in the World Council of Churches' Ecumenical Accompaniment Programme in Palestine and Israel;

e. reminds them that they may contribute funds toward the relief of those who are suffering there through Presbyterian Disaster Assistance;

f. suggests that they note and make use of the following resources and contact information:

(1) Presbyterian Church (USA) resources

(a) PC(USA) website (www.pcusa.org) and the link to "Middle East Crisis"

(b) Presbyterian Middle East Office (ph: 888-728-7228 x5314)

(c) Presbyterian Washington Office (ph: 202-543-1126; web site: www.pcusa.org/washington)

(d) Presbyterian Peacemaking Program and the link to “Crisis in the Middle East” (ph: 888-728-7228 x5779; <http://horeb.pcusa.org/peacemaking>)

(e) Presbyterian Disaster Assistance (ph: 888-728-7228 x5839; web site: www.pcusa.org/pda and the link to “Middle East”)

(2) Ecumenical Agencies

(a) National Council of Churches (ph: 212-870-2511; web site: www.nccusa.org)

(b) Churches for Middle East Peace (ph: 202-488-5613; web site: www.cmep.org)

(c) Church World Service and Witness Middle East Forum (ph: 301-384-3615; (www.loga.org/mideastforum/home.htm))

(d) Middle East Council of Churches (www.mecchurches.org)

(e) World Council of Churches (www.wcc-coe.org/wcc/what/international/palestine/index.html)

4. Directs the Stated Clerk to send this statement to the presbyteries for transmittal to the congregations, and to post it on the website.

Janet Newman—Presbytery of Cayuga-Syracuse
George Pera—Presbytery of National Capital

ACSWP, ACREC ADVICE AND COUNSEL ON COMMISSIONERS' RESOLUTION 02-5

Advice and Counsel on Commissioners' Resolution 02-5—From the Advisory Committee on Social Witness Policy (ACSWP) and Advocacy Committee for Racial Ethnic Concerns (ACREC).

Commissioners' Resolution 01-05 urges sustainable peace between Israelis and Palestinians.

The Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns (ACREC) advise approval with amendment of *Commissioners' Resolution 02-5* as consistent with existing General Assembly policy. The amended text would read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“That the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) approve the following in relation to the current crisis between Israelis and Palestinians:

“1. Urges all the parties involved in the Israeli-Palestinian conflict to work toward a just, sustainable peace by ~~taking actions designed to achieve~~

“a. ~~an ending to~~ all forms of violence by Israelis and Palestinians alike;

“b. ~~the implementation of~~ *implementing* the Arab League proposal, essentially the same as United Nations Security Council Resolution 242, calling for full Arab recognition of Israel and Israel's withdrawal from the Occupied Territories;

“c. an affirmation by Israel that it will work with Palestinians toward the establishment of a viable, contiguous Palestinian state with the same sovereign rights as those of the State of Israel;

“d. ~~the establishment of~~ *establishing* an international peacekeeping force to help provide security for all people as long as needed;

“e. ~~the end of~~ *ending* Israel's occupation of East Jerusalem, the West Bank, and Gaza;

“f. ~~the halting of new Israeli settlements and of the expansion of current settlements around Jerusalem, in the West Bank, and in Gaza;~~

~~“g. negotiated agreements relating to settlements that would impair the geographic integrity of a viable, contiguous Palestinian state;~~

~~“h.f. the sharing of striving for a negotiated agreement, under U.N. supervision, for a shared Jerusalem by the two peoples (Palestinians and Israelis) and three faiths (Jewish, Christian, Muslim); and~~

~~“i.g. the commitment by Israel to address justly the issue of the right of return for Palestinian refugees.~~

“2. [Text remains unchanged.]

“3. [Section 3.a.–e. remains unchanged.]

“f. suggests that they note and make use of the following resources and contact information:

“(1) Presbyterian Church (U.S.A.) resources

“(a) PC(USA) website (www.pcusa.org) and the link to ‘Middle East Crisis’

“(b) Presbyterian Middle East Office (ph: 888-728-7228 x5314) *and web page*”

Rationale

Despite intervals of uneasy quiet, and occasional glimmers of a peaceful settlement, the Israeli-Palestinian conflict has continued for more than a half-century. This conflict, which has frequently engaged neighboring Arab nations, has been marked by violence, fear, and the frustration of hope. During the last twenty months, i.e., the period that has come to be known as the Second Intifadah—which was provoked by a Friday visit of Israel’s then-defense minister, now Prime Minister Ariel Sharon, to Islam’s holiest site in East Jerusalem—the cycle of violence has intensified. Engaged in that violence has been, on the one hand, Palestinian stone-throwing youth, armed militants and “suicide bombers” (often called “freedom martyrs” by their supporters) and, on the other, full-scale military units of the Israeli armed forces.

Daily media reports have continued to show the effects of this human tragedy on dozens of innocent Israeli citizens who died in the course of Palestinian suicide attacks, on hundreds of Palestinian civilians killed in their homes and refugee camps by the Israeli military and on thousands injured in the violence. There has also been ravaging destruction of Palestinian homes and institutions in the occupied territories. People living in or visiting Jerusalem and the West Bank have given horrifying reports of the increased intimidation, humiliation, isolation, and general disruption of life experienced by the Palestinians, in addition to the shattering of their social and economic life, at the hands of the Israeli army and settlers.

The government of Israel has ignored or defied United Nations resolutions, some urgings and occasional admonitions of the United States government, a unanimous landmark land-for-peace concession offered by the Arab nations at their summit meeting in March 2002 at Beirut, mass demonstrations in world capitals and within Israel itself, and even the refusal of Israeli army officers and reservists to participate in what they have seen to be inhumane treatment of the Palestinians. Supported by a majority of citizens and by the United States government, it has continued policies that support the Israeli occupation of Palestinian territories: i.e., the building and expansion of settlements; the demolition of Palestinian homes; the destruction of the Palestinians’ crops and the uprooting of their olive trees; road closures and denial of access to employment, health, and social services to Palestinians; the cantonization of the Occupied Territories; and the destruction of Palestinian institutions and the Palestinian Authority’s infrastructures. Effectively canceling previous negotiated agreements at Madrid and Oslo, and in the name of security (and the elimination of the “infrastructure of terrorism”), Israel seems to be making it clear that it does not want the establishment of an independent Palestinian state.

It is clear that peace between Israel and the Palestinians, or any real security for Israel, will not be achieved through violence, nor can that goal be accomplished so long as Israel continues its occupation of Palestinian territories and its disregard for Palestinian dignity and human rights. Politically, it is impossible to imagine a settlement can be achieved that would assure any semblance of normal living for either the Israelis or the Palestinians unless they come to terms with the reality of their mutual existence as peoples entitled to sovereignty and the determination of their own affairs in their own homelands. Socially and economically, the viability of the Israelis and the Palestinians alike depends on the achievement of a just and enduring peace that can turn destruction and loss into interdependence and prosperity. Psychologically, the present and future generations of both Palestinians and Israelis need to be liberated from the intensifying fear, mutual suspicion, and hatred that have come to characterize the state of

mind of both peoples. None of the hopes and aspirations of either the Palestinians or the Israelis can be realized unless both peoples, and especially their leaders, begin to seek a way out of violence and war. The Palestinians, having lost the major part of their land over the past 54 years, have little to offer Israel but the cessation of violence. Israel, on the other hand, having acquired extensive power, has the responsibility to use its strength to achieve peace and security for its own people and ensure proximate justice for the Palestinians. For both Israelis and Palestinians, peace will come only when there is a new vision to replace those dreams for the future that have proven to be too costly.

Presbyterians, who have affirmed that it is the believers' calling to be peacemakers through successive General Assemblies, have borne witness to their commitment to the right of Israel to exist within secure borders and to the Palestinians' right to self-determination including a sovereign, independent state. They have frequently communicated their hopes through prayers and urgent pleas to their own government, the government of Israel, the Palestinians, and the United Nations to persist in the ways of peace.

As peacemakers who are deeply committed to justice, Presbyterians are challenged to persist in condemning violence, opposing oppression, challenging repression in the name of security, and unequivocally supporting every effort that advance the cause of peace.

Item 14-16

[The assembly approved Item 14-16 with amendment. See pp. 57–58.]

Commissioners' Resolution 02-7. On Concern and Justice for East Timor.

That the 214th General Assembly (2002) do the following:

1. Call on the president of the United States[, the secretary of state,] and the U.S. Congress to

~~[a. take all necessary administrative and legislative steps to ensure the continuation of the strong security arrangements and international peacekeeping forces in East Timor, especially in light of the emphasis of Nobel Peace Prize winning Bishop Carlos Ximenes Belo on the need for stability to help East Timor recover from its ordeal since 1975;]~~

~~[b. increase appropriate international reconstruction aid and support for employment for local people;]~~

~~[c. help ensure the safe return to East Timor all of its refugees in West Timor and elsewhere who wish to return, as well as provide resettlement assistance for the returnees; and]~~

~~[d. ensure that the Indonesian military figures responsible for the terror inflicted on East Timor be brought to justice through an international war crimes tribunal.]~~

[a. support and participate in strong international security and peacekeeping forces in East Timor until such time as the United Nations Security Council has determined that security and stability have been established in East Timor;

[b. support and contribute to international reconstruction and development aid for the people of East Timor;

[c. help ensure the safe return to East Timor of all its refugees in West Timor and elsewhere who wish to return and to provide resettlement assistance for the returnees;

[d. cooperate with the United Nations in bringing to justice under international law Indonesian military personnel responsible for crimes of war and crimes against humanity committed during the years of conflict; and]

[e. refrain from all support for the Indonesian military until those responsible for the crimes have been brought to justice and the military has been reformed.]

2. Instruct the Stated Clerk of the Presbyterian Church (U.S.A.) to immediately send copies of this resolution to the president of the United States, the U.S. Secretary of State, and to the U.S. Congress, through the offices of the speaker of the House of Representatives and the Senate Majority Leader.

Rationale

In recognition of the fact that on May 20, 2002, East Timor became the world's newest nation; and in view of the fact that the Presbyterian Church (U.S.A.) has played an active and crucial leadership role in supporting the long struggle of the people of East Timor for self-determination and justice; and at the request of the Protestant Church in East Timor, did send a delegation to witness and assist in the referendum that the East Timorese people overwhelmingly passed in August 1999, to become an independent nation, free of the domination and occupation of the government of Indonesia. The 209th General Assembly (1995) urged, through an overture, that the members of the PC(USA) and the officials of the United States government support the self-determination of the people of East Timor as a priority matter for social justice. This newest member of the world family of independent nations needs and deserves the encouragement, support, and security that can be provided by freedom-loving people throughout the world.

Phoebe McAfee—Presbytery of San Francisco

John Wichman—Presbytery of San Francisco

ACSWP, ACREC ADVICE AND COUNSEL ON *COMMISSIONERS' RESOLUTION 02-07*

Advice and Counsel Comment on Commissioners' Resolution 02-07: On Concern and Justice for East Timor—Advisory Committee on Social Witness Policy (ACSWP) and Advocacy Committee for Racial Ethnic Concerns (ACREC).

The Advisory Committee on Social Witness Policy (ACSWP) and Advocacy Committee for Racial Ethnic Concerns (ACREC) advise answering *Commissioners' Resolution 02-07* with the following amended text:

The 214th General Assembly (2002) calls on the president of the United States, the secretary of State and the U.S. Congress to

1. support and participate in strong international security and peacekeeping forces in East Timor until such time as the United Nations Security Council has determined that security and stability have been established in East Timor;
2. support and contribute to international reconstruction and development aid for the people of East Timor;
3. help ensure the safe return to East Timor all of its refugees in West Timor and elsewhere who wish to return and to provide resettlement assistance for the returnees;
4. cooperate with the United Nations in bringing to justice under international law Indonesian military personnel responsible for crimes of war and crimes against humanity committed during the years of conflict; and
5. refrain from all support for the Indonesian military until those responsible for the crimes have been brought to justice and the military has been reformed.

Rationale: The church can rejoice in the finalization of the independence of East Timor after decades of conflict and suffering. The primary agent in this transformation has been the United Nations in collaboration with regional governments. The United Nations continues to be the principle international focal point for this political development.

Item 14-17

Commissioners' Resolution 02-16. On Preventing War Between the U.S. and Iraq.

[In response to Item 14-17, the assembly approved an alternate recommendation. See p. 58.]

That the 214th General Assembly (2002) call upon our nation's leaders to do the following:

1. Stop advocating the overthrow of Saddam Hussein. Such advocacy simply undercuts the effectiveness of Iraq's domestic political opposition and elevates Saddam Hussein's political standing among those who oppose the United States and its policies.
2. Cease talk of a new war with Iraq. Direct negotiations with Iraq would be more effective. Conversations under the guidance of the UN Security Council might help both countries step back from the brink of war.
3. Abandon the no-fly zone. Currently, there is little incentive for Iraq to cooperate with weapons inspections as its sovereignty is being violated and its civilians killed as a result of attacks on military installations sited in civilian areas.
4. Continue the current embargo on the sale and transfer of conventional weapons and biological, nuclear, and chemical materials that may create weapons of mass destruction. The U.S. must cease arming adjacent states. More arms do not create more security.
5. Continue to support the efforts of the United Nations organization to inspect and monitor Iraq's weapons stockpiles and those of neighboring states. Only as the entire region experiences arms control can its leader have sufficient confidence to pursue peaceful lives for their citizens.

Rationale

As Christians, we honor and value the teachings of Christ who taught us by word and deed that we should seek peace.

We have only to look to the current situation in Israel and Palestine to see the havoc wrought by intransigence.

The making of peace begins with negotiation rather than conquest.

Negotiation only occurs when parties who disagree with each other talk to each other in an open and honest manner.

Conversation is not possible when Saddam Hussein pours Iraq's resources into weapons of mass destruction, mistreats the Iraqi people, and commits acts of aggression against neighboring states and the U.S. enforces, a no-fly zone, and arms Iraq's neighbors.

Threats on the part of the U.S. and the part of Iraq are not an appropriate means of engagement and will keep neither state nor the world safe from conventional, biological, or nuclear weapons but rather make their ultimate use more likely.

Martha Page Greene—Presbytery of Chicago
Steve Pierce—Presbytery of Chicago

ACSWP, ACREC ADVICE AND COUNSEL ON *COMMISSIONERS' RESOLUTION 02-16*

Advice and Counsel Comment on Commissioners' Resolution 02-16—Advisory Committee on Social Witness Policy (ACSWP) and Advocacy Committee for Racial Ethnic Concerns (ACREC).

Commissioners' Resolution 02-16 calls upon our nation's leaders to take certain steps that would prevent a war between the U.S. and Iraq.

The Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns (ACREC) suggest answering *Commissioners' Resolution 02-16* with the following text:

The 214th General Assembly (2002) does the following:

1. Affirms that, consistent with the Presbyterian Church (U.S.A.)'s understanding of the Just War theory, it finds no moral ground for waging war against Iraq, including a preemptive strike. Nor is it helpful to use inflammatory war rhetoric, or "axis of evil" language.

2. Reaffirms actions of previous general assemblies calling for the lifting of economic sanctions.
 3. Urges the abandonment of the no-fly zone, which is a deterrent to Iraq's cooperation with international weapons inspection efforts, a violation of Iraq's sovereignty and a continuing threat to its civilian population.
 4. Directs the Stated Clerk to communicate the above with the United States, as an expression of the continuing concern of the church for the well-being of the people of Iraq, and for improving the possibilities of peaceful relations with that country and of peacemaking in the region.
 5. Requests the Stated Clerk to commend to the churches the April 10, 2002 letter, sent to President George W. Bush by Churches for Middle East Peace, of which the Presbyterian Church (U.S.A.) is a member.
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Item 14-18

[The assembly approved Item 14-18. See p. 58.]

Commissioners' Resolution 02-19. On United States' Funding of the United Nations Population Fund.

That the 214th General Assembly (2002) direct the Stated Clerk of the PC(USA) to:

1. **Call on President George W. Bush to immediately release U.S. funds designated to the United Nations Population Fund (UNFPA) by the 107th Congress in December 2001 in the amount of \$34 million.**
2. **Direct this statement be communicated to the members of the United States Congress, the president of the United States, and other appropriate government agencies.**

Rationale

Realizing that the United Nations Population Fund is the world's largest internationally funded source of population assistance to developing countries, providing since it began operations in 1969.

Realizing that the objectives of UNFPA are threefold: (1) reproductive health care and services, including family planning, safe motherhood, counseling and prevention of infertility, preventing and treating reproductive tract infections and sexually transmitted diseases including HIV/AIDS, and dealing with the health consequences of unsafe abortion; (2) population and development strategy, including support for research collection and data analysis; and (3) advocacy for the United Nations International Conference on Population and Development and its five-year review goals.

Realizing that President Bush included \$25 million of funds to UNFPA in his original budget and the 107th Congress voted to increase this amount to \$34 million in December 2001.

Realizing the restoration of U.S. funds of \$34 million will help the programs of UNFPA prevent 800,000 abortions, prevent 2 million unwanted pregnancies, 4,700 maternal deaths, and 77,000 infant and child deaths.

Realizing that UNFPA does not support or tolerate coercion or the violation of human rights in any form and does not support abortion in China or elsewhere.

Reaffirming our current Presbyterian Church (U.S.A.) policy stating support for the United Nations and its agencies.

Reaffirming our current Presbyterian Church (U.S.A.) policy stating that the church opposes legislative efforts that reduce foreign aid for comprehensive family planning programs (*Overture 01-60, Minutes, 2001, Part I, p. 474, Recommendation 12*).

Dianne Deming—Presbytery of Lackawanna
Linda Burchard—Presbytery of Homestead

ACWC, ACSWP ADVICE AND COUNSEL ON *COMMISSIONERS' RESOLUTION 02-19*

Advice and Counsel on *Commissioners' Resolution 02-19*—From the Advocacy Committee for Women's Concerns (ACWC) and the Advisory Committee on Social Witness Policy (ACSWP).

This commissioners' resolution calls for President George W. Bush to immediately release U.S. funds designated to the United Nations Population Fund (UNFPA).

The Advocacy Committee for Women's Concerns (ACWC) and the Advisory Committee on Social Witness Policy (ACSWP) advise that *Commissioners' Resolution 02-19* be approved.

Rationale

The president's withholding of the \$34 million appropriated by Congress for the United Nations Population Fund (UNFPA) will have devastating consequences for women, children, and families throughout the world. The United States contribution amounts to 13 percent of UNFPA's budget. The UNFPA provides reproductive health care, including maternal and child health care, voluntary family planning, screening for reproductive track cancers, breast-feeding promotion, and HIV/AIDS prevention to millions of women around the world. The UNFPA, by mandate, does not fund abortion.

Item 14-Info

Worldwide Ministries Division Agency Summary

There was no separate agency summary for the Worldwide Ministries Division. References to the Worldwide Ministries Division can be found in the General Assembly Council Agency Summary, p. 480.

Item 15-01

[The assembly approved Item 15-01. See p. 19.]

The Board of Pensions recommends that the 214th General Assembly (2002) approve the sale of the retirement homes at Morganwood, Swarthmore, Pennsylvania.

Rationale

The Homes Program of the Board of Pensions is more than one hundred years old. When it began, many ministers lived in manses during their active years of service and faced the challenge of finding affordable housing upon retirement. The program offered retirement housing at a moderate cost to ministers with modest incomes and without housing for their retirement years. At the height of the program, the Board owned some 375 houses, apartments, and congregate units in various locations across the country. While this program provided a needed service to retired ministers through the years, the current circumstances of retired ministers has changed significantly. Ministers' retirement incomes have increased due to improvements in the Pension Plan and more ministers now own their own homes. In addition, the network of Presbyterian-related retirement communities (the Presbyterian Association of Homes and Services for the Aging), which did not exist when the Board's Homes Program began, offers similar or greater services to retired ministers than does our Homes Program.

In recognition of these circumstances, the Board started the Housing Supplement Program of the Board of Pensions. This program provides financial assistance to retired ministers who have modest incomes so that their housing costs do not exceed a reasonable percent of their retirement income. The Housing Supplement Program provides greater flexibility to retired ministers to live where they wish—be that independently in the general community or in a retirement community in any geographical region of the country.

The Board of Pensions requested permission from the 200th General Assembly (1988) to change the Homes Program from one based solely on Board-owned homes to one based on housing assistance supplements. The General Assembly approved the strategic direction of the Homes Program and authorized the sale of properties then owned and received thereafter, with the proceeds going to the Housing Supplement Program. The General Assembly withheld the sale of two housing communities operated by the Board and instructed it to continue its "ownership and management of the clusters at Morganwood (Swarthmore, Pennsylvania) and El Sombroso Oaks (Los Gatos, California) with no further sale of these clusters without General Assembly Approval" (*Minutes*, 1988, Part I, p. 97).

For the past fourteen years, the Board has continued its responsibilities for the properties at Morganwood and El Sombroso Oaks. In order to provide the best service possible, the Board engaged two Presbyterian-related retirement housing organizations to oversee the onsite day-to-day management (Morganwood—PresbyHomes & Services, and El Sombroso Oaks—Northern California Presbyterian Homes). During these years, the Board has also sought to move these homes toward being self-supporting as instructed by the 200th General Assembly (1988). However, despite our best efforts, the Board continues to subsidize the operating costs of these homes.

The continued trends of recent years and the management relationships that we have established with the Presbyterian-related retirement communities have reinforced the Board's belief that the expertise to own and manage retirement homes lies with these organizations and not the Board of Pensions. The Board of Pensions' best support for retired ministers and church workers is through its financial programs that provide greater flexibility to the recipients and greater stewardship of the funds entrusted to the Board of Pensions.

Over the past two years, the Board of Pensions has discussed with PresbyHomes & Services the sale, based on the current market value, of the homes at Morganwood. PresbyHomes & Services is a mission program of the Presbytery of Philadelphia, Presbyterian Church (U.S.A.). The Board and PresbyHomes have now reached an agreement in principle for the sale of Morganwood that provides for the care of the current residents and would enable PresbyHomes to use their expertise to further develop the property as a retirement community.

The Board of Pensions will continue to support, on behalf of the church, the well-being of ministers and church workers who are residents. Through our Housing Supplement Program, we can provide assistance to those residents whose housing costs exceed their financial resources.

The Board of Pensions believes that taking this action is appropriate and will enable the Board of Pensions to best serve ministers and church workers through the needs-based Housing Supplements Program, which is a more flexible and equitable means of providing housing assistance than operating homes.

Item 15-02

Overture 02-33. On Directing the Board of Pensions to Amend Its Policy Regarding Manse Allowances When Calculating Effective Salary—From the Presbytery of Santa Fe.

[WITHDRAWN]

Item 15-03

[In response to Item 15-03, the assembly approved an alternate recommendation. See p. 19.]

Overture 02-46. On Offering Compensation to Pastors Incurring Adoption Expenses—From the Presbytery of Sacramento.

The Presbytery of Sacramento overtures the 214th General Assembly (2002) of the PC(USA) to offer compensation for adoption, not to exceed an amount equivalent to the average of covered childbirth expenses according to the most recent Board of Pensions data, and to make this compensation available to all eligible members of the Board of Pensions of the PC(USA). These funds shall be made available through a new or existing program of the Board of Pensions, or through a new or existing program of the General Assembly or related entity.

Rationale

Scripture instructs us that all believers are to God as adopted children through Jesus Christ (Eph. 1:5).

The adoption of children is an act of goodness for all parties involved.

The General Assembly has affirmed the role of adoption in the creation and building of families.

Adoption is the only option available for the building of a family for those who suffer the pain of infertility.

The cost of adoption through legitimate agencies may exceed \$10,000 (\$15,000 for overseas adoption), an expense not currently covered by the Board of Pensions of the PC(USA).

For many pastors, especially those working in small and/or rural ministries, the cost of adoption may be out of reach.

The cost of adoption is relatively equivalent to the costs associated with pregnancy and childbirth, expenses that are covered by the Board of Pensions of the PC(USA).

This discrepancy adds yet another layer of pain to those already suffering with infertility.

This overture comes for the personal experience of a minister member of the Presbytery of Sacramento, which involved the adoption of twin children in 1998, following years of infertility. During the course of the process, the minister was able to gain a respect for the difficulty of adoption, particularly for those whose income is limited (such as pastors of small churches). Adoption involves a legal process of training, evaluation, and home inspection. It also involves a spiritual process of prayer and hope, despair and waiting. Happily, the experience of this minister and his family was extremely positive, and this overture comes from a desire to help others who may be facing the same issues.

The rationale behind the overture is one of fairness and equity. Those who serve pastorates in the Presbyterian Church (U.S.A.) often do so at a financial sacrifice. If a couple is able to conceive a child biologically, then they wait nine months for the happy day, and submit their bills to the medical plan. If a couple is unable to conceive and chooses to pursue adoption, they must first save the necessary funds, which may take years. This overture seeks to make assistance available to such ministers of the PC(USA) in order to relieve, rather than add to, the pain of infertility.

The General Assembly has previously acted on this issue, most recently through *Overture 90-39*. This overture was answered with a recommendation by the Board of Pensions to allow those with a financial need to apply for a Shared Grant to cover adoption expenses. These applications would be considered on a case-by-case basis and funds would be matched by the presbytery. The aforementioned minister did not apply for a Shared Grant because he did not feel that his situation constituted a financial emergency, and because he did not want to burden the presbytery. This overture seeks to create an established program of assistance to be made available to those who would qualify.

BOP COMMENT ON OVERTURE 02-46

Comment on Overture 02-46—From the Board of Pensions.

The thrust of this overture is for either the Board of Pensions or some other entity of the General Assembly of the Presbyterian Church (U.S.A.) to develop a program to offer assistance with adoption expenses. The overture proposes that the amount of that assistance be linked to the costs incurred by the Medical Plan of the Benefits Plan of the Presbyterian Church (U.S.A.) in covering medical expenses for childbirth. The overture further contemplates that the assistance would be provided “through a new or existing program”; however, it is clear that current programs and funding sources of the Board of Pensions would not be adequate to address such a potentially costly program. Further, there are several matters related to the Internal Revenue Code that impact a discussion of adoption costs.

As noted in its response to *Overture 90-30*, which response was adopted by the 203rd General Assembly (1991), the Board of Pensions affirmed the value of adoption and acknowledged that the expenses associated with adoption can be considerable (*Minutes*, 1991, Part I, pp. 888, 63–64). However, that overture also seemed to contemplate that the expenses would be born by the Benefits Plan, which could not be done financially or as legally structured. Although the Board also administers the Assistance Programs, they were, and are, limited to a case by case consideration of financial need.

It continues to be true that there are no provisions in the Benefits Plan for coverage of adoption expenses and that such expenses are not qualified medical expenses that could be eligible for reimbursement through the Medical Plan. Neither existing Benefits Plan funds nor the Assistance funds are adequate to address the long-term financial responsibilities for an adoption expense program.

A very preliminary estimate of the potential annual cost for such a program based on recent average medical costs for childbirth (\$7,000) and the incidence of adoption (approximately thirty-five each year) is approximately \$250,000.¹ That cost may increase if the availability of a subsidy of this kind encourages more members to adopt. (Encouraging adoption may be a positive outcome, but increasing numbers mean increasing expenses for which funds would have to be raised.)

It should be noted that the federal government currently subsidizes adoption costs through two substantial tax benefits. The first, a tax credit, is available to any taxpayer who adopts a child. A federal income tax credit is available for adoption expenses of up to \$10,000 (beginning in 2002). If a special needs child is adopted, the adopting parents can take a \$10,000 tax credit, even if their adoption expenses were less than that amount. The second tax benefit relates to employer-provided adoption assistance (such a program can be offered by the Board for the employer). Such a plan must be in writing and in existence prior to the expense being incurred and employees must receive notice of the plan’s availability. If an employer provides an adoption assistance benefit, the amount of the benefit may be excluded from federal income taxation. (Such benefits are still subject to FICA, SECA, and FUTA taxes, however.) An employee may claim both a credit and an income-tax exclusion in connection with the adoption of a child, but may not claim both a credit and an exclusion for the same expense. These tax benefits are subject to income limitations (the tax credits and exclusion benefits begin to be phased out at \$150,000 of adjusted gross income (AGI) and disappear at or above an AGI of \$190,000). Adoption expenses include reasonable and necessary adoption fees, court costs, attorney fees, traveling expenses (including costs of meals and lodging) while away from home, and other expenses that are directly related to, and aimed at, the legal adoption of an eligible child by the employee. For more information, see IRS Publication 968 for more information.

The Board of Pensions is willing to design and manage a program to assist eligible church workers with adoption expenses, contingent on the identification of an adequate source of funds. The Board can bring to a future General Assembly a proposal for such a program with full disclosure of its design and projected financing needs. Im-

plementation will depend upon the General Assembly's ability to find a new source of funds as the cost of the program cannot be met through either the present Benefits Plan or Assistance Programs.

¹To fund this program for ten years requires initial funding of \$2.1 million, assuming 6 percent annual investment return, a \$7,000 benefit that increases with CPI (3 percent per year), and thirty-five adoptions each year. For twenty years, subject to the same assumptions, the initial funding required increases to \$3.6 million, and, to maintain the program on a permanent basis, to \$8.3 million.

Item 15-04

[The assembly approved Item 15-04. See p. 19.]

The Board of Pensions recommends that the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) approve the grant of an experience apportionment from the assets of the Death and Disability Plan in accordance with Section 11.3(h) of the Plan; said experience apportionment to be granted in the form of a two percent (2%) increase in disability benefits for disabled members receiving disability benefits as of December 31, 2001, effective August 1, 2002.

Rationale

The Benefits Plan of the Presbyterian Church (U.S.A.) (the "Plan") provides that the Board of Pensions ("the Board") may determine, in its sole discretion, that sufficient Pension or Death and Disability Plan assets have been accumulated, due to favorable investment and actuarial experience, over and above those required for actuarial reserves, general contingency reserves and other special reserves, to grant an experience apportionment. The Plan further provides that no experience apportionment shall be granted without the advance approval of the General Assembly and that notice of any experience apportionment must be given to members, local churches or presbyteries at least 60 days prior to the date of the meeting of the General Assembly at which such apportionment shall be considered. The Board approved the following experience apportionment for the death and disability plan for the approval of the 214th General Assembly (2002). The Board mailed the requisite written notice to all members, local churches and presbyteries on March 20, 2002.

In the judgment of the Board, Pension Plan assets in hand on December 31, 2001, were not sufficient over and above the necessary reserves, and cumulative favorable investment and actuarial experience was not adequate, to permit an experience apportionment. Accordingly, the Board did not grant an experience apportionment for 2002.

In the judgment of the Board, sufficient Death and Disability Plan assets were in hand on December 31, 2001, over and above the necessary reserves, as a result of cumulative favorable investment and actuarial experience, to permit an experience apportionment.

Item 15-05

[The assembly approved Item 15-05. See p. 19.]

The Board of Pensions recommends that the 214th General Assembly (2002) approve the amendment made to Section 4.1 of the Benefits Plan of the Presbyterian Church (U.S.A.), as set forth in Appendix A.

Rationale

Benefits Plan Amendments

The process for amending the Plan is established in the Plan document. The specific provisions of the Plan that relate to amendment are

Sec. 19.1 **Right to Alter or Amend Plan.** The right to alter or amend the Benefits Plan is reserved solely to the Board with such alteration or amendment to be effective only with the approval of the General Assembly, except with respect to the Medical Plan and the Optional Benefit Plans which may be amended by the Board in accordance

with the provisions of Sections 19.2 and 19.3, and any amendment to other provisions of the Benefits Plan which amendment would be in the nature of a technical or clarifying change, without benefit or cost implications to the members. Notice of any such proposed alteration or amendment to the Benefits Plan requiring the approval of General Assembly shall be given by the Board to members, local churches and presbyteries at least sixty (60) days prior to the date of the meeting of the General Assembly at which such alteration or amendment will be considered.

Sec. 19.2 Amendment of Medical Provisions. The Board, in its sole discretion, taking into consideration claims experience, administrative expenses, changes in the health care industry, and other relevant factors, shall have the right, from time to time, to amend the Medical Plan and report any such amendment to the next succeeding General Assembly of the Church.

Sec. 19.3 Amendment of Optional Benefit Provisions. The Board, in its sole discretion, shall have the right from time to time to amend the Optional Benefit Plans or adopt such other additional optional benefits as it deems in the best interest of the Members of the Benefits Plan. Any such amendment or additional optional benefit provision shall be reported to the next succeeding General Assembly of the Church.

Since the 213th General Assembly (2001), the Board adopted amendments to the Plan, which are to be effective as noted below. Certain of the amendments require the approval of General Assembly prior to becoming effective; others are being reported as required by the Plan. Notice of the amendments being presented to the 214th General Assembly (2002) was given by letter dated March 20, 2002, from Earle Robbins, Esquire, Chair of the Board of Pensions, to all Benefits Plan members, local churches, presbyteries, and synods. A summary of the amendments is provided below. The text of the amendments is set forth in Appendix A.

**APPENDIX A
AMENDMENTS TO THE BENEFITS PLAN OF THE
PRESBYTERIAN CHURCH (U.S.A.)**

Section 4.1 of the general Plan provisions was amended to provide as follows:

Sec. 4.1 Required Dues. Current dues required to provide coverage for the benefits of the Pension and Death and Disability Plans for Full and Limited Participation under Secs. 5.2 and 5.3 shall be a total of twelve percent (12%) of a Member's Pension Participation Basis. Dues ~~payable for approved Post Retirement Service under Section 8.7~~ Affiliated Benefits Program Death and Disability Plan coverage shall be a ~~total percentage of twelve percent (12%) of the Effective Salary of the Retired~~ a Member's Pension Participation Basis established annually by the Board which in its sole discretion determines to be necessary, taking into consideration claims experience and administrative expenses. Unless otherwise specifically designated by the Board, current dues required to provide coverage for the benefits of the Medical Plan shall be a percentage established annually by the Board which it in its sole discretion determines to be necessary, taking into consideration claims experience and administrative expenses, which percentage shall be multiplied by the Member's Medical ~~Benefits~~ Participation Basis. The Board may establish a maximum Medical ~~Benefits~~ Participation Basis upon which Medical Plan dues shall be based and may establish a dues ~~rate-rates~~ for Medical ~~Benefits~~ Plan coverage under Secs. 5.4 and 13.15 on a basis other than a percentage of Member's Medical Participation Basis basis.

Item 15-06

This item has been moved to 08 Mission Coordination and Budgets. See p. 466.

Item 15-07

[The assembly approved Item 15-07. See p. 20.]

Recommendations Pertaining to Budgetary and Financial Concerns of the Church—From the General Assembly Council—Relating to Support for General Assembly Mission

Special Offerings 2001

That the 214th General Assembly (2002) incorporate into its Minutes the following summary of receipts from Special Offerings for the year 2001.

Rationale

Special offerings enable an important part of the General Assembly Mission Program. In 2001, income from these offerings totaled approximately 13.7 percent of total income for the mission program of the church and 26.09 percent of the mission gifts from congregations. All special offerings showed an increase in 2001 over 2000 except One Great Hour of Sharing. It was down by 5 percent; probably due to the increased giving to disaster response from \$1,960,573 to \$8,100,668.

15 ASSEMBLY COMMITTEE ON PENSIONS, BENEFITS, AND STEWARDSHIP

Presbyterian Church (U.S.A.)
SPECIAL OFFERINGS
Years Ending December 31, 1999, 2000 & 2001

	1999	2000	%	2001	%
One Great Hour of Sharing					
Presbyterian World Service	3,534,278	3,729,613	5.53%	3,450,469	-7.48%
Self Development of People	3,136,027	3,219,382	2.66%	3,060,946	-4.92%
Presbyterian Hunger Program	3,158,812	3,226,295	2.14%	3,046,495	-5.57%
Promotion	411,173	361,459	-12.09%	430,510	19.10%
Administrative Cost	211,179	218,708	3.57%	228,226	4.35%
	<u>10,451,469</u>	<u>10,755,457</u>	2.91%	<u>10,216,646</u>	-5.01%
Christmas/Joy Offering					
Board of Pensions	2,638,316	2,772,998	5.10%	2,828,068	1.99%
Minority Education	2,494,980	2,675,377	7.23%	2,752,493	2.88%
Promotion Cost	210,636	210,763	0.06%	175,931	-16.53%
Administrative Cost	23,916	23,916	0.00%	23,916	0.00%
	<u>5,367,848</u>	<u>5,683,054</u>	5.87%	<u>5,780,408</u>	1.71%
Peacemaking Offering					
Peacemaking	886,302	939,520	6.00%	1,099,748	17.05%
Promotion Cost	97,019	119,102	22.76%	128,873	8.20%
Administrative Cost	23,703	23,703	0.00%	23,703	0.00%
	<u>1,007,024</u>	<u>1,082,325</u>	7.48%	<u>1,252,324</u>	15.71%
Witness Offering					
Global Mission Unit	48,741	30,406	-37.62%	32,630	7.31%
Education & Congregational Nurture	19,497	12,162	-37.62%	13,052	7.32%
Evangelism & Church Development	29,245	18,244	-37.62%	19,578	7.31%
Promotion Cost	0	0	0.00%	0	0.00%
Administrative Cost	0	0	0.00%	0	0.00%
	<u>97,483</u>	<u>60,812</u>	-37.62%	<u>65,260</u>	7.31%
Pentecost Offering					
Receipts	387,289	461,718	19.22%	440,279	-4.64%
Promotion Costs	127,020	130,047	2.38%	170,899	31.41%
Administrative Cost	16,038	16,235	1.23%	16,235	0.00%
	<u>530,347</u>	<u>608,000</u>	14.64%	<u>627,413</u>	3.19%
TOTALS	<u>17,454,171</u>	<u>18,189,648</u>	4.21%	<u>17,942,051</u>	-1.36%
Designations					
Hunger	619,753	633,408	2.20%	597,280	-5.70%
Emergency Relief	7,813,543	1,960,573	-74.91%	8,100,668	313.18%

Note: This report reflects actual receipts and all related adjustments.

Item 15-08

[The assembly approved Item 15-08. See p. 19.]

The Presbyterian Church (U.S.A.) Foundation recommends that the 214th General Assembly (2002) direct the Presbyterian Church (U.S.A.) Foundation to

1. continue its churchwide wills emphasis and planned gifts program, as well as utilize the Foundation's subsidiary, New Covenant Trust Company, N.A., for the benefit of churches, church organizations, and individuals who wish to use the foregoing to make gifts as an expression of Christian faith and stewardship;
2. continue promoting appropriate investment in New Covenant Funds, a family of mutual funds organized with participation by the Foundation in July 1999, which are managed in a way that is consistent with the social-witness principles of the Presbyterian Church (U.S.A.); and
3. explore and initiate ways to enhance its expertise and capacity in support of wills emphasis, planned gifts, and to explore the services of New Covenant Trust Company, N.A., and New Covenant Funds, that will allow these programs and entities to be ever more effective contributors toward the fulfillment of the Great Commission for the Glory of God.

Rationale

Each year, the Presbyterian Church (U.S.A.) Foundation trustees ask the General Assembly to endorse the Foundation's work in support of mission and ministry throughout the church. This unbroken series of affirmations allows the Foundation to confidently pursue its ministry among congregations, presbyteries, synods, related organizations, and individual Presbyterians. General Assembly validation of our vital work on behalf of mission and ministry is essential to our effectiveness throughout the church.

New Covenant Trust Company, N.A. (NCTC), was chartered January 2, 1998, as the first nationally chartered trust company owned by a not-for-profit foundation. The NCTC serves as back-office service provider for the Foundation and the endowment funds it holds as fiduciary for the benefit of the General Assembly, local congregations, and other Presbyterian-affiliated organizations. The company also serves as investment advisor to New Covenant Funds and trustee of various types of trust instruments in which there is a Presbyterian or Presbyterian-related beneficial interest.

The Foundation and its subsidiaries consistently strive to deliver superior service to the Presbyterian Church (U.S.A.) and seek to enhance the vehicles available to Presbyterians to express their Christian faith and generous stewardship. We are also exploring ways to partner with Presbyterian and related organizations in the delivery of enhanced Trust services, such as Personal Trusts, Wholly Charitable Trusts, and Charitable Remainder Trusts. These estate-planning devices provide an opportunity to care for loved ones while providing for planned giving opportunities.

Item 15-09

[The assembly approved Item 15-09. See p. 19.]

The Presbyterian Church (U.S.A.) Foundation recommends that the 214th General Assembly (2002) confirm the following directors for New Covenant Trust Company, N.A. (NCTC), that have been elected for the year 2002, consistent with the Deliverance for New Covenant Trust Company, N.A., as approved by the 211th General Assembly (1999) and amended by the 212th General Assembly (2000), and subject to applicable law:

1. *Foundation Trustees:* Karen Anderson, CPA, White, female, lay, under 50; Fort Flowers, banker, White, male, lay, under 50; George J. Hauptfuhrer III, investment manager, White, male, lay, over 50; Edwin Johnson, retired executive, White, male, lay, over 50; Robert McNeely, banker, Black, male, lay, over 50; Merrell Peters, attorney, White, male, lay, over 50; Ray Tanner, retired banker, White, male, lay, over 50.

2. *Former Foundation Trustee*: Georgette L. Huie, seminary graduate, Asian, female, lay, over 50.
 3. *GAC Designee*: Nagy Tawfik, GAC staff, Middle Eastern, male, lay, over 50.
 4. *OGA Designee*: Doska D. Ross, OGA staff, White, female, lay, over 50.
 5. *NCTC Staff*: Robert Leech, White, male, lay, over 50.
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Item 15-10

[The assembly approved Item 15-10. See p. 19.]

The Presbyterian Church (U.S.A.) Foundation recommends that the 214th General Assembly (2002) approve the following amendments to the Deliverance Implementing a Design for the Corporate Structure of Certain Agencies of the General Assembly [adopted June 17, 1986, as modified by the 199th General Assembly (1987)]:

Strike the current text of Section 3.(b)(2) and Section 3.(b)(3) and insert new text so that the sections will read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

~~“(2) The permanent complement of the board of trustees shall consist of forty-two members elected by the General Assembly for staggered three-year terms plus the Stated Clerk of the General Assembly and the Executive Director of the General Assembly Council, or such other person as may succeed to the functions of that position, ex officio. An elected trustee shall be eligible to serve two additional terms. A person elected to an unexpired term shall be eligible to serve only one additional three-year term. The number of trustees of the Fiduciary Corporation may be increased or decreased at any time, as determined by the General Assembly. Any vacancy in office of elected trustee shall be filled by the General Assembly. Persons elected to the board of trustees shall be known as trustees elect from the time of their election by General Assembly through December of the year of election and their terms of office as trustees shall commence on the first day of January of the succeeding year.~~

~~“(3) The elected trustees of the Fiduciary Corporation in office at the adjournment of the 199th General Assembly (1987) shall be allocated in four classes as follows: 21 trustees, 14 trustees, 14 trustees, and 14 trustees. Each trustee shall be allocated to one of these classes with regard to present terms, as follows:~~

~~“(i) Twenty-one trustees to a term ending December 31, 1987, with no replacements elected by the 199th General Assembly (1987).~~

~~“(ii) Fourteen trustees to a term ending December 31, 1988, 14 trustees to a term ending December 31, 1989, and 14 trustees to a term ending December 31, 1990, with a General Assembly Permanent Nominating Committee to nominate (in addition to nominations to fill interim vacancies in the classes described in this subparagraph) under G-13.0111 of the Form of Government of the Presbyterian Church (U.S.A.), 14 persons for election, or, if otherwise eligible, reelection at each succeeding General Assembly.~~

“(2) The permanent complement of the board of trustees shall consist of nineteen (19) members elected by the General Assembly for staggered three-year terms, plus the Stated Clerk of the General Assembly and the Executive Director of the General Assembly Council, or such other person(s) as may succeed to the functions of those positions, ex officio. An elected trustee shall be eligible to serve for three terms, or a maximum of nine consecutive years. The number of trustees of the Fiduciary Corporation may be increased or decreased at any time, as determined by the General Assembly. Any vacancy in the office of an elected trustee shall be filled in accordance with the Standing Rules of the General Assembly. Persons newly elected to the board of trustees shall commence service immediately upon adjournment of the General Assembly by which they are elected.

“(3) The current elected membership of the board of trustees will be decreased from forty-two (42) to nineteen (19). Twenty-three (23) of the positions on the board of trustees will be deleted by attrition. Elected trustees currently serving their first term will be eligible for re-nomination to one additional three-year term.”

Rationale

The design for the corporate structure of the Presbyterian Church (U.S.A.) Foundation has been in place since the adoption in 1986 of its basic principles following the reunion of the former denominations, and the accompanying consolidation of its two fiduciary institutions. During those years, the forty-two trustees plus ex-officio members have consolidated the fiduciary interests of the predecessor entities, considerably increased the assets of the Presbyterian Church (U.S.A.), and greatly expanded the staff serving congregations and middle governing bodies.

Significant changes in the economic environment over the years have necessitated many new ways in which the Foundation manages its financial affairs to fulfill the fiduciary responsibilities it exercises on behalf of the denomination. The creation of the New Covenant Trust Company, N.A., and the New Covenant Funds has provided careful oversight of the quality of that financial management by the Office of the Comptroller of the Currency and the Securities and Exchange Commission. A significant number of tasks previously carried out by the Foundation, along with three-fourths of the staff previously employed by the Foundation, are now tasks carried out and persons employed by the subsidiary corporations, as defined in the deliverances approved by the 211th and 212th General Assemblies (1999 and 2000).

In the judgment of the Foundation trustees, the time has come to amend the design of its own board of trustees to reflect these new realities, while strengthening their ability to exercise more efficiently their fiduciary responsibilities to the Presbyterian Church (U.S.A.). Their intentions are set forth in their action of October 27, 2001, which is the preamble to this document. They affirm their fundamental responsibilities as defined in the *Constitution*, the deliverances approved by several General Assemblies, and their articles of incorporation and bylaws. They declare their commitment to the growth of the church's financial resources as a continuing partner in the stewardship mission of churches, middle governing bodies, and the General Assembly.

Efficient use of resources adequate to those needs requires a smaller number of trustees. Focus on the fiduciary responsibilities will require careful attention to the membership of the boards of the subsidiary agencies, and the regular review of their performance. The Stated Clerk of the General Assembly and the Executive Director of the General Assembly Council, or their designees, will continue as voting members of the Foundation trustees. The trustees will report regularly to the General Assembly, and be fully in compliance with the General Assembly requirements for diversity and inclusiveness as set forth in G-4.0403. The Foundation bylaws will be amended by reducing the number of trustees to nineteen and the two voting ex officio members, all of whose terms will begin at the conclusion of the General Assembly by which they are elected. The election of adjunct trustees will be discontinued and there will be no new emeritus trustees appointed. The one current emeritus trustee position will be continued because it was an appointment for life when created.

The recommendations of the Foundation trustees come to the 214th General Assembly (2002) after careful study over an eighteen-month period, which included frequent consultation with the Office of the General Assembly, and the Office of the Director of the General Assembly Council, whose helpful comments and advice are gratefully acknowledged.

Item 15-11

[The assembly approved Item 15-11. See p. 20.]

The Presbyterian Church (U.S.A.) Foundation recommends that the 214th General Assembly (2002) approve the following amendments to the Deliverance for New Covenant Trust Company, N.A., (the Deliverance was approved by the 211th General Assembly (1999) and amended by the 212th General Assembly (2000)):

1. Amend Section 2.(a) (ii) by striking the current text and inserting new text so that it will read as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

~~“(ii) The Foundation, as principal shareholder, shall elect directors of the Trust Company Subsidiary board. The Foundation shall ensure that a majority of the board is composed of: (A) individuals who are active trustees of the Foundation board at their time of election to the Trust Company Subsidiary board; (B) the Stated Clerk of the General Assembly (or designee); (C) the General Assembly Council Executive Director (or designee); and (D) the Chief Executive Officer of the Trust Company Subsidiary. Former trustees of the Foundation board may be elected as directors of the Trust Company Subsidiary board. Certain officers of~~

~~the Trust Company Subsidiary shall be elected directors of the Trust Company Subsidiary board to satisfy Office of the Comptroller of the Currency requirements and directives. Board composition shall reflect full participation consistent with Section G-4.0403 of the Form of Government of the Presbyterian Church (U.S.A.). Such election shall be reported to the General Assembly through the Foundation, and the elected directors are subject to General Assembly confirmation. If a director is not confirmed by the General Assembly, such director shall continue to serve until such time as the Foundation, as shareholder, is able to act in response to the stated concerns of the General Assembly, consistent with applicable law.~~

“(ii) The Foundation, as principal shareholder, shall elect directors of the New Covenant Trust Company subsidiary board. The Foundation shall ensure that the board is composed of individuals who are active members of a congregation or a presbytery of the Presbyterian Church (U.S.A.), and nominated by the appropriate committee of the Foundation Trustees. The Stated Clerk of the General Assembly and the Executive Director of the General Assembly Council, or their nominees, shall be ex officio members of the subsidiary company Board of Directors. The Chief Executive Officer of the New Covenant Trust Company shall be an ex officio member of the subsidiary company Board of Directors. All elected and ex officio members of the New Covenant Trust Company N.A. Board of Directors shall satisfy the requirements and directives of the Office of the Comptroller of the Currency. The Board composition shall be consistent with all federal statutory and regulatory requirements and shall reflect diversity and inclusiveness consistent with the Book of Order at G-4.0403. All elections shall be reported to the General Assembly, and the elected directors are subject to General Assembly confirmation. If an elected director is not confirmed by the General Assembly, such a director shall continue to serve until such time as the Foundation, as shareholder, is able to act in response to the stated concerns of the General Assembly, but in any case not later than the conclusion of the second meeting of the Foundation Board of Trustees following the non-confirmation vote of the General Assembly.”

2. Section 4 is hereby amended to read as follows: [Text to be added is shown as italic.]

“Section 4. Reporting responsibility.—The Trust Company Subsidiary shall report at least annually to the General Assembly through the Foundation. The report shall include a section submitted to the General Assembly Committee on Representation that details the Trust Company Subsidiary’s compliance with the diversity and inclusiveness requirements of the Book of Order at G-4.0403.

Rationale

The board of directors of a national trust company has requirements and responsibilities that differ markedly from the trustees of a nonprofit organization. The Office of the Comptroller of the Currency (OCC) requires that bank board members have a basic knowledge of the banking system, and have practical business experience as well as a willingness and ability to prepare for and regularly attend board and committee meetings. Generally, directors may serve on the board of only one national bank or trust company if the institutions serve the same communities. Currently, all trustees of the Foundation and directors of New Covenant Trust Company N.A. (“NCTC”) serve without compensation although they are protected by directors and officers insurance. The NCTC directors may be required to disclose their personal securities transactions. The majority of the current NCTC board also serves as Foundation trustees.

It is the judgment of both the Foundation and the NCTC directors that to facilitate the exercise of their fiduciary and stewardship responsibilities, it is important to hold more frequent board meetings, and to minimize the number of trustees who are asked to serve upon multiple boards. Therefore, elimination of the current requirement that only Foundation trustees or former trustees serve as directors of NCTC is recommended by making members of Presbyterian congregations or presbyteries eligible for election to the board of directors of NCTC. The Stated Clerk of the General Assembly and the Executive Director of the General Assembly will continue to serve as ex officio trustees of the Foundation, and of the Board of Directors of the NCTC. As proposed, all NCTC directors will be nominated and elected by the Foundation board of trustees through a process consistent with constitutional requirements for inclusiveness and diversity, and confirmed by the General Assembly to which the trustees will regularly report their processes and the qualifications of elected directors.

All other provisions of the current deliverance governing the NCTC remain in place. There are approximately 16,000 shares of common stock held by the Foundation. As shareholder, the Foundation ensures that all business and affairs of the NCTC are subject to the direction of the General Assembly and oversight of the Foundation. The functions of the NCTC are set forth in the deliverance, and under the direction of the Foundation its services are made available to benefit governing bodies and related entities of the Presbyterian Church (U.S.A.), and to certain related mission programs, denominations in correspondence with the General Assembly, and ecumenical agencies of which a governing body is a member.

There shall be an annual meeting of the shareholders, at which time the one-year term of all directors shall expire. The number of directors specified in the NCTC Articles of Association shall be no less than five persons, and no more than twenty-five persons. Current practice is to limit the board to eleven members, which is an economical and efficient number for a board that plans to meet monthly. Directors may be re-elected for an indefinite number of consecutive terms, but the Foundation trustees will carefully review the membership annually to reflect its concerns for the most qualified directors, as well as for inclusive representation from all parts of the church.

Item 15-B

[The assembly received the report. See p. 20.]

The Board of Pensions recommends that the 214th General Assembly (2002) receive the report regarding the amendments to Sections 2.1(p), 2.1(bb), 4.4, 7.1, 7.2, 8.13, 11.3, 11.6, 13.1(v), 13.4, 13.5, 13.6, 13.13, 14.3 and 16.1–16.7 of the Benefits Plan of the Presbyterian Church (U.S.A.), as set forth in Appendix A.

Rationale

A. Pension Plan Amendments

The following amendments to the Pension Plan adopted by the Board are technical or clarifying in nature and have no impact upon the benefits of the members or the cost of the benefits and, therefore, are being reported to the Assembly. The Board adopted the amendments effective as of January 1, 2002, because the amendments do not require General Assembly approval and the Board desired to include the clarified text in its publication of the 2002 Plan document.

1. Employment Classification Definitions

The Plan provides for the pro-ration of the median salary for members who are working less than full-time. The amendments incorporate the pro-ration formula into the median salary definition, thereby eliminating the need to repeat the pro-ration formula throughout the Plan. The new definitions appear in sections 2.1(p) (Employment Classification Median) and 2.1(bb) (Pastors' Median). Sections 4.4, 7.1, 7.2, 11.3, 11.6, 13.5, 13.6 and 14.3 were revised to incorporate the new definitions.

2. Top Heavy Rules

The Tax Equity and Fiscal Responsibility Act ("TEFRA") established certain requirements for qualified defined benefit plans to ensure that plans dominated by a few highly paid individuals provide a basic level of benefits to all participants. Due to the size and structure of the Plan, it is unlikely that the rules have any impact on the Pension Plan but the Internal Revenue Code requires their inclusion in the plan document. The addition of Section 8.13 is a technical compliance amendment.

B. Death and Disability Plan Amendments

The Board submits for approval by the 214th General Assembly (2002) the following amendment that is substantive in nature and impacts the cost of the benefits. The Board adopted the amendment to be effective July 1, 2002, subject to General Assembly approval.

Dues for Affiliated Benefits Program Coverage

The Affiliated Benefits Program (ABP) of the Benefits Plan is the new program offered by the Board to eligible employing organizations seeking more flexible and affordable benefits coverage for their lay employees and ministers who are not serving churches in installed positions (for whom pension plan coverage is mandatory). The ABP allows a church employer to offer benefits coverage under all programs of the Benefits Plan other than the defined benefit plan and the HMOs and to permit certain employee contributions of dues for medical plan coverage. The dues assessed for ABP program participation are fixed at rates intended to cover the costs of ABP participants' experience and may differ from the dues assessed for the traditional benefits plan programs. The amendment to Section 4.1 provides the Board with the flexibility to establish separate rates for ABP coverage under the Death and Disability Plan.

C. Medical Plan and Optional Death Benefits Plan

The Board adopted several amendments to the Medical Plan relating to member contribution and dues provisions of the Plan.

The Optional Death Benefits Plan was amended to improve benefit coverage options for members and to add benefit options for their spouses and minor children.

Amendments to the Medical Plan and optional benefit plans are only required to be reported to the General Assembly. The effective date of the amendments is January 1, 2002, unless otherwise noted below.

1. Usual, Customary and Reasonable Charge Definition

The definition of Usual, Customary, and Reasonable (“UCR”) charges (Sec. 13.1(v)) was amended to relate the UCR rate to the contractual rates generally accepted by providers in the locality, effective January 1, 2001.

2. Member Contribution Limits

The Board adopted amendments to Sections 13.4, 13.5 and 13.6 to make the following increases in the member contributions required through deductibles and co-payments in both the medical benefits and prescription drug benefits:

- Eliminate the deductible carryover provision that applied eligible expenses from the last three months of a year to the next year’s deductible.
- Stop crediting the office visit co-payments to the deductible and co-payment limits.
- Reduce the benefits for out-of-network services to 60 percent with 8 percent co-payment limit.
- Increase the prescription drug deductible to \$100.
- Increase the prescription drug co-payment maximum to \$2,000.
- Increase the prescription drug co-payments as follows:

3. 2002 Prescription Drug Co-Payments

	Retail—30 days	Mail order—90 days
Generic	\$10	\$20
Brand Formulary	\$20	\$40
Brand Non-Formulary	\$40	\$80

4. Free Coverage Period Upon Termination

The Board adopted amendments to Section 13.13 of the Plan to limit free coverage upon termination to 30 days. This amendment is effective January 1, 2003.

5. Medicare Supplement

The Board amended Section 14.3 to reflect the increased deductibles (from \$50 to \$100) and co-payment limits (from \$700 to \$2000) adopted for the prescription drug program of the Medicare Supplement coverage. In addition, Section 14.3(g) was amended to permit eligible terminated vested members to subscribe for Medical Continuation or Medicare Supplement coverage pursuant to the Board’s administrative rules.

6. Optional Death Benefits Changes

Article XVI of the Benefits Plan was substantially revised to provide for increased coverage limits for members of \$150,000 and \$200,000 and to add coverage for a spouse of \$25,000 or \$50,000 and for a child at limits of \$5,000 and \$10,000. The program amendments also permit the Board to establish different dues rates for tobacco product users and non-users.

APPENDIX A

**AMENDMENTS TO THE
BENEFITS PLAN
OF THE
PRESBYTERIAN CHURCH (U.S.A.)**

These amendments of the Benefits Plan of the Presbyterian Church (U.S.A.) (the “Plan”) were adopted by the Board of Pensions of the Presbyterian Church (U.S.A.) pursuant to Section 19.1 of the Plan. These amendments supersede the provisions of the Plan to the extent those provisions are inconsistent with the provisions of these amendments.

1. Section 2.1 of the Plan is amended by the addition of the following definitions:

EMPLOYMENT CLASSIFICATION MEDIAN. The annual churchwide median Effective Salary as determined by the Board for the immediately preceding Plan Year for that employment classification which the Board in its sole determination deems comparable. Benefits based on an Employment Classification Median shall be reduced proportionally to the same ratio that the number of hours of employment as a Member during such Plan Year of less than one thousand eight hundred and twenty (1,820) hours bears to one thousand eight hundred and twenty (1,820) hours.

PASTORS’ MEDIAN. The annual churchwide median Effective Salary of ordained ministers serving churches for the immediately preceding Plan Year as the same may be determined by the Board from time to time.

2. Sections 2.1, 4.4, 7.1, 7.2, 11.3, 11.6, 13.5, 13.6 and 14.3 were amended to substitute the defined terms as appropriate.
3. Section 4.1—see Item 15-05.
4. The following section was added to the Pension Plan:

Sec. 8.13 Top-heavy Rule. This section shall apply for purposes of determining whether the plan is a top-heavy plan under section 416(g) of the Code for Plan Years beginning after December 31, 2001, except as otherwise set forth herein, and whether the Pension Plan satisfies the minimum benefits requirements of section 416(c) of the Code for such years. The following provision shall apply automatically to the Pension Plan and shall supersede any contrary provisions for each Plan Year in which the Pension Plan is a Top-Heavy Plan (as defined below).

- (a) **Definitions:** The following definitions shall supplement those set forth in Section 2.1 of the Plan:

“Aggregation Group” means, for any Plan Year,

each qualified retirement plan (including a frozen plan or a plan which has been terminated during the 60-month period ending on the Determination Date) of an employing organization in which a Key Employee is a participant,

each other qualified retirement plan (including a frozen plan or a plan which has been terminated during the 60-month period ending on the Determination Date) of an employing organization which enables any plan in which a Key Employee participates to meet the requirements of sections 401(a)(4) or 410 of the Code (to the extent applicable to a church plan), and

any or all other qualified retirement plans (including a frozen plan or a plan which has been terminated during the 60-month period ending on the Determination Date) of an employing organization if (A) the plans in the Aggregation Group would be Top-Heavy Plans if each such plan were not included in the Aggregation Group but are not Top-Heavy Plans when such plan is included in the Aggregation Group, and (B) the Aggregation Group, including such plan, meets the requirements of sections 401(a)(4) and 410 of the Code (to the extent applicable to a church plan).

“Determination Date” means, for any Plan Year, the last day of the preceding Plan Year.

“Key Employee” means, with respect to any Plan Year, any employee or former employee (including any deceased employee) of an employing organization participating in the Pension Plan who at any time during the Plan Year that includes the Determination Date was an officer of the employing organization having

annual compensation greater than \$130,000 (as adjusted under section 416(i)(1) of the Code for Plan Years beginning after December 31, 2002). For this purpose, "annual compensation" means compensation within the meaning of section 415(c)(3) of the Code. The determination of who is a Key Employee will be made in accordance with section 416(i)(1) of the Code and the applicable regulations and other guidance of general applicability issued thereunder.

"Key Employee Ratio" means, for any Determination Date, the ratio of the amount described in Paragraph (1) of this subsection to the amount described in Paragraph (2) of this subsection, after deducting from each such amount any portion thereof described in Paragraph (3) of this subsection, where:

(1) the amount described in this paragraph is the sum of (A) the present value of all accrued benefits of Key Employees under all qualified defined benefit plans included in the Aggregation Group, (B) the balances in all of the accounts of Key Employees under all qualified defined contribution plans included in the Aggregation Group, and (C) the amounts distributed from all plans in such Aggregation Group to or on behalf of any Key Employee during the 1-year period ending on the Determination Date, except any benefit paid on account of death to the extent it exceeds the accrued benefits or account balances immediately prior to death; however, in the case of a distribution made for a reason other than separation from service, death or disability, this subsection shall be applied by substituting "5-year period" for "1-year period;"

(2) the amount described in this paragraph is the sum of (A) the present value of all accrued benefits of all participants under all qualified defined benefit plans included in the Aggregation Group, (B) the balances in all of the accounts of all participants under all qualified defined contribution plans included in the Aggregation Group, and (C) the amounts distributed from all plans in such Aggregation Group to or on behalf of any participant during the 1-year period ending on the Determination Date; however, in the case of a distribution made for a reason other than separation from service, death or disability, this subsection shall be applied by substituting "5-year period" for "1-year period;" and

(3) the amount described in this paragraph is the sum of (A) all rollover contributions (or fund to fund transfers) to the Pension Plan by a Member after December 31, 1983 from a plan which is not sponsored by an employing organization; (B) any amount that is included in paragraphs (1) and (2) of this subsection for a person who is a Non-Key Employee as to the Plan Year of reference but who was a Key Employee as to any earlier Plan Year; (C) for Plan Years beginning after December 31, 1984, any amount that is included in Paragraphs (1) and (2) of this subsection for a person who has not performed any services for any employing organization during the Plan Year that includes the Determination Date; and (D) for Plan Years beginning after December 31, 2001, any amount of an individual who has not performed services for an employing organization during the 1-year period ending on the Determination Date.

The present value of accrued benefits under any defined benefit plan shall be determined on the basis of the assumptions described in Appendix A or, otherwise, the slowest accrual method permitted under section 411(b)(1)(C) of the Code.

"Non-Key Employee" means, for any Plan Year, (1) a Member or former Member who is not a Key Employee with respect to such Plan Year; and (2) a beneficiary of an individual described in Paragraph (1) of this subsection.

"Super Top-Heavy Plan" means, for any Plan Year, each plan in the Aggregation Group for such Plan Year if, as of the applicable Determination Date, the Key Employee Ratio exceeds ninety percent (90%).

"Top-Heavy Compensation" means, for any Member for any Plan Year, the average of his annual compensation over the period of five consecutive Plan Years (or, if shorter, the longest period of consecutive Plan Years during which the Member was in the employ of any employing organization) yielding the highest average, disregarding Compensation for Plan Years after the close of the last Plan Year in which the Pension Plan was a Top-Heavy Plan.

"Top-Heavy Plan" means, for any Plan Year, each plan in the Aggregation Group for such Plan Year if, as of the applicable Determination Date, the Key Employee Ratio exceeds sixty percent (60%).

“Year of Top-Heavy Service” means, for any Member, a Plan Year in which he completes 1,000 or more Hours of Service, excluding (1) Plan Years commencing prior to January 1, 1984 and (2) Plan Years in which the Plan is not a Top-Heavy Plan.

(b) Minimum benefits.

(1) If the Pension Plan is a Top-Heavy Plan in any Plan Year, each Member who is a Non-Key Employee in such Plan Year (other than a Member who was a Key Employee as to any earlier Plan Year) shall have a minimum Accrued Benefit. Such Accrued Benefit shall be the lesser of:

(i) two percent (2%) of the Member’s Top-Heavy Compensation multiplied by the Member’s Years of Top-Heavy Service, or

(ii) twenty percent (20%) of the Member’s Top-Heavy Compensation.

(2) If a Non-Key Employee described in this subsection participates in both a defined benefit plan and a defined contribution plan, the member shall have the minimum Accrued Benefit described in this subsection, offset by the benefit provided by the defined contribution plan. In making the offset calculation for a given Plan Year, the employer-derived interest of the Member in the defined contribution plan shall be valued as of the last valuation date preceding such Plan Year. This defined contribution plan interest shall be converted into a defined benefit by use of the assumptions described in Appendix A.

(3) Contributions under other plans. The employing organization may provide in an election filed with the Board specifying the name of the other plan, the minimum benefit that will be provided under such other plan, and the names of the Plan members who will receive the minimum benefit under such other plan.

(c) Adjustment to Maximum Benefit Limitation

For Limitation Years beginning before January 1, 2000:

(1) For each Plan Year in which the Pension Plan is (1) a Super Top-Heavy Plan or (2) a Top-Heavy Plan and the Board does not make the election to amend the Pension Plan to provide the minimum benefit described in Subsection (b) and for which a similar election has not been made as to another plan in the Aggregation Group, the 1.25 factor in the defined benefit and defined contribution factors described in section 415(e) of the Code shall be reduced to 1.0. The adjustment described in this subsection shall not apply to a Member who earns no additional accrued benefit under any defined benefit plan and has no employer contributions, forfeitures or voluntary nondeductible contributions allocated to his accounts under any defined contribution plan.

(2) If the case of any Top-Heavy Plan to which section 415(e)(6) of the Code applies, “\$41,500” shall be substitute for “\$51,875” in the calculation of the numerator of the transition fraction therein.

(3) If, in any Plan Year in which the Pension Plan is a Top-Heavy Plan but not a Super-Top-Heavy Plan, the Aggregation Group also includes a defined contribution plan, the Board may elect to use a factor of 1.25 in computing the denominator of the defined benefit and defined contribution factors described in section 415(e) of the Code. In the event of such election, the minimum benefit described in subsection (b) for each Non-Key Employee who is not covered under a defined contribution plan providing the minimum benefit described in the following sentence shall be increased as follows:

(i) “three percent (3%)” shall be substituted for “two percent (2%)” in subsection (b)(1), and

(ii) subsection (b)(2) shall be deemed to read, “the Participant’s Top-Heavy Compensation multiplied by the sum of (A) twenty percent (20%) and (B) one percent (1%) for each Year of Top-Heavy Service, up to a maximum of 10 such Years of Top-Heavy Service.” The minimum benefit in the preceding sentence shall not apply to any Non-Key Employee who is covered under a defined contribution plan (as described in subsection (b)) providing a minimum contribution for such Non-Key Employee of seven and one-half percent (7½%) of the Non-Key Employee’s annual compensation.

(d) Suspension of Benefits.

Notwithstanding the other provisions of the Pension Plan, the payment of a member’s benefits shall not be suspended during the member’s reemployment during any period in which the Pension Plan is a Top-Heavy Plan.

5. Section 11.6 of the Death and Disability Plan was amended as follows

Sec. 11.6 **Protection for Survivors.** In the event of the death of a Member who is receiving disability benefits, the benefits provided in Articles ~~IX and X~~ shall be paid as if such Member had not been Disabled, using where applicable *the greater of the Member's annual Effective Salary Pension Participation Basis of the Member on which dues were being paid on the date the Disability commenced or the annual churchwide median Effective Salary as determined by the Board for the immediately preceding Plan Year for the employment classification of the Disabled Member's last position. the Employment Classification Median of the Disabled Member's last employment.*

6. Section 13.1 of the Medical Plan was amended effective January 1, 2001 as follows:

(v) **USUAL, CUSTOMARY AND REASONABLE CHARGES.** *The rates set by the Board, in its sole discretion, ~~Charges incurred as the reasonable charges to be reimbursed~~ for Medically Necessary diagnosis, treatment or care ~~prescribed provided by a Physician which are determined by the Board, in its sole discretion, to be comparable to the ordinary charges made by other medical care providers for the same type of service or facility in the same or neighboring community taking into consideration any special skill or experience or special facility required to provide the necessary treatment.~~ based on the contract rates or other fee schedules medical care providers are willing to accept for the same type of service or facility in the same or neighboring community, taking into consideration any special skill or experience or special facility required to provide the necessary treatment.*

7. Sections 13.4, 13.5 and 13.6 of the Medical Plan were amended to state as follows:

Sec. 13.4 **Medical Plan Cost Reimbursement.** Subject to the managed care provisions set forth in Sections 13.6 and 13.7, and the limitations set forth in Section 13.9, and upon satisfaction by the Member and Eligible Family members of any applicable deductible and/or copayment amounts required by the Medical Plan, the Medical Plan shall reimburse eighty percent (80%) of the reimbursable Network Medical Costs and Non-Network Medical Costs incurred by the Member and the Eligible Family members and ~~seventy six~~ *sixty* percent (70%) of the reimbursable Out-of-Network Medical Costs incurred by the Member and the Eligible Family members.

Upon satisfaction by the Member and Eligible Family members of any applicable annual Maximum Copayment amount, the Medical Plan shall reimburse a Member one hundred percent (100%) of the reimbursable Medical Costs incurred by the Member and the Eligible Family members.

Notwithstanding the above, the Medical Plan shall reimburse a Member one hundred percent (100%) of the charges remaining after the payment by the Member of the copayment amount designated by the Board for an office visit to a Physician who is a Network or Non-Network Provider, subject to the Usual, Customary and Reasonable Charges limit for a Non-Network Provider. The copayment per visit for a primary care Physician shall be fifteen dollars (\$15) and the copayment per visit for a specialist Physician shall be twenty-five dollars (\$25). ~~Copayments for office visits shall be credited toward the satisfaction of the Member's annual Copayment Maximum after any required deductible is met.~~ Office visits reimbursed under this Section 13.4 shall not be subject to the annual deductible requirement set forth in Section 13.5.

For out-patient prescription drug costs reimbursable under the Prescription Drug Program, after satisfaction of any required deductible, the Member shall be responsible for a copayment in the amount of:

- (a) if purchased at a retail pharmacy:
 - (1) ~~eight ten~~ *ten* dollars (~~\$108~~) per prescription for each generic drug,
 - (2) ~~seventeen twenty~~ *twenty* dollars (~~\$1720~~) per prescription for each brand-name drug, and
 - (3) ~~thirty two forty~~ *forty* dollars (~~\$3240~~) for any non-formulary prescription drug; and
- (b) if purchased through mail order, for a supply of up to a ninety (90) days:
 - (1) ~~sixteen twenty~~ *twenty* dollars (~~\$1620~~) for each generic prescription drug,
 - (2) ~~thirty four forty~~ *forty* dollars (~~\$340~~) for each brand-name prescription drug and
 - (3) ~~sixty eighty four~~ *eighty four* dollars (~~\$6840~~) for each non-formulary prescription drug.

The Board may, from time to time, offer regional medical plan or provider network options, pilot programs and incentives, in the form of enhanced benefits, reduced or varying deductibles, copayments and/or copayment maxi-

mums, or cash payments, to Members, their Eligible Family members and other persons covered by Article XIII or Article XIV, as it, in its sole discretion, deems necessary and reasonable to encourage the appropriate use of health care services, contain costs and promote good health habits.

Sec. 13.5 **Annual Deductibles.** No reimbursement of Medical Costs shall be paid under Article XIII until the reimbursable Medical Costs exceed the annual deductible limits set forth below.

(a) For Medical Costs other than the cost of office visits to Network and Non-Network Physicians and prescription drugs eligible for payment through the Prescription Drug Program, the Medical Costs Annual Deductible shall be:

(1) For Network and Non-Network Medical Costs: ~~one-half of~~ one percent (~~.51%~~) of the Member's Medical Participation Basis plus all other earned income of the Member for the preceding one (1) year period and an additional ~~one-half of~~ one percent (~~.51%~~) of the Member's Medical Participation Basis plus all other earned income of the Member for the preceding one (1) year period, for the Member's Eligible Family, in the aggregate.

(2) For Out-of-Network Medical Costs: one *and one-half* percent (1.5%) of the Member's Medical Participation Basis plus all other earned income of the Member for the preceding one (1) year period and an additional one *and one-half* percent (1.5%) of the Member's Medical Participation Basis plus all other earned income of the Member for the preceding one (1) year period, for the Member's Eligible Family, in the aggregate.

(3) Out-of-Network Medical Costs are applied to satisfy the In-Network and Non-Network Medical Costs Deductibles.

(4) In-Network and Non-Network Medical Costs are applied to satisfy the Out-of-Network Medical Costs Deductibles.

(5) Notwithstanding subparagraphs (a)(1) through (4) above, the aggregate Annual Deductibles for Medical Costs (Network, Non-Network and Out-of-Network) shall not exceed one *and one-half* percent (1.5%) of Medical Costs for a Member and an additional one *and one-half* percent (1.5%) of Medical Costs for the Member's Eligible Family.

(6) Notwithstanding subparagraphs (a)(1) and (a)(2) above,

(A) In no event shall the basis for calculating any Medical Costs Annual Deductibles exceed one hundred and fifty percent (150%) of ~~the annual churchwide median salary of pastors serving churches during the preceding calendar year~~ *Pastors' Median*, as such median shall be established from time to time by the Board.

(B) The Medical Costs Annual Deductibles for a Disabled Member for whom Medical Plan Coverage is being continued in accordance with Section 11.5 shall be established each year at the lesser of the Member's Effective Salary or the ~~churchwide median salary of pastors serving churches~~ *Pastors' Median* on the date the Disability began, but not less than the current annual minimum Medical Participation Basis, as determined by the Board.

(C) The Medical Costs Annual Deductibles for individuals covered under the Continuation of Coverage provisions (Section 13.15) shall be established on the basis of the ~~current annual churchwide median salary of pastors serving churches as the same may be determined by the Board from time to time~~ *Pastors' Median*.

~~(D) Any reimbursable Medical Costs other than those eligible for payment through the Prescription Drug Program incurred on or after October 1 of any given calendar year and eligible to satisfy the deductibles for that calendar year may also be applied to satisfy the deductibles for the next succeeding calendar year, provided however that all reimbursable Medical Costs used during such next calendar year must be incurred during a period of three hundred and sixty five (365) consecutive days and while the person for whom such Medical Costs are incurred is covered under the provisions of Article XIII of the Benefits Plan.~~

(b) For Medical Costs eligible for payment through the Prescription Drug Program, the Prescription Drug Annual Deductibles shall be:

- (1) For the Member, ~~forty~~ *one hundred* dollars (\$~~40~~*100*).
- (2) For the Member's Eligible Family, in the aggregate, an additional ~~forty~~ *one hundred* dollars (\$~~40~~*100*).

(c) Notwithstanding subparagraphs (a) and (b) above, no more than two (2) Medical Costs Annual Deductibles and two (2) Prescription Drug Program Annual Deductibles shall be applicable to a Member and such Member's Eligible Family in any one calendar year.

(d) Reimbursable Medical Costs credited toward satisfaction of the Annual Medical Deductibles are not credited toward satisfaction of the Annual Medical Costs Maximum Copayment Amounts.

Sec. 13.6 **Maximum Copayment Amounts.** Reimbursements under Article XIII shall be subject to the following annual Copayment maximums:

(a) FOR MEDICAL COSTS OTHER THAN THOSE ELIGIBLE FOR PAYMENT THROUGH THE PRESCRIPTION DRUG PROGRAM ("THE ANNUAL MEDICAL COSTS MAXIMUM COPAYMENT").

(1) For In-Network and Non-Network Medical Costs, ~~three~~ *four* percent (~~34~~*4*%) of the lesser of the Member's Medical Participation Basis or one hundred and fifty percent (150%) of the ~~annual churchwide median salary of pastors serving churches, as the same may be determined by the Board from time to time~~ *Pastors' Median*.

(2) For Out-of-Network Medical Costs, ~~four~~ *eight* percent (~~48~~*8*%) of the lesser of the Member's Medical Participation Basis or one hundred and fifty percent (150%) of the ~~annual churchwide median salary of pastors serving churches, as the same may be determined by the Board from time to time~~ *Pastors' Median*.

(3) For a Disabled Member for whom Medical Plan coverage is being continued in accordance with Section 11.5, the Copayment maximums shall be established on the basis of the lesser of the Member's Effective Salary on the date the Disability began or the current ~~annual churchwide median salary of pastors serving churches~~ *Pastors' Median* but not less than the current annual minimum Medical Participation Basis, as determined by the Board.

(4) For individuals covered under the Continuation of Coverage provisions (Section 13.15), the maximum Copayment amount shall be established on the basis of the ~~annual churchwide median salary of pastors serving churches, as the same may be determined by the Board from time to time~~ *Pastors' Median*.

(5) Notwithstanding subparagraphs (a)(1) and (a)(2) above, the aggregate Annual Medical Costs Maximum Copayment shall not exceed ~~four~~ *eight* percent (~~48~~*8*%) of all reimbursable Medical Costs.

(6) Reimbursable Medical Costs credited toward satisfaction of the Annual Medical Deductibles are not credited toward satisfaction of the Annual Medical Costs Maximum Copayment Amounts.

(b) FOR MEDICAL COSTS ELIGIBLE FOR PAYMENT THROUGH THE PRESCRIPTION DRUG PROGRAM ("THE PRESCRIPTION DRUG ANNUAL COPAYMENT MAXIMUM"). In the event that during a given calendar year, the Prescription Drug Program Copayment charges paid by a Member and a Member's Eligible Family, exclusive of copayment charges for non-formulary brand-name drugs, in excess of the applicable annual deductible or deductibles, exceed ~~seven hundred~~ *two thousand* dollars (\$~~7~~*2000*), no further copayments shall be required for the balance of that calendar year and all reimbursable Prescription Drug Program charges (other than copayments for non-formulary brand-name drugs) in excess thereof shall be paid to the Member on the basis of one hundred percent (100%) reimbursement, subject to the managed care provisions of Section 13.7(h) below.

8. Section 13.13 of the Medical Plan was amended as follows, to be effective January 1, 2003.

Sec. 13.13 **Termination of Coverage.** Coverage for a Member and Eligible Family members under the Medical Plan shall terminate upon the occurrence of any one of the following events:

- (a) The initial date of retirement of a Member except as may be provided in Section 14.1.

(b) The date of termination of Eligible Service of a Member, except that Members and the Eligible Family members who were enrolled under Sections 5.2 and 5.3 on the date of termination of Eligible Service shall continue to be covered under Article XIII for ~~(i) thirty (30) days after one (1) year of Plan Participation by the Member, (ii) for sixty (60) days after two (2) Years of Plan Participation by the Member, or (iii) ninety (90) days after three (3) or more Years of Plan Participation by the Member.~~ Such continuation of coverage, at no additional cost to the Member, shall commence on the date of termination of Eligible Service. Thereafter the Member and the Eligible Family members may be eligible for continuing coverage pursuant to the provisions of Section 13.15.

* * * *

Section 14.3 of the Post-Retirement Medicare Supplement Coverage was amended as follows:

Sec. 14.3 **Medicare Supplement.** Medical coverage for those subscribing persons eligible under Section 14.2 and Section 14.3(g) shall be a supplement to the benefits provided by Medicare. This Medicare Supplement shall not be available to a subscribing person for any period of time during which such subscribing person is not enrolled in both Part A and Part B of Medicare or Medicare + Choice.

(c) ANNUAL MEDICARE SUPPLEMENT DEDUCTIBLES. No benefits under Section 14.3 shall be paid until the reimbursable Medical Costs of an individual exceed the Annual Deductibles set forth below:

(1) The annual Deductible for reimbursement of Medical Costs other than those eligible for payment under the Prescription Drug Program shall be one-half of one percent (0.5%) ~~of the churchwide median annual effective salary for pastors serving churches during the preceding calendar year as such median shall be established from time to time by the Board~~ *Pastors' Median*, minus the ~~forty~~ *fifty one hundred* dollars (~~\$400~~ *\$5100*) annual deductible established for the Prescription Drug Program.

(2) The Annual Deductible for payment of Medical Costs through the Prescription Drug Program shall be ~~one hundred forty~~ *one hundred fifty* dollars (~~\$140~~ *\$150*).

(3) Reimbursable Medical Costs credited toward satisfaction of the Annual Deductibles are not credited toward satisfaction of the Annual Costs Maximum Copayment Amounts.

(d) ANNUAL MEDICARE SUPPLEMENT MAXIMUM COPAYMENT LIMITS. In the event that during a given calendar year the twenty percent (20%) copayments of reimbursable Medical Costs incurred by an individual under Section 14.3(a), when combined with applicable deductible under Section 14.3(c), exceed four percent (4%) of the ~~annual churchwide median effective salary for p~~ *Pastors' Median serving churches (as such median shall be established from time to time by the Board)*, such excess of Medical Costs for the balance of the calendar year shall be reimbursed at one hundred percent (100%). In the event that during a given calendar year the Prescription Drug Program copayment charges paid by an individual, when combined with the applicable annual deductible, but exclusive of copayment charges for non-formulary brand-name drugs, exceed ~~seven hundred~~ *seven hundred two thousand* dollars (~~\$700~~ *\$2000*), no further copayment shall be required for the balance of that calendar year and all reimbursable Prescription Drug Program charges (other than copayments for non-formulary brand-name drug charges) in excess thereof shall be paid to the Member on the basis of one hundred percent (100%) reimbursement, subject to the managed care provisions of Section 13.7(h).

(g) COVERAGE FOR OTHER PERSONS. Coverage under Section 14.3 may also be offered to *Terminated Vested Members*, Retired Members, Spouses and Dependent Permanently Disabled Children who are eligible for and participating in Part A and Part B of Medicare who do not otherwise qualify under Section 14.2 upon payment of such subscription charge and under such administrative rules and regulations as the Board may establish from time to time for this purpose.

10. Article XVI, relating to Optional Death Benefits, was amended as follows:

**ARTICLE XVI
OPTIONAL DEATH BENEFITS**

Sec. 16.1 **Eligibility.** All Members ~~subscribing for coverage under the Death and Disability Plan enrolled for coverage under Sections 5.2 and 5.3 of the Benefits Plan and Members enrolled for Death and Disability Plan coverage under Section 5.3 whose employing organizations elect to offer Optional Death Benefits coverage are eligible for participation in the~~ *to subscribe for the optional death benefits of Article XVI for themselves, their Spouses, and/or*

their unmarried Dependent Children until attainment of age 21 (or attainment of age 25 if the unmarried Dependent Child is ~~optional death benefits. Members covered~~ attending an accredited college, university or other institution of higher learning on a full-time basis). A Member may continue to subscribe for coverage for an unmarried Dependent Child who is Permanently Disabled beyond age 21. Members subscribing for Optional Death Benefits as of the date of initial retirement shall have the option of continuing to subscribe for the same or lesser Optional Death Benefits coverages as were in effect on the date of such retirement until attainment of age 70 by paying to the Board monthly in advance, or at such other time or times as may be specified by the Board, such amount as the Board may establish from time to time for the applicable coverage

Sec. 16.2 Commencement of Coverage and Evidence of Insurability. *Subject to the satisfaction of any insurability requirements set forth below, coverage for optional death benefits shall commence upon an eligible Member (a) executing in writing and filing with the Board an application on a form supplied by the Board, which application is accepted by the Board as being complete and evidencing entitlement to participation in the benefits of Article XVI, and (b) paying all dues required by Article XVI, ~~provided however that if a Member applies for coverage during an open enrollment period in excess of fifty thousand dollars (\$50,000) upon initial enrollment or for any coverage during an open enrollment period more than thirty one (31) days after XVI. A Member's application for coverage under Plans A or B in Section 16.3 upon initial eligibility shall not be subject to the Board's medical insurability requirements. Application by a Member for coverage under Plans C, D, E, or F at initial eligibility or for any Plan during an open enrollment period or upon a change of service shall be subject to satisfaction of the Board's medical insurability requirements. Application by a Member for coverage of a Spouse shall be such Member becomes eligible or after termination of coverage for failure to pay the requisite dues, then such Member must provide~~ subject to satisfaction of the Board's evidence of insurability ~~satisfactory to the Board~~ requirements. Enrollment of unmarried Dependent Children shall not be subject to insurability requirements.*

Coverage for a Member who is not actively at work due to health-related reasons at the time the coverage would otherwise commence, and/or for a Spouse who is currently confined in a healthcare facility for treatment or unable due to sickness or injury to perform substantially all of the material duties of his or her regular work or daily responsibilities, shall be delayed, in the case of the Member, until such time as the Member is certified to return to work and, in the case of the Spouse, until the Board receives official notification that the confinement and/or the medical disability has ended.

Sec. 16.3 Amount of Optional Death Benefit. A Member may within thirty-one (31) days of first becoming eligible under Section 16.1 elect one, but not more than one, of the following optional death benefits:

- (a) *Plan Benefit A — A death benefit of twenty-five thousand dollars (\$25,000).*
- (b) *Plan Benefit B — A death benefit of fifty thousand dollars (\$50,000).*
- (c) *Plan Benefit C — A death benefit of seventy-five thousand dollars (\$75,000).*
- (d) *Plan Benefit D — A death benefit of one hundred thousand dollars (\$100,000).*
- (e) *Plan Benefit E — A death benefit of one hundred fifty thousand dollars (\$150,000).*
- (f) *Plan Benefit F — A death benefit of two hundred thousand dollars (\$200,000).*

A Member may subscribe for Plan Benefit A or B coverage of a Spouse. A Member may only be enrolled for optional death benefit coverage as either a Member or a Spouse at any one time. A Member may subscribe for coverage of an eligible Child for the following optional death benefits:

- (a) *Plan Benefit G — A death benefit of five thousand dollars (\$5,000), or*
- (b) *Plan Benefit H — A death benefit of ten thousand dollars (\$10,000).*

After such thirty-one (31) day initial period a Member may elect or change from one or more of the above plans benefit levels for optional death benefits to another only during such open enrollment period as may be specified by the Board and subject to the Member or Spouse providing evidence of insurability satisfactory to the Board if the Board new coverage election is for a higher level of benefit.

Should the Board determine, in its sole discretion, that the assets of the Optional Death Benefits exceed the required reserves for the program, the Board may grant a dues credit, an increase in the amount of coverage for a specified term, or other form of additional coverage.

Sec. 16.4 Dues for Optional Death Benefits. *Dues shall be paid by the Member through payroll deduction or other arrangement with the employing organization and remitted to the Board by the employing organization.* Dues shall be paid to the Board in installments on a quarterly basis in advance or at such other time or times as may be specified by the Board. Dues shall be in an amount as established by the Board from time to time for the applicable plan set forth in Section.

The Board may, in its sole discretion, elect to establish different dues rates for persons who have used tobacco products during the previous twelve (12) month period.

Sec 16.5 Payment of Optional Death Benefits. Upon the death of a Member covered under Article XVI, the amount set forth in the applicable plan in effect under Section 16.3 shall be paid in one lump sum to such beneficiary or beneficiaries as may be named by the Member in writing on a form provided by the Board. A Member may change a beneficiary designation at any time in writing on a form provided by the Board which designation shall only be effective as of the date received by the Board. In the event that more than one beneficiary is named as a primary beneficiary, payment will be made in equal shares to all beneficiaries designated as primary who survive the Member unless otherwise designated in writing on the beneficiary form by the Member.

In the event that a Member fails to properly designate a beneficiary, or no named beneficiary survives the Member, the Optional Death Benefits shall be paid in equal shares to the Member's survivors in the first class in which there are eligible survivors of those classes of survivors set forth below, or in default thereof, to the Member's estate.

Class I. To the Member's Surviving Spouse provided the marriage took place at least one year prior to the Member's death.

Class II. To such of the Member's unmarried Dependent Children under age twenty-one (21) (including unmarried Permanently Disabled Children age twenty-one (21) or over) who were Dependent during the twelve (12) months immediately preceding and on the date of the Member's death.

Class III. To the Member's children (regardless of dependency or age).

Upon the death of a Spouse or Child covered under Article XVI, the amount set forth in the applicable plan in effect under Section 16.3 shall be paid in one lump sum to the Member. In the event that the Member fails to survive the Spouse or Child, the benefit shall be paid to the estate of the Member.

The Board may require such proof of death as it, in its sole discretion, deems necessary.

Sec. 16.6 Coverage During Disability. If ~~any Currently Protected~~ a Member who is covered under Section 16.2 becomes Disabled in accordance with the provisions of Article XI of the Death and Disability Plan, no further dues shall be required to continue coverage *for the Member, including the spousal and/or children's coverage*, under Article XVI during the period of Disability, or until the first receipt of *any applicable* retirement benefit under the Pension Plan *or Retirement Savings Plan*, if earlier.

Sec. 16.7 Termination of Coverage. Coverage under Article XVI *of a Member, a Spouse or Dependent Child* shall terminate (1) on the first dues payment date next following the termination of a period of service as set forth in Section 6.3 of the Plan; (2) *upon termination of Benefits Plan participation by the Member*; (23) on the last day of the period for which a dues payment for coverage under Article XVI has been made if the subsequent dues payment is not made on the date required; or (34) at the end of the month in which a Retired Member attains the age of seventy (70) years.

Sec. 16.8 Denial of Payment of Optional Death Benefits. The Board reserves the right to deny payment of Optional Death Benefits where it is determined by the Board that fraudulent statements were made in the evidence of insurability presented to the Board upon enrollment of the Member or in connection with a request for a change in the Optional Death Benefits Plan.

Item 15-C

[The assembly received the report. See p. 20.]

The Board of Pensions recommends that the 214th General Assembly (2002) receive the report regarding the amendments to Sections 1.18, 1.19, 3.10, 6.1, 6.2 and 8.6(e) of the Retirement Savings Plan, as set forth in Appendix A.

Rationale

The recent tax legislation passed by Congress and signed by President Bush on June 7, 2001, The Economic Growth and Tax Relief Reconciliation Act of 2001 (EGTRRA), encourages retirement savings in several ways:

- The limit on employee deferrals increased to \$11,000 in 2002 and gradually increases to \$15,000 in 2006.
- The Maximum Exclusion Allowance (MEA) is eliminated.
- The limit on employer contributions is now the lesser of \$40,000 or 100 percent of the participant's taxable salary.
- A participant aged 50 years or older may make an additional contribution of up to \$1,000 in 2002 (\$5,000 by 2006) above their maximum annual contribution.
- Rollovers are now allowed between 401(k), 403(b), 457(b), and IRA plans.
- A participant who has received a Hardship Withdrawal cannot contribute to the 403(b) Retirement Savings Plan for six consecutive months. Previously, the suspension period lasted 12 months.
- Tax credits will be provided for low-to middle-income tax payers who participate in tax-deferred savings plans. Many Plan members may be eligible for these credits.

Most of these changes were implemented for the Retirement Savings Plan without any plan amendment. However, the liberalization of the rollover provision and the additional contributions for those over age 50 required changes in Plan language.

The Board amended Sections 1.18, 1.19, 3.10, 6.1, 6.2, 8.6(e) of the Retirement Savings Plan, effective January 1, 2002, to adopt these changes.

**APPENDIX A
AMENDMENTS TO THE RETIREMENT SAVINGS PLAN
OF THE PRESBYTERIAN CHURCH (U.S.A.)**

These amendments of the Retirement Savings Plan of the Presbyterian Church (U.S.A.) (the "Savings Plan") ~~were~~ adopted to reflect certain provisions of the Economic Growth and Tax Relief Reconciliation Act of 2001 ("EGTRRA").

These amendments supersede the provisions of the Savings Plan to the extent those provisions are inconsistent with the provisions of ~~this~~ amendment.

1. Section 1.18 of the Savings Plan was amended in its entirety to read as follows for distributions made after December 31, 2001:

***"Section 1.18 Eligible Retirement Plan.** An Eligible Retirement Plan shall mean a tax-qualified defined contribution retirement plan described in section 401(a) or 403(a) of the Code, an individual retirement account described in section 408(a) of the Code, an individual retirement annuity described in section 408(b) of the Code, a retirement plan described in section 403(b) of the Code, or an eligible plan under section 457(b) of the Code maintained by a state, political subdivision of a state, or any agency or instrumentality of a state or political subdivision of a state which agrees to separately account for amounts transferred into such plan from this Savings Plan. This definition of Eligible Retirement Plan shall also apply in the case of a distribution to a spouse or former spouse who is an Alternate Payee under a domestic relations order as defined in section 414(p) of the Code."*

2. Section 1.19 of the Savings Plan was amended by the addition of the following at the end thereof which reads as follows:

“Any amount that is distributed on account of hardship pursuant to Section 8.5 shall not be an Eligible Rollover Distribution and the distributee may not elect to have any portion of such distribution paid directly to an Eligible Retirement Plan. However, a portion of a distribution shall not fail to be an Eligible Rollover Distribution merely because the portion consists of after-tax employee contributions which are not included in gross income. Such portion may be transferred only to an individual retirement account described in section 408(a) of the Code, an individual retirement annuity described in section 408(b) of the Code, or a qualified defined contribution plan described in section 401(a) or 403(a) of the Code that agrees to separately account for amounts so transferred, including separately accounting for the portion of such distribution which is included in gross income and the portion of such distribution which is not so includible.”

3. Section 6.1 of the Savings Plan shall be amended in its entirety to read as follows for transfers or rollovers after December 31, 2001:

“Section 6.1 Transfer or Direct Rollover to the Account. *The Participant or the Employing Organization may transfer or cause to be transferred to the Account, by rollover or otherwise, assets contributed on behalf of a Participant available from (1) an existing annuity contract or custodial account established under section 403(b) of the Code, (2) a tax-qualified plan described in section 401(a) or 403(a) of the Code, (3) an eligible plan under section 457(b) of the Code which is maintained by a state, political subdivision of a state, or any agency or instrumentally of a state or political subdivision of a state, or (4) an individual retirement account or individual retirement annuity described in section 408(a) or 408(b) of the Code that is eligible to be rolled over and would otherwise be included in gross income.*

The Board and its agents shall have no responsibility for the tax treatment to the Participant of any such transfer or rollover. The Participant shall have the responsibility to account for the source of any transfer or rollover funds for purposes of determining whether a distribution from the Savings Plan constitutes a distribution of after-tax contributions or church employer contributions eligible for an exclusion under Section 107 of the Code.

Notwithstanding the foregoing, a direct transfer (excluding a Direct Rollover) to the Account shall be permitted only if the rights and privileges associated with the transferred amount do not exceed those granted under this Savings Plan.”

4. Section 6.2 of the Plan was amended in its entirety to read as follows for rollovers after December 31, 2001:

“Section 6.2 Direct Rollover from the Account. *Subject to any applicable legal restrictions, and notwithstanding any provision of the Savings Plan to the contrary that would otherwise limit a distributee’s election under this Section, a distributee may elect at the time and in the manner prescribed by the Plan Administrator to have any portion of an Eligible Rollover Distribution paid in a Direct Rollover directly to an Eligible Retirement Plan specified by the distributee.”*

5. Section 8.6(e) of the Savings Plan was amended by the addition of the following at the end thereof which reads as follows:

“For purposes of this Section 8.6(e) for distribution beginning January 1, 2002, the value of a Participant’s Account balance shall be determined with regard to that portion of the Account balance that is attributable to rollover contributions (and earnings allocable thereto) within the meaning of sections 402(c), 403(a)(4), 403(b)(8), 408(d)(3)(A)(ii) and 457(e)(16) of the Code.”

6. A new Section 3.10 was added to the Plan to read as follows:

“Section 3.10 Catch Up Contributions. *For Contributions made beginning January 1, 2002, all Employees who are eligible to make Elective Deferrals under the Savings Plan and who have attained Age 50 before the close of the Plan Year shall be eligible to make catch-up contributions in accordance with, and subject to the limitations of, section 414(v) of the Code. Such catch-up contributions shall not be taken into account for purposes of the provisions of the Savings Plan implementing the required limitations of sections 402(g) and 415 of the Code.”*

Item 15-D

[The assembly received the report. See p. 20.]

The Board of Pensions recommends that the 214th General Assembly (2002) receive the report regarding the Board's approval of amendments to the New Covenant Retirement Savings Plan, the 401(k) established for the for-profit trust company of the Presbyterian Foundation, to implement the provisions of the Economic Growth and Tax Relief Reconciliation Act of 2001, as summarized below.

Rationale

The Board authorized Fidelity Investments to amend the 401(k) plan administered by the Board and Fidelity for the for-profit subsidiary of the Presbyterian Foundation to adopt the Economic Growth and Tax Relief Reconciliation Act of 2001 changes adopted for the 403(b) Retirement Savings Plan described in Item 15-C.

Item 15-Info

A. *The Board of Pensions of the Presbyterian Church (U.S.A.) 2001 Report*

*Marking the 284th Anniversary of the Beginning of the
Work Now Carried on by This Board, and Presented to
the 214th General Assembly (2002) Meeting in
Columbus, Ohio, June 2002*

This introduction paraphrases the subtitles of the reports made by the Board of Pensions to the General Assemblies in the 1940s. In its echo, the Board of Pensions of the Presbyterian Church (U.S.A.) presents a year of continuity in service to the servants of the Church when we are all in the midst of great change.

The responsibilities assigned to the Board of Pensions by the General Assembly are

- The design and administration of a comprehensive program of retirement, death, disability, medical, and optional benefits for ministers, missionaries, and other church workers;
- The design and administration of a program of financial assistance to help meet needs that are beyond the scope of the pension and benefits program;
- The establishment and operation of a retirement housing program for eligible retirees and their spouses;
- The receipt, investment, and disbursement of the funds required to support these plans and programs for the sole and exclusive benefit of members and beneficiaries of the Benefits Plan of the Presbyterian Church (U.S.A.) and other beneficiaries of the assistance and retirement housing programs.

This report summarizes the basic design of the Benefits Plan of the Presbyterian Church (U.S.A.) and key statistics regarding the administration of the Benefits Plan and the programs of assistance and retirement housing. And, again, this is a report “of the work now carried on by” the Board of Pensions.

A. *The Board Of Pensions and the Benefits Plan*

1. *The Benefits Plan of the Presbyterian Church (U.S.A.)*

The Presbyterian Church (U.S.A.)'s benefits program is contained in the Benefits Plan of the Presbyterian Church (U.S.A.). The Benefits Plan provides pension, death and disability benefits, medical benefits, optional benefits (additional death benefits, optional disability, dental coverage, life insurance, long-term care insurance and retirement savings), and a retirement and financial planning program. The same benefits, excluding the pension, are now offered to employing organizations for certain non-mandated employees of the Presbyterian Church (U.S.A.) or

affiliated organizations through the Affiliated Benefits Program. However, these employees may participate in the Retirement Savings Plans.

The Board of Pensions administers the Plan for the church. The right to amend the Plan is reserved solely to the Board, but any amendment other than an amendment to the Medical Plan or Optional Plans must be approved by the General Assembly before becoming effective.

The component parts of the Plan have unique liabilities and cash flow requirements, with separate investment portfolios and actuarial valuations.

2. *The Community Nature of the Benefits Plan with Full Participation*

The Benefits Plan of the Presbyterian Church (U.S.A.), administered by the Board of Pensions, is designed to care for and protect the community of Benefits Plan members as a whole.

The employing organization's cost of providing benefits to its employees who are enrolled for pension, medical, and death and disability benefits, is not based on the family configuration, sex, or age of its employees. The dues contributed by an employing organization are based on a percentage of its employees' salaries and represent that employer's share of the cost of protecting the entire community. The salary bases used to determine the dues for the Pension Plan, the Death and Disability Plan, and the Medical Plan reflect minimum and maximum amounts.

In the same way, the benefits are "leveled" with minimum benefits accruing to employees paid under the median salary for their employee classification (ministers, exempt, non-exempt) and caps on medical deductibles and co-pay expenses for higher paid members.

3. *Dues and Optional Benefit Funding, including the Affiliated Benefits Program*

In 2001, employing organizations contributed dues totaling 28 percent of the members' effective salaries to the Benefits Plan, with 11 percent for pension benefits, 1 percent for death and disability benefits, and 16 percent for medical benefits dues. However, based on favorable medical claims financial experience, employing organizations received a medical dues credit of 0.5 percent during 2001. Thus, the effective rate of dues for medical benefits was 15.5 percent in 2001.

For the Affiliated Benefits Program, to provide death and disability benefits to all its members, an employing organization remitted dues of 1 percent in 2001. Subject to the approval of the 214th General Assembly (2002), that dues level will increase to 3.5 percent on July 1, 2002 for any employing organization first enrolling members after November 1, 2001. This increase is necessary for the Affiliated Benefits Program to be self-supporting. A transition schedule will apply to employing organizations that began participation earlier. For medical coverage, the dues vary by level of coverage—single member, married, a single parent with a child or children, or a family, and a member contribution may be required.

Optional death benefits, optional disability, optional dental insurance, supplemental term life insurance, long-term care insurance and the 403(b) Retirement Savings Plan are funded independently through voluntary employer and/or member contributions.

4. *Assets Available for Benefits and Assistance*

TABLE I
A Table Showing Assets and Liabilities
Board of Pensions 2001–2000

	2001	2000
Investments:		
Balanced Portfolio	\$5,621,140,000	\$6,066,824,000
Income Portfolio	31,298,000	39,240,000
Other Investments	184,599,000	186,719,000
Other Assets	<u>18,694,000</u>	<u>20,002,000</u>
Total Assets	5,855,731,000	6,312,785,000
Less: Liabilities	<u>71,879,000</u>	<u>72,850,000</u>
Net Assets Available for Benefits	<u>\$5,783,852,000</u>	<u>\$6,239,935,000</u>

TABLE II

A Table Showing Net Assets
Available for Benefits
Board of Pensions 2001–2000

	2001	2000
Pension Plan	\$5,136,180,000	\$5,561,324,000
Death and Disability Plan	408,243,000	434,600,000
Optional Death Benefit Plan	7,954,000	8,253,000
Optional Retirement Savings Plan	109,637,000	108,946,000
Medical Plan	43,493,000	46,768,000
Medicare Supplement Plan	8,677,000	7,096,000
Assistance and Retirement Housing Programs	58,118,000	59,382,000
Endowment and Trust Funds	<u>11,550,000</u>	<u>13,566,000</u>
Net Assets Available For Benefits	<u>\$5,783,852,000</u>	<u>\$6,239,935,000</u>

B. *Accomplishments*1. *Pension Plan And Death And Disability Plan*a. *Enrollment and Benefits Initiated 2000 and 2001*

TABLE III

A Table Showing Enrollment, Initiation of Benefits,
Plan Members and Beneficiaries
Board of Pensions 2001–2000

	2001	2000
New members enrolled	1,280	1,249
Pensions Initiated		
Retirement	757	688
Disability	54	48
Survivor	237	253
Educational benefits initiated	12	16
Dependents' death benefits initiated	443	406
Total Enrollment	<u>As of 12/31/2001</u>	<u>As of 12/31/2000</u>
Pensioners:		
Retired	12,051	11,755
Disabled	312	314
Survivors	3,895	3,845
Children	<u>6</u>	<u>8</u>
Total Pensioners	<u>16,264</u>	<u>15,922</u>
Members (excluding pensioners)		
Active	15,621	15,373
Inactive	<u>7,622</u>	<u>7,642</u>
Total Members	<u>23,243</u>	<u>23,015</u>
Total Members and Pensioners	<u>39,507</u>	<u>38,937</u>
Total Members, Pensioners, and their Dependents	<u>54,492</u>	<u>54,431</u>

b. *Pension Plan and Death and Disability Plan Payments*

The Plans paid the following pension, death, and disability benefits in 2000 and 2001:

TABLE IV

A Table Showing the Total Pension, Death, and Disability Benefits Paid Board of Pensions 2000–2001

	2001	2000
Pension Plan Retirement	\$193,992,000	\$176,966,000
Survivor	37,561,000	34,412,000
Pension Dues Paid for Disabled Members	957,000	983,000
Other	<u>33,000</u>	<u>63,000</u>
Total Pension	<u>\$232,543,000</u>	<u>\$212,424,000</u>
Death & Disability Plan		
Disability	\$5,191,000	\$5,259,000
Healthcare & Death and Disability Dues Paid for Disabled Members	1,776,000	1,836,000
Educational	306,000	207,000
Other Death Benefits	<u>4,829,000</u>	<u>5,402,000</u>
Total Death & Disability	<u>\$12,102,000</u>	<u>\$12,704,000</u>

c. *Pension Benefits*

The pension provided by the Benefits Plan is based on the credits accrued by a member during his or her career of service for the Church. Under the current Plan provisions, a member accrues credits annually at 1.25 percent of the member’s effective salary. To the extent that a member’s fulltime salary is less than the median salary for that employment classification, the member’s credits accrue at 1.25 percent of the median salary rather than his or her own lower salary.

Table V shows, for various salary ranges, the percentage of final salary that has been replaced by the combination of the Plan’s retirement benefit and Social Security. The Benefits Plan is designed to work together with Social Security benefits to provide an adequate retirement income plan for members. The replacement percentage is higher for lower salary levels because the Social Security benefit formula is weighted heavily in favor of lower wage levels and because the median salary calculation enhances the benefits of members with lower salaries.

TABLE V

A Table Showing Average Pensions of Minister Retirees at or after Age 65 with at Least 15 Years of Service Board of Pensions 2001

Salary At Retirement	Number of Retire-ments*	Average Plan Pension	Average Social Security Benefits**	Average Total Retirement Income	Total Retirement Income as a Percent of Final Salary
Less than \$30,000	24	\$22,514	\$10,634	\$33,148	151%
\$30,000-34,999	14	27,078	12,657	39,735	120%
\$35,000-39,999	8	28,600	13,399	41,999	115%
\$40,000-44,999	24	30,031	14,205	44,236	103%
\$45,000-49,999	22	28,219	14,857	43,075	92%
\$50,000-54,999	20	29,063	15,701	44,764	85%

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\$55,000-59,999	18	33,752	15,197	48,949	85%
\$60,000-64,999	9	32,760	17,360	50,120	80%
\$65,000-69,999	9	40,893	18,095	58,988	87%
\$70,000-74,999	2	39,595	18,567	58,161	80%
\$75,000 and Over	23	45,943	18,155	64,098	63%
Total/Average	173	\$31,661	\$14,848	\$46,509	91%

* For 2001, the average length of service was 36 years.

** Does not include spousal benefit

d. *Pension Plan and Death and Disability Plan Amendments*

(1) *Pension and Disability Experience Apportionments*

The designs of the Pension Plan and the Death and Disability Plan provide for the granting of experience apportionments when the Plans have favorable investment experience, favorable actuarial experience, and adequate contingency reserves.

The 213th General Assembly (2001) approved a 3 percent pension apportionment and a 3 percent disability apportionment. Towers Perrin, the Board's actuarial advisors, reported that there continued to be sufficient funds on hand to meet the obligations to current and future retirees and disabled members, after the increased liability of the 2001 apportionments.

(a) *History of the Apportionments*

One of the benefits of the experience apportionments is to help the pension credits of active members and the retirement income of Plan members keep pace with inflation. The recent experience apportionments are shown in Table VI compared to the Consumer Price Index (CPI), a measure of inflation in consumer goods and services.

TABLE VI

A Table Showing Experience Apportionments Compared to Consumer Price Index (CPI)
Board of Pensions 1997-2001

	1997	1998	1999	2000	2001
Pension	6%	11%	10%	9%	3%
Disability*		4%	3%	4%	3%
CPI	1.7%	1.6%	2.7%	3.4%	1.6%

*Prior to 1998, disabled members received the same apportionment as active and retired members and survivors. In 1997, the Pension, Death and Disability Plan was separated into the Pension Plan and the Death and Disability Plan.

(b) *Impact of Apportionments*

For the years 1992 through 2001, the table below shows the number of ordained minister Plan members (with at least fifteen years of service) retiring at or after age 65 and the average annual amount of their pension at the time of retirement. Based on the defined benefit plan plus experience apportionment design features, the Benefits Plan has been able to provide significant increases in pension benefits during the last ten years. The average pension with an inflationary increase based on the CPI is shown for comparison.

TABLE VII

A Table Showing Average Pension of Retirees Adjusted by Experience Apportionments
Compared to Inflationary Increase, Board of Pensions 1992-2001

Year of Retirement	Number of Retirements	Average Annual Plan Pension at Retirement	Value of Average Pension in 2001 Reflecting Inflationary Increase	Value of Average Pension in 2001 Reflecting Experience Apportionments
1992	168	\$16,748	\$20,866	\$30,413
1993	180	17,007	20,621	29,692
1994	216	18,375	21,700	29,695

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1995	202	19,772	22,772	31,037
1996	192	19,958	22,246	29,006
1997	145	23,370	25,613	32,038
1998	157	23,698	25,561	29,266
1999	168	27,110	28,476	30,437
2000	153	27,651	28,093	28,481
2001	173	31,661		

(2) *Administrative Changes to the Pension Plan*

During 2001, the Pension Plan was amended to ensure compliance with legal requirements and to conform the document to current practice. These amendments were approved by the 213th General Assembly (2001):

- Effective January 1, 2001, the Plan was amended to add language requiring that retirement pensions for terminated members begin prior to age 70½. The Board of Pensions already adhered to this legal requirement.
- Effective January 1, 2001, the Plan was amended to remove an outdated transition provision regarding single sum distributions.
- Effective January 1, 2001, the Plan was amended to include the actuarial assumptions used to calculate optional forms of payment. These assumptions were those already in use by the Plan. The inclusion of these actuarial assumptions in the Plan document is required by the Internal Revenue Code.
- Effective January 1, 2001, the Plan was amended to clarify that the Post-Normal Retirement increase applies to the benefits of a surviving spouse.
- Effective July 1, 2001, the Plan was amended to change the timing of payments of retirement benefits to former spouses of Plan members. These payments to the former spouse can now begin as early as the member's 55th birthday even if the member is still employed.
- Effective July 1, 2001, the Plan was amended to allow payment of a retirement pension to members who were employed but not in a position covered by the Benefits Plan.
- Effective January 1, 2002, the Plan was amended to reduce the 90-day notice requirement to a 60-day notice requirement. The Plan required that the Board of Pensions give a notice, 90 days prior to General Assembly, to members, local churches, and presbyteries of Plan amendments requiring the approval of the General Assembly. The 90-Day Notice was changed to 60 days, to provide sufficient time to gather year-end results when General Assembly is held early in the year.

The following Administrative Rule was adopted pursuant to the action of the 213th General Assembly (2001) in accord with the Benefits Plan, Section 8.8, Post-Retirement Service:

Effective January 1, 2002, a new Post-Retirement Service rule was implemented. This rule replaces the division of post-retirement from two classes of services into one, assesses post-retirement service dues for all service on post-retirement compensation, strengthens the non-discrimination counsel, clarifies consulting arrangements, and strengthens the relationship between the Board of Pensions and the presbytery in the reporting of post-retirement service.

2. *Death And Disability Plan; Pension Plan And Death And Disability Plan Activity*

a. *Death Benefits*

The Benefits Plan pays death benefits to the dependent family members of a deceased active Plan member in the form of a lump sum death benefit, a survivor's pension, and educational benefits for eligible children. A salary continuation benefit is payable to any designated beneficiary as well as a lump sum benefit for a deceased active Plan member with no eligible dependents. Under the Living Needs provision, a portion of the death benefits may be paid prior to death to provide financial assistance to a terminally ill Plan member. The survivor's pension, educational benefits, and a reduced salary continuation benefit are payable to eligible survivors at a retired member's death.

b. *Disability Benefits*

If a Benefits Plan member becomes disabled, he/she receives an annual disability benefit of 60 percent of the greater of the effective salary (to a maximum of \$70,000) or the applicable churchwide median salary, with the ini-

tial amount not to exceed 100% of effective salary. This benefit, payable on a monthly basis, is provided while the member remains disabled. The annual disability benefits payments cease at the earlier of a return to work, attainment of age 65, or death, and are subject to certain minimum benefit periods for those persons who become disabled at age 62 and older. In addition to providing a monthly income, the Plan also provides (at no cost to the member or the employing organization) medical coverage, death benefits, and pension credit accrual up to age 65. The Optional Death Benefits also continue without further cost for those members enrolled in the program prior to disability. The disability benefit is designed to supplement Social Security disability income coverage.

c. Pension Plan and Death and Disability Plan Activity

The following table describes the source and use of Pension Plan and Death and Disability Plan Funds during 2001. The net assets available for these benefits are \$5,995,924,000 as of January 1, 2001. The net assets are comprised mainly of investments in the Board of Pensions Investment Portfolio.

TABLE VIII

A Table Showing Pension Plan and Death and Disability Plan Funds and Distributions, Board of Pensions 2001

Net Assets beginning of year		<u>\$5,995,924,000</u>
Sources of Funds:		
Investment Return	\$(266,508,000)	
Dues	72,071,000	
Other	<u>271,000</u>	
Subtotal		<u>(194,166,000)</u>
Total		\$5,801,758,000
Uses of Funds:		
Pension Plan Benefits	\$232,543,000	
Death and Disability Plan Benefits	12,102,000	
Administrative and Other Expenses	<u>12,690,000</u>	
Subtotal		<u>257,335,000</u>
Net assets end of year		<u>\$5,544,423,000</u>

3. Medical Plan

a. Overview

The Medical Plan of the Board of Pensions provides its benefits and services to Plan members within the constraints of the medical and benefits delivery systems that exist in the market place today. In this, the Board is no different from any other employer benefit plan sponsor. The Board tries to exercise good stewardship of the dollars entrusted to the Medical Fund, providing financial protection against medical expenses for Plan members and their families, while maintaining dues at affordable levels for Churches. Members may choose among doctors and hospitals, but have economic incentives to select from among those providers that have agreed to negotiated, discounted pricing.

The Medical Plan administered by the Board of Pensions provides coverage for most Plan members and their families through preferred provider organizations (PPOs). A PPO provides coverage through networks of doctors and hospitals that have agreed to accept discounted fees in exchange for patient volume. The PPO plan design encourages members to use network providers by providing a higher benefit for in-network services. Members always have the option to use out-of-network doctors and hospitals and referrals are not required for specialist care. In areas where network doctors and hospitals are not available, the higher benefit level applies to eligible charges. Approximately 90 percent of Plan members covered under the PPOs have access to network services. For most Plan members, the network access in 2001 was provided through Blue Cross Blue Shield networks (the Blue Card program)

administered for the Board by Highmark (formerly Blue Cross of Western Pennsylvania and Blue Shield of Pennsylvania). Separate Blue Cross Blue Shield arrangements apply in Alabama and Puerto Rico.

In 2001, Plan member use of network doctors and hospitals resulted in more than \$40,000,000 in gross savings for the Plan and its members. These savings, and PPO savings in prior years, have helped the Board to maintain dues at 16 percent since 1993, while accruing a contingency reserve somewhat in excess of the target range. Benefits and dues credits granted in recent years have gradually reduced this reserve closer to the target.

As an alternative to the PPOs, the Board offers Plan members in approximately forty-five presbyteries, and at the five General Assembly entities, the opportunity to elect HMO coverage.

A new arrangement, the Affiliated Benefits Program (ABP), introduced in August 2000, allows eligible employing organizations to offer medical or medical, death and disability benefits to non-mandated employees on slightly different terms from those applicable to the Benefits Plan. By January 1, 2002, more than 1,300 members were enrolled for the ABP, from over 200 different employing organizations, including Austin Presbyterian Theological Seminary and retirement homes in Florida and South Carolina. The Board is excited about its ability to bring benefits to those who may not have had access to them before and to offer services to entities that previously had not found the Church's Benefits Plan to meet their needs. At the same time, the Board is careful to monitor the financial performance of these new groups in conjunction with the overall performance of the Medical Fund. Based on January 2002, enrollment projected annual dues for the ABP are \$3,400,000.

This year (2002), all members are using Blue Cross Blue Shield networks of one form or another, (except those in non Blue Cross Blue Shield HMOs), with consequent improved access and discounts. Although the Medical Plan funding, design, and benefit interpretation remain the responsibility of the Board, Highmark will actually process the claims on behalf of the Board. Unfortunately, in response to increasing medical cost trends, the Board has been compelled to discontinue the benefits and dues credits provided in prior years. In addition, it has increased dues from 16 percent to 16.5 percent, raised the dues cap from 150 percent to 200 percent of the churchwide median for pastors serving churches, and reduced certain benefit levels. For example, as is true for many health plans, the Prescription Drug program has continued to experience dramatic annual increases in costs, sometimes in excess of 20 percent. To maintain a reasonable level of cost-sharing between the Plan and the patients, the co-pay requirements and co-payment limits have to be increased each year. The Plan also is experiencing cost pressures from the rate increases requested by many of the HMOs; following benefit reductions in 2001, the Board had to negotiate further reductions for 2002 before it could continue to offer these options. In its annual evaluation, the Board of Directors of the Board of Pensions will again have to consider whether or not to continue to offer HMOs in 2003.

In addition to maintaining benefit plans to provide assistance with medical expenses, the Board is actively engaged in encouraging Plan members and their families to adopt healthy lifestyles and use appropriate preventive care services. The Board has implemented targeted programs like diabetes and asthma management to help those with chronic conditions, and is introducing a similar program for cardiac care in 2002. It also provides education about and coverage for the right kinds of preventive care and access to resource services such as a 24-hour nurse line and an employee assistance plan. Other initiatives have included support for clergy in their first calls, subsidies to encourage the establishment of local clergy colleague groups, and a healthy heart campaign in cooperation with the Office of Health Ministries. The Board also sponsors a 5K walk, run, or roll event at the General Assembly.

Beginning in 2001, a number of director members of the Healthcare Committee of the Board of Directors and staff formed a Quality Task Group. Its purpose is to find and implement ways in which members may be better informed about quality in healthcare services when they or their families need care. The Group also looks for opportunities to encourage improvements in the healthcare system itself.

The 213th General Assembly (2001) asked the Board to comment in its future reports about the parity of mental health benefits provided through the Benefits Plan by, "Urge[ing] the Board of Pensions of the Presbyterian Church (U.S.A.) to evaluate, on an annual basis, issues of parity between coverage for mental health and medical and surgical benefits under plans offered by the Board of Pensions and include their evaluation in their annual reports to future General Assemblies" (*Minutes*, 2001, Part I, pp. 48–49). Although the Medical Plan contains specific limits on coverage for mental health services, those limits are routinely waived if medical necessity for additional services is established. This waiver option gives Plan members and their families access to the same benefits for mental health treatment as for any other illness, as long as the medical necessity criterion is met. When choosing an HMO, a member must evaluate whether or not its mental health benefits will meet that member's needs.

b. *Medical Continuation*

Under the Medical Continuation coverage, members who terminate active Plan participation may elect to continue coverage on a subscription basis. A retiring member not yet eligible for Medicare (or a terminated vested member who elects to defer receipt of pension income), whose age and service status meet certain criteria, may continue coverage until Medicare eligibility. (Those retiring prior to January 1, 1995, did not have to meet the same

requirements.) Retiring members whose age and service do not satisfy these criteria, surviving or divorced spouses, children who have attained the Plan limiting age, and members whose coverage has terminated for other reasons, also are eligible to continue coverage. The period for medical continuation coverage varies.

The following table and associated technical explanation provide information about historical financial experience, projected experience for 2002, and the accounting requirements with which the Board of Pensions now conforms. (The Plan is required to recognize significant liabilities as a result of accounting rules set forth by the Financial Accounting Standards Board. These Financial Accounting Standards address two benefit commitments: post-retirement benefits and post-employment benefits as reported in Table IX.)

TABLE IX

A Table Showing the Financial Results for the Medical Fund,
Active and Continuation Members Medical Provisions and HMOs,
Board of Pensions 1997–2001 and Projecting 2002 (Amounts in \$1,000s)

	1997	1998	1999	2000	Est. 2001 ¹	Proj. 2002 ¹
Dues Percentage	15.5%	15%	15.5%	15.5%	15.5%	16.5%
Net Revenue (net of credits)	\$92,456	\$89,654	\$96,111	\$99,235	\$104,793	\$121,316
Total Claims and Expenses ²	79,840	86,611	91,808	101,705	112,363	121,321
Net Income and Fund Balances:						
Net Income	12,616	3,043	4,303	(2,470)	(7,570)	
Previous Fund Balance	32,117	36,077	44,604	48,334	48,767	43,493
Other Income			(271)			
Change in Post-Retirement and Post-Employment Liabilities ³	8,656	(5,448)	302	(2,903)	(2,295)	1,560
New Fund Balance	36,077	44,604	48,334	48,767	43,493	41,928
Ratio of Claims and Expenses to Total Revenue	86.4%	96.6%	95.5%	102.5%	107.2%	100.0%
Average Enrollment	17,252	17,100	17,067	17,143	17,692	18,643

¹ Since 1994, participants have had up to twelve calendar months after the date on which the service occurred to submit a medical claim. Incurred claims costs are revised each year as additional claims are submitted. Therefore, the claims costs reported above are different from those reported in the financial statements prepared on a Generally Accepted Accounting Principles (GAAP) basis.

² The Board approved dues credits and benefit improvements for several years, ending in 2001, to gradually adjust the medical contingency reserve down to the target range.

³ Changes in accounting standards require the Board to recognize the financial liabilities created by the Benefits Plan's post-retirement and post-employment provisions.

For post-retirement benefits, these liabilities represent the present value of the active Plan subsidy provided to those retired members, their spouses and surviving spouses participating in the Medical Continuation coverage as well as an accrual for active members who will become eligible for the subsidy if they retire prior to Medicare eligibility. The free coverage period now associated with retirement generates an additional liability.

For post-employment benefits, these liabilities represent the present value of the Plan's commitment to maintain medical coverage for disabled members and their families. The liabilities are created to the extent that the income received from the Death and Disability Plan for these members fails to fully cover the claims and administrative

costs being incurred by them and their families. Additional liability is created for terminated Plan participants continuing in the Medical Continuation coverage (divorced spouses, ex-dependent children, and members terminating for reasons other than retirement) to the extent of the active dues subsidy and for members who enjoy the protection of the free coverage period.

Milliman USA, Board of Pensions' Medical Actuarial Counsel prepared Table IX and notes.

Annual claim and administrative expense experience for 1997 through 2001 (estimated) and projected experience for 2002 are displayed in the table above. To be conservative, estimated final experience for 2001, when all outstanding claims have been processed, and projected experience for 2002, are based on unfavorable assumptions.

Table IX above analyzes claims experience assuming unfavorable trends. On the unfavorable basis, estimated incurred claim and administrative expenses in Table IX total \$112,363,000 for 2001, including managed-care fees and HMO premiums. This is 107.2 percent of total income for the medical portion of the Benefits Plan (dues at 15.5 percent of effective salary [16 percent adjusted for the 0.5 percent dues credit], subscription income and investment income). (Using more favorable assumptions, the estimated expenses total \$110,189,000, 105.1 percent of the total income for the medical portion of the Plan. Outstanding liabilities for the Medical Continuation coverage, the free coverage period and continued coverage for disabled members and their families total an estimated \$31,195,000.

c. Medicare Supplement

The Board of Pensions offers the Medical Plan to retirees not yet eligible for Medicare and a Medicare Supplement to those who are 65 years of age and older. While the retiree pays most of the cost, the Medical Plan provides some subsidy for early retirees and Vacancy and Post-retirement Service Dues are used to subsidize the Medicare Supplement. The Medicare Supplement also has benefited from \$6,000,000 transferred from the Board's general assistance funds between 1998 and 2001.

Annual claim and administrative expense experience for 1997 through 2001 (estimated) and projected experience for 2002, are displayed in Table X below. To be conservative, estimated final experience for 2001, when all outstanding claims have been processed, and projected experience for 2002 are based on unfavorable assumptions.

On the unfavorable basis, estimated incurred claim and administrative expenses total \$21,412,000 for 2001. This is 99 percent of total income for the Medicare Supplement portion of the Benefits Plan (vacancy dues, post-retirement service dues, subscription income and investment income). Using more favorable assumptions, the estimated expenses total \$21,040,000, 97.3 percent of total income for the Medicare Supplement portion of the Plan. Plan reserves for the Medicare Supplement then stand at \$9,050,000 (estimated).

TABLE X

A Table Showing Medicare Supplement Subscribers and the Financial Results of the Medicare Supplement Program, Board of Pensions, 1997–2001 and Projecting 2002 (Amounts in \$1,000s)

	1997	1998	1999	2000	Est. 2001	Proj. 2002
Total Revenue	\$12,664	\$14,439	\$15,810	\$18,355	\$21,618	\$24,000
Total Claims and Expenses	14,622	14,647	16,582	18,777	21,412	24,711
Net Income and Fund Balances:						
Net Income	(1,958)	(208)	(772)	(422)	206	(711)
General Assistance Fund Transfer		2,000	2,000	1,000	1,000	
Previous Fund Balance	5,138	3,179	5,842	6,892	7,471	8,677
Other Adjustments		871	(179)			
New Fund Balance	3,179	5,842	6,892	7,471	8,677	7,966
Ratio of Claims and Expenses to Total Revenue	115.5%	101.4%	104.9%	102.3%	99.0%	103.0%
Average Enrollment	10,272	10,348	10,448	10,504	10,643	10,750

Milliman USA, Board of Pensions' Medical Actuarial Counsel prepared Table X.

4. *Optional Benefits*

a. *Retirement Savings Plan*

The Retirement Savings Plan, a 403(b) defined contribution plan administered by the Board of Pensions, offers members of the Benefits Plan an opportunity to supplement retirement income through a tax-deferred savings plan. Participation in the Retirement Savings Plan is also open to any person employed in eligible service who works at least twenty hours per week, regardless of whether or not the employee is enrolled in the full Benefits Plan program.

As of December 31, 2001, there were 4,553 members making contributions through salary reductions and/or receiving contributions from their employer and 7,924 total participants. The total value of all accounts was \$109,637,000 at the end of calendar year 2001.

Record-keeping services for the Retirement Savings Plan are provided by Fidelity Investments. Participants can access their accounts through the Internet or a telephone system. Investment transfers and valuations are done daily and there is no administrative fee for the Plan. Participants may choose from ten investment options with different risk and return profiles. The fund choices include seven Fidelity mutual funds, Ariel Fund, and two new socially responsible investment options based on the guidelines of the Presbyterian Church (U.S.A.) for investments in companies involved in military-related activities, handguns, landmines, gaming, alcohol, and tobacco.

Effective July 1, 2001, the Retirement Savings Plan was amended to allow employees of organizations with religious bonds and convictions in common with the Presbyterian Church (U.S.A.) to participate in the Plan.

b. *Optional Death Benefits*

The Optional Death Benefits Plan has offered members the opportunity to apply for additional death benefits coverage in the amounts of \$100,000, \$75,000, \$50,000, or \$25,000. Benefits are payable to the member's named beneficiary. The Optional Death Benefits administered by the Board of Pensions had an enrollment of 3,530 persons as of December 2001. For 2002, the Board has expanded the program, adding options of \$150,000 or \$200,000 for members, \$25,000 or \$50,000 for spouses, and \$5,000 or \$10,000 for each child. As of February 1, 2002, there are 4,164 members enrolled in the program.

Based on favorable portfolio and actuarial experience, the Board reduced the required subscription rate structure in 1999 and added temporary benefit improvements for 2000 and 2001. A subscription rate holiday also was granted for the first quarter of 2001 for those enrolled on January 1, 2000, and earlier.

For 2002, the subscription rate structure is modified to reflect tobacco use. Tobacco users whose participation began before 2002 and who have not increased their benefit levels for 2002 are granted a two-year period during which the former blended rates will continue to apply. Starting January 1, 2004, if they continue to use tobacco products, the higher tobacco user rate structure will apply.

c. *Supplemental Term Life and Accidental Death and Dismemberment Insurance*

Members purchase this coverage by direct payment of premiums to Great West Life Insurance Company, formerly ALTA. There are 547 members enrolled for term life and accidental death and dismemberment insurance and 406 members enrolled for voluntary accidental death and dismemberment insurance. Great West has notified the Board that it will cease to offer this program July 1, 2002, because it is discontinuing the proprietary trust through which it is offered. The Board is researching the options Great West will afford current participants and how best the Board might help them. Final disposition will be reported to the 215th General Assembly (2003).

d. *Optional Supplemental Disability Benefits*

The maximum protected effective salary for disability benefits under the Benefits Plan is limited to \$70,000. A review of Plan member information showed that the limit affected approximately 430 members with salaries of \$80,000 or more who then were not fully protected in the event of disability. Given the likelihood that one's obligations are linked to one's income, becoming disabled could cause additional financial hardship for those without adequate coverage. The new program introduced October 1, 2000, offers the option of purchasing additional protection in amounts of \$10,000 of covered salary up to the maximum Pension Participation Basis (currently \$200,000); the benefit level is still 60 percent. Of the members eligible, 133 have elected to participate as of December 2001. Dues are determined by age and amount of coverage and may be paid by the member or by the employing organization on behalf of the member.

e. *Optional Dental Benefits*

The Dental Plan, a group dental program, offers comprehensive coverage and is available to all active Plan members except seminarians. For underwriting reasons, retired members are unable to participate in the program. Financed totally by voluntary member or employing organization contributions, the coverage is provided through a fully insured contract underwritten by Aetna US Healthcare. For 2002, members were offered a choice between a DMO (dental maintenance organization) and a PPO (preferred provider organization), a PPO only, or out-of-area indemnity coverage, depending on their access to network providers.

On December 31, 2001, the Plan had 5,127 member participants. Following the open enrollment period, there are 6,578 as of January 1, 2002, member participants distributed among the options as follows: DMO, 801; PPO, 5,271; and, out-of-area indemnity, 506.

f. *Optional Long-Term Care Insurance*

A new optional benefit was added effective April 1, 1999, in response to many requests from Plan members. Plan members, including retirees and spouses, had the opportunity to purchase long-term care insurance. Continental Casualty Company, a unit of CNA, underwrites this benefit on a level premium basis. Non-medical coverage is available to members who are in active employment with an employing organization that participates in the Plan administered by the Board of Pensions if they apply when first eligible; all other coverage is subject to medical underwriting. In 2002, participants will have an opportunity to update their fixed dollar coverage levels to recognize the impact of inflation since 1999, without medical underwriting. The offering for new applicants will be similarly updated.

There were 1,100 participants on December 31, 2001, and there have been six claims since the program was introduced. Four claims are for services that have been approved for coverage (one of these claimants has died) and two are currently in the assessment process.

g. *Vision and Hearing Discount Programs*

To provide assistance with the cost of purchasing vision and hearing services, the Board offers two programs. Through Vision One, members have access to eye examination services, glasses, and contact lenses at discounts ranging from 25 percent to 50 percent. Through Beltone, members have access to audiology services and hearing aids at discounts of 15 percent.

5. *Assistance Program*

The Assistance Program is designed to meet the financial needs of employees and retirees of the Presbyterian Church (U.S.A.) that are beyond the scope of the Benefits Plan. No Benefits Plan dues are used for the Assistance Program. The Assistance Program consists of three parts: the Financial Assistance Programs, the General Assistance Programs, and the Retirement Housing Programs.

a. *The Financial Assistance Programs*

The Financial Assistance programs consist of Income Supplements, Shared Grants, and Emergency Assistance Grants. These programs are supported by the Christmas Joy Offering, gifts, legacies directed to the Board of Pensions, and endowment income. In addition, there are several programs established many years ago to meet special needs of specific groups of the church.

(1) *Income Supplements*

The Board provides income supplements to those retirees whose income from all sources is below the target levels established by the Board. The Board reviews the levels for eligibility to try to keep pace with inflation. The target levels for 2002 are \$20,400 for a single person and \$24,600 for a couple.

The Board approved a Christmas Gift of \$200 for each individual and spouse receiving an Income Supplement as of November 1, 2001. This gift was sent to 207 individuals and 65 married couples at a cost of \$67,400.

(2) *Shared Grants*

Shared Grants are provided for financial emergencies or special financial needs of active and retired employees of the Church and their families. A church worker need not be a member of the Benefits Plan to participate in the

Shared Grants program. These grants are normally shared equally by the Board of Pensions and either the employing organization or the presbytery. Shared Grants must be initiated at the local level (i.e., congregation, employing organization, or governing body).

In 2001, Shared Grants were given to 199 individuals or families. The Board of Pensions contributed \$495,000 in 2001, compared to \$579,000 in 2000.

(3) *Emergency Assistance Grants*

Emergency Assistance Grants are provided to Church workers, active or retired, when financial resources for a Shared Grant are not available from a governing body or employing organization. They may also be available when home care or skilled nursing care is needed and no other financial resources, including Medicaid/MediCal and community resources, are available. Medical or mental health-care expenses which may be deemed necessary, but beyond the scope of the Benefits Plan, are also the focus of this program. In 2001, Emergency Assistance Grants totaling \$21,000 were given to 20 individuals and families.

(4) *West Virginia Project*

Using the income from the Annie Gebhardt Fund and the Frances Littlepage Irwin Fund, the Board initiated a new grant program in 1999 for Ministers of the Word and Sacrament who reside in the state of West Virginia, as the donors designated. Administered by the Board in cooperation with the Presbyteries of West Virginia, Shenandoah, and Upper Ohio Valley, the grants are matched as part of the Shared Grant program.

(5) *Nursing Home Care Assistance Program*

This program was closed to new entrants beginning in 1998. The Board completed a major redesign of its Financial Assistance Programs in 1997 to meet the extraordinary needs of retirees and their spouses who may need nursing home care, while continuing to have the flexibility to react to emergency needs. Beginning in 1998, applicants who need financial assistance for skilled nursing care must first apply to Medicaid (MediCal in California) before seeking funds from the Board of Pensions. Funds have been set aside to continue coverage for those recipients who were receiving Nursing Home Care Assistance prior to 1998.

Detailed descriptions of the Financial Assistance programs are available from the Board of Pensions.

b. *The General Assistance Programs*

(1) *Special Groups*

The Special Groups Assistance grants consist of various financial programs (e.g. COEMAR Supplements; Missionary Pensions; Emma B. Kennedy Fund, etc.) established to meet special needs of specific groups of the church. These were usually created through an arrangement with another church entity. These forms of assistance are closed to new applicants and will cease at the death of the last recipient. Funds for these programs were usually transferred to the Board of Pensions to manage and disburse to the eligible persons. In some of the cases, the funds given to the Board of Pensions have been depleted in meeting the terms of the arrangements. Rather than cut off the assistance when the particular funds ran out, the Board has assumed the responsibility to continue to carry out the arrangement.

(2) *Relief of Conscience Grants*

Relief of Conscience Grants are distributed to members of the Benefits Plan who are parents of an infant (defined as being twelve months old or younger) adopted on or after July 1, 1992. One grant of \$500 is given for each eligible adopted child to assist in the payment of medical expenses incurred by the child at the time of adoption that were not reimbursed by the Benefits Plan. The moneys for these grants come from the Relief of Conscience Fund, which is an offset of dues that occurs when an employing organization formally declares it does not wish any of its dues to be used for abortions. In 2001, twelve individuals or families who had adopted an infant any time from July 1, 1992, through December 31, 2001, received Relief of Conscience grants totaling \$6,000.

(3) *Seminary Debt Assistance Program*

The Seminary Debt Assistance Program is an initiative of the Board of Pensions developed in cooperation with the General Assembly offices, presbyteries, and Presbyterian seminaries. This is a five-year incubator program and will be transferred to another entity of the General Assembly. This Program will provide grants of up to \$2,500 a

year for up to four years to repay education debt of Ministers of the Word and Sacrament who receive a full-time first call to a church of fewer than 150 members with a budget of less than \$100,000. The maximum amount given to one individual over four years will not exceed \$10,000. A maximum of fifty grants will be awarded in one calendar year. The Presbytery of call must have a policy on student/clergy indebtedness and the applicant must attend a financial planning seminar offered by the Board of Pensions. The guidelines for this program seek to address the need of smaller churches for pastoral leadership by alleviating a portion of their pastor's burden of educational debt.

This program was initiated in May of 2001. As of December 31, 2001, thirty-six grants of \$2,500 had been awarded to Ministers of the Word and Sacrament serving in twenty-seven different presbyteries.

c. Retirement Housing Program

The Retirement Housing program was initiated in 1883 to provide housing for eligible ministers. This program consists of the Homes Program, which offers affordable housing in properties owned by the Board of Pensions, or the Housing Supplement Program, which gives financial assistance to help retirees maintain their own homes or move to a retirement community.

(1) Homes Program

The Board has five individual homes in various locations in the United States, and fifty-nine houses or apartments in four clusters. Homes related to various governing bodies of the church also provide services under contract with the Board of Pensions.

Persons who have served in the Presbyterian Church (U.S.A.) for twenty years or more are eligible for this housing. The program is structured so that residents pay according to their ability, contributing for independent living 30 percent of their total annual income, excluding post-retirement earned income, or an appraised fair rental value of the home, whichever is less.

(2) Westminster Gardens

Westminster Gardens, Duarte, California, was established in 1949, by the Board of Foreign Missions of the Presbyterian Church in the U.S.A. to care for retired missionaries. The denomination assigned the responsibility for the oversight of the affairs of Westminster Gardens to the Board of Pensions in 1972. This retirement community is now available to retired church workers and their spouses with priority given to retiring missionaries returning from overseas service.

During the year 2001, the Board of Trustees of Westminster Gardens entered into a management agreement with Southern California Presbyterian Homes who is providing certain management services including the Executive Director of Westminster Gardens. This relationship has proven advantageous to the Gardens in improving management and services, and reducing costs.

Also during the year, the Board of Trustees established a Strategic Planning Task Force to consider the mission, management relationships and the long-term financial health of Westminster Gardens. The Strategic Planning Task Force is comprised of members of the Board of Trustees, staff, and residents. The Strategic Planning Task Force has made recommendations to the Board of Westminster Gardens based on their work and evaluation. Among their recommendations are that the Board of Trustees consider opening the admissions criteria to a broader market, adopting a financial plan which addresses appropriate rates and entrance fees, and that the Board of Trustees explore the future relationship with Southern California Presbyterian Homes. It is understood that these recommendations may affect the mission and future relationship between Westminster Gardens, the Board of Pensions, and the General Assembly.

The Board of Pensions' Assistance and Retirement Housing Committee has also established a Westminster Gardens Task Force to consider similar issues related to the Gardens. The Task Force has been supportive of the initiatives of Westminster Gardens and the Strategic Planning Task Force, and has encouraged them to continue to address the issues that affect the long-term health of Westminster Gardens.

The Board of Pensions continues the general supervision of Westminster Gardens under the direction of the documents that set forth its responsibilities. These documents include the Articles of Incorporation of Westminster Gardens, the 1975 agreement between COEMAR and the Board of Pensions, the Bylaws of Westminster Gardens and a Memorandum of Understanding between the boards of the organizations adopted in 1997. The 1975 agreement between COEMAR and the Board of Pensions gives the Board general supervision of Westminster Gardens.

The Bylaws of Westminster Gardens require prior approval from the Board of Pensions for actions that would have a material effect on the operations or finances of Westminster Gardens. The Board of Pensions also elects the Westminster Gardens Trustees. The Board will continue to be guided by these documents in considering any future change in relationship with Westminster Gardens. Upon dissolution or liquidation, the disposition of the assets of Westminster Gardens is subject to court supervision and the approval of the Presbyterian Church (U.S.A.).

(3) *Housing Supplements*

Housing Supplements are financial grants to eligible retirees who cannot, for financial or physical reasons, provide appropriate and adequate housing for themselves in retirement. Funds may be requested to help pay for the costs associated with entering a retirement home, maintaining a current home, and/or moving expenses.

Normally, an applicant must have served the Church for at least twenty years. However, partial grants are provided for persons who have served the Church for less than twenty years, but more than ten.

In 2001, the Board of Pensions provided members with \$1,417,000 through the Housing Supplements Program.

d. *Assistance and Retirement Housing Funds*

The Assistance and Retirement Housing funds are identified as to purpose and invested to meet the program goals of the Assistance and Retirement Housing Programs. Gifts and legacies are managed in strict accordance with the purpose of the donor.

The following tables show the sources and uses of funds for the Assistance and Retirement Housing Programs, as well as the operating expenses for the Retirement Housing Program, and a comparison of distributions made under the Assistance and Retirement Housing Programs for 2000 and 2001

TABLE XI

Table Showing Assistance and Retirement Housing Funds and Distribution 2001

Net Assets beginning of year		\$59,382,000
Sources of Funds:		
Investment Return	\$ 169,000	
Christmas Offering	2,854,000	
Gifts, legacies and other income	<u>2,659,000</u>	
Subtotal		<u>5,682,000</u>
Total		\$65,064,000
Uses of Funds:		
Assistance and Retirement Housing benefits	\$4,692,000	
Retirement housing operations	861,000	
Supplement to Retiree Medical	1,000,000	
Administrative and Other expenses	<u>393,000</u>	
Subtotal		<u>6,946,000</u>
Net assets end of year		<u>\$58,118,000</u>

TABLE XII

A Table Showing Board of Pensions Expenses for the Retirement Housing Program, 2001–2000

	2001	2000	Percent Change
Board Expenses:			
Independent Living Westminster Gardens	\$519,000	\$613,000	-15%
Grant*	<u>342,000</u>	<u>426,000</u>	-20%
Total	\$861,000	\$1,039,000	-17%
Residents' Contributions	<u>426,000</u>	<u>401,000</u>	6%
Net Board Expenses	\$435,000	\$638,000	-32%

*Westminster Gardens is a separate corporation, operates with its own additional income and expenses (budgeted in 2001 at \$3,463,582), and, consequently, total expenses are not included here.

TABLE XIII

A Table Showing Total Assistance and Retirement Housing Benefits Paid, 2001–2000

	2001 Amount	2000 Amount
Income Supplements	\$1,580,000	\$1,358,000
Nursing Home Care Assistance	824,000	1,077,000
Shared/Emergency Grants	516,000	670,000
Housing Supplements	1,417,000	1,275,000
General Assistance	187,000	100,000
Other Benefits	<u>168,000</u>	<u>188,000</u>
Total	<u>\$4,692,000</u>	<u>\$4,668,000</u>

6. *Investments*

The Board of Pensions Balanced Investment Portfolio includes assets of the Benefits Plans and non-plan accounts. The Benefits Plans include the Pension Plan, Death and Disability Plan, Optional Death Benefits Plan and Medical Plan Long-Term Reserve. The non-plan accounts are the Endowment Fund, Benefit Supplement Fund, Retirement Housing Fund, General Assistance Fund, West Virginia Fund, Chaplains Deposit Fund, GAC Special Cuban Fund, and Restricted Gifts Fund. Non-plan assets are commingled for investment purposes with the assets of the Benefit Plans.

The strategic asset allocation of the Board of Pensions Balanced Investment Portfolio provides the asset allocation range for each asset class of the portfolio, as shown in Table XIV below. The Investment Committee of the Board of Directors of the Board of Pensions reviews and approves the portfolio asset allocation at each meeting. The long-term strategic allocation is based on projected liabilities, including current and future benefit payments to Plan participants, as calculated by Towers Perrin, the Board's actuary. The Pension Plan and Death and Disability Plan liabilities were fully funded on December 31, 2001.

TABLE XIV

A Table Showing Balanced Investment Portfolio Asset Allocation,
Board of Pensions, December 31, 2001

Asset Class	Market Value (\$ in Millions)	Actual Percent	Asset Allocation Range
U.S. Equity	\$2,774	49.4%	35–55%
International Equity	845	15.0%	10–25%
Fixed Income	1,900	33.8%	25–45%
Other Investments	<u>102</u>	<u>1.8%</u>	0–10%
Total	\$5,621	100.0%	

The assets of the Investment Portfolio at Mellon Trust are unitized, so that each participating Plan and non-plan account owns units of the Board of Pensions Balanced Investment Portfolio rather than individual securities. This reduces costs for all Plans and programs. The valuation of units is done monthly by Mellon Trust, using an accounting process similar to that used to develop the net asset value of a mutual fund. Each Plan, with the exception of the Medical Plan Long-Term Reserve, owns only units of the Board of Pensions Balanced Investment Portfolio. These Plans will have the same asset allocation and investment performance as the Board of Pensions Balanced Investment Portfolio. The assets of the Medical Plan Long-Term Reserve, as well as non-plan accounts, own U.S. Government securities and Board of Pensions Balanced Investment Portfolio units, resulting in an allocation with lower equity exposure than the Balanced Investment Portfolio. Participation in the Board of Pensions Balanced Investment Portfolio is shown on Table XV.

TABLE XV

A Table Showing Balanced Investment Portfolio Participation
Board of Pensions December 31, 2001

	<u>(\$ in Millions)</u>	<u>Percent</u>
Pension Plan	\$5,131	91.3%
Death and Disability Plan	409	7.3%
Medical Plan Long-Term Reserve	20	0.4%

Optional Death Benefits Plan	8	0.1%
Non-Plan Program Portfolios	<u>53</u>	<u>0.9%</u>
Total Investments	\$5,621	100.0%

Total returns shown on Table XVI include interest and dividend income, as well as realized and unrealized gains or losses on the Board of Pensions Balanced Investment Portfolio assets. Board of Pensions' returns are after payment of all investment and custodial fees.

TABLE XVI

A Table Showing Annualized Portfolio Returns,
Balanced Investment Portfolio
Board of Pensions Periods Ended December 31, 2001

	1 Year (%)	3 Years (%)	5 Years (%)	10 Years (%)
Board of Pensions Balanced Portfolio Return	(4.5)	3.1	8.4	9.7
Consumer Price Index (Measure of Inflation)	1.6	2.5	2.2	2.5
Consumer Price Index Plus 5% Annually	6.6	7.5	7.2	7.5

The assets of the Pension Plan and Death and Disability Plan represent 98.6 percent of the assets of the Board of Pensions Balanced Investment Portfolio. The investment objective of the Portfolio is to provide a long-term total return that can sustain and increase the promised pension, death and disability benefits, as calculated by the Plan actuary, Towers Perrin. This objective must be achieved while maintaining a stable dues level and adequate contingency reserves. The Investment Portfolio must provide a long-term return of 5 percent above the inflation rate, or the Consumer Price Index plus 5 percent annually, to achieve this long-term objective.

B. Board of Pensions Agency Summary

1. Letter from the President and Board Chair

It takes commitment and support to perform a mission that lasts a lifetime. That is certainly true for our Ambassadors in Christ, the people who spend their lives in service to the church. They need medical care when their health is poor. They need help preparing for their retirement years. And they need our financial support when unexpected setbacks occur. That is why the Board of Pensions of the Presbyterian Church (U.S.A.) has been charged by the General Assembly to fulfill the following mission: Design and administer a comprehensive program of retirement, death, disability, medical, optional benefits, and financial assistance for church employees, both ministers and laity, and their families; while being guided by the Biblical principles of community and stewardship.

In the year 2001, we continued to fulfill that mission:

- The Church's Pension Plan helped over 23,000 members prepare for a secure retirement. It served 16,000 current retirees, disabled workers, and their dependents.
- The Retirement Housing Program helped 200 retired members or spouses to secure affordable housing.
- Our medical benefits covered approximately 55,000 active and retired employees and dependents.
- Our new Affiliated Benefits Program extended the reach of our benefits offerings to more than 1,000 new members and dependents.
- The Assistance Program gave almost 700 grants to benefit individuals and married couples who experienced needs beyond the scope of the Benefits Plan.
- RESPONSE, our employee assistance program, supported Plan members with counseling, legal, and financial advice.

In the coming year, we plan to develop new programs to assist Plan members, to strengthen our partnerships with middle governing body personnel, and to devote particular attention to helping members and their families and improve the quality of the health care they receive. For as it says in Galatians 6:10, “Whenever we have an opportunity, let us work for the good of all, and especially those of the family of faith.”

Robert W. Maggs Jr.
Earldean V. S. Robbins

2. *Pension Plan Helps Church Members Prepare for the Future*

We see the Pension Plan as one leg of a three-legged stool. Together with personal savings and Social Security, it supports those members whose years of active service have ended. At the same time, the defined benefit pension plan with lifetime benefits encourages new ministers and lay people to enter a career of service. This helps to ensure the future of the Church.

Because dues are a fixed percentage of each member’s effective salary, they are typically lower for pastors in small congregations. This helps small churches to provide benefits and attract new leadership. At the same time, minimum benefits are based on the church-wide median effective salaries, so pastors and other church workers with even the smallest salaries can count on meaningful support.

In 2001, 757 Plan members retired, bringing the total number of retirees, disabled workers, and dependents to 16,264. At the same time, our investment and actuarial experience enabled us to grant a 3 percent experience apportionment in the form of increased pensions and accrued pension credits.

The design of the Pension Plan, which includes experience apportionments, has enabled us to significantly increase pension benefits during the past 10 years. The following table shows pension payments for ordained minister members retiring at, or after, age 65 with 15 or more years of service.

Pension Payments to Minister Members Have Grown Over the Years

Year	Average Annual Pension Payment
1992	\$16,748
1993	17,007
1994	18,375
1995	19,772
1996	19,958
1997	23,370
1998	23,698
1999	27,110
2000	27,651
2001	31,661

3. *Growing Participation in Our 403(b) Retirement Savings Plan*

We want to assist as many members as possible in planning for retirement. One good way to do so is through our contributory 403(b) plan. This program helps members with the second leg of the three-legged stool: personal savings. Thanks in part to our continued promotion of this option, the number of members contributing to the 403(b) plan grew in 2001 from 3,818 to 4,553 members.

4. *Providing Cost-Effective Coverage of Health-Care Needs*

A comprehensive medical plan is essential for attracting new employees in any organization. The Presbyterian Church (U.S.A.) is no exception.

The Church’s Medical Plan covers most Plan members and their families through Preferred Provider Organizations. Members are free to choose their own doctors and hospitals, while enjoying economic incentives for using network providers who agree to negotiated discounted pricing. The Board offers HMOs where advantageous to both the member and the Medical Plan. In 2001, an average of 45,000 active employees and dependents were enrolled in the Medical Plan at any given time.

5. *Claims Processing Transferred to a Third-Party Administrator*

One key to containing coverage costs is for members to access providers through the Blue Card PPO networks whenever possible. This gives both the Medical Plan and patients the greatest benefit from our negotiated discounts.

For similar reasons, the Board of Pensions selected Highmark, formerly Blue Cross of Western Pennsylvania and Blue Shield of Pennsylvania, to serve as the third-party administrator of our claims, completing the transfer of this function on January 1, 2002. This change gives the Board and its members access to the efficiency of Highmark's highly automated claims processing capability. It also allows Board staff to focus on higher-level services, where they can provide value-added assistance to Plan members.

6. *Medicare Supplement Claims Processing Services*

After the transfer of claims processing to Highmark, the remaining volume of Medicare Supplement claims did not justify the Board's continuing its own claims processing capability. So the Board contracted with Highmark to administer this program, as well. This will make the transition easier for members who move from active Plan membership to Medicare Supplement membership. They can continue to use the same third-party administrator. Highmark also works directly with the intermediary administrators who process Medicare claims on behalf of the federal government, so participants no longer have to submit Medicare Explanations of Benefits to receive their secondary reimbursement.

7. *Participation Increases in Affiliated Benefits Program*

The new Affiliated Benefits Program offers increased coverage flexibility for church workers not mandated to participate in the Benefits Plan. Enrollment expanded significantly in 2001. By year-end, 700 members had enrolled for medical coverage through this program, with approximately 350 enrolled for death and disability benefits. The number of participating employing organizations has grown to more than 200, and includes groups such as presbytery staffs, camp personnel, and other church-affiliated groups.

In 2002, we anticipate continued growth for this program. We will continue to promote its benefits to employing organizations, while maintaining careful oversight of its financial performance.

8. *Assistance Program Addresses Needs Beyond the Scope of the Benefits Plan*

The Assistance Program is designed to help employees and retirees of the Presbyterian Church (U.S.A.) when their needs are beyond the scope of the Benefits Plan. Supported by the Christmas Joy Offering, gifts, legacies, endowment income, and proceeds from donated property, it helps us care for the broadest possible community of Church servants.

In 2001, the Assistance Program awarded 686 grants to individuals and married couples. It provided assistance in the form of income supplements, housing supplements, emergency assistance grants, and shared grants to match funds provided by a presbytery.

Our continued gratitude goes to everyone who participated in the Christmas Joy Offering, and who remembered us through endowments and gifts. These funds enable us to generate new initiatives and programs.

9. *New Seminary Debt Assistance Program Supports Small Churches and Recent Graduates*

Starting in 2001, the Seminary Debt Assistance Program began its support of small churches and recent seminary graduates. In 2001, we awarded 37 grants of up to \$2,500 to repay the education debt of Ministers of the Word and Sacrament who received first calls to churches with fewer than 150 members and budgets less than \$100,000.

This new program helps strengthen the Church by making it easier for small congregations to attract new leadership. It also encourages Ministers of the Word and Sacrament to serve small congregations.

This program is one of our "incubator programs," part of our strategy to put ideas into successful practice before asking donors to support them. After a five-year establishment period, if successful, it will be transferred to another entity within the PC(USA) for continued administration.

10. *Investment Performance*

Each plan sponsored by the Board of Pensions has unique liabilities and cash flow requirements. The actual benefits are funded by the Balanced Investment Portfolio, where each plan has its own separate account.

The assets of this portfolio provide for the current and future fulfillment of our mission. Our investment objective is to provide a long-term total return that can sustain the promised pension, death and disability benefits while maintaining a stable dues level and adequate contingency reserves.

To achieve this long-term objective, the Investment Portfolio must provide a long-term annual return of 5 percent above the inflation rate, as measured by the Consumer Price Index. In the coming year, we plan to maintain our long-term perspective through what we expect will again be a challenging period for investors.

11. *The Community Nature of the Plan*

The Benefits Plan of the Presbyterian Church (U.S.A.) is designed to care for and protect the community of Benefits Plan members as a whole. The Board of Pensions of the Presbyterian Church (U.S.A.), as the plan administrator, is the corporate embodiment of the church's sense of community in caring for church workers. In this biblically based sense of community, members' needs are a shared responsibility and are met based on the abilities and resources of all members and churches.

"For just as the body is one and has many members, and all the members of the body, though many, are one body.... But God has so arranged the body...that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it." —1 Corinthians 12:12, 24–26 NRSV

12. *Supporting Servants of the Church Since 1717*

The Presbyterian church has always counted on those who devote their lives to its mission. And it has looked after those servants since close to its early beginning. The Fund for Pious Uses was founded in 1717 with £18 from offerings and donations. It was intended to support frontier missionaries and provide for their widows and children.

In 1876, the Ministerial Relief Fund was incorporated. It broadened its scope in 1883 to managing homes for retired ministers.

In the early 1900s, the church incorporated a Board of Sustentation to develop a pension-type program. The streams of Relief and Sustentation were merged in 1918. Efforts to develop a modern pension plan began in 1923 with a church-wide funding campaign. That entity became today's Board of Pensions.

By the early 1950s, the Board's responsibilities had expanded to include medical benefits for Plan members and their families. Continuing through the merger with the United Presbyterian Church in North America and the 1983 reunion that created the Presbyterian Church (U.S.A.), the Board of Pensions perpetuates a tradition of caring for servants of the church.

13. *Assistance Program Puts Better Living Arrangements Within Reach for Pastor's Widow*

After 30 years of service in small rural churches, the Reverend John L. Hottel retired in 1982 with not much in savings. He died six years later. Since then, his wife, Margaret, has gotten by on his pension and a small income supplement from the Board of Pensions.

Last year, however, at the age of 79, Margaret Hottel needed more help. "I was living in a two-story house owned by Shenandoah Presbytery," she explains. "It had become a bit too much for me and I wanted to move to the Sunnyside Presbyterian Retirement Community." The community offered independent living in small kitchenette apartments. Margaret would be able to take one meal a day in the dining room with other residents.

The community required a sizeable entrance fee, however, and Margaret simply could not afford it. Seeking help from the Board of Pensions Assistance Program, she received a lump-sum housing supplement to fund part of the entrance fee, and was able to move in last November.

As a pastor's wife, Margaret had always been active in the church. "I taught Bible school, directed a choir, and played piano," she says. She continues her involvement with the church in the retirement community, serving as assistant treasurer at the Trinity Presbyterian Church in Harrisonburg, Virginia.

"I feel very humble about it," Margaret says of the assistance she received. "My husband was a pastor. My father was a pastor. Although they got much satisfaction from serving God's people, neither gained a lot of monetary benefit from it. Still, I've always felt nurtured by the church, both in spiritual ways and material ways, as well."

14. *Series of Teleconferences Keeps Church Treasurers Informed*

In 2001, the Board of Pensions introduced BenefitsTalk teleconferences for church treasurers, ministers, and middle governing body personnel. Participants dialed a toll-free number to hear experts discuss such topics as the Retirement Savings Plan; BoardLink, our new online bill-paying service; and tax issues for ministers. Archived versions of each call were made available at our Web site, www.pensions.org. These teleconferences help us deliver important information about our programs and services to constituents all over the country in a convenient and effective way.

15. *Seminary Debt Assistance Program Helps Pastor Through a Career Transition into the Ministry*

When you have no assets and you've gotten behind, it takes a while to get caught back up," says the Reverend Cynthia Jennison. But time, for Rev. Jennison, was running short.

After changing careers and graduating from the Louisville Presbyterian Theological Seminary, Rev. Jennison accepted her first call at a 104-member church in Petersburg, Indiana. She and her husband found themselves with two daughters in high school and \$16,000 in seminary debt. "We were looking at paying for two college tuitions in just a few years," she recalls, "and I still had my own student loans."

It would take them a while to regain their footing. "My husband never found a 'real' job when we moved to Louisville," Rev. Jennison explains, "and it took another two years until he found one here in Indiana. Even though I was getting the minimum starting salary for the presbytery, we were still living paycheck to paycheck." What's more, the couple had been forced to sell their house in Virginia after the tenants defaulted. "We had no assets," recalls Rev. Jennison. "We had nothing."

Fortunately, help was available through the Board's Seminary Debt Assistance Program. Rev. Jennison received a grant of \$2,500. "The Board called me right before Christmas to tell me they were sending that. It was such a wonderful Christmas gift!"

The grant has helped the Jennisons to pay down their debt. "I think one of the problems with small congregations in rural areas is that people use them as stepping stones," says Rev. Jennison. "But this is my ministry and I'm committed to it. This assistance simply affirms that this is where I need to be right now."

16. *Board of Directors of the Board of Pensions of the Presbyterian Church (U.S.A.)*

Class of 2002—Linda S. Crawford; Kew Sun Chai; Gurnie C. Gunter; Deborah F. Kuenstner; James D. Mortimer; David R. Nelson; William E. Rauh; Edwin H. Shoaf, Jr., MD; Ross D. Spencer; Ronald D. Watson; The Reverend John P. Wilson.

Class of 2003—Andrew J. Browne; the Reverend Gerald D. Clark Jr.; Caroline De Esposito; Ronald Hagen; David H. Hintz; the Reverend Adele K. Langworthy; Stephanie A. Middleton; the Reverend Arthur E. Sundstrom; the Reverend George R. Wilcox; the Reverend Dr. Jeffrey D. Yergler.

Class of 2004—the Reverend Jefferson K. Aiken Jr.; Russell B. Faucett; the Reverend Stephen E. Gorman; George H. Gotsik; Thomas Parks Jennings; Daniel P. Junkin; David J. Kaasa; Earldean V.S. Robbins; the Reverend Roger P. Richardson; the Reverend Richard E. Young.

Management Team—the Reverend George T. Adams; Karen J. Babik; Kelly Riley Brown; Edward F. Driscoll; Michael F. Fallon; Judith D. Freyer; Anna G. Hoover; Robert W. Maggs Jr.; Francis E. Maloney; Margaret M. Mellen; Hy Rudin; the Reverend Peter C.S. Sime; the Reverend Paul S. Stavrakos.

C. Presbyterian Church (U.S.A.) Foundation Agency Summary

It is through God's grace that we are able to give. All things come from God and we are blessed to receive the wealth bestowed upon us. It is through the grace of God that the Foundation has been able to serve the mission of the Church and its stewards for over two centuries.

Through times of joy and times of despair, it is God's steadfast love that shines through. We celebrate the countless stewards who shine a light of grace into the lives of others.

1. Through God's Grace

The Foundation's long history is solidly based on serving. Our mission has always been to empower people to use their accumulated resources to help those less fortunate; to support mission; to secure the future of the church. Our service includes the encouragement and management of charitable gifts given from the accumulated resources of individuals and the management of endowments.

Through its subsidiary, New Covenant Trust Company, N.A., the Foundation is able to provide charitable trust services to individuals interested in supporting the church and also providing current income—either to the donor or a loved one.

The Foundation extends support to churches and related entities through gift management for planned giving programs and New Covenant Funds for investment management. New Covenant Funds are also available for individuals to address specific long-term financial goals and provide several options for making charitable gifts.

With a skilled network of development officers, support staff, and highly trained specialists in gift compliance, accounting, investment management, law and gift administration, we are a valuable resource. We provide assistance to the donor's attorney and financial advisors to facilitate the process of charitable giving and make the most of the resources donors wish to share.

2. Reflection

God's love for us endures and so our faith must live on. We are sustained in this world by our beliefs and our ability to rise to God's call to continue to love our neighbor as ourselves. A brighter future is possible because of the stewardship of Presbyterians, the many thousands whom we serve every day, and their ability to make a difference in this world. So, in this time of reflection, we are in awe of those who selflessly give—day in and day out.

The Foundation supports Wills Emphasis and planned giving programs designed to assist individuals and congregations in making decisions about including the Church in their wills and estate plans. Highlighting the importance of making a Christian will is one of the ways the Foundation works to help Presbyterians realize charitable goals beyond their lifetimes.

3. Rejoice

Presbyterians make a difference each day by their intrepid spirit. A spirit of rejoicing that rises above the daily trials and tribulations and gives witness to God's love. By embracing this spirit, we recognize our place in this world. A place where charity brings love, where stewardship begets peace. A place where the simple act of giving can make the difference in the life of a child, a family, or an entire congregation.

So we rejoice in the spirit of charity that Presbyterians renew each day. We remain faithful, knowing our work can and does make a difference. We strive to meet the challenge of the stewards who push their own limits and give freely to make a difference in the lives of others. Individuals, who with the grace and the vision to see beyond themselves, establish permanent funds to benefit churches and missions that will provide income after their lifetimes. We rejoice in untold acts of faith that change the world from a cold and lonely place to a sanctuary of warmth and love. All these things made possible through giving...and through God's grace.

4. Responsible Investing

New Covenant Funds were developed by the Presbyterian Foundation and are based solidly on our long-term investment philosophy and investment management expertise. The funds take into consideration socially responsible investing that includes many of our faith-based values. The funds are made available through the Foundation's development staff—individuals who understand mission goals and concern for long-term investment.

5. *Funds to Further Mission*

Churches can invest in New Covenant Funds as part of an investment strategy, providing diversity to a portfolio. New Covenant Funds can also satisfy a church's desire to participate in socially responsible investing.

A portion of the asset management fees supports the ongoing work of the Foundation to assist with gift planning, asset management, and endowment building, thus helping to develop funds for many Presbyterian missions.

6. *First Fruits™*

A new opportunity to give, utilizing New Covenant Funds, is available through the First Fruits™ program. By expanding the spectrum of giving, an individual can direct dividends and/or capital gain from a New Covenant Fund account to their local church, the Presbyterian Foundation, or the General Assembly. This program offers an innovative way to give and allows investors to make a faith-based and social commitment with their investment.

A church with a New Covenant Fund account may offer the First Fruits program as a way to expand giving options to members. Support can be given to the congregation's existing New Covenant Funds, thus increasing funds available for mission or other designated purposes.

7. *Foundation Ready to Serve*

Audited Financial Statements: To request a copy of the 2001 audited financial statements, call 800-858-6127 and order the 2001 Annual Report.

Board of Trustees. The Foundation is governed by a Board of Trustees composed of 42 voting trustees, several ex-officio trustees, and adjunct trustees with voice but no vote. The committees of the board are organized as follows: Executive, Development, Finance and Audit, Gift Administration, Human Resources, Investment, Marketing, and Nominations.

Client Services: This team provides answers to your questions concerning the status of a gift or inquiries concerning statements or annuity payments. Call 800-858-6127 or e-mail: clientservices@fdn.pcusa.org.

Development Staff: Development officers are located across the country to share the message of stewardship through planned giving and socially responsible investment from a uniquely Presbyterian viewpoint. To locate the development officer serving your presbytery, call 800-858-6127 or search on our Web site: www.fdn.pcusa.org.

Resource Materials: The Foundation is committed to support planned giving for the benefit of the church, its mission and ministries and also to enhance the charitable intentions of the donor. Informative resource materials are available for individuals to learn about the variety of charitable gifts. For the local church or institution, materials are available to support a planned giving or endowment program. Call 800-858-6127, ext. 8919; check our Web site at www.fdn.pcusa.org; or contact your regional development officer.

8. *Mission Statement*

To create an ever-growing awareness among Presbyterians of the need and joy of making gifts from their accumulated resources that, in this year and forevermore, will contribute toward the fulfillment of the Great Commission for the glory of God.

9. *Legacy of a Lifetime*

Wills Emphasis is the cornerstone of any planned giving program. As part of the Legacy of a Lifetime program, it is an opportunity to educate members of your congregation on the importance of including the Church in estate planning. Through a Wills Emphasis program, information is provided about planned giving and how a will can provide for loved ones as well as the church and its mission.

10. *Permanent Fund*

A permanent fund is a perpetual endowment, the assets of which are held and invested by the Presbyterian Foundation. The fund is invested to generate income, assuring a long-lasting source of funds for the church or a designated mission.

“The choicest of the first fruits of your ground you shall bring into the house of the Lord your God.”—Exodus 23:19

11. *Trustees of the Presbyterian Foundation*

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Ex Officio—John Detterick; Clifton Kirkpatrick.

Adjunct—Richard Seiwel; Ray Tanner.

Emeritus—Helen Walton.

12. *Senior Management of the Presbyterian Foundation*

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SECTION THREE

SUPPLEMENT:

Roll of the General Assembly, Standing Rules, Commissioning Service,
Moderators and Clerks, Members of
Entities Elected by the General Assembly,
Necrology List, Acronyms Used in the *Journal*

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James Byers	Dubuque Seminary	Dwight Peace	San Francisco Seminary
Margaret Carson	Regent	John Pribbenow	Johnson C. Smith Seminary
Heather Chase	San Francisco Seminary	Bonita Quandt	Louisville Seminary
Martha Cherry	Johnson C. Smith Seminary	Dari Rowen	McCormick Seminary
MaryAnn McKibben Dana	Columbia Seminary	Patricia Schaller	Austin Seminary
Bonnie Dutton	Pittsburgh Seminary	Margaret Snyder	Dubuque Seminary
Lucy Harris	Union - PSCE	Santiago Valle	Evangelical Seminary - PR
Helen Mary Kester	Pittsburgh Seminary	Mieke Vandersall	Union Seminary New York
Benjamin Larson	McCormick Seminary		

Missionary Advisory Delegates

Kathryn Anderson	Guatemala	Dick Harding	Nepal
Peter Barnes-Davies	Africa	Ed Oppenhuizen	Kazakstan
Nancy Collins	Columbia	Richard Wechter	India
Annette George	Thailand	Anne Wheeler-Waddell	Ethiopia

Ecumenical Advisory Delegates

Boonratna Boayen	Church of Christ in Thailand	Thomas Hennefeld	Reformed Church in Austria
Carlos Camps	Presby-Ref. Church in Cuba	Jabulani E. Mdlalose	Pres. Ch. of Africa/South Africa
Juan Ebang Ela Eyang	Ref. Pr. Ch. of Equatorial Guinea	Graham Redding	Pr. Ch. of Aotearoa New Zealand
David H. Engelhard	Christian Ref. Church/USA	Roberto O. Stein	United Ev Lutheran C/Argentina
Judith Grant	Christ. Meth. Episcopal C/USA	James Terom	Church of North India

CORRESPONDING MEMBERS

Stated Clerk, Associate and Assistant Stated Clerks

Loyda Aja	Associate Stated Clerk	Gradye Parsons	Associate Stated Clerk
Kerry Clements	Associate Stated Clerk	Joan Richardson	Assistant Stated Clerk
Dennis Cobb	Assistant Stated Clerk	Doska Ross	Assistant Stated Clerk
Deborah Davies	Assistant Stated Clerk	Marjory Sly	Assistant Stated Clerk
Laurie Griffith	Assistant Stated Clerk	Valerie Small	Assistant Stated Clerk
Frederick Heuser Jr.	Associate Stated Clerk	Mark Tammen	Associate Stated Clerk
Clifton Kirkpatrick	Stated Clerk	Garry Torrens	Associate Stated Clerk
Carlos Malave	Assistant Stated Clerk	Robina Winbush	Associate Stated Clerk

Moderators of Earlier Assemblies

Dorothy G. Barnard	C. Kenneth Hall
Robert W. Bohl	Charles A. Hammond
Patricia G. Brown	Clinton M. Marsh
John M. Buchanan	Sara Bernice Mosely
Marj Carpenter	Syngman A. Rhee
David L. Dobler	Isabel W. Rogers
Freda A. Gardner	Jack Rogers
Price H. Gwynn III	Herbert D. Valentine

THE ROLL OF THE GENERAL ASSEMBLY

Office of the General Assembly

Chris Nicholas

Synod Executives

Robert D. Brink
Zane Buxton
James Cushman
Harry Delvalle
Janet M. DeVries
Judy R. Fletcher
Jay Hudson
Douglas Kelly
John N. Langfitt

Grant Lowe
Carol McDonald
Edith Patton
Floyd N. Rhodes
David Snellgrove
Barry D. Vandeventer
Robert H. White Jr.
John L. Williams

Theological Institution Presidents

Jeffery Bullock
Cynthia Campbell
Charles Easley
James Emerson
Thomas W. Gillespie

Laura S. Mendenhall
John Mulder
Robert M. Shelton
Louis Weeks

Advisory Committee on the Constitution

R. Craig Countiss
Kim Leech
Neal Lloyd
James M. Mackellar
William Newcomb

Jamie B. Pharr
Lidia Serrata
Margy Wentz
Marianne Wolfe

Advisory Committee on Litigation

Judy Woods

Committee on the Office of the General Assembly

William R. Forbes

Presbyterian Historical Society

Mark Banker

General Assembly Committee on Representation

Sidney E. Davis Sr.

General Assembly Nominating Committee

Gary L. R. Bullard Sr.

Permanent Judicial Commission

Mary Lou Koenig

General Assembly Committee on Ecumenical Relations

John N. Bartholomew

Theological Task Force

Jenny Stoner

General Assembly Council

Joey B. Bailey
Jeffrey G. Bridgeman
Donald G. Campbell
Vernon Carroll
Herbert N. Christ
John Detterick
Kaye Hirt Eggleston
Marie C. Galloway
C. J. Haysley
Curtis A. Kearns Jr.

Adelia D. Kelso
Kathy Lueckert
Gary Luhr
Marian McClure
Neal D. Presa
Barbara Renton
Lynn Shurley Jr.
Dwight White
Emily Wigger

Advisory Committee on Social Witness Policy

Ruy Costa

Advocacy Committee for Women's Concerns

Joanne Sizoo

Advocacy Committee for Racial Ethnic Concerns

José Chacon

Committee on Theological Education

Elizabeth Hendricks

Presbyterian Youth Connection

Leslie Chaggaris
Adam Copeland

Board of Pensions

Robert W. Maggs
Earldean V. S. Robbins

Presbyterian Church (U.S.A.) Foundation

Robert Leech
Dennis Murphy

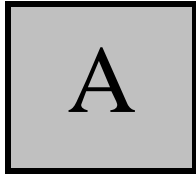
Presbyterian Publishing Corporation

Davis Perkins
Barbara Wheeler

**Presbyterian Church (U.S.A.)
Investment & Loan Program, Inc.**

Ken Grant
Richard B. Lohrer

STANDING RULES OF THE GENERAL ASSEMBLY
 [As amended by the 214th General Assembly (2002)]



Participants at the General Assembly

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|---|---|
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|---|---|

Election of Commissioners

1. Commissioners

a. Each presbytery shall elect commissioners to the General Assembly in accordance with *Book of Order*, G-13.0102. The number of commissioners attending General Assembly will be based on the number of active members, including resident clergy members of presbytery. The figures for active members will be taken from the information recorded in *Minutes of the General Assembly*, Part II, *Statistics* of the year in which per capita apportionment is assessed for the year in which General Assembly meets. Presbyteries shall elect commissioners in sufficient time to permit the list of commissioners to be delivered to the Stated Clerk of the General Assembly 120 days prior to the convening of the session of the General Assembly to which they are commissioned. Ministers and elders considered for election as commissioners must be able to be in attendance for the duration of the General Assembly. Commissioners shall be entitled to speak under the rules, and to vote and present motions in meetings of the General Assembly and of assembly committees to which they are assigned. Commissioners shall be reimbursed for approved expenses. (See Standing Rule D.4.)

In the case of a newly created presbytery, the presbytery shall be entitled to elect commissioners to the General Assembly if the qualifying enrollment of ministers and congregations in that presbytery shall have been completed by December 31 of the year preceding the assembly meeting (see *Book of Order*, G-13.0102).

Commissioners with Disabilities

b. A commissioner certified by his or her presbytery as having a disability warranting assistance shall be entitled to designate a person to function as an assistant without vote during all proceedings of the General Assembly, including executive sessions and committee meetings, in order that the commissioner may fully participate in those proceedings. The expenses of the assistant shall be paid for by the General Assembly on the same basis as expenses of commissioners. (See Standing Rule D.4.)

Alternates

c. Presbyteries may elect alternates in number up to, but not exceeding, the number of commissioners to which the presbytery may be entitled. Such alternates shall be seated with other visitors to the assembly. When a principal commissioner is replaced by an alternate prior to or during the course of an assembly session, whether for the remainder of the session or for a period of time

during the session, the alternate shall assume that assembly committee position and seat assignment. The Office of the General Assembly shall reimburse that person for cost of meals (as specified in the per diem expenses for the particular session of the assembly to which the person is commissioned) during the period in which the alternate is actually seated as a commissioner. The total of the payments to the two persons shall not be larger than payment to a single commissioner attending the full assembly. The Office of the General Assembly shall reimburse either the original commissioner or the alternate who replaced the original commissioner for the costs of transportation and other approved expenses, but not both. It shall be the responsibility of the two individuals, with the assistance of the presbytery that elected them, to determine an appropriate division of the costs, whether reimbursement was in cash or a prepaid ticket was provided. Both persons shall be listed in the *Journal* as commissioners, with an indication of the period during which they served.

List of Participants

d. Upon request, the Stated Clerk shall make available the list of participants registered for a session of the General Assembly to entities of the General Assembly, governing bodies of the denomination, educational institutions, ministers of the Word and Sacrament, elders, and independent organizations composed primarily of members of the Presbyterian Church (U.S.A.). A fee will be charged for lists or mailing labels to cover the costs incurred for printing, postage, and handling.

2. Advisory Delegates

Definition

a. Advisory delegates are persons who are active members in one of the constituent churches or governing bodies of the General Assembly (or, in the case of ecumenical advisory delegates, of a denomination of Christians designated by the General Assembly) who are selected to attend the meeting of the General Assembly in an advisory role so that the assembly may be assured of hearing and taking cognizance of their special viewpoints. There shall be four categories of advisory delegates: Youth, Theological Student, Missionary, and Ecumenical. The expenses of each advisory delegate shall be paid by the General Assembly (see Standing Rule D.4.) on the same basis as the expenses of commissioners (see Standing Rule A.2.e. for exception).

Voting Privileges

b. Advisory delegates shall be assigned to assembly committees as voting members and shall have the privilege of the floor of the General Assembly without vote. Only voting members shall have the privilege of proposing or seconding a motion. When certain issues come before a plenary session of the General Assembly, the advisory delegates may be polled prior to the vote of commissioners to determine their advice.

Youth Advisory Delegates

c. Each presbytery shall appoint an active member of the Presbyterian Church (U.S.A.), who shall be between the ages of seventeen and twenty-three years on the date the General Assembly convenes, to be a youth advisory delegate.

Each presbytery will request each candidate for youth advisory delegate to submit an application/questionnaire and be interviewed by an appropriate presbytery committee in order to ensure the selection of the best qualified person to serve as youth advisory delegate. The youth ministries staff shall prepare and distribute to each presbytery a sample/suggested questionnaire for use in reviewing candidates for election as youth advisory delegates.

Theological Student Advisory Delegates

d. There shall be a delegation of theological student advisory delegates each year: two from each of the theological institutions of the Presbyterian Church (U.S.A.); one from each of the theological institutions in a covenant relationship with the Presbyterian Church (U.S.A.); and one each from three selected other theological seminaries. The selection process for these delegates is as follows:

(1) Each theological institution of the Presbyterian Church (U.S.A.) shall nominate three students who, at the time of the General Assembly, will have at least one year of study remaining in their degree program. Two of these students shall be designated by the institution as delegates and the other student shall be designated as the alternate. Such a student must be either an inquirer or a candidate in preparation for ministry under care of a presbytery, or a student nominated by the Presbyterian School of Christian Education. These nominations shall be forwarded to the Stated Clerk, who shall transmit the names of the two students to be delegates to the presbytery of jurisdiction for election. The presbyteries shall then certify the election to the Stated Clerk when completed.

STANDING RULES OF THE GENERAL ASSEMBLY

(2) Each theological institution in covenant relationship with the Presbyterian Church (U.S.A.) shall nominate two students who, at the time of the General Assembly, will have at least one year of study remaining in their degree program. One of these students shall be designated by the institution as the delegate and the other student as the alternate. Such a student must be either an inquirer or a candidate in preparation for ministry under care of a presbytery. These nominations shall be forwarded to the Stated Clerk, who shall transmit the name of the delegate to the presbytery of jurisdiction for election. The presbyteries shall then certify the election to the Stated Clerk when completed.

(3) All non-Presbyterian theological school represented by corresponding members on the Committee on Theological Education and one additional non-Presbyterian theological seminary shall be asked to nominate one theological student advisory delegate and one alternate. The additional non-Presbyterian seminary shall be chosen on a rotating basis, descending alphabetically, from those that have at least twelve Presbyterian enrollees (either inquirers or candidates under the care of a presbytery) as of October 1 in the year preceding the assembly.

Nominated students shall have at least one more year of study following the assembly remaining in their degree program. The Stated Clerk shall forward the name of the nominated students to the presbyteries of jurisdiction for election and confirmation.

Missionary Advisory Delegates

e. There shall be eight missionary advisory delegates who shall be chosen by the Worldwide Ministries Division from persons who are members of the Presbyterian Church (U.S.A.) and mission personnel assigned by the Presbyterian Church (U.S.A.) in another country in which this church is engaged in mission. To the degree possible, the selection shall provide a global geographical representation with no two delegates representing the same country or geographical area and rotating the geographical representation from year-to-year. The division shall notify the Stated Clerk at the time these persons are named. The expenses to the General Assembly of each missionary advisory delegate shall include transportation only from the point of entry or domicile of the delegate in the United States and return.

Ecumenical Advisory Delegates

f. There shall be up to fifteen ecumenical advisory delegates. Ten of these delegates shall be from churches outside of the United States. No more than five shall be from member churches of the World Alliance of Reformed Churches. Ecumenical advisory delegates shall be selected by the highest ecclesiastical authorities of their churches, in response to the invitation of a previous General Assembly. The assembly shall extend such invitations at the recommendation of the General Assembly Council upon nomination by the Committee on Ecumenical Relations (see Standing Rule E.8.).

3. Corresponding Members

The following persons shall be corresponding members: Moderators of earlier General Assemblies; the Stated Clerk, Associate and Assistant Stated Clerks, and other members of the staff of the Office of the General Assembly as designated by the Stated Clerk; members and staff of the General Assembly Council, and of the divisions and related entities designated by the council; all members of the Advisory Committee on the Constitution; the executives of synods; one person designated by each entity reporting directly to the General Assembly, including permanent, special, and advisory committees (additional persons may be designated by such bodies if authorized by the Moderator of the preceding General Assembly in consultation with the Committee on the Office of the General Assembly); and the presidents (or their designee) of the theological institutions of the Presbyterian Church (U.S.A.).

Corresponding members shall be entitled to speak, under the rules, in meetings of the General Assembly and of assembly committees on matters related to the work of the body represented, but they may neither vote nor present motions.

4. Other Participants

Special Guests

a. The assembly, out of honor, courtesy, recognition, and the need for information and resource material, may recognize other persons as guests or observers. As such, they may be invited by the

STANDING RULES OF THE GENERAL ASSEMBLY

General Assembly to speak to the assembly for the purpose of conveying greetings or messages, or bringing enlightenment or information germane to the decision-making process. An assembly committee may extend a similar invitation at its own meeting.

Ecumenical Representatives

b. Ecumenical representatives are individuals sent at the initiative of another church to be the official representative of that church. In September of each year, the Stated Clerk shall announce to member churches of the World Alliance of Reformed Churches the date and place of the next meeting of the General Assembly. When officially certified through appropriate ecclesiastical channels at least forty-five days prior to the convening of the General Assembly, these persons shall be welcomed as guests of the General Assembly and introduced to the governing body through the report of the assembly committee addressing ecumenism. The assembly shall assume the expense and housing of such guests on the same basis as the expense of commissioners, but shall not reimburse any travel expenses to the assembly site.

Resource Persons

c. The assembly may welcome persons invited by the General Assembly Council or another entity of the General Assembly for the purpose of establishing or affirming particular ecumenical, mission, or program relationships, or assisting the entity in the presentation of particular items of business. Any expense reimbursement shall be the responsibility of the inviting entity.

Presbytery Staff

d. The presbytery's executive staff person (or designee) and the presbytery's stated clerk shall be supplied with all reports and materials related to the General Assembly, but shall not be entitled to speak in plenary meetings or in meetings of assembly committees unless called upon by a moderator to provide information. (See also Standing Rule A.5.)

Ecumenical Visitors

e. Ecumenical visitors are individuals attending a session of the General Assembly at their own initiative. These persons are welcomed to the assembly as unofficial visitors. The assembly shall assume no expenses for these ecumenical visitors.

5. Registration and Seating

The Stated Clerk shall enroll commissioners and delegates on the opening day of the General Assembly and at such other times as may be necessary. The Stated Clerk shall determine any question that may arise regarding registration of commissioners and delegates. Any complaints regarding such decision shall be received by the Assembly Committee on General Assembly Procedures. The Stated Clerk shall also enroll assistants to commissioners who have been certified by his or her presbytery as having a disability warranting assistance.

The Stated Clerk shall assign each commissioner, advisory delegate, and corresponding member to a seat in advance of the meeting. They shall occupy the assigned seats during each meeting of the General Assembly at which business may be transacted. An assistant to commissioner who has been certified by his or her presbytery as having a disability warranting assistance shall be assigned a seat adjacent to the commissioner. The Stated Clerk shall assign seats to commissioners and delegates in a manner that shall assure that the most favorable seats, with regard to the platform, will be assigned to delegations from the various presbyteries in turn through an annual rotation of space assignments.

Ecumenical representatives (see Standing Rule A.4.b.) shall be seated on the floor of the assembly in a section clearly designated for such guests.

The presbytery's executive staff person (or designee) and the presbytery's stated clerk shall be provided assigned seating in proximity to the area that corresponding members are seated (see Standing Rule A.4.d.).

The only persons who shall be permitted access to the commissioner and advisory delegate seating area during plenary sessions are commissioners, advisory delegates, assistants enrolled by the Stated Clerk to assist commissioners having a disability warranting assistance, the Stated Clerk, Associate and Assistant Stated Clerks and other staff and assembly assistants who are assigned responsibilities that require access to this area, including assisting at the floor microphones, delivery of official messages to commissioner and advisory delegates, and locating commissioners who are needed on the platform. The Stated Clerk will provide special credentials for the particular staff and assembly

STANDING RULES OF THE GENERAL ASSEMBLY

assistants who are authorized to enter the commissioner/advisory delegate seating area.

Use of cellular telephones is prohibited during meetings of the General Assembly and meetings of the assembly committees. During these meetings, pagers may be used only in the silent mode.

Emergency messages will be relayed to a commissioner or advisory delegate during plenary meetings by way of a written message delivered by one of the Stated Clerk's designated staff or assembly assistants.



General Assembly Plenary Procedures

1. **Docket**
2. **Quorum**
3. **Amending or Suspending the Standing Rules**
 - a. Recommending Amendments to the Standing Rules
 - b. Amending the Standing Rules
 - c. Suspending the Standing Rules
4. **Debating and Voting**
 - a. Debate Limits
 - b. Executive Session
 - c. Methods of Voting
5. **Assembly Business, Communications, and Resource Material**
 - a. Papers to Be Considered
 - b. Reports of Entities, Commissions, and Committees
 - c. Overtures
 - d. Communications and Resource Material
 - e. Commissioners' Resolutions
 - f. Synod and Entity Minutes
 - g. Responses of Presbyteries
6. **Referring Business**
7. **Reports of Assembly Committees**
 - a. Distribution
 - b. Procedures
 - c. Minority Reports
8. **Creating Commissions or Special Committees**
 - a. Authorizing and Appointing
 - b. Time Limit
9. **Nominating from the Floor**
10. **Announcements and Nonofficial Printed Material**
11. **Distributing Study Documents**
12. **Forming Social Policy**
13. **Peaceful Demonstrations**

1. Docket

The Stated Clerk shall submit to the Committee on the Office of the General Assembly a tentative docket. After making any necessary adjustments, this committee shall present a proposed docket to the Assembly Committee on Business Referral so that it may recommend the docket to the first meeting of the General Assembly for the transaction of business.

The Assembly Committee on Bills and Overtures may, at any time, recommend limits on debates or changes in the docket to facilitate the handling of business. The reports of the committee shall take precedence over any other business, including orders of the day.

When the Head of Communion of a member church of the World Alliance of Reformed Churches, the World Council of Churches, or the National Council of Churches is in attendance at a session of the General Assembly as an ecumenical advisory delegate or as an ecumenical representative, and proper notice is provided, the assembly shall provide up to five minutes of docket time to each such Head of Communion to present a greeting to the assembly. The placing of this greeting on the docket will be assigned by the Stated Clerk.

STANDING RULES OF THE GENERAL ASSEMBLY

At the first meeting of the General Assembly for the transaction of business following the meetings of assembly committees, the assembly shall hear a report on the per capita budget from the committee that has reviewed that budget. On the final day of the assembly, an amended per capita budget that incorporates the financial implications of actions taken by the assembly shall be presented to the assembly for adoption.

2. Quorum

At the first meeting of the General Assembly for the transaction of business, the Stated Clerk shall recommend to the General Assembly that the roll call of commissioners be established by registration. Alternately, the Stated Clerk may call the roll of commissioners and advisory delegates by calling the names of absentees as they appear on the roll. After any needed corrections have been made, the Stated Clerk shall announce whether or not a quorum is present (see *Book of Order*, G-13.0105). When commissioners and advisory delegates subsequently register, they shall be seated by the General Assembly. A commissioner who has not registered may not be seated and may not vote.

3. Amending or Suspending the Standing Rules

Recommending Amendments to the Standing Rules

a. In consultation with the Committee on the Office of the General Assembly, the Stated Clerk shall recommend to the next session of the General Assembly any changes in the standing rules of the General Assembly deemed necessary. The Stated Clerk shall consult with the Committee on the Office of the General Assembly before proposing to the General Assembly any amendment to the standing rules.

Amending the Standing Rules

b. The Standing Rules of the General Assembly may be amended by a two-thirds vote of the total enrollment of the commissioners. A motion to amend the rules is debatable.

Suspending the Standing Rules

c. A motion to suspend the rules is not debatable and shall require a two-thirds vote of the total enrollment of the commissioners.

4. Debating and Voting

Debate Limits

a. In debate on any pending matter, no commissioner or delegate shall be allowed to speak more than three minutes until all other commissioners or delegates who desire to speak on the pending matter have been heard.

Executive Session

b. Any person permitted to remain during any executive session is expected to agree to be bound by the confidentiality required of commissioners.

Methods of Voting

c. The General Assembly shall ordinarily decide questions by electronic voting. The Moderator may also call for unanimous consent by voice vote or show of hands. Assembly committees may recommend the use of a consent agenda for portions of their reports. In all cases, the right of any commissioner to call for one of the other forms of voting or to remove any item from the consent agenda shall be preserved.

5. Assembly Business, Communications, and Resource Material

Papers to Be Considered

a. The General Assembly shall consider only those papers delivered to the Stated Clerk in compliance with Standing Rule B.5. and any other papers whatsoever that have been delivered to the Stated Clerk. Ordinarily, such papers shall have been forwarded to the Stated Clerk postmarked no later than sixty days prior to the convening of the General Assembly.

All papers intended for consideration by the General Assembly that are forwarded to the Stated Clerk and postmarked less than sixty days, but no later than forty-five days prior to the convening of the General Assembly, shall be reviewed by the Stated Clerk, who shall determine whether or not to refer them to the Assembly Committee on Business Referral. The Stated Clerk shall report to the committee regarding those papers not referred.

STANDING RULES OF THE GENERAL ASSEMBLY

Reports of Entities, Commissions, and Committees

b. All reports from entities, commissions, and committees of the General Assembly shall be delivered to the Stated Clerk on or before 120 days prior to the convening of the General Assembly. The Stated Clerk shall publish these reports (print or electronic) and distribute them so that they shall reach the commissioners thirty days before the convening of the General Assembly.

All reports shall be limited to ten thousand words except the report of the General Assembly Council, the length of which shall be determined by the Stated Clerk and the Executive Director of the General Assembly Council. A request for an exception to the length of a report shall be submitted to the Stated Clerk no later than forty-five days prior to the deadline for the submission of the report and shall include the anticipated length of the report. The Stated Clerk may assess a fee of the entity or committee whose report exceeds ten thousand words for the costs incurred in printing and distributing the excess pages. Payment of the fee shall be submitted to the treasurer of the Presbyterian Church (U.S.A.), A Corporation. If the Stated Clerk and the representatives of any body are unable to agree, the Committee on the Office of the General Assembly shall determine the length of the report.

An entity, commission, or committee submitting a report with a recommendation that affects the work or budget of another entity(ies) shall submit evidence that a consultation has been held with the affected entity(ies).

Committees, agencies, or corporations presenting reports shall provide the appropriate background information necessary to interpret or understand the recommendations or responses to referrals to the members of the General Assembly committees to which the business is referred. Any and all documents or publications referred to in these reports which require approval by the assembly for publication and distribution to the church, including but not limited to curriculum, study papers/guides, position papers, and program resources, shall be made available to commissioners at the time the reports are published.

Overtures

c. Overtures are items of business that must have been approved by a presbytery or a synod and shall request the General Assembly to take a particular action, or approve or endorse a particular statement or resolution. (See *Book of Order*, G-11.0103t(3).)

Writing Overtures

(1) The stated clerk of a presbytery or synod considering an overture to the General Assembly shall:

- Examine the most recently published *Minutes* of the General Assembly to determine if a similar overture has already been passed.
- Consult with the Office of the Stated Clerk of the General Assembly to determine whether the desired action has been voted by any previous General Assembly.
- Consult with the Office of the Stated Clerk of the General Assembly to determine whether a similar overture has already been proposed in order that the presbytery or synod may concur with the existing overture.

- Draft the overture in the following form:

The Presbytery of _____ overtures the General Assembly of the PC(USA) to [state the specific action the General Assembly is asked to take].

To this shall be appended a rationale, stating the reasons for submitting the overture.

Submitting of Overtures

(2) All overtures intended for consideration by the General Assembly shall be forwarded to the Stated Clerk, postmarked no later than forty-five days before the convening of the General Assembly. Overtures proposing an amendment to the *Constitution* or requiring an interpretation by the General Assembly of the *Book of Order* (see *Book of Order*, G-18.0301a and G-13.0112c) must be delivered in writing to the Stated Clerk postmarked no later than 120 days prior to the convening of the General Assembly, and shall be promptly referred to the Advisory Committee on the Constitution (see *Book of Order*, G-13.0112d and G-18.0300). Overtures not received within the designated time limits shall not be considered, but shall be returned to the originating governing

STANDING RULES OF THE GENERAL ASSEMBLY

body for reconsideration.

Presbyteries or synods submitting overtures with a recommendation(s) that affects the work or budget of a General Assembly entity(ies) shall submit evidence that the affected entity(ies) has (have) been consulted. If such evidence is not submitted, the Stated Clerk shall recommend that the overture be received and referred to a future session of the General Assembly so that consultation may take place.

All overtures that have financial implications for current or future years' budgets must be delivered in writing to the Stated Clerk postmarked no later than 60 days prior to the convening of the General Assembly. Overtures with financial implications not received within the designated time limit shall not be considered, but shall be returned to the originating governing body.

In the event that the Stated Clerk of the General Assembly receives an overture similar to one already proposed (excluding the rationale), she or he shall inquire of the presbytery or synod in question whether it would be willing to concur with that existing overture or desires to withdraw the overture.

A presbytery or synod concurring with an overture may submit additional rationale for its action, provided that it does not duplicate the rationale provided by the overturing body. The concurrence and any additional rationale will be printed with the original overture in the Reports to the General Assembly.

Distributing Overtures

(3) Overtures that do not propose constitutional amendment or interpretation, and that are postmarked at least sixty days prior to the convening of the General Assembly, shall be published (print or electronic) in the reports distributed by the Stated Clerk. Overtures received in the same manner, postmarked no later than forty-five days prior to the convening of the General Assembly, shall be distributed to the commissioners before the convening of the General Assembly.

Overture Advocate

(4) Each presbytery or synod that submits an overture shall notify the Stated Clerk of the name of a commissioner or some other person in attendance at the General Assembly who has been designated as the advocate for the overture. The overture advocate shall be available to provide information on the background and intent of the overture to any assembly committee to which the overture may be referred. (See Standing Rule C.4.d.)

In the event that the assembly refers an overture to a General Assembly entity for further consideration (and not simply for implementation), the presbytery or synod submitting the overture shall be invited by the Stated Clerk to designate an overture advocate for the assembly meeting at which the entity's response to the overture is presented. The overture advocate shall be available to provide information on the background and intent of the overture to any assembly committee to which the overture may be referred. (See Standing Rule C.4.d.)

Referring Overtures to Committees

(5) The Stated Clerk shall present such items of business to the Assembly Committee on Business Referral, along with a recommendation for their referral. In the event that the presbytery or synod disagrees with the referral recommendation, this procedure shall be followed: The presbytery or synod shall be entitled to submit a written statement regarding the background and intent of the overture at the time the overture is initially being considered for referral by the Assembly Committee on Business Referral. If, after that committee makes its recommendation, the presbytery or synod still disagrees with the referral recommendation, the presbytery or synod shall notify the Stated Clerk, in writing, of its disagreement. The overture advocate will then be entitled to speak to the background and intent of the overture at a special meeting of the Assembly Committee on Business Referral that shall be held no more than twenty-four (24) hours prior to the convening of the assembly.

Communications and Resource Material

d. Communications and resource material provide comment or advice on business already under consideration by the assembly and shall neither contain nor constitute business to be considered by the assembly. Communications may be directed to the General Assembly

(1) by entities of the General Assembly that desire to comment on a single item of business coming before the General Assembly from any source other than their own entity, but which do not introduce new business,

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(2) by organizations in which the Presbyterian Church (U.S.A.) holds membership, and

(3) by other denominations in correspondence with the General Assembly.

All communications intended for consideration by the General Assembly shall be forwarded to the Stated Clerk, postmarked no later than forty-five days before the convening of the General Assembly.

Advice and counsel memoranda are resources prepared by the Advisory Committee on Social Witness Policy, Advocacy Committee for Racial Ethnic Concerns, and the Advocacy Committee for Women's Concerns for the purpose of providing information about existing policy, current work on specific topics, recent developments, and other factors useful to commissioners as they consider issues before the assembly.

Resource material (except for previously published books), including advice and counsel memoranda from advocacy and advisory committees (see above), shall be prepared as necessary by entities of the General Assembly and shall not exceed 1,000 words on each item of business referred. This material shall be submitted to the Stated Clerk, postmarked no later than forty-five days before the convening of the assembly meeting, who shall then publish (print or electronic) and distribute the material to all commissioners prior to the assembly.

Resource material (except for previously published books or interpretive brochures), including advice and counsel memoranda, that provides background or advice on items of new business, including commissioners' resolutions, shall be prepared as necessary by entities of the General Assembly and shall not exceed 1,000 words on each item of business referred. This material shall be submitted to the assembly committee leadership team prior to presentation to the assembly committee to which the business has been referred (see Standing Rule C.4.c.). A hard copy of this resource material, accompanied by a disk copy, shall be submitted to the Stated Clerk. The Assembly Committee on Bills and Overtures shall consider any request that is made to distribute this resource material to the full assembly in accordance with Standing Rule C.6.d.

Commissioners' Resolutions

e. Any two commissioners may propose an item of new business, known as a commissioners' resolution, for assembly consideration by delivering it in writing to the Stated Clerk or the Stated Clerk's designee. Commissioners' resolutions shall not contain business that requires an amendment to or interpretation of the *Constitution* (see *Book of Order*, G-18.0301(a)). No commissioner may sign more than two resolutions.

The Stated Clerk shall determine and announce at the first meeting at which business is conducted the deadline for receipt of commissioners' resolutions. The deadline shall not be earlier than twenty-four hours after the assembly has convened.

In the preparation of a resolution, commissioners are urged to be aware of existing General Assembly policies relevant to their proposal and, where appropriate, to make reference to these policies. The Stated Clerk shall not transmit as new business any resolution that deals with matters of business already before the General Assembly, nor transmit any resolution whose purpose can be achieved by the regular process of amendment and debate.

Should the commissioners' resolution deal with substantially the same issue considered by one of the two previous sessions of the General Assembly, the Stated Clerk shall recommend that the Assembly Committee on Bills and Overtures take one of the following actions on the commissioners' resolutions: "refer to a subsequent assembly," "decline for consideration," or "take no action." If the proposed resolution does deal with new business, the Stated Clerk shall transmit it to the Assembly Committee on Bills and Overtures with a recommendation for its referral. The Assembly Committee on Bills and Overtures may decline to refer proposed items of new business if it decides that the matters proposed are already before the assembly or that the purpose of the proposals can be reached by the process of amendment and debate. Proposed items of business not referred, whether declined by the Stated Clerk or the Assembly Committee on Bills and Overtures, shall be identified in the first report of the Assembly Committee on Bills and Overtures distributed to commissioners after the period docketed for committee meetings, with a brief description of the content and a statement of the reasons for declining the proposed business. Twenty-five percent of commissioners present and voting is required to overturn action of the Assembly Committee on Bills and Overtures to decline, take no action, or refer a commissioners' resolution to a subsequent assembly. If a commissioners' resolution affects a substantial change in an existing social witness

policy, the Stated Clerk should recommend to the Assembly Committee on Bills and Overtures that it be referred to the next General Assembly.

**Synod and
Entity Minutes**

f. Entities and synods required to submit minutes for review by the General Assembly shall submit such minutes on a calendar year basis so as to present minutes of all meetings for the calendar year (from January 1 through December 31) preceding the year in which is held the session of the General Assembly to which such minutes are submitted. The minutes shall contain the attestation that they have been approved by the entity or synod submitting them in the manner regularly in use within that body.

Minutes of General Assembly entities will be reviewed in accordance with the “Guidelines for Preparation of Minutes of Agencies” as printed in the *Manual of the General Assembly*. Minutes of the synods will be reviewed in accordance with “Guidelines for Reviewing Synod Records” as printed in the *Manual of the General Assembly*. In addition, the provisions of *Book of Order*, G-9.0409, shall apply, including whether:

- (1) The proceedings have been correctly recorded;
- (2) The proceedings have been regular and in accordance with the *Constitution*;
- (3) The proceedings have been prudent and equitable;
- (4) The proceedings have been faithful to the mission of the whole church;
- (5) The lawful injunctions of [the General Assembly] have been obeyed. (*Book of Order*, G-9.0409)

**Responses of
Presbyteries**

g. Each presbytery shall act upon all papers sent to the presbytery to be voted upon in ample time to permit the stated clerk of the presbytery to mail the results to the Stated Clerk so that they are received no later than two weeks before the convening of the General Assembly. The response of the presbytery shall be mailed to the Stated Clerk by certified mail.

6. Referring Business

Items of business to be considered by the General Assembly shall be referred in one of the following ways: (1) for consideration by an assembly committee and recommendation for action by the General Assembly; (2) for consideration and action by an assembly committee with a report of the action to the General Assembly; (3) for consideration by the General Assembly through its inclusion in a consent agenda; (4) for consideration by the General Assembly in a plenary business session. Each item of business referred to a committee shall ordinarily be considered by only one assembly committee, but in no case should there be more than one committee making a recommendation on an item of business. Business of a related nature shall be assigned to a single committee insofar as possible.

The Stated Clerk shall submit to the Committee on the Office of the General Assembly (see Standing Rule E.2.d.(11)) a recommendation for the referral of all items of business coming before the General Assembly. After making any necessary changes, this committee shall present the prepared referrals to the Assembly Committee on Business Referral so that it may recommend referrals to the first meeting of the General Assembly for the transaction of business. Ordinarily, this committee shall recommend referrals to the General Assembly for its action. When the General Assembly is not scheduled to meet in time to act on its recommendation, the committee may refer business. Such referrals shall be reported to the General Assembly at its next business meeting.

In view of the relative ease in which studies and programs may be approved, commissioners and other assembly committee members are cautioned to be mindful of the effort required of staff and elected members to carry out the General Assembly’s instructions.

When the General Assembly is in plenary session, questions that touch upon constitutional matters, including rulings on questions of order involving constitutional matters requested by the Moderator, shall be handled in accordance with *Book of Order*, G-13.0112e. These questions shall be referred in writing by the Moderator to the Advisory Committee on the Constitution, which shall consider each matter referred and make recommendations directly to the General Assembly through the Moderator.

7. Reports of Assembly Committees

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Distribution a. Copies of the reports of assembly committees (print or electronic) shall ordinarily be distributed to commissioners no later than the close of the meeting prior to the one at which they are to be considered. The Stated Clerk shall arrange for the reproduction and distribution of reports.

Procedures b. The Committee on the Office of the General Assembly, in consultation with the Stated Clerk (see Standing Rules B.1. and E.2.d.(10)), shall docket adequate time for the reports of committees, including ample time for debate and action. If a report requires more time than docketed, the Assembly Committee on Bills and Overtures (see Standing Rule C.6.a.) shall consult with the committee for additional time to complete consideration of the report. Committee moderators should move the adoption of recommendations with minimum comment, and material in the commissioners' printed resources shall not be read. The financial effect of each recommendation on budgets previously adopted or under consideration shall be clearly presented at the time that the recommendation is considered by the assembly.

Minority Reports c. In order to be considered by the assembly, a minority report shall not only set aside the majority report but also be able to stand as a full and complete substitution for the majority report recommendations. A minority report shall be moved as a substitute only after the majority report has first been moved. When this happens, the assembly shall first consider (and may amend) the majority report. When consideration of the majority report is completed, the assembly may then consider (and may amend) the minority report. Further efforts to perfect each report shall be held to a minimum in order that the assembly can concentrate instead on the issue of whether to make the proposed substitution.

The moderator of the committee, or another member of the committee, shall present reasons supporting the committee's recommendation. They may be presented before any minority report is moved or presented during the narrative report of the committee, or presented during debate on the question of whether or not the substitution shall become the main motion. (See also Standing Rule C.5.d.)

8. Creating Commissions or Special Committees

Authorizing and Appointing a. Unless otherwise specified in the assembly's action, any body or group established by the General Assembly to carry out decisions of the assembly, or instructed to report to the assembly, or make recommendations to the assembly, or both, shall be known as a commission or special committee (see *Book of Order*, G-9.0500). The purposes of a special committee must be ones that cannot be undertaken by the work of an existing corporation or entity under its assigned responsibilities. Due to the financial and staffing implications, before authorizing the establishment of a special committee, the assembly shall hear a report from the Assembly Committee on Bills and Overtures, which shall have consulted with the most closely related entity and a member designated from the Committee on the Office of the General Assembly, as to whether the work to be assigned to the special committee could more effectively and economically be assigned to that entity.

The Assembly Committee on Bills and Overtures shall be notified by any assembly committee whenever there is discussion about the creation of a special committee. In discussing the possible creation of a special committee, the Assembly Committee on Bills and Overtures shall hear from related corporation or entity representatives as well as representatives from the assembly committee considering the proposal. Financial implications of special committees should accompany any recommendation for action by the assembly. The written comment of the Assembly Committee on Bills and Overtures must be incorporated as background in the report of the assembly committee containing a recommendation to create a special committee.

Any commission or special committee authorized by the General Assembly, unless otherwise designated, shall be appointed by the Moderator. The Moderator is also authorized to fill by appointment any vacancies that may occur in any of such commissions or committees. No minister, elder, or other person shall be appointed to serve on more than one such commission or committee except by consent of the General Assembly.

Time Limit b. Special committees shall complete their work within two years unless the General Assembly that authorized its establishment specifies a different period. Special committees shall submit a written report annually to the General Assembly that shall include a recommendation to extend its existence

(if beyond the period authorized), or, at the conclusion of its work, a recommendation for dismissal. Such interim reports should also indicate the progress made by the special committee on its assigned tasks and offer a timeline and process for completing its work. When a special committee requests an extension of its existence, the request shall be referred to the Committee on the Office of the General Assembly. After consultation with the most closely related assembly entity, the Committee on the Office of the General Assembly will recommend to the assembly whether the project shall be reassigned to the entity, remain with the special committee, or be terminated. Any extension to its existence shall require a two-thirds vote of the commissioners. (See also Standing Rule E.9.)

9. Nominating from the Floor

a. When any nomination for service on a General Assembly committee, council, or board comes from the floor of the assembly, the commissioner making the nomination will provide the General Assembly Nominating Committee, at least twenty-four hours in advance of the nomination being made from the floor, with pertinent information about the person whose name is being presented, as well as the name of the particular person nominated by the nominating committee whose nomination is being challenged. Such information shall be provided on the "Nomination by Commissioner Form" provided for use at the assembly and available from the Stated Clerk.

b. In the event that there are nominations from the floor, the election shall proceed as follows:

(1) The General Assembly will deal with one challenged position at a time.

(2) The name of the General Assembly Nominating Committee's nominee shall be placed in nomination by its moderator. The Moderator of the General Assembly shall call upon the commissioner who is placing a nomination from the floor to put that name in nomination.

(3) Once the names are placed in nomination, the order of speaking shall be first, the commissioner or a designee speaking on behalf of the floor nominee and second, the General Assembly Nominating Committee member or a designee speaking to its nominee. Both the commissioner (or designee) and the General Assembly Nominating Committee member (or designee) shall speak from the platform. Such speech shall not exceed three minutes in length. There shall be no other speeches seconding the nomination of any nominee.

(4) Without further discussion or debate, the General Assembly will move to vote.

10. Announcements and Nonofficial Printed Materials

Only announcements connected directly with the business of the General Assembly shall be read from the platform and all notices shall be submitted either to the Moderator or the Stated Clerk for approval. Telegrams and special letters shall be reported to the General Assembly only at times to be designated by the Moderator. Printed materials that are not official business before the General Assembly may be distributed at authorized booths in the General Assembly Exhibit Hall. Other distribution is permitted in the mailboxes provided for commissioners and advisory delegates, and also can be handed out twenty-five feet or more from entrances to the building in which the General Assembly meets. (See Standing Rule C.6.d. regarding the authorization of distribution of materials to commissioners by the Assembly Committee on Bills and Overtures.)

11. Distributing Study Documents

Whenever the General Assembly itself shall require the distribution of a document for study (whether the proposal originates through the recommendation of an entity, the presentation of an overture or resolution, or arises during the conduct of the assembly's business) with a request for a response (whether the response is sought from individuals, congregations, governing bodies, organizations of any kind, or any combination of these), the study document shall be accompanied by resource materials, bibliography, and aids as set forth in the document "Forming Social Policy," Section 5, printed in the *Manual of the General Assembly*. Along with a response instrument and the resource materials, bibliography, and aids, the document shall be distributed on a schedule that provides for the study guide and all accompanying material to be in the possession of the proposed respondents for a minimum of twelve months before the due date of the response. The entity to be responsible for receiving the responses and reporting to the General Assembly the summary of the responses shall be identified in the material. The report on the responses to the study may be presented no earlier than to the General Assembly that convenes in the second year after the session of the General Assembly that approves the study.

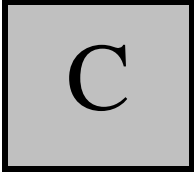
12. Forming Social Policy

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The entities of the General Assembly, including its committees, commissions, and special committees, shall be governed by the document, "Forming Social Policy" printed in the *Manual of the General Assembly*, when that entity is considering making a social witness policy.

13. Peaceful Demonstrations

Peaceful demonstrations shall be allowed twenty-five or more feet outside of the entrances to the building in which General Assembly meets. Spontaneous or planned demonstrations by individuals or groups are prohibited inside the building where the General Assembly meets. The Moderator of the General Assembly shall declare all demonstrations that occur in plenary session out of order and, if demonstrators fail to immediately disband and desist, may recess the General Assembly to a fixed time and place. This rule does not prohibit the spontaneous or planned celebration of an action of the General Assembly or of any event in the life of the Church.



Assembly Committee Procedures

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1. Assembly Committee Structure

The Stated Clerk shall propose the number and designation of assembly committees to the General Assembly. No later than thirty days before the convening of the assembly, commissioners shall receive the number and designation of committees (see Standing Rule C.2.a.). The Stated Clerk shall present the proposed committee structure to the General Assembly for consideration and ratification at the first assembly meeting at which business is transacted. In making these proposals, the Stated Clerk shall consult with the appropriate General Assembly entity or entities, and may consult with other persons.

2. Assigning Commissioners to Assembly Committees

Notification

- a. Forty-five days before the convening of the General Assembly, the Stated Clerk shall assign each commissioner and advisory delegate to one of the assembly committees by the random selection process described in this standing rule.

At the same time that the number and designation of committees is communicated (see Standing Rule C.1.), the Stated Clerk shall notify each person of the assignment, the time of their first meeting, and the necessity to confirm appropriate housing and travel arrangements. The Stated Clerk shall provide a list of the assignments to those who need it to facilitate the work of the General Assembly.

Random Selection Process

- b. Commissioners and advisory delegates shall be assigned to assembly committees by random selection as follows:

(1) The Stated Clerk shall divide the presbyteries into six regional districts. Each district shall be composed of one or more presbyteries so arranged that, insofar as possible, the presbyteries in the

district have contiguous boundaries and the numbers of commissioners in the several districts are approximately equal. Within each district the presbyteries shall be arranged alphabetically. The commissioners from each presbytery shall be listed alphabetically in two parallel lists: the first containing the names of the ministers of the Word and Sacrament; the second, the elders. In those cases where the presbytery has not designated commissioners, the position shall be listed as vacant so that the name may be inserted later when the Stated Clerk is notified. The names of moderators and vice-moderators of assembly committees shall be removed from the list and the names below them shall be moved up to fill the vacated positions. The minister commissioners and vacant positions for minister commissioners shall be numbered in sequence. The list of elder commissioners in each district shall be rotated downward so that no elder commissioner is opposite a minister commissioner from the same presbytery. Separate lists of groups identified in *Book of Order*, G-4.0403, shall be prepared, insofar as it may be practical, to assure the most equitable distribution of such commissioners to the various committees in accordance with *Book of Order*, G-4.0402.

(2) The Stated Clerk shall list the Youth Advisory Delegates in one list arranged in the alphabetical order of the presbyteries that designated the delegates. In any case where the presbytery has not designated a Youth Advisory Delegate, the position shall be listed as vacant so that the name may be inserted later when the Stated Clerk is notified.

(3) The Moderator shall pick by lot a number from one to ten. This number shall identify the number of the name in the first column of names in each district in which the assignment will begin. It will also identify the number of the Youth Advisory Delegates in which assignment will begin.

(4) The Moderator shall then pick by lot a second number equal from one to the number equaling the total number of committees. This number shall identify the assembly committee in the order in which the committees are arranged in the standing rules to which the first assignment of members shall be made.

(5) The assignment of members of the assembly committees shall then proceed in sequence. When initial assignments have been made to all committees in sequence so that the committees with the fewest number of commissioners are full, additional assignment shall be made to the other committees in the same manner, until all commissioners and Youth Advisory Delegates have been assigned to committees.

(6) The Stated Clerk shall assign Missionary Advisory Delegates and Ecumenical Advisory Delegates to assembly committees in consultation with those delegates. Ordinarily not more than two persons in each of these categories shall be assigned to any one assembly committee.

(7) Theological Student Advisory Delegates will be assigned to committees at the same time and in the same way as are commissioners to ensure their full participation and attendance.

(8) Names of commissioners and advisory delegates received after these assignments have been made shall be inserted in the appropriate position in the original list and assigned to the committee to which that position was assigned.

3. Assembly Committee Leadership

Moderator and Vice-Moderator

a. The moderator shall preside over the committee's deliberations. The moderator may request the vice-moderator to preside and to assist in the work of the committee.

Selection

(1) The Moderator of the preceding General Assembly shall appoint a commissioner to be moderator and a second to be vice-moderator of each committee. Final appointment shall be made only after consultation with the Committee on the Office of the General Assembly, and then also with representatives of the General Assembly Committee on Representation regarding the inclusivity mandated in the *Book of Order*, G-4.0403 and G-9.0104. The moderators of at least one-half of the assembly committees, including any committees dealing with finance and budgets, shall be elders. The moderators of at least one-half of the assembly committees should be women. No more than one person from any one presbytery may be appointed to serve as a moderator or vice-moderator. All synods shall be equitably represented.

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Assembly Committee on Business Referral

(2) The moderators and vice-moderators of the assembly committees, as a group, shall function as the Assembly Committee on Business Referral. The moderator and vice-moderator of the Assembly Committee on Bills and Overtures shall function as the moderator and vice-moderator of this committee as well. This committee shall report to the assembly for its action at the first meeting of the General Assembly for the transaction of business.

Orientation

(3) The Stated Clerk shall conduct an orientation for moderators, vice-moderators, and committee assistants of assembly committees no less than three weeks prior to the convening of the General Assembly. The orientation shall include information regarding business likely to be referred to each committee; suggested procedures for dealing with business referred to committees, especially the use of *Robert's Rules of Order, Newly Revised*; utilization of available resources, both persons and materials; and preparation and presentation of assembly committee reports. The Stated Clerk, following consultation with the General Assembly Council, may invite persons designated by the council as General Assembly resource coordinators to participate in the orientation. During this orientation, the Assembly Committee on Business Referral shall meet and carry out the duties given it by these rules. The Assembly Committee on Business Referral shall also meet, if necessary, just prior to the convening of the assembly and its function shall end at the convening of the assembly.

Recorder

b. Each committee shall have available to assist in its work a recorder appointed by the Stated Clerk. The recorder shall be appointed from a pool of individuals who will already be attending the General Assembly, including staff members, local volunteers, and others. The recorder shall keep an accurate record of the actions of the committee with the votes on each indicating the number of committee members voting in the affirmative, or negative, or those abstaining; and shall assist in drafting the committee report.

Committee Assistant

c. Each committee shall have available to assist in its work a committee assistant. The committee assistant may address the committee offering suggestions regarding procedure, but shall not participate in its deliberations on any issue before the committee as an advocate of one position or view regarding its action. The committee assistant shall assist the committee in securing desired resources.

The Stated Clerk shall propose to the General Assembly for appointment the names of persons to serve as committee assistants for the duration of the General Assembly. The Stated Clerk shall consult with the Committee on the Office of the General Assembly before recommending persons to serve as committee assistants. Persons proposed shall not be commissioners to the General Assembly or staff members of entities of the General Assembly or any person who is a member of the General Assembly Council or any person who is a member of any other entity of the General Assembly. A committee assistant shall be appointed to provide staff services to each assembly committee. The appointments shall be made in accordance with *Book of Order, G-4.0403*.

4. Procedures for Assembly Committee Meetings

Open Meetings

a. Meetings of assembly committees shall be open to the public (as space permits) provided, however, that the committee may go into executive session at any time in accordance with the *Open Meeting Policy*, printed in the *Manual of the General Assembly*. Ordinarily, the committee assistant will be expected to remain with the committee in executive session.

Parliamentary Procedure

b. The deliberations of the committee shall be conducted in accordance with *Robert's Rules of Order, Newly Revised*.

Resources

c. Each committee shall determine the use to be made of the resource material or resource persons available to assembly committees. Each assembly committee shall determine whether or not to permit the distribution of particular materials to the committee members.

Privilege of the Floor

d. During the deliberations of the committee, in contrast to public hearings, only the following persons may speak:

(1) members of the committee;

(2) committee assistant, when recognized by the committee moderator;

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(3) persons with special expertise, including elected members or staff members of General Assembly entities;

(4) overture advocates and signers of commissioners' resolutions (see below in this standing rule) who shall be entitled to speak when the overture or resolution or response to the referral of an overture is first considered by the committee; and then shall have the same privilege of the floor as other persons with special expertise listed in rule (3) above;

(5) persons invited by the committee through a majority vote of the committee (see Standing Rule A.3. on corresponding members); and

(6) representatives of the Advisory Committee on the Constitution, who may speak to overtures, commissioners' resolutions, or other business on which the Advisory Committee on the Constitution has presented advice or recommendations, or matters that propose amendments to the *Constitution*, or that affect compatibility with other provisions of the *Constitution*.

The committee moderator shall provide that the total time allotted to persons, other than members of the committee, who speak for or against a recommendation be equal so far as possible.

Overture Advocates and one signer of each commissioners' resolution shall be responsible for being available at the time selected by any assembly committee considering the matter. The overture advocate or one of the signers of a commissioners' resolution shall be entitled to speak to the background and intent of the overture or resolution immediately after the motion is made and seconded, placing the overture or resolution on the floor of the committee or subcommittee, or immediately after any motion that might logically be expected to affect the overture or resolution is moved and seconded, and during debate of such motions to correct misunderstandings or to clarify.

Overture advocates (see Standing Rule B.5.c.(4)) who have been designated by their presbytery or synod to speak to the response from a General Assembly entity to a referral of an overture shall be responsible for being available at the time selected by the assembly committee considering the response. The overture advocate shall be entitled to speak to the background and intent of the overture immediately after the motion is made and seconded, placing the response to the referral of the overture on the floor of the committee or subcommittee, or immediately after any motion that might logically be expected to affect the response is moved and seconded, and during debate of such motions to correct misunderstandings or to clarify.

The Office of the Stated Clerk shall, on the first business day of the assembly, before committees meet to consider business, organize a forum where assembly committee moderators shall meet with overture advocates to discuss procedures for participation in committee discussion of business related to the overture that they are advocating.

New Business

e. Each assembly committee shall consider only matters referred to it by the General Assembly. No assembly committee may initiate new business except as it relates to the business of the particular assembly committee. New business initiated in an assembly committee proposing an amendment to the *Constitution* or requiring an interpretation of the *Constitution* by the General Assembly (*Book of Order*, G-18.0301b and G-13.0112c) shall be referred to the Advisory Committee on the Constitution, which shall report its findings and recommendations to the General Assembly. Any other new business initiated in an assembly committee that touches upon constitutional matters (*Book of Order*, G-13.0112e) shall be communicated in writing to the Advisory Committee on the Constitution and the Stated Clerk. The Advisory Committee on the Constitution shall consider each matter so referred and report its findings and recommendations, which may include proposals for constitutional change, to the assembly committee and the Stated Clerk. The assembly committee shall vote on the recommendations and may amend or decline to approve them. The advice of the Advisory Committee on the Constitution on these matters shall be transmitted to the General Assembly with the report of the assembly committee. Recommendations and reports to the assembly regarding such new business must be approved in assembly committees by three-fourths of the committee members voting on the matter. New business, other than that described in this standing rule, must be presented in accordance with Standing Rule B.5.e.

Organizational Meeting

f. Ordinarily, the initial meeting of each assembly committee shall be an organizational meeting in private session for up to one hour for the purpose of developing intergroup dynamics and

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determining procedural matters, such as adoption of the committee's agenda and consideration of the style in which the committee plans to operate. During this executive session, business items before the committee shall not be discussed or acted upon.

Public Hearings

g. Each committee, with the exception of the Assembly Committee on Bills and Overtures, shall schedule at its convenience one or more public hearings on matters before it. The committee may limit the time for the presentation by any person during a public hearing, including an elected member or staff member of an entity of the General Assembly. If the time allotted for the public hearing is not sufficient to accommodate all the persons wishing to speak, a method shall be approved by the assembly committee that ensures that an equal number of persons on each side of an issue have an opportunity to speak. Any person denied the right to speak at the hearing may appeal to the Assembly Committee on Bills and Overtures on the basis that the method employed in selecting speakers was not fair.

Any person who wishes to be heard in a public hearing shall sign up on a hearing form, posted in a public place in the building in which the assembly is being held, no later than the close of business on the second day of the General Assembly or one hour after the subsequent referral of business to the committee by the General Assembly. The location of hearing forms shall be announced during the first session of the assembly. In the event that an issue is expected to be controversial, those wishing to speak shall be asked to indicate whether they wish to speak for or against the recommendation.

Constitutional Advice

h. In the event that business being considered by an assembly committee has been referred to the Advisory Committee on the Constitution for advice, representatives of the Advisory Committee on the Constitution shall be entitled to speak.

5. Reports of Assembly Committees

Writing the Report

a. The moderator, vice-moderator, committee assistant, and recorder, together with such other persons as the moderator may designate, shall draft the report of the committee following the sample form provided by the Stated Clerk.

Content

b. The reports of assembly committees shall contain only (1) the recommendations to be submitted to the General Assembly, and, where necessary, a brief statement of the committee's reasons for such recommendations, and (2) the actions taken by the committee on items referred to the committee for action. Material necessary to identify the item of business and brief explanations may be included in the report. Extensive background information and detail contained in other documents in the hands of the commissioners shall not be included.

Each assembly committee shall include with each recommendation or action in its report statements advising the General Assembly whether or not the recommendation or action has fiscal implications affecting any budget under consideration by the assembly.

Recommendation for assembly action, or action taken by the committee, shall identify the entity that is directed to carry out and report back to the General Assembly regarding the matter dealt with by the recommendation or action. When the entity to which an assembly action is directed is a part of the General Assembly Council, such as a division or related entity, the Stated Clerk shall automatically amend the language so that the action is directed to the General Assembly Council. The council shall determine which entity shall carry out the responsibility and report to the assembly on the matter.

The votes recorded in the assembly committee on each recommendation or action shall be included in the report for the information of the commissioners, but shall be omitted from the *Journal* of the General Assembly.

Proposals Affecting General Assembly Entities or

c. If the report of an assembly committee proposes or records an action affecting the interests of an entity of the General Assembly or of a governing body other than the General Assembly, it shall be the responsibility of that assembly committee to confer with the representative(s) designated by the

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Governing Bodies entity or governing body concerned before proposing such action to the General Assembly or taking such an action.

Minority Reports d. A minority of the members of an assembly committee, or an individual member of an assembly committee, may submit in writing views that differ from those in the committee report. If the moderator of the committee shall affirm in writing that the positions expressed as recommendations for action by the assembly in a written minority report were presented to the whole committee during its consideration of the matter, the Stated Clerk shall reproduce the minority report and distribute it with the report of the committee.

A minority report must be appropriate for consideration as a substitute motion (see *Robert's Rules of Order, Newly Revised*, 2000, p. 510). (See also Standing Rule B.7.c.)

6. Assembly Committee on Bills and Overtures

Docket And Referrals

a. The reports and recommendations of the Committee on the Office of the General Assembly regarding the initial docket of the General Assembly and referrals of business shall be referred to the Assembly Committee on Business Referral, along with any items of business not included in them (see Standing Rules E.2.d.(10) and E.2.d.(11)). Following the convening of the assembly, such matters shall be directed to the Assembly Committee on Bills and Overtures.

The Assembly Committee on Bills and Overtures shall report at the beginning of each meeting, recommending any necessary changes in order of business and any referrals it may have considered since its last report.

This committee shall neither retain any items of business for its own consideration, nor suppress any matter that comes before it. However, business that substantially duplicates matters already before the assembly may be declined by this committee and reported to the assembly with a statement of the committee's action.

Coordination Between Committees

b. This committee shall keep itself informed of the subjects being considered by the other assembly committees, and, when any subject is taken up by more than one committee, this committee shall advise the moderators of those committees regarding ways to avoid redundant or inconsistent recommendations.

Review of General Assembly Minutes

c. This committee shall review the minutes of the General Assembly daily, report to the General Assembly any suggested corrections, and recommend approval of the minutes. The minutes shall be posted on the church's website and two printed copies of the minutes shall be posted in different places during the following day for examination by commissioners. The minutes of the meetings of the General Assembly during the last two days of its session shall be submitted for review and approval within ten days after the adjournment of the General Assembly to a subcommittee of the Assembly Committee on Bills and Overtures.

Distribution of Materials

d. This committee shall determine whether or not particular materials may be distributed to the commissioners and delegates to the General Assembly, and specify the time and manner of distribution of any authorized by it. Particular materials distributed in assembly committees (see Standing Rule C.4.c.) shall not be distributed to the full assembly without the approval of the Assembly Committee on Bills and Overtures, including the time and manner of distribution.

Requests for Presentations

e. Requests for the privilege of communicating with the General Assembly shall be referred to this committee, which shall confer with persons making such requests about the time and the manner in which their concerns may be brought to the attention of the General Assembly. The Assembly Committee on Bills and Overtures shall recommend to the General Assembly a response regarding any possible presentation to the assembly. At the time any such recommendation is acted upon, any commissioner may request that an opposing view be heard, and the assembly shall consider and act upon the matter.

Requests to Schedule Events

f. The committee shall review requests from entities of the General Assembly, governing bodies, other entities related to the Presbyterian Church (U.S.A.) in any way, or coalitions in which this denomination or any of its entities participate, to schedule meetings, briefings, hearings, or other

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events of any kind during those hours when the General Assembly or its committees are in session.

Protests

g. Protests expressing disagreement with an action or failure to act on the part of the General Assembly shall be referred to the Assembly Committee on Bills and Overtures, which shall decide whether or not the protest is decorous and respectful. Should the committee decide the protest is decorous and respectful, the protest shall be entered in the *Minutes*. The committee may prepare an answer to be printed with any protest so entered (see *Book of Order*, G-9.0304).

D

Arrangements for the General Assembly Session

- | | |
|---|--|
| 1. Date and Place of Meeting
a. Determining Date and Place
b. Presbytery Invitations
c. Criteria
d. Rotating the Place of Meeting | 3. Services of Worship
a. Daily Worship and the Lord's
Supper
b. Ecumenical Worship
c. Guidelines |
| 2. Meeting Arrangements
a. Arrangements and Housing
b. Assembly Assistants
c. Simultaneous Interpretation
d. Sponsorship of Events | 4. Reimbursing Commissioner
 Expenses |

1. Date and Place of Meeting

Determining Date and Place

a. The General Assembly of the Presbyterian Church (U.S.A.) shall meet on the date and at the place fixed by the preceding General Assembly for a period, which shall be known as a session of the General Assembly, preferably between May 15 and July 31, subject to the possibility of change (see Standing Rule E.2.d.(17) and *Book of Order*, G-13.0104, for exceptions). The Committee on the Office of the General Assembly shall recommend to the General Assembly for its action the date and place of meeting six years hence and any necessary changes in dates and places of meetings previously set (see Standing Rule E.2.d.(17)). Should action regarding date or place of meeting become necessary at a time when the General Assembly is not in session, this committee is empowered to fix a new date or place of meeting.

Presbytery Invitations

b. The host body for any session of the General Assembly shall be a presbytery(s) of the Presbyterian Church (U.S.A.). Any presbytery that desires to invite the General Assembly to meet within its bounds shall forward an invitation to the Stated Clerk no later than May 1 of the year that is seven years prior to the earliest effective date of the invitation.

Criteria

c. The Committee on the Office of the General Assembly shall determine the criteria that render a place an eligible site for a meeting of the General Assembly, including the requirement that all meeting arrangements shall be made to facilitate full participation by persons with disabilities. These criteria may be obtained from the Office of the General Assembly.

Rotating the Place of Meeting

d. In order to distribute the benefits experienced from hosting a General Assembly meeting throughout the church, the place of meeting shall be rotated among the following five areas (unless prevented by financial or other practical considerations):

- Area A: Synod of Alaska/Northwest, Synod of the Pacific, Synod of Southern California and Hawaii;

- Area B: Synod of Living Waters, Synod of South Atlantic, Synod of Puerto Rico;

- Area C: Synod of Lakes and Prairies, Synod of Mid-America, Synod of Lincoln Trails, Synod of the Covenant;

- Area D: Synod of the Rocky Mountains, Synod of the Southwest, Synod of the Sun;

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- Area E: Synod of the Northeast, Synod of the Trinity, Synod of the Mid-Atlantic.

2. Meeting Arrangements

Arrangements and Housing

a. The Stated Clerk shall oversee all arrangements for the meeting and housing of the General Assembly, including: the assignment of time and place for all special events and public meetings connected with or scheduled at the time of the General Assembly; the assignment of time and place for exhibits at the General Assembly; and the assignment of commissioners, advisory delegates, and others to hotels and other accommodations.

Assembly Assistants

b. The Stated Clerk shall appoint persons to serve as assembly assistants for the duration of the General Assembly. Persons appointed shall not be commissioners to the General Assembly or staff members of entities of the General Assembly. Assembly assistants shall be assigned to particular tasks to facilitate the work of the General Assembly. The appointments shall be made in accordance with *Book of Order*, G-4.0403.

Simultaneous Interpretation

c. The Stated Clerk shall arrange for the simultaneous interpretation of proceedings into Spanish and Korean languages for any participant during plenary meetings of the General Assembly. This service shall also be provided during assembly committee meetings, services of worship, and other events during the assembly for commissioners, advisory delegates, ecumenical guests, and, when possible, for other participants.

Sponsorship of Events

d. An event scheduled before, during, or immediately following a session of the General Assembly and extending an invitation to any or all participants of the assembly shall clearly identify the sponsor or sponsoring organization(s) in any invitations, announcements, or other publicity about the event.

3. Services of Worship

Daily Worship and the Lord's Supper

a. The Moderator of the preceding General Assembly shall plan daily worship at the General Assembly, and a worship service including the celebration of the Lord's Supper; and shall provide, in advance, suitable leadership for these periods of worship. The Lord's Supper shall be celebrated at the first service of worship of the General Assembly session, and the Moderator shall preside on this occasion and preach a sermon or deliver an address. The Moderator shall seek advice to ensure inclusivity in the planning of appropriate daily worship periods. The Moderator shall assure adequate transmittal of information about the planning of worship periods to the Committee on the Office of the General Assembly (see Standing Rule E.2.d.(13)).

Ecumenical Worship

b. The Stated Clerk shall plan an ecumenical period of worship and provide, in advance, suitable leadership for this period of worship.

Guidelines

c. The various acts of worship planned for the session of the General Assembly shall be in conformity with the requirements of the Directory for Worship, and shall be developed and led according to the guidance of the document, "Presbyterians at Worship in Mass Assemblies." In the preparation and conduct of all worship services, care shall be taken that all language, sight, hearing, accessibility, and other barriers be eliminated so that there can be full participation of all attendees. [Example: That printed orders of service also be printed in braille and that signing be available.]

4. Reimbursing Commissioner Expenses

The approved reimbursement for the travel expenses, food, lodging, and other approved expenses of commissioners at the sessions of the General Assembly shall be paid by the treasurer or the treasurer's designee. The treasurer shall have the authority to deposit funds for such purposes in a bank or trust company where the General Assembly is to be in session. Commissioners shall be reimbursed by means of individual checks upon receipt of a voucher on a form provided by the treasurer. The Stated Clerk shall recommend to the Committee on the Office of the General Assembly the amount of any per diem. The Committee on the Office of the General Assembly (see Standing Rule E.2.d.(18)) shall set the per diem, and the Stated Clerk shall publish such per diem in the materials (print or electronic) provided to the commissioners. The treasurer shall determine

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the manner in which such checks shall be distributed and shall announce the place or places where such checks may be cashed.



Committees of the General Assembly

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1. Serving on Assembly Entities

Eligibility for Election

a. Each person nominated shall be an active member of a congregation, or a continuing member of a presbytery, of the Presbyterian Church (U.S.A.) with the exception of nominees for election to the National Committee on the Fund for the Self-Development of People and the Women Employed by the Church Committee.

Members-at-Large

b. A person may serve as a member-at-large of only one General Assembly entity at a time. Ordinarily, no more than one member-at-large from any one presbytery may serve on the same General Assembly entity at the same time. Members serving by virtue of office, or elected to

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membership on a second entity to fulfill the requirements of the *Organization for Mission* or other General Assembly actions, are not affected by this provision.

Terms c. Persons nominated for election by the General Assembly shall be eligible to serve a maximum of two full terms of three years each, plus any unexpired term before being elected to a full term. After serving as a member of a General Assembly entity (the term entity is used to refer to any board, committee, council, or other body whose membership is elected by the General Assembly) for two full terms, a person shall not be eligible for nomination or renomination to a General Assembly entity until one year has elapsed.

Full Participation d. Consideration shall be given to the full requirements of full participation expressed in *Book of Order*, G-4.0403, in considering nomination and election to entity service, and also to the nomination of one-third ministers of the Word and Sacrament, one-third laymen, and one-third laywomen (see *Book of Order*, G-9.0801b).

Resignation e. A member of a General Assembly entity who finds it necessary to resign shall send his or her resignation to the Stated Clerk of the General Assembly, who shall notify the entity and the nominating committee or other body that originated the person's nomination or election. When any member of an entity of the General Assembly (council, commission, unit, division, committee, task force, or any other body) shall resign, or becomes unable to serve because of chronic or permanent physical or mental illness or disability, the Stated Clerk of the General Assembly shall declare the position vacant.

Unexcused Absences f. When any member of the board of an entity of the General Assembly, a council, commission, unit, division, committee, task force, or any other body authorized by the General Assembly does not attend two successive sessions of that body and such absence is unexcused, the membership of that person shall be automatically vacated, and that person shall be notified by the Stated Clerk. The Stated Clerk of the General Assembly shall be notified of the vacancy by the chairperson of the entity, and the Stated Clerk shall announce the vacancy and shall notify the General Assembly Nominating Committee or other body that originated the nomination or election of the person who has been absent without excuse, in order that the vacancy may be filled in the manner by which the same position had been filled originally.

Transfer of Membership g. If a minister of the Word and Sacrament serving as a member of a General Assembly entity representing a synod or presbytery shall transfer his or her presbytery membership and thereby cease to be under the jurisdiction of the presbytery or synod that nominated her or him to serve on the assembly entity, the position shall be declared vacant by the Stated Clerk. If a member of a particular church serving as a member of a General Assembly entity representing a presbytery or synod shall transfer her or his membership to a particular church that is not under jurisdiction of the presbytery or synod that nominated him or her, the position shall be declared vacant by the Stated Clerk.

Filling Vacancies h. The Stated Clerk shall also notify appropriate entities and governing bodies upon being advised of the death of any person holding membership on an assembly entity or who is unable to serve for any other reason. The Stated Clerk shall also declare vacant a position on any such entity held by a minister of the Word and Sacrament who ceases to be a minister member of a presbytery of this denomination, or a position held by a member of a particular church who ceases to be a member of a congregation of this denomination.

All such vacancies shall be filled by the same process under which the former incumbent was elected. If a vacancy shall occur during the first term of service of an incumbent, then the original source of the nomination shall propose a nominee for election to complete the unexpired term, and such nominee shall be eligible for renomination and election to an additional full term. If a vacancy shall occur during the second term of service of an incumbent, and the position vacated is one designated for a representative of a presbytery or synod, then the privilege of proposing a nominee for the unexpired term shall pass to the next appropriate presbytery or synod under any rotation system that may be in use, and the nominee so proposed shall be eligible for nomination and reelection to an additional full term. Any vacancy in a position for which the General Assembly Nominating Committee makes nominations may be filled until the next succeeding General Assembly by appointment of the Moderator of the General Assembly upon advice by the nominating committee that the committee has decided to present the name of the appointee to the next session

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of the General Assembly as its nominee for the position.

2. Committee on the Office of the General Assembly

Membership

a. The General Assembly shall elect a Committee on the Office of the General Assembly composed of fifteen persons. This committee shall be empowered to carry out the assembly's oversight of the Stated Clerk and the Office of the General Assembly; to assure the accountability of the Stated Clerk to the General Assembly during the interim between sessions of the assembly; and to provide linkage with the General Assembly Council. The members of the committee shall serve for terms of three years and shall be eligible for reelection to one additional term. The total period of such service shall not exceed six years.

The Moderator of the General Assembly will serve as a member of the committee with vote during the year of moderatorial service. The Stated Clerk of the General Assembly, the Executive Director of the General Assembly Council, and the vice chair of the General Assembly Council will serve as corresponding members of the committee without vote.

Leadership

b. The Committee on the Office of the General Assembly shall elect its own officers and determine its structure, including any subcommittees (see Standing Rule E.2.e. for exception).

Budget

c. The committee shall be funded from the per capita apportionment and its financial activity shall be reported through a separate line in the General Assembly Commission and Committee Schedule. The proposed budgets of the Committee on the Office of the General Assembly shall be submitted to the General Assembly.

Responsibilities

d. The Committee on the Office of the General Assembly shall have the responsibility to do the following:

(1) Assist the General Assembly in assuring the accountability of the Stated Clerk of the General Assembly and of the Office of the General Assembly by reporting to each session of the General Assembly, including a report or summary of any evaluation of the work of the Stated Clerk and of the Office of the General Assembly that has been completed since the last session of the assembly.

(2) Review annually the work of the Stated Clerk and be responsible for an end-of-term evaluation (see Standing Rule G.1.c.(1)(d)) or exit interview.

(3) Review the budget requests submitted by the Stated Clerk for that portion of the per capita budget administered by the Stated Clerk, and to forward the requests to the Technology and Finance Office with the comments of the Committee on the Office of the General Assembly. The Committee on the Office of the General Assembly will also be responsible for approving proposed changes in the staffing design of the Office of the General Assembly presented by the Stated Clerk.

(4) Consult with the Stated Clerk of the General Assembly regarding any proposals to the General Assembly concerning persons being recommended for election to the office of Associate Stated Clerk of the General Assembly, and any proposals concerning the appointment of persons to the office of Assistant Stated Clerk (see Standing Rule G.5.).

(5) Meet annually with the Executive Committee of the General Assembly Council to discuss items of concern and common interest.

(6) Be available to the Stated Clerk for consultation on all proposed amendments to the Standing Rules of the General Assembly and that such consultation shall occur prior to the Stated Clerk proposing any amendments to the Standing Rules of the General Assembly (see Standing Rule B.3.a.).

(7) Review the work of special committees and report to each session of the General Assembly a summary of the work being carried out by special committees, including recommendations to transfer the work assigned to a special committee elsewhere or to dismiss the committee (see

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Standing Rules B.8.b. and E.9.a.).

(8) Review the evaluation of each General Assembly session secured by the Stated Clerk.

(9) Outline the programs for future General Assemblies sufficiently in advance to ensure an orderly progression of themes and emphases and to ensure the appointment of significant speakers and other program participants.

(10) Review and present to the Assembly Committee on Business Referral a recommendation regarding the Stated Clerk's proposed docket for the next session of the General Assembly (see Standing Rule B.1.).

(11) Review and present to the Assembly Committee on Business Referral a recommendation regarding the Stated Clerk's proposed referral of each item of business to an appropriate assembly committee (see Standing Rule B.6.).

(12) Assist the Moderator regarding the appointment of a commissioner to be the moderator of each assembly committee and a commissioner to serve as vice-moderator of each assembly committee (see Standing Rule C.3.a.(1)).

(13) Consult with the Moderator regarding the planning of all worship at the General Assembly (see Standing Rule D.3.a.).

(14) Coordinate the programmatic aspects of each General Assembly session, ensuring that adequate time is provided for the business that must be transacted.

(15) Review requests from entities of the General Assembly, governing bodies, other entities related to the Presbyterian Church (U.S.A.) in any way, or coalitions in which this denomination or any of its entities participate to schedule meetings, briefings, hearings, or other events of any kind during those hours when the General Assembly or its committees are in session.

(16) Prepare a report, including recommendations on the docket and the referral of assembly business, to be printed and distributed with other materials provided to commissioners.

(17) Review and present to the General Assembly for its action the date and place of meeting six years hence and any changes in dates and places of meetings previously set (see Standing Rule D.1.a.).

(18) Review the recommendation of the Stated Clerk and set the amount of per diem for sessions of the General Assembly (see Standing Rule D.4.).

Assembly Arrangements Work Group

e. The Committee on the Office of the General Assembly shall establish a work group on assembly arrangements to be composed of designated members from the Committee on the Office of the General Assembly, the Stated Clerk, the Moderator of the General Assembly, and the Executive Director of the General Assembly Council. The moderator of the Committee on Local Arrangements, and the moderator and vice-moderator of the Assembly Committee on Bills and Overtures (when selected) shall be nonvoting members of the committee at all meetings in which matters will be considered that affect their particular work. This work group shall be assigned responsibilities (8) through (17) in Standing Rule E.2.d.

3. General Assembly Council

The General Assembly shall create an Assembly Council which shall have the following responsibilities:

a. to cultivate and promote the spiritual welfare of the whole church;

b. to institute and coordinate a churchwide plan for equal employment opportunity and affirmative action for members of racial ethnic groups, for women, for various age groups, for persons regardless of marital condition (married, single, widowed, or divorced), and for persons with

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disabilities;

- c. to engage in churchwide planning to propose, for General Assembly determination, the mission directions, goals, objectives, and priorities of the church;
- d. to coordinate the work of General Assembly agencies and bodies, synods and presbyteries, in light of these mission directions, goals, objectives, and priorities;
- e. to review the work of General Assembly agencies and bodies, synods and presbyteries, in light of these mission directions, goals, objectives, and priorities;
- f. to prepare and submit a comprehensive budget to the General Assembly;
- g. to correspond and consult with presbyteries, synods, and their councils in matters related to churchwide planning, budget development, and the coordination of the work of the church;
- h. to act, in matters of administrative staff, with synod councils and General Assembly agencies, as provided in G-9.0701, G-9.0702, and G-9.0703;
- i. to consult with the synods with regard to equitable compensation, personnel policies, and fair employment practices;
- j. [This action was stricken by action of the 206th General Assembly (1994).]
- k. to act in those specific matters assigned to the General Assembly Council by the General Assembly or this Constitution, acting always according to previously enacted General Assembly policies, reporting fully to each subsequent General Assembly its actions;
- l. to perform such additional responsibilities and duties as may be assigned by the General Assembly. (See *Book of Order*, G-13.0201.)

4. Advisory Committee on the Constitution

Report

a. The Advisory Committee on the Constitution shall report to the General Assembly its findings along with its recommendations on all questions requiring an interpretation by the General Assembly of the *Book of Order*, including proposals for constitutional change. "The General Assembly shall vote on the recommendations, and may amend or decline to approve them" (*Book of Order*, G-13.0112d). The Advisory Committee on the Constitution shall report any editorial changes made to the *Book of Order* since its last report to the General Assembly. (See Standing Rule G.2.f.)

Terms of Membership

b. The members of this committee shall be elected for terms of three years by the General Assembly upon nomination by the General Assembly Nominating Committee. They shall be assigned to three classes of three members each, expiring at the adjournment of the General Assembly. Members shall be eligible to serve not more than two successive terms.

Responsibility at General Assembly Session

c. The report of the committee shall be presented directly to the General Assembly. The General Assembly may take action on the recommendations immediately, or it may refer them to an assembly committee for consideration by that committee and report to the General Assembly for action later during the same session of the General Assembly.

During the General Assembly:

(1) Three or more members of this committee shall be present at the session of the General Assembly to advise the General Assembly and its Moderator on constitutional matters (*Book of Order*, G-13.0112e).

(2) New business initiated in an assembly committee proposing an amendment to the *Constitution* (*Book of Order*, G-18.0301a and b) or requiring an interpretation of the *Constitution* by the General Assembly (*Book of Order*, G-13.0112c) shall be referred to the Advisory Committee on the

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Constitution, which shall report its findings and recommendations to the General Assembly. Any other new business initiated in an assembly committee that touches upon constitutional matters (*Book of Order*, G-13.0112e) shall be communicated in writing to the Advisory Committee on the Constitution and the Stated Clerk. The Advisory Committee on the Constitution shall consider each matter referred and report its findings and recommendations (which may include proposals for constitutional change) to the assembly committee and the Stated Clerk. The advice of the Advisory Committee on the Constitution on these matters shall be transmitted to the General Assembly with the report of the assembly committee.

(3) When the General Assembly is in plenary session, questions that touch upon constitutional matters, including rulings on questions of order involving constitutional matters requested by the Moderator, shall be handled in accordance with *Book of Order*, G-13.0112e. These questions shall be referred in writing by the Moderator to the Advisory Committee on the Constitution, which shall consider each matter referred and make recommendations directly to the General Assembly through the Moderator (Standing Rule B.6.).

Funding and Staffing

d. Except as otherwise specified in the *Book of Order*, the committee shall be funded through the per capita budget of the Office of the General Assembly and receive staff services as provided by the Stated Clerk.

5. Advisory Committee on Litigation

Purpose

a. The Advisory Committee on Litigation shall advise the Stated Clerk of the General Assembly in connection with instituting or participating in legal proceedings (see Standing Rule G.2.e.).

Membership

b. The members of the committee shall ordinarily be attorneys, and the members shall be experienced in fields related to issues that may be the subject of legal proceedings in which the church is, or may become, interested. The committee shall be composed of six persons, elected by the General Assembly upon nomination by the General Assembly Nominating Committee. The advisory committee may invite other persons with special competency related to particular cases or situations to participate in the consideration of particular cases or issues. One member of the committee shall be elected each year to a six-year term, and each shall be eligible for election to one additional term. In the event of a vacancy, a member may be elected to complete the unexpired portion of a term. The total number of full or partial terms shall not exceed twelve years of continuous service. Members of this committee are exempted from the prohibition against service on more than one entity of the assembly set forth in Standing Rule E.1.b.

Leadership and Meetings

c. The committee shall elect its own moderator and ordinarily shall meet at the call of the Stated Clerk. The committee may carry on its work by correspondence, telephone consultation (including conference telephone calls), or meetings.

Responsibilities

d. The committee shall advise the Stated Clerk regarding participation in litigation related to matters of civil and religious liberty, relations between church and state, and any other matters related to the mission and interest of the church. The Advisory Committee on Litigation shall advise the Stated Clerk regarding the establishment and maintenance of a resource file of legal documents as a means of assisting the governing bodies and agencies of the church in initiating or participating in litigation in the areas within the concerns of the committee.

Funding and Staffing

e. The committee shall be funded through the per capita budget of the Office of the General Assembly, receive staff services as provided by the Stated Clerk, and designate a representative to the annual session of the General Assembly (see Standing Rule A.3.).

Report

f. The committee shall report to each session of the General Assembly.

6. General Assembly Nominating Committee

The General Assembly Nominating Committee shall be composed as provided for in *Book of Order*, G-13.0111. Unless the General Assembly shall have made some other provision, the nominating

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committee shall present to each session of the General Assembly a nominee for election to each vacancy on the entities of the General Assembly that shall exist because of a scheduled end of term, resignation, death, incapacity to act, change of residence, or any other reason. The General Assembly Nominating Committee may decline to submit a nomination(s) to a particular vacancy(s) when requested to do so by the affected entity because of an expected merger of entity or a transfer of duties between entities in order to reduce the number of persons serving on a particular entity(s). Nominations by commissioners shall be in order unless the vacancy is required to be filled upon nomination from some other source.

7. Committee for the Presbyterian Historical Society

- Purpose** a. The Presbyterian Historical Society is composed of persons and institutions interested in the history of the church, who become members upon fulfilling the requirements established by the society. The society functions as a funds development instrument on its own behalf and on behalf of the Department of History, with the concurrence of the Stated Clerk.
- Committee Membership** b. The General Assembly shall elect a Committee for the Presbyterian Historical Society composed of fifteen persons. The members of the committee shall serve for terms of three years and shall be eligible for reelection to one additional term.
- Budget** c. The committee will submit an annual budget to the Department of History that will be approved by the regular budget process. Only meeting expenses for the committee will be borne by the Department of History.
- Responsibilities** d. The committee shall have the following responsibilities to
- (1) promote the cause of history in the Presbyterian Church (U.S.A.) through such programs as “American Presbyterians: The Journal of Presbyterian History,” the “Local Church Services Program,” oral history, museum displays and traveling exhibits, historic sites register, church anniversary recognition, publication, and awards;
 - (2) assist the Stated Clerk of the General Assembly in an advisory capacity concerning the Department of History, historical matters, and other programs of the department.

8. Committee on Ecumenical Relations

- Purpose** a. The Committee on Ecumenical Relations shall function to give a high profile to the vision of the ecumenical involvement and work as central to the gospel and key to the life of the church; plan and coordinate, in consultation with the agencies and governing bodies of the church, the involvement of the Presbyterian Church (U.S.A.) in ecumenical relations and work; connect the ecumenical efforts of all governing body levels of the church; provide a common point for all ecumenical efforts connecting us with those outside our church; keep a unity of vision that includes the ecclesiastical, programmatic, ecumenical, and denominational (organizational) parts of our ministries and commitments; articulate the Reformed and Presbyterian identity in the midst of our ecumenical commitments; and promote awareness of the role of the unity of all humankind in the search for the unity of the church; and promote the unity of the church as an exhibition of the kingdom to the world.
- Membership** b. The Committee on Ecumenical Relations shall be composed of sixteen members. Eight shall be members of the Presbyterian Church (U.S.A.) nominated for at-large positions by the General Assembly Nominating Committee and elected by the General Assembly in as nearly equal classes as possible. Four shall be members of four churches invited by the Stated Clerk to appoint one member each from their communion to serve as voting members of the committee. One of the four churches shall be one of our ecumenical church partners. The other three shall be our Full Communion partners. One member shall be appointed by the Committee on the Office of the General Assembly. One member shall be appointed by the General Assembly Council. The other members of the committee shall be the Stated Clerk or the Associate Stated Clerk for Ecumenical Relations and the Executive Director of the General Assembly Council or the Associate Director of Ecumenical Partnerships of the Worldwide Ministries Division, both serving ex-officio with vote.

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In addition, the directors of the three divisions of the General Assembly Council shall be corresponding members without vote.

Terms c. Elected members of the committee shall be elected to a three-year term, and be eligible for election to one additional term. No member may serve more than two terms, full or partial. Appointed members from ecumenical church partners shall serve for three years and be eligible for appointment to one additional term.

Responsibilities d. The Committee on Ecumenical Relations will meet twice annually and shall have the responsibility to do the following:

(1) Envision, under the guidance of the Holy Spirit, how the Presbyterian Church (U.S.A.) leads and participates in the search for the unity of Christ's Church within this nation and worldwide, and propose appropriate strategies to the General Assembly, its agencies, and other governing bodies;

(2) Provide oversight to the implementation of the responsibilities given to the General Assembly in *Book of Order*, Form of Government, Chapter XV. Relationships, G-15.0000–.0302;

(3) Act on and process recommendations and proposals addressing ecclesiastical ecumenical work of the Presbyterian Church (U.S.A.);

(4) Propose to the General Assembly, for election, Presbyterian Church (U.S.A.) members to serve on ecumenical delegations to the National Council of Churches of Christ (USA), the World Council of Churches, the World Alliance of Reformed Churches, and the Caribbean and North American Area Council assemblies;

(5) Represent the Presbyterian Church (U.S.A.) in negotiation and coordination of the search for Christian unity with other communions as authorized by the General Assembly;

(6) Select Presbyterian Church (U.S.A.) representatives to serve on ecumenical dialogues, ecumenical negotiations on church unions, multilateral and bilateral dialogues, and representatives from the PC(USA) serving as PC(USA) ecumenical representatives to other church assemblies;

(7) Oversee the implementation of "A Formula of Agreement" (Full Communion) with the Evangelical Lutheran Church of America, the Reformed Church in America, and the United Churches of Christ, and represent the Presbyterian Church (U.S.A.) in planning and coordinating structures to carry this out;

(8) Give guidance to the nurturing of unity among Presbyterian and Reformed churches in the U.S.A., with one another and with the Presbyterian Church (U.S.A.);

(9) Empower all agencies of the General Assembly and governing bodies to carry out their mission program with an ecumenical consciousness and in close coordination with one another and to model this consciousness in their own work;

(10) Propose and advocate to appropriate bodies of the Presbyterian Church (U.S.A.) that they share in funding ecumenical and conciliar ministry;

(11) Propose to the General Assembly names of churches to be invited to send ecumenical advisory delegates to the General Assembly meeting (see Standing Rule A.2.f.);

(12) Give guidance to the Stated Clerk (see Standing Rule G.2.p.) and General Assembly agencies on ecclesial (church-to-church) ecumenical relations, helping to carry out the General Assembly's G-13.0103s and its responsibilities;

(13) Give guidance to General Assembly agencies on new opportunities to strengthen the relationships with other faith communities and on strategies for fulfilling the General Assembly mandates on interfaith relationships;

(14) Give guidance to the Mission Agency on ecumenical mission opportunities in partnership

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with churches in the United States and around the world; and

(15) Give guidance to program entities on ecumenical formation of Presbyterians, both ministers and lay members.

Funding and Staffing

e. The committee shall be funded through the per capita budget of the Office of the General Assembly. The co-chairs of the Ecumenical Staff Team will have primary staffing responsibilities. The Ecumenical Staff Team shall be a staff resource to the committee.

9. Commissions and Special Committees

Review

a. The Committee on the Office of the General Assembly shall review the work of each special committee and include in its report to each session of the General Assembly (see Standing Rule E.2.d.(7)) a summary of the work being carried out by each special committee, including any recommendation to transfer the work assigned to a special committee elsewhere, or to dismiss the committee. A special committee shall not consider matters currently referred to another special committee or entity.

Representation at General Assembly

b. The expenses of one member of a special committee or commission to attend the General Assembly session to make any oral presentation of the report of the committee or commission that may be docketed, and to respond to questions concerning that report shall be paid by the General Assembly through the regular budget of the committee or commission. This member shall be designated as the corresponding member as described in Standing Rule A.3. The exceptions to this rule are as follows:

(1) At the General Assembly meeting in which the final report of the committee or commission is presented, the moderator, who shall serve as the corresponding member (see Standing Rule A.3.) of the committee or commission, and one other designated member of the committee or commission shall attend to present the report and serve as resource to the committee considering the report. Unless otherwise approved in advance by the Moderator of the preceding General Assembly in consultation with the Committee on the Office of the General Assembly (due to special circumstances), only the expenses of these two authorized representatives shall be reimbursed by the General Assembly through the regular budget of the committee or commission.

In the event of a minority report, a designated member of the committee's or commission's minority shall also be invited to attend. The expenses of this member shall be reimbursed by the General Assembly through the regular budget of the committee or commission.

(2) Other members of special committees or commissions, not otherwise referred to in this standing rule, shall be reimbursed for attendance at a General Assembly session only if they are individually involved in hearings or other official purposes.

Coordination

c. Any such commission or committee shall consult with and advise the General Assembly Council on the progress of its work in order to assist the council in its responsibility for coordinating the work of the entities of the General Assembly and the work of presbyteries and synods.

Staff Services and Funding

d. The Stated Clerk shall provide staff services and other assistance to such commissions and committees in order to facilitate and coordinate their work. The work of commissions and special committees shall be funded through the per capita budget of the Office of the General Assembly.

10. Agency Review

The entities of the General Assembly will be reviewed to evaluate the relationship of their individual ministry with the mission of the whole Presbyterian Church (U.S.A.). Every year, the General Assembly will elect, on nomination of the General Assembly Nominating Committee, a committee to review the work of one of the entities of the General Assembly based on a six-year schedule. The committee will be composed of twelve members: four commissioners from the previous six General Assemblies, four who have served on the board of a General Assembly entity other than the one being reviewed, and four at large. The at-large members may include ecumenical partners. The committee will use the Standards for Review of General Assembly Agencies in the

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Guidelines and Policies of the General Assembly. The committee will report to the next General Assembly following its election the results of the review and make recommendations based on its findings.



Moderator of the General Assembly

1. Election of the Moderator

- a. Eligibility and Endorsement
- b. Title
- c. Campaign Procedures
- d. Election Procedures

2. Functions of the Moderator

- a. Preside Over General Assembly
- b. Membership
- c. Ambassador
- d. Official Representative
- e. Report

3. Enabling the Moderator to Serve

- a. Leave of Absence
- b. Financial Arrangements
- c. Expenses
- d. Itinerary
- e. Office

4. Vice-Moderator

5. Incapacity, Resignation, or Death of the Moderator

1. Election of the Moderator

Eligibility and Endorsement

a. Each person nominated to serve as Moderator of the General Assembly must be a commissioner to the General Assembly. Action by presbyteries to endorse candidates for Moderator of the General Assembly shall not take place until after the immediately preceding assembly. The Office of the General Assembly shall provide resourcing and orientation for moderatorial candidates.

Title

b. The title of the Moderator is “The Moderator of the (number) General Assembly (year) of the Presbyterian Church (U.S.A.).”

Campaign Procedures

c. The following campaign procedures shall be observed:

(1) Candidates should budget campaign spending at \$1,000, excluding travel and meeting expenses related to their candidacy. Each candidate shall submit to the Stated Clerk an itemized statement of expenses, including travel and meeting expenses related to his/her candidacy and in-kind contributions. This statement shall be submitted to the Committee on the Office of the General Assembly prior to the convening of the General Assembly. This information shall be distributed to commissioners and advisory delegates prior to the election of the Moderator. The statement of expenses of all candidates shall be kept on file in the Office of the General Assembly following the meeting of the General Assembly. The Office of the General Assembly shall not reimburse a candidate for campaign expenses, but shall assume expenses involved in printing and distributing material submitted for information packets as outlined in Standing Rule F.1.c.(5).

(2) In order to encourage reliance on the leading of the Holy Spirit in the selection of the Moderator, no candidate shall send a mailing of any campaign materials, print or electronic, to commissioners and/or advisory delegates or permit such a mailing to be sent, nor shall candidates or their advocates contact commissioners and/or advisory delegates by telephone.

(3) Distribution of campaign materials at General Assembly shall be limited to printed materials placed in mailboxes.

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(4) On the day of the convening of the General Assembly, the Stated Clerk shall provide a room for each candidate where commissioners and advisory delegates may meet and talk with the candidate.

(5) Not less than fifteen days before the convening of the General Assembly, the Stated Clerk shall distribute to commissioners and advisory delegates an information packet containing the following material regarding each candidate for Moderator who is known to the Stated Clerk and who wishes to be included:

- A photograph, a biographical sketch, a personal statement by the candidate, including a statement regarding the candidate's sense of call to the office,

- A written presentation by the presbytery having jurisdiction over the candidate, if that governing body has endorsed the candidate,

- The responses of the candidate to a questionnaire developed by the Stated Clerk based upon issues that will be before the church as presented in business to be considered by the General Assembly.

The material submitted shall be typewritten on paper 8-1/2 x 11 inches in size. The layouts for the presentation under this standing rule (as outlined above) may be chosen by the candidates, but the copy submitted for each presentation shall be provided in one color on one side of one sheet. The material shall be submitted to the Stated Clerk no less than forty-five days before the convening of the General Assembly for reproduction and distribution and shall be accompanied by a statement indicating the willingness of the candidate to serve as Moderator, if elected.

Election Procedures

d. The Moderator of the General Assembly shall be elected in the following manner:

(1) When the General Assembly is ready to elect its Moderator, only one speech shall be made placing in nomination the name of each nominee. The speech shall be made by a commissioner to the General Assembly. Such speech shall not exceed five minutes in length. There shall be no speeches seconding the nomination of any nominee. The order of speaking shall be determined by lot, the drawing being made by the most recent past Moderator present.

(2) After nominations are closed, each nominee shall be afforded an opportunity to address the General Assembly for a time not to exceed five minutes, expressing the concerns that nominee feels to be the most important for the church in this General Assembly and in the ensuing year. The nominees shall speak in the same order as the presentation of nominating speeches.

(3) At the conclusion of all the presentations by the nominees, they shall respond to questions from the floor. The first question shall be addressed to the nominee who spoke first in the original presentation, and the same question shall then be put to the other nominees in the same order in which they spoke earlier. The second question shall be directed to the second nominee in this order and then to each of the other nominees in sequence. Each nominee shall be afforded an opportunity to answer each question. This process shall continue for a period not to exceed the number of nominees times fifteen minutes, or for one hour, whichever is shorter, unless terminated earlier by vote of the General Assembly.

(4) Where there is only one nominee for Moderator, the election may be by acclamation. Where there are more than one, the election may be by secret ballot in one of the following ways:

- Each commissioner shall vote by means of an electronic voting system. When the vote totals appear on the screen, the Stated Clerk shall advise the Moderator of the totals. The Moderator shall announce the result of the vote as tabulated. If no nominee has received a majority of the whole vote, another vote shall be taken in the same manner. When one nominee shall have received a majority, the Moderator shall announce the result and declare the nominee to be elected.

- Each commissioner shall write the name of the nominee of his or her choice on a blank to be provided in advance by the Stated Clerk. The tellers of each voting section of commissioners shall collect the ballots and count them under the supervision of a convener. The result shall be recorded

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by the convener on blanks in duplicate, one of which shall be handed to the Stated Clerk, with the number of the electing section written on it. The other shall be retained by the convener. When the reports of the ballots have been handed in from all sections, the Stated Clerk shall read each aloud, giving the number of the section and the votes cast. Tellers appointed by the Stated Clerk shall take and tabulate the votes as read. The Moderator shall then announce the vote as tabulated.

2. Functions of the Moderator

Preside Over General Assembly

a. The Moderator shall preside over the General Assembly that elects him or her, and over the meetings of the next General Assembly until a successor is elected.

Membership

b. The Moderator shall be a member of the General Assembly Council and may attend and participate without vote in the meetings of all other entities of the General Assembly. The Moderator shall be a voting member of the Committee on the Office of the General Assembly during the year of moderatorial service.

Ambassador

c. The Moderator is an ambassador of this General Assembly to all parts of the Presbyterian Church (U.S.A.) and shall, insofar as possible, make visits to churches, institutions, governing bodies, and regions of the church in response to invitations and in accordance with any program developed by the General Assembly Council. These visits are for the purpose of presenting, strengthening, and encouraging the church, its people, and its work.

Official Representative

d. The Moderator shall be the official representative of the church at gatherings and functions, both civic and ecclesiastical, at which the Presbyterian Church (U.S.A.) is invited or expected to be represented, unless otherwise provided by the General Assembly. In the event that the Moderator is unable to attend, the Vice-Moderator or some other person designated by the Moderator in consultation with the Stated Clerk may represent the church.

Report

e. The Moderator shall submit a written report of his or her work as Moderator to the session of the General Assembly at which a successor is elected.

3. Enabling the Moderator to Serve

Leave of Absence

a. The Stated Clerk shall request the congregation or employer of the Moderator to grant a leave of absence for a sufficient period or periods of time to permit the Moderator to fulfill the functions of the office.

Financial Arrangements

b. To prevent financial sacrifice to the Moderator personally, or undue adverse effect upon the work in which the Moderator is engaged, the Stated Clerk, in consultation with the Moderator, shall propose appropriate financial arrangements to the Committee on the Office of the General Assembly.

Expenses

c. The expenses of the official travel of the Moderator and spouse, and other expenses incurred in the performance of official duties, shall be charged to the budget of the Office of the General Assembly.

Itinerary

d. The Office of the General Assembly shall provide resourcing and orientation for the Moderator to maximize the Moderator's effectiveness and usefulness to the whole church. The Office of the General Assembly and the Moderator shall jointly develop a comprehensive plan for the Moderator's travel year based upon the mission of the church and the needs of governing bodies, ecumenical partners, and agencies.

Office

e. An office for the use of the Moderator shall be provided within the Office of the General Assembly.

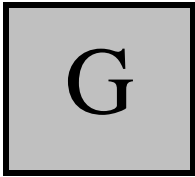
4. Vice-Moderator

The Moderator shall appoint a commissioner to serve as Vice-Moderator. The announcement of appointment shall be made as soon as possible after the election of the Moderator. The Moderator may request the Vice-Moderator to preside and to assist in the performance of other functions of the Moderator during and following the General Assembly. Expenses incurred for official travel and

duties of the Vice-Moderator may be charged to the budget of the Office of the General Assembly, if authorized by the Moderator.

5. Incapacity, Resignation, or Death of the Moderator

In case of the incapacity, resignation, or death of the Moderator, the most recent past Moderator shall assume the duties of the Moderator until such time that the Moderator is able to resume the duties or until the General Assembly elects a new Moderator (*Book of Order*, G-9.0301a).



Stated Clerk of the General Assembly

1. Electing the Stated Clerk

- a. Term and Eligibility
- b. Title
- c. Election Procedures

2. Functions of the Stated Clerk

- a.-d. General Provisions
- e.-h. Duties Regarding *Constitution*
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3. The Office of the General Assembly

- a. Employment of Staff
- b. Employment Policies
- c. Budget Officer
- d. Financial Responsibilities
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4. Acting Stated Clerk

5. Associate and Assistant Stated Clerks

1. Electing the Stated Clerk

Term and Eligibility

a. The *Constitution of the Presbyterian Church (U.S.A.)* requires the election of a Stated Clerk and the standing rules describe the procedures for the election (see Standing Rule G.1.c.). The Stated Clerk of the General Assembly shall be elected for a term of four years and is eligible for reelection to additional four-year terms. The Stated Clerk is accountable to the General Assembly for the performance of the assigned functions in Standing Rule G.2.

Title

b. The title of the Stated Clerk is “The Stated Clerk of the General Assembly of the Presbyterian Church (U.S.A.)” and may be used by the incumbent until a successor is elected and takes office.

Election Procedures

c. The Stated Clerk of the General Assembly shall be elected in the manner described in this standing rule. No member of the Committee on the Office of the General Assembly or other persons involved in this procedure as a member of the search committee or as a person providing staff services to the committee may be considered for nomination as Stated Clerk. The incumbent Stated Clerk may not participate in any way in the election process described in this standing rule. In the year there is an election of a Stated Clerk, the Moderator shall appoint a temporary Stated Clerk during the period of the election at the General Assembly.

(1) The General Assembly that meets one year prior to the end of the term of a Stated Clerk shall elect a Stated Clerk Review/Nomination Committee.

(a) The slate of nominees for the review/nomination committee shall consist of the following: three members of the Committee on the Office of the General Assembly (nominated by the Committee on the Office of the General Assembly, one of whom shall serve as moderator of the committee), one member of the General Assembly Council (nominated by the General Assembly Council), and five at-large members nominated by the General Assembly Nominating Committee

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in the following categories: one governing body stated clerk and four persons (two elders and two clergy) from among commissioners who have attended an assembly in the past five years. The General Assembly Nominating Committee shall present to the assembly for election the slate of nominees for the Stated Clerk Review/Nomination Committee. The slate presented shall reflect the denomination's commitment to inclusiveness.

(b) Nominations from the floor for the review/nomination committee shall be in order following the distribution of the printed list of proposed nominees by the General Assembly Nominating Committee and a declaration by the Moderator that the names are in nomination. Names placed in nomination from the floor shall be in opposition to a particular name of an at-large member placed in nomination by the General Assembly Nominating Committee. More than one person may be placed in nomination from the floor in opposition to an at-large nominee.

(c) The Committee on the Office of the General Assembly shall be responsible for providing the review/nomination committee with an up-to-date position description.

(d) The Committee on the Office of the General Assembly will ensure that an adequate budget for the review and nomination process is provided in the Office of the General Assembly and shall designate staff services for the Stated Clerk Review/Nomination Committee.

(e) The review/nomination committee shall begin its work within sixty days of the close of the assembly in which it was elected.

(f) The review/nomination committee, once established, shall be responsible for conducting the end-of-term evaluation of the Stated Clerk.

(1) The Stated Clerk shall declare his or her intention to be renominated no later than one hundred and eighty days before the beginning of the opening of the General Assembly.

(2) The review/nomination committee shall declare its intention to nominate or to not nominate the incumbent Stated Clerk no later than one hundred and fifty days before the opening of the General Assembly.

(3) The committee will receive other applications for the position of Stated Clerk.

(g) In the event that the Stated Clerk chooses not to be nominated for another term, or the committee chooses not to nominate the incumbent Stated Clerk for reelection, then the committee shall proceed with the responsibility to conduct a search, including the recruiting, receiving applications, screening, interviewing, and selecting a candidate for Stated Clerk to nominate to the next assembly.

(h) Each applicant will provide the committee, no later than one hundred and twenty days before the opening of the General Assembly, with a completed application form (a form designed in advance by the Search Committee for a Stated Clerk) and letters of reference or recommendation. Additional written material may be requested by the committee. No one may be nominated to serve as Stated Clerk who has not provided an application to the committee.

(i) The committee shall declare its nominee no later than sixty days before the opening of the General Assembly.

(j) Any of the applicants for the position of Stated Clerk, including the incumbent Stated Clerk if not the nominee of the committee, who wish to be placed in nomination against the nominee of the committee shall declare their intention to the committee to do so no later than forty-five days before the opening of the General Assembly.

(k) At the convening of the General Assembly, the Office of the General Assembly shall distribute to commissioners and advisory delegates an information packet containing the following material regarding each candidate for Stated Clerk who wishes to be included:

- A photograph, a biographical sketch, a personal statement by the candidate, including a

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statement regarding the candidate's sense of call to the office,

- The responses of the candidate to a questionnaire developed by the committee based upon issues that will be before the church as presented in business to be considered by the General Assembly.

The material submitted shall be typewritten on paper 8-1/2 x 11 inches in size. The layouts for the presentation under this standing rule (as outlined above) may be chosen by the candidates, but the copy submitted for each presentation shall be provided in one color on one side of one sheet. The material shall be submitted to the Office of the General Assembly no less than thirty days before the convening of the General Assembly for reproduction and distribution and shall be accompanied by a statement indicating the willingness of the candidate to serve as Stated Clerk, if elected.

(2) The election of the Stated Clerk will take place in the following manner:

(a) Within forty-eight hours of the convening of the assembly, the Stated Clerk Review/Nomination Committee shall place in nomination a single nominee.

(b) The Moderator shall then invite nominations from the floor. Only one speech, not to exceed five minutes in length, shall be made to nominate each nominee. There shall be no speech seconding any nomination. Each person nominated from the floor shall reaffirm a willingness to serve as Stated Clerk, if elected.

(c) In the event there are no nominations from the floor, the election shall proceed immediately as follows:

(i) The nominee for Stated Clerk shall be given an opportunity to address the assembly for a time not to exceed five minutes, expressing the nominee's views regarding the functions and work of the Stated Clerk of the General Assembly.

(ii) The Moderator shall inquire of commissioners whether there are questions to be asked of the Stated Clerk Review/Nomination Committee. Time allocated shall not exceed fifteen minutes. The Moderator shall inquire of commissioners whether there are questions to be asked of the nominee for Stated Clerk. The time allocated should not exceed fifteen minutes, after which the voting shall take place. The election shall be by majority vote.

(d) In the event there are nominations from the floor, the election shall proceed as follows:

(i) The election of the Stated Clerk shall take place as the first order of business on the next to last day of the assembly's session.

(ii) Each nominee shall be given an opportunity to address the assembly for a time not to exceed five minutes, expressing the nominee's views regarding the functions and work of the Stated Clerk of the General Assembly. The nominees shall speak in the same order as the presentation of nominating speeches.

(iii) The Moderator shall inquire of commissioners whether there are questions to be asked of the nominees for Stated Clerk. The first question shall be addressed to the nominee who was nominated first and the same question shall then be put to the other nominees in the same order in which they were nominated. The second question shall be directed to the second nominee in this order and then to each of the other nominees in sequence. Each nominee shall be afforded an opportunity to answer each question. This process shall continue for a period not to exceed the number of nominees times fifteen minutes, or for one hour, whichever is shorter, unless terminated earlier by vote of the General Assembly.

(3) Should there be a vacancy in the office of the Stated Clerk, the General Assembly Nominating Committee shall propose to the assembly, if the assembly is in session, members for the Stated Clerk Review/Nomination Committee, or shall propose to the Moderator for appointment, if the assembly is not in session, to a Stated Clerk Review/Nomination Committee. This committee

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shall be composed of members as outlined in Standing Rule G.1.c.(1)(a) and begin the process of a search for a candidate for Stated Clerk. The Committee on the Office of the General Assembly shall designate an acting Stated Clerk until such time as a Stated Clerk is elected.

(4) The Stated Clerk Review/Nomination Committee shall be dismissed at the adjournment of the session of the General Assembly at which the committee presents a nominee for Stated Clerk.

(5) A new Stated Clerk shall assume office at the adjournment of the assembly, with a period of transition between Stated Clerks to be negotiated by the Committee on the Office of the General Assembly.

2. Functions of the Stated Clerk

General Provisions

a. The Stated Clerk is accountable, through the Committee on the Office of the General Assembly, to the General Assembly for the performance of the duties of the office, and shall present to each meeting of the General Assembly a report on the state of the church. (See Standing Rule E.2.a.)

b. The Stated Clerk is responsible for all matters related to the sessions of the General Assembly and all other matters relative to and arising from the General Assembly for which no other assignment has been made.

c. The Stated Clerk shall also be responsible for guidance of the procedures for candidates seeking the office of Moderator, and for supervision of the election of each Moderator.

d. The Stated Clerk shall conduct the general correspondence of the Presbyterian Church (U.S.A.). In this connection, all items of correspondence directed to the Presbyterian Church (U.S.A.), or to the General Assembly, shall be routed to the Stated Clerk.

Duties Regarding Constitution

e. As an officer of the General Assembly, the Stated Clerk shall preserve and defend the *Constitution of the Presbyterian Church (U.S.A.)*, and support the decisions, actions, and programs of the General Assembly. The Stated Clerk shall give advisory opinions concerning the meaning of the provisions of the *Constitution of the Presbyterian Church (U.S.A.)*, and shall give advisory opinions on the meaning of the actions of the General Assembly. When the Stated Clerk deems it necessary, after consulting with appropriate persons or bodies, the Stated Clerk may retain legal counsel and institute or participate in legal proceedings in civil and criminal courts.

f. The Stated Clerk shall publish the *Constitution of the Presbyterian Church (U.S.A.)*, and other materials as may be necessary to help the church understand and be guided by the *Constitution*. The Stated Clerk shall prepare editorial changes in the *Book of Order*, which should be reviewed by the Advisory Committee on the Constitution, provided the changes do not alter the substance of the text approved by vote of the presbyteries. The Stated Clerk shall be a member ex officio of the Advisory Committee on the Constitution, without vote.

g. On receipt of the certified record and final decision in a case of judicial process from the clerk of the Permanent Judicial Commission of the General Assembly, the Stated Clerk shall report the decision to the General Assembly if it is in session, or to its first session thereafter if it is not. When a decision of the Permanent Judicial Commission contains an order directed to another governing body, the Stated Clerk shall obtain from the governing body a statement of its compliance and make a full report to the next General Assembly. If the General Assembly deems such compliance inadequate, the assembly may make such further order or orders as it deems necessary to ensure compliance, and may consult with the General Assembly Permanent Judicial Commission before issuing further orders.

h. The Stated Clerk shall provide staff services to the Advisory Committee on the Constitution and any other committees established to draft, consider, or amend *The Book of Confessions* or any of the documents it includes.

Duties Regarding General

i. In accordance with directives from previous General Assemblies and in consultations with the Committee on the Office of the General Assembly, the General Assembly Council and other General Assembly agencies, the Stated Clerk is authorized to decide on matters pertaining to facilities and

STANDING RULES OF THE GENERAL ASSEMBLY

Assembly Sessions

special events that must be established before the first meeting of the Assembly Committee on Bills and Overtures.

j. The Stated Clerk shall receive all reports, communications, overtures, and any other materials appropriate for General Assembly consideration. The Stated Clerk shall recommend to the Committee on the Office of the General Assembly, for presentation to the Assembly Committee on Business Referral, a referral of such items of business coming before the General Assembly (Standing Rule B.6.).

k. The Stated Clerk shall prepare for consideration of the Committee on the Office of the General Assembly a proposed docket for the General Assembly's consideration of its business (Standing Rule B.1.). The Committee on the Office of the General Assembly shall present the proposed docket to the first meeting of the Assembly Committee on Bills and Overtures so that it may recommend a docket to the commissioners at the first business session. The docket presented to the Committee on Bills and Overtures shall provide a time early in the General Assembly for a report by the Stated Clerk on the state of the church, and for a report by the Committee on the Office of the General Assembly.

l. The Stated Clerk shall propose to the General Assembly the number of assembly committees and a name for each committee after consultation with the Committee on the Office of the General Assembly and the appropriate General Assembly entity or entities (Standing Rule C.1.). The Stated Clerk shall present the committee structure to the General Assembly for ratification at the first business session. Each commissioner and advisory delegate shall be assigned by random selection to one assembly committee at least forty-five days before the opening date of the General Assembly (Standing Rule C.2.a.).

m. The Stated Clerk shall provide opportunity for orienting the commissioners, advisory delegates, and others taking part in the session of the General Assembly. The use of *Robert's Rules of Order*, sources of parliamentary advice, and the availability of resource persons and materials to facilitate their work should be part of the orientation.

n. The Stated Clerk shall be the parliamentarian for the meetings of the General Assembly, or arrange for the service of a professional parliamentarian.

Duties Regarding Ecumenical Relations

o. As the continuing ecclesial officer of the General Assembly, the Stated Clerk shall be a member of each committee that may be established to undertake discussion regarding organic union with another church or churches.

p. The Stated Clerk is the permanent ecumenical representative of the General Assembly and shall be a member of each delegation representing the Presbyterian Church (U.S.A.) in ecumenical or interchurch bodies or councils, and in faith and order bodies, including bilateral conversations and dialogues.

q. The Stated Clerk shall be a corresponding member of the General Assembly Council, and a nonvoting member of its Worldwide Ministries Division. He or she shall be a member of any other body responsible for coordinating, formulating, or implementing the ecumenical and interfaith policies and programs of the General Assembly.

Duties Regarding Actions of General Assembly

r. The Stated Clerk shall transmit to the governing bodies and agencies of the assembly, persons who presented business to the assembly, and others affected by the assembly's actions, a report on actions of the General Assembly on matters pertaining to their concerns. The Stated Clerk shall transmit to the presbyteries all assembly actions on which the presbyteries are requested to take action.

s. As soon as practicable after the adjournment of the General Assembly, the Stated Clerk shall publish the assembly's proceedings and other documents as the assembly may direct in an appropriate format (i.e. print or electronic) to be determined by the Stated Clerk.

Duties Regarding Administration

t. The Stated Clerk is the chief executive officer of the Office of the General Assembly. The Stated Clerk shall have available personnel to assist in performing the assigned functions.

STANDING RULES OF THE GENERAL ASSEMBLY

- u. The Stated Clerk, with the concurrence of the Committee on the Office of the General Assembly, may nominate to the General Assembly one or more persons to serve as Associate Stated Clerks of the assembly (Standing Rule G.5.).
- v. The Stated Clerk shall submit annually to the Committee on the Office of the General Assembly, for its action and recommendation to the General Assembly, a proposed budget (Standing Rule E.2.d.(3)). This budget shall provide for the funding of the sessions of the General Assembly, the Office of the General Assembly and all bodies related to it, the funding of the participation of the Presbyterian Church (U.S.A.) in ecumenical bodies, and other expenses deemed necessary.
- w. The Stated Clerk is responsible for maintaining the archives and records management facilities of the Presbyterian Church (U.S.A.), for the supervision of an agency for the preservation of the history of American Presbyterianism, and for the promotion of the study of Presbyterian history. The Stated Clerk shall assure the implementation of a records management program.
- x. The Stated Clerk shall promote the harmony and efficiency of the General Assembly and its agencies in cooperation with the General Assembly Council and its Executive Director, with special attention to relationships between General Assembly entities, and with synods, presbyteries, and sessions. The Stated Clerk shall have membership on or relationship to appropriate committees, commissions, and agencies of the General Assembly as it shall determine from time to time.
- y. The Stated Clerk shall receive all resignations from service on General Assembly entities and shall declare the positions vacant in accordance with Standing Rule E.1.

3. The Office of the General Assembly

Employment of Staff

- a. The Stated Clerk shall employ and supervise the personnel necessary to do the work of the Office of the General Assembly, and provide oversight of the personnel of all bodies related to the Office of the General Assembly who shall be accountable to the Stated Clerk unless other provisions have been made. Staff vacancies within the Office of the General Assembly (other than the appointment of Assistant Stated Clerks) may be filled by the appropriate supervisor (with the concurrence of the Stated Clerk).

Employment Policies

- b. All equal employment opportunity and other uniform policies relating to employment and compensation of the personnel of General Assembly agencies shall apply also to personnel of the Office of the General Assembly and all bodies related thereto. All personnel appointments shall be in accordance with the personnel policies of the Presbyterian Church (U.S.A.) and the requirements of *Book of Order*, G-9.0104.

Budget Officer

- c. The Stated Clerk may designate a member of the staff of the Stated Clerk to be the budget officer of the Office of the General Assembly.

The following will be related to the Office of the General Assembly for staffing and budgeting purposes: Committee on the Office of the General Assembly, Permanent Judicial Commission, Committee for the Presbyterian Historical Society, Committee on Representation, Advisory Committee on the Constitution, Advisory Committee on Litigation, General Assembly Nominating Committee, Presbyteries' Cooperative Committee on Examinations for Candidates, and commissions and special committees of the General Assembly (see Standing Rule E.8.).

Financial Responsibilities

- d. All income received by the Office of the General Assembly from sales, bequests, gifts, or from any other source, shall be transmitted to the treasurer of the Presbyterian Church (U.S.A.), A Corporation. These funds shall be separately accounted for by the treasurer. All payments related to the Office of the General Assembly shall be made by the treasurer upon the receipt of regular vouchered requests, or other adequate documentation, bearing the authorization of the Stated Clerk or a person designated by the Stated Clerk.

Department of History

- e. The Department of History in the Office of the General Assembly shall be under the direction of a person appointed by the Stated Clerk. The general administration of the Department of History shall be carried out from Philadelphia, which will be the location of the office of the director of the department. The director, with the concurrence of the Stated Clerk, shall determine which functions shall be carried out in Philadelphia and in the department's study center in Montreat, North Carolina. All restricted and other funds contributed to the endowment of the former Department of History of the United Presbyterian Church in the U.S.A. or the former Historical Foundations of the

STANDING RULES OF THE GENERAL ASSEMBLY

Presbyterian Church in the United States are held by the Presbyterian Church (U.S.A.), Foundation and the Presbyterian Church (U.S.A.), A Corporation. Funds secured after 1983 resulting from development efforts are also placed in accounts with the Presbyterian Church (U.S.A.), Foundation and the Presbyterian Church (U.S.A.), A Corporation. Funds originally designated for the maintenance of the archival facility at Montreat and the records and memorabilia contained therein will continue to be used for that facility alone. Should that archival function cease at the Montreat facility, all restricted and other funds contributed for that purpose will be held by the Presbyterian Church (U.S.A.), Foundation and the Presbyterian Church (U.S.A.), A Corporation, and used for the support of the archival facility and program of the Office of the General Assembly by the Department of History.

4. Acting Stated Clerk

In case of the incapacity, resignation, or death of the Stated Clerk, the Committee on the Office of the General Assembly shall designate an Acting Stated Clerk until such time as the Stated Clerk is able to resume the duties or the General Assembly elects a new Stated Clerk. The person so designated may be one of the Associate Stated Clerks or another person eligible for election as Stated Clerk.

5. Associate and Assistant Stated Clerks

The General Assembly may elect one or more Associate Stated Clerks as the General Assembly shall determine. The Stated Clerk shall nominate persons to fill each such office after consultation with the Committee on the Office of the General Assembly (see Standing Rule E.2.d.(4)). The term of office shall be four years, subject to reelection at the pleasure of the General Assembly.

The Stated Clerk, after consultation with the Committee on the Office of the General Assembly, may appoint one or more Assistant Stated Clerks (see Standing Rule E.2.d.(4)). The term of the appointment shall be four years, subject to reappointment by the Stated Clerk, after consultation with the Committee on the Office of the General Assembly.

COMMISSIONING SERVICE

Mission Personnel Retiring 214th General Assembly (2002)

Collins, The Reverend Robert Scott, served as mission co-worker for thirty-eight years (1960–1964, 1967–2001) in Thailand in Rural Church Development, as acting director of the Youth Department, Evangelism & Church Nature, and most recently served as professor of theological education assigned to the McGilvary Faculty of Theology Payap University. Robert continues to serve with his wife in Thailand as a long-term international volunteer. He is a member of the Ranchos Presbytery, Southern California & Hawaii Synod.

Brown, M.D., Richard C., served as a mission co-worker for twenty-nine years in Health Ministries. Richard served as a physician in Zaire from 1972–1976, Haiti and Jamaica from 1977–1978, Cameroon from 1979–1981, Zaire from 1982–1992, Haiti 1993–1995, Democratic Republic of Congo from 1996–1998, and Kenya from 1998–2001. He is a member of the First Presbyterian Church in Norfolk, Virginia, Eastern Virginia Presbytery.

Brown, Ph.D., Judith E., served as a mission co-worker for twenty-seven years in Health Ministries. Judith served in Zaire from 1972–1976, Cameroon from 1979–1981, Zaire from 1982–1992, Haiti 1993–1995, Democratic Republic of Congo from 1996–1998, and Kenya from 1998–2001. She is a member of the First Presbyterian Church in Norfolk, Virginia, Eastern Virginia Presbytery.

Harding III, MD, MPH, J. W. Richard, served as mission co-worker for twenty-two years and six months (1969–1981, 1990–2002) in health ministries assigned to the United Mission to Nepal. Dick served as physician and later director of Tansen Hospital; while seconded to Nepal's Institute of Medicine he was founder and director of the Community Medicine Auxiliary Training School. He was a faculty member in the country's first medical school and the director of the Community Development and Health Program in Lalitpur and most recently served as senior health consultant for the United Mission of Nepal. Dick is a member of Graves Memorial Presbyterian Church in Clinton, North Carolina, Coastal Carolina Presbytery.

Harding, BA, MED, Suzanne Ellen Pierce, served as mission co-worker for twenty-two years and six months (1969–1981, 1990–2002) assigned to the United Mission to Nepal (UMN). The last ten years she served as coordinator of the UMN's Orientation and Language Program as well as in other assignments in the Personnel Department. Suzanne is a member of Graves Memorial Presbyterian Church in Clinton, North Carolina, Coastal Carolina Presbytery.

Sapp, The Reverend Mary Kay, served as mission co-worker for thirty years and five months in Evangelism and Church Development assigned to the Reformed Christian Church of Japan. Mary served in Japan from 1971–2002. She is a member of the Cherokee Presbytery, South Atlantic Synod.

Sapp, The Reverend S. Frank, served as mission co-worker for thirty years and five months in Evangelism and Church Development assigned to the Reformed Christian Church of Japan. Frank served in Japan from 1971–2002. He is a member of the Cherokee Presbytery, South Atlantic Synod.

Warlick, Nancy W., served as mission co-worker for twenty-seven years in Evangelism and Education in Africa. Nancy served in Zaire (1965–1974); in Cameroon and Ghana (1984–1991) as co-coordinator of the project of Evangelism and Church Growth in Africa. She served in the U.S (1992–1994) as missionary in residence; and in Zimbabwe (1994–2002) as coordinator of Evangelism and Church Growth in Southern Africa. Nancy is a member of Park Lake Presbyterian Church, Florida, Central Florida Presbytery.

Warlick, The Reverend William Lee, served as mission co-worker for twenty-seven years in Evangelism. Bill served in Zaire (1965–1974) as evangelist & field secretary. He served in Cameroon, Equatorial Guinea, and Ghana (1984–1991) as coordinator of the project of Evangelism and Church Growth in Africa; in the U.S. (1992–1994) as missionary in residence; and in Zimbabwe (1994–2002) as regional coordinator of Evangelism and Church Growth in Southern Africa. Bill is a member of the East Tennessee Presbytery, Living Waters Synod.

Mission Co-Worker Appointments

July 2001–June 2002 Abbey-Mensah, The Reverend Dinah, is serving as mission partner in residence under the auspice of the Worldwide Ministries Division and Louisville Presbyterian Theological Seminary. Dinah is a member of the Evangelical Presbyterian Church, Ghana.

Collins, Nancy J., is serving as missionary in residence for the Middle East Office under the auspice of the Worldwide Ministries Division, Presbyterian Church (U.S.A.). Nancy is a member of the Providence Presbyterian Church, Rhode Island, Southern New England Presbytery.

Doyle, Chris J., is serving as companionship facilitator in Israel/Palestine and Egypt under the auspice of the Joining Hands Against Hunger Network. Chris is a member of the Sacred Heart Catholic Church, Palenville, New York.

COMMISSIONING SERVICE

Doyle, Hala M., is serving in team ministry in Israel/Palestine and Egypt under the auspice of the Joining Hands Against Hunger Network. Hala is a member of the Sacred Heart Catholic Church, Palenville, New York.

Friesen, Carol N., will serve in team ministry in Chiang Mai under the auspice of the Church of Christ of Thailand. Carol is a member of Hope Presbyterian Church, Minnesota, Twin Cities Area Presbytery.

Friesen, Paul N., will serve as evangelism facilitator for Southeast Asia in Chiang Mai under the auspice of the Church of Christ of Thailand. Paul is a member of Hope Presbyterian Church, Minnesota, Twin Cities Area Presbytery.

Garcia, Andres, is serving as teacher and accompanier of Church Education and Stewardship in El Salvador under the auspice of the Calvinist Reformed Church of El Salvador. Andres is a member of the Evangelical & Reformed Church, Rio Chiquito, Honduras.

Garcia, Gloria E., is serving as specialist for Mission Delegations & Teams in El Salvador under the auspice of the Calvinist Reformed Church of El Salvador. Gloria is a member of the Costa Rican Fraternity of Evangelical Churches.

Guyer, Janet E., is serving as Southern East Africa AIDS consultant in the Republic of South Africa under the auspice of the International Health Office of Worldwide Ministries Division. Janet is a member of Eastminster Presbyterian Church, Pennsylvania, Pittsburgh Presbytery.

Hawley, The Reverend Ruth L., is serving as research and resource development specialist in Egypt under the auspice of the Coptic Evangelical Organization for Social Service. She is a member of the Fairmount Presbyterian Church, Ohio, Western Reserve Presbytery.

Hinderliter, Eric L., is serving as coordinator and teacher of economics in Lithuania under the auspice of the Lithuanian Christian College. Eric is a member of the Bethany Presbyterian Church, Pennsylvania, Donegal Presbytery.

Hinderliter, Rebecca A., is serving in Team Ministry in Lithuania under the auspice of the Lithuanian Christian College. Rebecca is a member of the Bethany Presbyterian Church, Pennsylvania, Donegal Presbytery.

Jewett, Judith R., is serving as consultant to director of Miraj Medical Center in India under the auspice of the Miraj Medical Center. Judith is a member of the Eastridge Presbyterian Church, Nebraska, Homestead Presbytery.

Jewett, Paul W., is serving as consultant to director of Miraj Medical Center in India under the auspice of the Miraj Medical Center. Paul is a member of the Eastridge Presbyterian Church, Nebraska, Homestead Presbytery.

Johnson, Thomas R., is serving as development worker in Niger under the auspice of the Evangelical Church of Niger. Thomas is a member of the Faith Presbyterian Church, Texas, Mission Presbytery.

Lloyd-Sidle, The Reverend Patricia, is serving as specialist for delegations and mission education in Cuba under the auspice of the Presbyterian Reformed Church of Cuba. She is a member of the Philadelphia Presbytery, Trinity Synod.

McLain, Joan G., is serving in team ministry in Haiti under the auspice of the Episcopal Diocese of Haiti. She is a member of the First Presbyterian Church, Washington, Inland Northwest Presbytery.

McLain, Paul L., is serving as medical director in Haiti under the auspice of the Episcopal Diocese of Haiti. Paul is a member of the First Presbyterian Church, Washington, Inland Northwest Presbytery.

Michael, The Reverend John D., is serving as ecumenical assistant in Czech Republic under the auspice of the Evangelical Church of Czech Brethren. Michael is a member of the Redstone Presbytery, Trinity Synod.

Park, Hae Jung, is serving in team ministry in Nepal under the auspice of the United Mission of Nepal. Hae Jung is a member of the Central Presbyterian Church, Colorado, Denver Presbytery.

Park, Soong Hyung (Simon), is serving as regional business/financial consultant in Nepal under the auspice of the United Mission of Nepal. Simon is a member of the Central Presbyterian Church, Colorado, Denver Presbytery.

Sivalee, Irene A., is serving as missionary in residence for the Global Service & Witness Office under the auspice of the Worldwide Ministries Division, Presbyterian Church (U.S.A.). Irene is a member of the Mt. Clivet Presbyterian Church, Ohio, Cincinnati Presbytery.

Sivalee, The Reverend Michael S., is serving as missionary in residence for the Global Service & Witness Office under the auspice of the Worldwide Ministries Division, Presbyterian Church (U.S.A.). Michael is a member of the Cincinnati Presbytery, The Covenant Synod.

COMMISSIONING SERVICE

Stephens, Bonnie L., is serving in team ministry in the Democratic Republic of Congo under the auspice of the Presbyterian Community of Congo. Bonnie is a member of the Chapel in the Pines Presbyterian Church, Alabama, Sheppards & Lapsley Presbytery.

Stephens, The Reverend Gerald A., is serving as Christian education consultant in the Democratic Republic of Congo under the auspice of the Presbyterian Community of Congo. Gerald is a member of the Sheppards & Lapsley Presbytery, Living Waters Synod.

Volkwijn, Desire E., is serving in team ministry in the Republic of South Africa under the auspice of the Joining Hands Against Hunger Network. Desire is a member of the Southminster Presbyterian Church, Kansas, Heartland Presbytery.

Volkwijn, The Reverend Kay-Robert, is serving as companionship facilitator in the Republic of South Africa under the auspice of the Joining Hands Against Hunger Network. Kay is a member of Giddings-Lovejoy Presbytery, Mid America Synod.

Whearty, Bruce E., will serve as educational consultant in Vanuatu under the auspice of Presbyterian Church of Vanuatu. He is a member of the Manhattan First Presbyterian Church, Montana, Yellowstone Presbytery.

Whearty, Lora L., will serve as educational consultant in Vanuatu under the auspice of Presbyterian Church of Vanuatu. She is a member of the Manhattan First Presbyterian Church, Montana, Yellowstone Presbytery.

Wheeler-Waddell, The Reverend Anne E., is serving as missionary in residence for the Mission Co-Worker Office under the auspice of the Worldwide Ministries Division, Presbyterian Church (U.S.A.). Anne is a member of San Fernando Presbytery, Southern California & Hawaii Synod.

Wheeler-Waddell, The Reverend John L., is serving as missionary in residence for the Mission Co-Worker Office under the auspice of the Worldwide Ministries Division, Presbyterian Church (U.S.A.). John is a member of the New Covenant Presbytery, Sun Synod.

Mission Volunteers (USA) Young Adult Interns June 2001 to June 2002

Anderson, Kathryn, is serving in the International Volunteers Office of the General Assembly Council, Kentucky. She is a member of the Presbytery of Cincinnati.

Bethell, Leslie, is serving in the Presbyterian United Nations Office of the General Assembly Council, New York. She is a member of Central Presbyterian Church, Fort Smith, Arkansas, Presbytery of Arkansas.

Binger, Julia, is serving in the Washington Office of the General Assembly Council, District of Columbia. She is a member of the Presbyterian Church of Sunnyvale, Sunnyvale, California, within the bounds of the Presbytery of San Jose.

Brailsford, Sarah, is serving in the Mission Service Recruitment Office of the General Assembly Council, Kentucky. She is a member of First Presbyterian Church, Orangeburg, South Carolina, Presbytery of Charleston Atlantic.

Broadhurst, Mamie, is serving the National Volunteers Office of the General Assembly Council, Kentucky. She is a member of Highland Presbyterian Church, Winston-Salem, North Carolina, Presbytery of Salem.

Brower, Leanne, is serving in the Women's Advocacy Office of the General Assembly Council, Kentucky. She is a member of Westminster Presbyterian Church, Gallup, New Mexico, Presbytery of Santa Fe.

Lin, I-Chun "Jenny," served in the Washington Office of the General Assembly Council, District of Columbia. She is a member of Formosan Presbyterian Church, Garden Grove, California, Presbytery of Los Ranchos.

Cole, Amye, is serving in the Presbyterian United Nations Office of the General Assembly Council, New York. She is a member of Colonial Heights Presbyterian Church, Kingsport, Tennessee, Presbytery of Holston.

Elkington, Kristen, is serving in the Office of the National Network of Presbyterian College Women of the General Assembly Council, Kentucky. She is a member of Milford Presbyterian Church, Milford, Michigan, Presbytery of Detroit.

Hrachovec, Leah, is serving in the Washington Office of the General Assembly Council, District of Columbia. She is a member of First Presbyterian Church, Owasso, Oklahoma, Presbytery of Eastern Oklahoma.

COMMISSIONING SERVICE

Roper, Jeffrey, is serving in the Presbyterian Peacemaking Office of the General Assembly Council, Kentucky. He is a member of Harvey Browne Memorial Presbyterian Church, Louisville, Kentucky, Presbytery of Mid-Kentucky.

Mission Volunteers (USA) Long-Term Volunteers Beginning Service Between June 2001–June 2002

Bartlett, Thomas, served in a conference center setting for Cook College and Theological School/Conference Center, Arizona. He is a member of St. Andrews Presbyterian Church, Newport Beach, California, Presbytery of Los Ranchos.

Beller, Joelle, is serving as a co-site coordinator for West Yellowstone, Greenhouse Project, Montana. She is a member of the Presbytery of Yellowstone.

Beller, Scott, is serving as a co-site coordinator for West Yellowstone, Greenhouse Project, Montana. He is a member of Community Protestant Church, West Yellowstone, Montana, Presbytery of Yellowstone.

Boone, Leslie, is serving in the drama group Thuma Mina, Kentucky. She is a member of Mount Pisgah Church, Pittsburgh, Pennsylvania, Pittsburgh Presbytery.

Brookshire, Marilyn, is serving in a conference center setting for Ghost Ranch Santa Fe, New Mexico. She is a member of Federated Community Church, Flagstaff, Arizona, Presbytery of Grand Canyon.

Buchin, George, served in a conference center setting for Cook College and Theological School/Conference Center, Arizona. He is a member of First Presbyterian Church, Brainerd, Minnesota, Presbytery of Minnesota Valley.

Buchin, Lois, served in a conference center setting for Cook College and Theological School/Conference Center, Arizona. She is a member of First Presbyterian Church, Brainerd, Minnesota, Presbytery of Minnesota Valley.

Bynagte, Willem, is serving in a community ministry setting for the Presbytery of San Diego, California. He is a member of United Church, Avoca, Iowa, Presbytery of Missouri River Valley.

Cameron, Duncan, served in an educational setting for Cook College and Theological School/Conference Center, Arizona. He attends First Presbyterian Church, Cottage Grove, Oregon, Presbytery of the Cascades.

Cameron, Joyce, served in an educational setting for Cook College and Theological School/Conference Center, Arizona. She is a member of First Presbyterian Church, Cottage Grove, Oregon, Presbytery of the Cascades.

Carlson, Carole, served in an educational setting for Sheldon Jackson College, Alaska. She is a member of United Presbyterian Church, Xenia, Ohio, Presbytery of Miami.

Carlson, Robert, served in an educational setting for Sheldon Jackson College, Alaska. He is a member of United Presbyterian Church, Xenia, Ohio, Presbytery of Miami.

Clark, Donna, is serving in a conference center setting for Ghost Ranch Conference Center, New Mexico. She is a member of Westminster Presbyterian Church, Versailles, Missouri, Presbytery of Missouri Union.

Cloud, Darlene, served in a conference center setting for Stony Point Center, New York. She is a member of Little Church on the Prairie, Lakewood, Washington, Presbytery of Olympia.

Cloud, Sidney, served in a conference center setting for Stony Point Center, New York. He is a member of Little Church on the Prairie, Lakewood, Washington, Presbytery of Olympia.

Coble, Ellen, is serving in an educational setting for Georgia Tech/Westminster Christian Fellowship, Georgia. She is a member of North Avenue Presbyterian Church, Atlanta, Georgia, Presbytery of Greater Atlanta.

Crawford, Helen, is serving in a conference center setting for Stony Point Center, New York. She is a member of First Presbyterian Church, Sitka, Alaska, Presbytery of Alaska.

Eichman, Mary, served in an educational setting for Sheldon Jackson College, Alaska, and will be serving in an educational setting for Warren Wilson College. She is a member of Memorial United Presbyterian Church, Xenia, Ohio, Presbytery of Miami.

Eichman, William, served in an educational setting for Sheldon Jackson College, Alaska, and will be serving in an educational setting for Warren Wilson College. He is a member of Memorial United Presbyterian Church, Xenia, Ohio, Presbytery of Miami.

COMMISSIONING SERVICE

Farrow, Barbara, served in a conference center setting for Cook College and Theological School/Conference Center, Arizona. She is a member of New Lebanon Presbyterian Church, Jasper, Georgia, Presbytery of Cherokee.

Farrow, Robert, served in a conference center setting for Cook College and Theological School/Conference Center, Arizona. He is a member of the Presbytery of Cherokee.

Fleming, G. Clyde, is serving in a conference center setting for Stony Point Conference Center, New York. He is a member of New Lebanon Presbyterian Church, Jasper, California, Presbytery of Cherokee.

Fleming, Polly, is serving in a conference center setting for Stony Point Conference Center, New York. She is a member of New Lebanon Presbyterian Church, Jasper, California, Presbytery of Cherokee.

Forderhase, Gene, served in a conference center setting for Cook College and Theological School/Conference Center, Arizona, and will be serving in an educational setting for Cook College and Theological School, Arizona. He is a member of First Presbyterian Church of Lexington, Kentucky, Presbytery of Transylvania.

Frelick, Ellenor, is serving in an educational setting for Warren Wilson College, North Carolina. She is a member of Highland Presbyterian Church, Louisville, Kentucky, Presbytery of Mid-Kentucky.

Frelick, Paul, is serving in an educational setting for Warren Wilson College, North Carolina. He is a member of Highland Presbyterian Church, Louisville, Kentucky, Presbytery of Mid-Kentucky.

Fulwiler, Roy, served in a conference center setting for Ghost Ranch Santa Fe, New Mexico. He is a member of Forest Park Presbyterian Church, New Berlin, Wisconsin, Presbytery of Milwaukee.

Fulwiler, Ruth, served in a conference center setting for Ghost Ranch Santa Fe, New Mexico. She is a member of Forest Park Presbyterian Church, New Berlin, Wisconsin, Presbytery of Milwaukee.

Garris, Kermit, served in a conference center setting at Massanetta Springs Conference Center, Virginia. He is a member of Arkansas Presbytery.

Garris, Susan served in a conference center setting at Massanetta Springs Conference Center, Virginia. She is a member of St. Paul's Episcopal Church, Fayetteville, Arkansas, within the bounds of the Presbytery of Arkansas.

Graham, Donna, is serving in an educational setting for Menaul School, New Mexico. She is a member of First Presbyterian Church, Aurora, Colorado, Presbytery of Denver.

Griffin, Audrey, served in a conference center setting for Montreat Conference Center, North Carolina and will be serving in an educational setting for Menaul School, New Mexico. She attends Macalester College Chapel, St. Paul, Minnesota, within the bounds of the Presbytery of the Twin Cities Area.

Guiles, Connie, served in a conference center setting for Ghost Ranch Conference Center, New Mexico. She is a member of Trinity Presbyterian Church, Charlotte, North Carolina, Presbytery of Charlotte.

Guiles, Tom, served in a conference center setting for Ghost Ranch Conference Center, New Mexico. He is a member of Trinity Presbyterian Church, Charlotte, North Carolina, Presbytery of Charlotte.

Hawley, Mary, served in a conference center setting for Cook College and Theological School/Conference Center, Arizona. She is a member of Church of Christ Union, Berea, Kentucky, within the bounds of the Presbytery of Transylvania.

Hoffman, Stevann, served in a conference center setting for Montreat Conference Center, North Carolina. She is a member of Northfield Presbyterian Church, Northfield, Ohio, Presbytery of Western Reserve.

Hoffman, Thomas, served in a conference center setting for Montreat Conference Center, North Carolina. He is a member of Northfield Presbyterian Church, Northfield, Ohio, Presbytery of Western Reserve.

Huff, Deaun, served in a conference center setting for Stony Point Center, New York. She is a member of First Presbyterian Church, Wichita, Kansas, Presbytery of Southern Kansas.

James, Clayton, served in a conference center setting for Stony Point Center, New York. He is a member of First Presbyterian Church, Oxford, Mississippi. Presbytery of St. Andrew.

Johnston, Kenneth, served in a conference center setting for Cook College and Theological School/Conference Center, Arizona. He is a member of Grace Baptist Church, Calgary, Alberta, Canada.

Johnston, Shirley, served in a conference center setting for Cook College and Theological School/Conference Center, Arizona. She is a member of Grace Baptist Church, Calgary, Alberta, Canada.

Knight, Donna, served in a conference center setting for Ghost Ranch Santa Fe, New Mexico. She is a member of the Presbytery of Chicago.

COMMISSIONING SERVICE

Lamar, Ashley, served in a conference center setting for Montreat Conference Center, North Carolina. He is a member of First Presbyterian Church, Pensacola, Florida, Presbytery of Florida.

Lindenstein, Ben, served in an educational setting for Sheldon Jackson College, Alaska. He is a member of Rolling Bay Presbyterian Church, Rolling Bay, Washington, Presbytery of Seattle.

Lindenstein, Ruth, served in an educational setting for Sheldon Jackson College, Alaska. She is a member of Rolling Bay Presbyterian Church, Rolling Bay, Washington, Presbytery of Seattle.

Maring, Robert, served in a conference center setting for Cook College and Theological School/Conference Center, Arizona. He is a member of First Presbyterian Church, Bemidji, Minnesota, Presbytery of Northern Waters.

Marx, Dorothy, will be serving in a conference center setting for Cook College and Theological School/Conference Center, Arizona. She is a member of Peace Presbyterian Church, St. Louis Park, Minnesota, Presbytery of Twin Cities Area.

McLaughlin, Myrna, served in an educational setting for Sheldon Jackson College, Alaska, and a conference center setting for Cook College and Theological School/Conference Center, Arizona. She is a member of the Reformed Church in Brielle, New Jersey, within the bounds of the Presbytery of New Brunswick.

McMahon, Marjorie, served in an educational setting for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church, Corning, Iowa, Presbytery of Des Moines.

Nabors, Truman, is serving in a conference center setting for Ghost Ranch Abiquiu and Santa Fe, New Mexico. He is a member of the Presbytery of National Capital.

Nelson, Corey, is serving in the drama group Thuma Mina, Kentucky. He is a member of Second Presbyterian Church, Chicago, Illinois, Presbytery of Chicago.

Ney, Elaine, served in an educational setting for Sheldon Jackson College, Alaska, served in a conference setting for Cook College and Theological School/Conference Center, Arizona, and served in a community development setting for Morris Fork Crafts, Kentucky. She is a member of First Presbyterian Church, Junction City, Kansas, Presbytery of Northern Kansas.

Noel, Penny, served in an educational setting for Warren Wilson College, North Carolina, and will be serving in a conference center setting for Ghost Ranch Santa Fe, New Mexico. She is a member of Wynne Presbyterian Church, Wynne, Arkansas, Presbytery of Arkansas.

Oltman, Eleanor, is serving in an educational setting at the Presbyterian Pan American School, Texas. She is a member of Ellsworth Presbyterian Church, Ellsworth, Wisconsin, Presbytery of Twin Cities Area.

Oltman, Ralph, is serving in an educational setting at the Presbyterian Pan American School, Texas. He is a member of Ellsworth Presbyterian Church, Ellsworth, Wisconsin, Presbytery of Twin Cities Area.

Overman, Sue, will be serving in an educational setting for Menaul School, New Mexico. She is a member of Morgantown Church of the Brethren, Morgantown, West Virginia, within the bounds of Presbytery of West Virginia.

Ozment, Jack, is serving in an educational setting for Sheldon Jackson College, Alaska. He is a member of University Presbyterian Church, Tempe, Arizona, Presbytery of Grand Canyon.

Ozment, Judith, is serving in an educational setting for Sheldon Jackson College, Alaska. She is a member of University Presbyterian Church, Tempe, Arizona, Presbytery of Grand Canyon.

Pease, Harold, served in a conference center setting for Ghost Ranch Santa Fe, New Mexico. He is a member of the Presbytery of Pueblo.

Provost, Olive, is serving in a conference center setting for Montreat Conference Center, North Carolina. She is a member of First Presbyterian Church, Morristown, Tennessee, Presbytery of Holston.

Reynolds, Jean, served in a community development setting for Morris Fork Crafts, Kentucky. She is a member of Third Presbyterian Church, New Castle, Pennsylvania, Presbytery of Shenango.

Schallau, Con, will be serving in an educational setting for Wasatch Academy, Utah. He is a member of First Presbyterian Church, Moscow, Idaho, Presbytery of Inland-Northwest.

Schallau, Leanah, will be serving in an educational setting for Wasatch, Utah. She is a member of First Presbyterian Church, Moscow, Idaho, Presbytery of Inland-Northwest.

Senecal, Harvey, served in a conference center setting for Cook College and Theological School/Conference Center, Arizona. He is a member of First Presbyterian Church, Aberdeen, Washington, Presbytery of Olympia.

COMMISSIONING SERVICE

- Senecal, Henrietta**, served in a conference center setting for Cook College and Theological School/Conference Center, Arizona. She is a member of First Presbyterian Church, Aberdeen, Washington, Presbytery of Olympia.
- Shane, David**, served in an educational setting for Sheldon Jackson College, Alaska. He is a member of First Presbyterian Church, Macomb, Illinois, Presbytery of Great Rivers.
- Shane, Lois**, served in an educational setting for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church, Macomb, Illinois, Presbytery of Great Rivers.
- Smith, Devore**, is serving in a residence center setting for the Presbytery of San Diego, California. He is a member of Point Loma Community Presbyterian Church, San Diego, California, Presbytery of San Diego.
- Stapleman, Ima**, served in an educational setting for Warren Wilson College, North Carolina, and will be serving in an educational setting for Menaul School, New Mexico. She is a member of First Presbyterian Church, Kearney, Nebraska, Presbytery of Central Nebraska.
- Stott, Betty**, served in an educational setting for Cook College and Theological School/Conference Center, Arizona. She is a member of First Presbyterian Church, San Anselmo, California, Presbytery of Redwood.
- Torsch, Edward**, is serving in a conference center setting for Montreat Conference Center, North Carolina. He attends First Presbyterian Church Howard County, Columbia, Maryland, Presbytery of Baltimore.
- Torsch, Mary**, is serving in a conference center setting for Montreat Conference Center, North Carolina. She is a member of First Presbyterian Church Howard County, Columbia, Maryland, Presbytery of Baltimore.
- Underhill, Ruth**, served in a conference center setting for Cook College and Theological School/Conference Center, Arizona, and will be serving in an educational setting for Menaul School, New Mexico. She is a member of Keolahou Congregational Hawaiian Church, Kihei, Hawaii, Presbytery of the Pacific.
- Valdez, Tatiana**, is serving in the drama group Thuma Mina, Kentucky. She is a member of San Pablo Apostol Base Community, Managua, Nicaragua.
- Vasantkumar, Joan**, is serving in a conference center setting for Stony Point Conference Center, New York. She is a member of All Saints Episcopal Church, Selinsgrove, Pennsylvania, Presbytery of Northumberland.
- Watts, James**, served in a conference center setting for Ghost Ranch Santa Fe, New Mexico. He is a member of St. Michael's Episcopal Church, within the bounds of the Presbytery of Arkansas.
- Watts, Joann**, served in a conference center setting for Ghost Ranch Santa Fe, New Mexico. She is a member of St. Michael's Episcopal Church, within the bounds of the Presbytery of Arkansas.
- Williams, Evelyn**, served in a conference center setting for Cook College and Theological School/Conference Center, Arizona. She is a member of Westminster Presbyterian Church, Rapid City, South Dakota, Presbytery of South Dakota.
- Williams, Mabel**, served in a conference center setting for Cook College and Theological School/Conference Center, Arizona. She is a member of Hammond Avenue Presbyterian Church, Superior, Wisconsin, Presbytery of Northern Waters.
- Williams, Paul**, served in a conference center setting for Cook College and Theological School/Conference Center, Arizona. He is a member of Hammond Avenue Presbyterian Church, Superior, Wisconsin, Presbytery of Northern Waters.
- Williams, Ralph**, served in a conference center setting for Cook College and Theological School/Conference Center, Arizona. He is a member of Westminster Presbyterian Church, Rapid City, South Dakota, Presbytery of South Dakota.
- Wolbrink, Gretchen**, is serving in the drama group Thuma Mina, Kentucky. She is a member of Parkway Presbyterian Church, Corpus Christi, Texas, Mission Presbytery.
- Wright, Diane**, is serving in the drama group Thuma Mina, Kentucky. She is a member of New Harvest Presbyterian Church, Florence, South Carolina, Presbytery of New Hope.
- Zingg, Elaine**, will be serving in an educational setting for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church, Granville, Ohio, Presbytery of Sciota Valley.
- Zingg, Otto**, will be serving in an educational setting for Sheldon Jackson College, Alaska. He is a member of the Presbytery of Sciota Valley.

COMMISSIONING SERVICE

**Mission Volunteers (USA)
Young Adult Volunteer Program
June 2001–June 2002**

Ashley, Joann, is serving in a community ministry setting for the Council of Urban Churches in Cincinnati, Ohio. She is a member of Bryson City Presbyterian Church, Bryson City, North Carolina, Presbytery of Western North Carolina.

Babb, Erin, is serving in a community ministry setting for Greenhouse Project, Montana. She is a member of John Knox Presbyterian Church, Grand Rapids, Michigan, Lake Michigan Presbytery.

Boettner, Greg, is serving in a community ministry setting for Village Youth Ministry, Alaska. He is a member of Mt. Washington Presbyterian Church, Cincinnati, Ohio, Presbytery of Cincinnati.

Cashing, Jason, is serving in a community ministry setting for Greenhouse Project, Montana. He is a member of First Presbyterian Church, Olean, New York, Presbytery of Western New York.

Chapman, Frank, is serving in a community ministry setting for Hollywood Urban Project, California. He is a member of Hope United Methodist Church, Dayton, Ohio, within the bounds of the Presbytery of Miami.

DeVore, Ashley, is serving in a community ministry setting for Hollywood Urban Project, California. She is a member of the Church of the New Covenant, Doraville, Georgia, Presbytery of Atlanta.

Erhardt, Devin, is serving in a community ministry setting for Seattle's Intentional Communities, Washington. She is a member of University Presbyterian Church, Seattle, Washington, Presbytery of Seattle.

Gauntlett, Melinda, is serving in a community ministry setting for Greenhouse Project, Montana. She is a member of First Presbyterian Church, Bellevue, Washington, Seattle Presbytery.

Hanson, Kari, is serving in a community ministry setting for Seattle's Intentional Communities, Washington. She is a member of First Presbyterian Church, South St. Paul, Minnesota, Twin Cities Presbytery.

Hendel, Emily, is serving in a community ministry setting for the Nashville Epiphany Project, Tennessee. She is a member of First United Presbyterian Church, Alliance, Ohio, Presbytery of Muskingum Valley.

Hudson, Keith, is serving in a community ministry setting for Village Youth Ministry, Alaska. He is a member of First Wyoming Presbyterian Church, Torrington, Wyoming, Presbytery of Wyoming.

Karl, Kelci, is serving in a community ministry setting for Seattle's Intentional Communities, Washington. She attends Emerald City Bible Fellowship, Seattle, Washington, within the bounds of the Presbytery of Seattle.

Lang, Matt, is serving in a community ministry setting for the Nashville Epiphany Project, Tennessee. He is a member of First Presbyterian Church, Olean, New York, Presbytery of Western New York.

Lawrence, Susan, is serving in a community ministry setting for Hollywood Urban Project, California. She is a member of Church of the Cross Presbyterian, Hoffman Estate, Illinois, Presbytery of Chicago.

Lee, Barbara, is serving in a community ministry setting for Seattle's Intentional Communities, Washington. She is a member of University Presbyterian Church, Seattle, Washington, Seattle Presbytery.

Lorenz, Amelia, is serving in a community ministry setting for Village Youth Ministry, Alaska. She is a member of First Presbyterian Church, Gibsonia, Pennsylvania, Presbytery of Pittsburgh.

Mirza, Seher, is serving in a community ministry setting for the Council of Urban Churches in Cincinnati, Ohio. She is a member of Streatham Baptist Church, London, England.

Musto, Marisa, is serving in a community ministry setting for Hollywood Urban Project, California. She is a member of First Presbyterian Church, Maumee, Ohio, Maumee Valley Presbytery.

Nauck, Ashley, served on the mission interpretation team for the Young Adult Volunteer Program, Kentucky. She is a member of Covenant Presbyterian Church, Ligonier, Pennsylvania, Presbytery of Redstone.

Polk, Laura, is serving in a community ministry setting for Seattle's Intentional Communities, Washington. She is a member of New Life Church, Hampton, Virginia, within the bounds of the Presbytery of Eastern Virginia.

Rivers, Aaron, is serving in a community ministry setting for Hollywood Urban Project, California. He is a member of Aversboro Road Baptist Church, Garner, North Carolina, within the bounds of the Presbytery of New Hope.

Ruffin, Carlos De-Juan, served in a community ministry setting for Hollywood Urban Project, California. He is a member of First Church, Batesville, Arkansas, within the bounds of the Presbytery of Arkansas.

COMMISSIONING SERVICE

Stoneham, Emily, served in a community ministry setting for the Council of Urban Churches in Cincinnati, Ohio. She is a member of Saint Raphael, Bay Village, Ohio, within the bounds of the Presbytery of Western Reserve.

Stoneham, Les, is serving in a community ministry setting for the Council of Urban Churches in Cincinnati, Ohio. He is a member of North Fairfield United Methodist Church, North Fairfield, Ohio, within the bounds of Miami Presbytery.

Taylor, Kelly, is serving in a community ministry setting for Hollywood Urban Project, California. She is a member of First Presbyterian Church, Ewing, New Jersey, Presbytery of New Brunswick.

Tegenfeldt, Karl, served in a community ministry setting for Seattle's Intentional Communities, Washington. He is a member of First Baptist Church, Vancouver, Canada.

Varahrami, Annahita, is serving in a community ministry setting for Seattle's Intentional Communities, Washington. She is a member of St. Mary's Catholic Center, College Station, Texas, within the bounds of the Presbytery of New Covenant.

Wanless, Sarah, is serving in a community ministry setting for Seattle's Intentional Communities, Washington. She is a member of Goldendale United Methodist Church, Goldendale, Washington, within the bounds of the Presbytery of the Cascades.

Waters, Sara, is serving in a community ministry setting for Seattle's Intentional Communities, Washington. She is a member of University Presbyterian Church, Chapel Hill, North Carolina, Presbytery of New Hope.

Zimmerly, Mark, is serving in a community ministry setting for Seattle's Intentional Communities, Washington. He is a member of First Presbyterian Church, Concord, California, Presbytery of San Francisco.

Mission Volunteers (USA) Summer Service June 2001 to June 2002

Amman, Al, is serving in a youth hostel setting for Sitka Youth Hostel, Alaska. He is a member of Windsor Presbyterian Church in Des Moines, Iowa, Presbytery of Des Moines.

Amman, Barbara, is serving in a youth hostel setting for Sitka Youth Hostel, Alaska. He is a member of Windsor Presbyterian Church in Des Moines, Iowa, Presbytery of Des Moines.

Angelton, Gearldean, served in a conference center setting for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church, Inverness, Florida, Presbytery of Tampa Bay.

Angelton, Laurel, served in a conference center setting for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church, Inverness, Florida, Presbytery of Tampa Bay.

Brickman, Kathy Ann, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. She is a member of St. Joan of Arc Church, Yorktown, Virginia, within the bounds of the Presbytery of Eastern Virginia.

Cadge, Amy, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. She is a member of Covenant United Methodist Church, Springfield, Pennsylvania, within the bounds of the Presbytery of Philadelphia.

Cohen, Lori, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. She is from Hernando, Florida, within the bounds of the Presbytery of St. Augustine.

Crew, Chris, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. He is from Seattle, Washington, within the bounds of the Presbytery of Seattle.

DeJong, Kathy, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. She is a member of Providence Presbyterian Church, Fairfax, Virginia, Presbytery of National Capitol.

Dye, Melissa, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. She is a member of St. Andrews Presbyterian Church, Raleigh, North Carolina, Presbytery of Salem.

Dyer, Jennifer, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. She is a member of Unity Church, Waialua, Hawaii, within the bounds of the Presbytery of the Pacific.

Garibian, Adrina, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. She is a member of the Armenian Apostolic Church, Philadelphia, Pennsylvania, within the bounds of the Presbytery of Philadelphia.

Gauly, David, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. He is from Greencastle, Indiana, within the bounds of the Presbytery of Southeastern Illinois.

COMMISSIONING SERVICE

- Gillen, Monica**, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. She is a member of Immaculate Conception Church, Lock Haven, Pennsylvania, within the bounds of the Presbytery of Donegal.
- Green, Amy**, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. She is from Norway, Maine, within the bounds of the Presbytery of Northern New England.
- Griffiths, Anne Elizabeth**, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. She is from St. Paul, Minnesota, within the bounds of the Presbytery of the Twin Cities Area.
- Hall, Johanna**, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. She is a member of First Congregational Church, Cannon Falls, Minnesota, within the bounds of the Presbytery of Northern Waters.
- Hamilton, Tera**, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. She is from Meadville, Pennsylvania, within the bounds of the Presbytery of Shenango.
- Jenkins, Brandy**, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. She is from Eto-wah, Tennessee, within the bounds of the Presbytery of East Tennessee.
- Johnson, Jillayne**, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. She is a member of First Presbyterian Church, Warren, Ohio, Presbytery of Muskingum Valley.
- Jones, Sara**, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. She is a member of First Presbyterian Church, Charleston, South Carolina, Presbytery of Trinity.
- Kline, Katherine**, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. She is a member of Grace Episcopal Church, Hutchison, Kansas, within the bounds of the Presbytery of Southern Kansas.
- Leacock, Robert**, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. He is a member of Holy Trinity Episcopal church, Gainesville, Florida, within the bounds of the Presbytery of St. Augustine.
- McLaughlin, Betsy**, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. She is from Dover, Massachusetts, within the bounds of the Presbytery of Boston.
- Murphy, Conor**, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. He is from Chicago, Illinois, within the bounds of the Presbytery of Chicago.
- Newhouse, Ryan**, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. He is from Knoxville, Tennessee, within the bounds of the Presbytery of East Tennessee.
- Redding, Jessica**, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. She is from Lawrence, Kansas, within the bounds of the Presbytery of the Missouri Union.
- Shanahan, Greg**, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. He is from Costa Rica.
- Smith, Dan**, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. He is a member of Summit Presbyterian Church, Stafford, Virginia, Presbytery of The James.
- Walker, Sarah**, is serving in a conference center setting for Ghost Ranch Abiquiu, New Mexico. She is a member of Third Presbyterian Church, Rochester, New York, Presbytery of Genessee Valley.
- Walter, Craig**, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. He is a member of Westminster Presbyterian Church, Decatur, Illinois, Presbytery of Southeastern Illinois.
- Watson, Ashley**, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. She is from Scottsboro, Alabama, within the bounds of the Presbytery of North Alabama.
- Welch, Luta**, is serving in a community development setting for Mobile Health Fair Ministries, Ohio. She is a member of Beechmont Presbyterian Church, Louisville, Kentucky, Presbytery of Mid-Kentucky.
- Woods, Brad**, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. He is a member of First Presbyterian Church, Dallas, Texas, Presbytery of Grace.
- Wylls, Leah**, served in a conference center setting for Ghost Ranch Abiquiu, New Mexico. She is a member of Memorial Baptist Church, Columbia, Missouri, within the bounds of the Presbytery of Missouri Union.

COMMISSIONING SERVICE

Mission Personnel Appointments Mission Volunteers International

July 2001 to June 2002

MVI-LT—Mission Volunteer—Long Term

MVI-ST—Mission Volunteer—Short Term

Alberty, Erin (MVI-LT), will serve for one year as an English teacher with the Amity Program of the National Council of Churches of Christ (NCCCUSA) and Amity Program of the China Christian Council in China. She is a member of First Presbyterian Church, Ottumwa, Iowa, Presbytery of Des Moines.

Anderson, Hugh (MVI-ST), will serve as a global intern this summer with the Amity Foundation Summer English Program in China. He is a member of the Presbytery of the Cascades.

Anderson, Teena (MVI-ST), will serve as global intern this summer with the Amity Foundation Summer English Program in China. She is a member of First Presbyterian Church of Medford, Oregon, Presbytery of the Cascades.

Armstrong, Laurie (MVI-ST), will serve for ten and one-half months as a reconciliation and mission worker in Central America. She is a member of Peachtree Presbyterian Church, Atlanta, Georgia, Presbytery of Greater Atlanta.

Bartholomew, John N. (MVI-ST), served for six months as guest seminary lecturer and preacher with the Evangelical Presbyterian Church in Ghana. He is a member of the Presbytery of St. Augustine.

Bartholomew, Mary T. (MVI-ST), served for six months teaching and women's ministry with the Evangelical Presbyterian Church in Ghana. She is a member of the Riverside Presbyterian Church, Jacksonville, Florida, Presbytery of St. Augustine.

Bedell, Richard F. (MVI-ST), served for one month as a medical volunteer with the Miraj Heart Institute in India. He is a member of the First Presbyterian Church of Boulder, Colorado, Presbytery of Plains and Peaks.

Belliston, Nancy L. (MVI-LT), will serve for two years as a primary school teacher at the Hope Academy of Bishkek in Kyrgyzstan. She is a member of Northminster Presbyterian Church, Presbytery of San Diego.

Boyd, Betty G. (MVI-ST), will serve for ten and one-half weeks with the Presbyterian Border Ministry/Laredos Unidos at the Mexico/U.S.A. border. She is a member of the Brevard-Davidson Presbyterian Church, Brevard, North Carolina, Presbytery of Western North Carolina.

Boyd, Howard W. (MVI-ST), will serve for ten and one-half weeks with the Presbyterian Border Ministry/Laredos Unidos at the Mexico/U.S.A. border. He is a member of the Brevard-Davidson Presbyterian Church, Brevard, North Carolina, Presbytery of Western North Carolina.

Bronson, Gwen (Wendy) (MVI-ST), will serve for ten and one-half months as a reconciliation and mission worker in Central America. She is a member of Central Presbyterian Church, Louisville, Kentucky, Presbytery of Mid-Kentucky.

Bullard, Jessica L. (MVI-ST), will serve as a global intern this summer in Cairo, Egypt. She is a member of Unity Presbyterian Church, Fort Mill, South Carolina, Presbytery of Providence.

Buxton, Elspeth A. (MVI-ST), will serve as a global intern this summer in Africa. She is a member First Presbyterian Church, Johnson City, Tennessee, Presbytery of Holston.

Call, Travis A. (MVI-ST), served for three months as a partnership intern with the Kibwezi Nendeni Area, Nairobi Presbytery in Kenya. He is a member of the Burke Presbyterian Church, Burke, Virginia, Presbytery of National Capital.

Chae, Mina A. (MVI-LT), is serving two years as an administrative office/English teacher at the Presbyterian College and Theological Seminary in South Korea. She is a member of the Hanbit Presbyterian Church, Atlanta, Georgia, Presbytery of Greater Atlanta.

Closson, Diane C. (MVI-ST), served for two weeks as a registered nurse with the Jiangsu People's Hospital, Rehabilitation Department, Nanjing, China, and Amity. She is a member of First Presbyterian Church, Rochester Minnesota, Presbytery of Twin Cities Area.

Closson, Jon B. (MVI-ST), served for two weeks as a physician/internist with the Jiangsu People's Hospital, Rehabilitation Department, Nanjing, China, and Amity. He is a member of First Presbyterian Church, Rochester Minnesota, Presbytery of Twin Cities Area.

COMMISSIONING SERVICE

- Collins, Karen E. (MVI-ST)**, served for one month in medical administration and evangelism in the Democratic Republic of Congo with the Eglise du Christ au Congo. She is a member of St. John's Missionary Baptist Church, Indianapolis, Indiana, within the bounds of the Presbytery of Whitewater Valley.
- Collins, Robert (MVI-LT)**, is serving for two years as a program administrator at the Christian Communications Institute with the Church of Christ in Thailand. He is a member of the Presbytery of Heartland.
- Collins, Woody M. (MVI-ST)**, served for one month in medical administration and evangelism in the Democratic Republic of Congo with the Eglise du Christ au Congo. He is a member of St. John's Missionary Baptist Church, Indianapolis, Indiana, within the bounds of the Presbytery of Whitewater Valley.
- Coppersmith, Sally L. (MVI-ST)**, is serving for ten months as a student pastor with the Ballysillan Presbyterian Church in Northern Ireland. She is a member of the Moorpark Presbyterian Church in the Presbytery of San Francisco.
- Dierwechter, Jewell L. (MVI-ST)**, served for five months as a nurse and administrator at the Okhaldhunga Hospital, Nepal, with the United Mission to Nepal. She is a member of the United Methodist Church, Storm Lake, Iowa, within the bounds of the Presbytery of Prospect Hill.
- Dierwechter, Leaza-Miya (MVI-ST)**, served for three and one-half months as a surgical consultant at the Tansen Hospital, Nepal, with the United Mission to Nepal. She is a member of the United Methodist Church, Storm Lake, Iowa, within the bounds of the Presbytery of Prospect Hill.
- Dierwechter, Ronald A. (MVI-ST)**, served for five months as general practitioner and surgeon with Okhaldhunga Hospital, Nepal, with the United Mission to Nepal. He is a member of the United Methodist Church, Storm Lake, Iowa, within the bounds of the Presbytery of Prospect Hill.
- Dodson, Catherine W. (MVI-ST)**, will serve as a global intern this summer in Central America. She is a member of First Presbyterian Church, Shreveport, Louisiana, Presbytery of the Pines.
- Ferree, Deanna (MVI-ST)**, will serve as a global intern this summer in Central America. She is a member of First Presbyterian Church, Nevada, Missouri, Presbytery of John Calvin.
- Gallo, James M. (MVI-ST)**, served for two and one-half months as a computer teacher and mission team facilitator with Companeros en Mission, Border Ministries on the U.S.A./Mexico border. He is a member of the First United Presbyterian Church of Dale City, Woodbridge, Virginia, Presbytery of National Capital.
- Granath, Julia (MVI-LT)**, will serve for one year as an English teacher with the Amity Program of the National Council of Churches of Christ (NCCCUSA) and Amity Program of the China Christian Council in China. She is a member of Grace Presbyterian Church, Plano, Texas, Presbytery of Grace.
- Graves, Bethany (MVI-ST)**, will serve for ten and one-half months as a reconciliation and mission worker in Central America. She is a member of First Presbyterian Church, Coahoma, Texas, Presbytery of Tres Rios.
- Huey, Catherine (MVI-ST)**, will serve as a global intern this summer in Haiti. She is a member of United Christian Church, Hacienda Heights, California, within the bounds of the Presbytery of San Gabriel.
- Jordan, John E. (MVI-ST)**, will serve this summer as a maintenance worker on health facilities in Ethiopia with the Eastern and Western Gambela Bethel Synods. He is a member of the Johnson City Alliance Church within the bounds of the Presbytery of East Tennessee.
- Koning, Jeffrey S. (MVI-LT)**, will serve for two years as a facilitator for Orphanage Outreach with the Union of Evangelical Christians-Baptist of the Russian Federation in Russia. He is a member of Peachtree Presbyterian Church, Atlanta, Georgia, Presbytery of Greater Atlanta.
- Little, Bryce (MVI-LT)**, is serving for two years as regional facilitator for Vietnam, Spain, and Portugal with the Europe Office of the Worldwide Ministries PC(USA). He is a member of the Presbytery of San Gabriel.
- Little, Phyllis (MVI-LT)**, is serving for two years as regional facilitator for Vietnam, Spain, and Portugal with the Europe Office of the Worldwide Ministries PC(USA). She is a member of Pasadena Presbyterian Church, Presbytery of San Gabriel.
- Lou, Stan (MVI-ST)**, will serve as a global intern this summer with the Amity Foundation Summer English Program in China. He is a member of the Church of the Pilgrims, Washington, D.C., Presbytery of National Capital.
- Marriott, Gloria A. (MVI-LT)**, is serving for one year as a facilitator with the Association of Mayan Presbyteries in Guatemala with the Presbyterian Church of Guatemala. She is a member of the Hillsboro Presbyterian Church, Brentwood, Tennessee, Presbytery of Middle Tennessee.

COMMISSIONING SERVICE

- Marriott, Roger H. (MVI-LT)**, is serving for one year as a facilitator with the Association of Mayan Presbyteries in Guatemala with the Presbyterian Church of Guatemala. He is a member of the Hillsboro Presbyterian Church, Brentwood, Tennessee, Presbytery of Middle Tennessee.
- Mast, Kenneth (MVI-ST)**, will serve as a global intern this summer with the Amity Foundation Summer English Program in China. He is a member of the Presbytery of Hudson River.
- Montgomery, Rebecca J. (MVI-LT)**, will for serve two years as an English teacher with the Amity Program of the National Council of Churches of Christ (NCCCUSA) and Amity Program of the China Christian Council in China. She is a member of the First Presbyterian Church of Homestead in the Presbytery of Chicago.
- Montgomery, Ruth (MVI-LT)**, is serving for one year as a primary school teacher with the Back to God Evangelistic Association in Uganda. She is a member of Peachtree Presbyterian Church, Atlanta, Georgia, Presbytery of Greater Atlanta.
- Overgaard, Nancy (MVI-ST)**, will serve for eleven months as a teacher and counselor in Croatia with the Evangelical Theological Seminary in Croatia. She is a member of the Presbytery of Genesee Valley.
- Parr, Sonja S. (MVI-ST)**, is serving for one month as a seminar leader with the Lay Training Institute in Kikuyu, Kenya, with the Presbyterian Church of East Africa. She is a member of the Associate Church in the Presbytery of Twin Cities Area.
- Paul-Cook, Meghan (MVI-ST)**, will serve as a global intern this summer in Kenya. She is a member of Doylestown Presbyterian Church, Doylestown, Pennsylvania, Presbytery of Philadelphia.
- Peterson, Anne-Corinne (MVI-ST)**, will serve for two months with the Ekwendeni Hospital in Malawi. She is a member of First Presbyterian Church, Johnson City, Tennessee, Presbytery of Holston.
- Peterson, Matthew (MVI-ST)**, will serve for two months with the Ekwendeni Hosptial in Mailawi. He is a member of Mountain Dale Free Will Baptist Church, Erwin, Tennessee, within the bounds of Presbytery of Holston.
- Phillips, James M. (MVI-ST)**, served for three and one-half months as visiting professor with the Presbyterian College and Theological Seminary in Korea. He is a member of the Presbytery of Southern New England.
- Pihlblad, Elizabeth (MVI-ST)**, will serve a global intern this summer in Alexandria, Egypt. She is a member of Randolph United Presbyterian Church, Randolph, New York, Presbytery of Western New York.
- Potter, Taylor M. (MVI-ST)**, served for one month as facilitator for several building and design projects in Thailand with the Church of Christ in Thailand. He is a member of the Presbytery of the Pacific.
- Quirarte, Martha H. (MVI-LT)**, is serving for two years as mission team coordinator/English teacher with Proyecto Amistad, Piedras Negras, Mexico/Eagle Pass, Texas. She is a member of the Glade Spring Presbyterian Church, Presbytery of Abingdon.
- Radnich, Gayle L. (MVI-ST)**, is serving for eleven months as a medical volunteer with the Kikuyu Hospital in Kenya. She is a member of the Webster Presbyterian Church, Webster, New York, Presbytery of Genesee Valley.
- Radnich, Spencer I. (MVI-ST)**, is serving for eleven months as visiting faculty at the Daystar University in Kenya. He is a member of Webster Presbyterian Church, Webster, New York, Presbytery of Genesee Valley.
- Reynolds, Daniel F. (MVI-ST)**, served for three months as a technical/medical volunteer with the Eastern Gambella Bethel Synod in Ethiopia. He is a member of the Fairmont Presbyterian Church, Cleveland Heights, Ohio, Presbytery of Western Reserve.
- Reynolds, Irene J. (MVI-ST)**, served for three months as a volunteer with women and children with the Eastern Gambella Bethel Synod in Ethiopia. She is a member of the Fairmont Presbyterian Church, Cleveland Heights, Ohio, Presbytery of Western Reserve.
- Ritchie, Carolyn (MVI-ST)**, will serve for three months as coordinator for the guest house in St. Croix with the Hopital of St. Croix. She is a member of First Presbyterian Church, Newhall, California, Presbytery of San Fernando.
- Robinson, Peggy (MVI-LT)**, is serving for two years as a librarian with the Evangelical Theological Seminary in Croatia. She is a member of St. Mary Magdalen Church within the bounds of the Presbytery of Wyoming.
- Sahrbeck, Nancy R. (MVI-ST)**, served for two months in ministry exchange with the United Reformed Church/Methodist Church, Sutton, England. She is a member of the First Presbyterian Church, Springfield, Pennsylvania, Presbytery of Philadelphia.
- Sahrbeck, Everett W. (MVI-ST)**, served for two months in ministry exchange with the United Reformed Church/Methodist Church, Sutton, England. He is a member of the Presbytery of Philadelphia.

COMMISSIONING SERVICE

Sinagra, Jason (MVI-ST), will serve as a global intern this summer in Cairo, Egypt. He is a member of Brighton-McClure Presbyterian Church, Pittsburgh, Pennsylvania, Presbytery of Pittsburgh.

Smallish, Rachel (MVI-ST), will serve as a global intern this summer in Central America. She is a member of Vineyard Christian Fellowship of Milan, Milan, Michigan, within the bounds of the Presbytery of Detroit.

Smith, Michelle M. (MVI-ST), served two weeks as an occupational therapist with the Jiangsu People's Hospital, Rehabilitation Department, Nanjing, China. She is a member of St. John's Catholic Church, Rochester, Minnesota, within the bounds of the Presbytery of Twin Cities Area.

Vandegrift, Jerry (MVI-ST), will serve for three months as an engineer in preventive maintenance and training in Congo with IMCK (Christian Medical Institute of the Kasai). He is a member of South Highland Presbyterian Church, Birmingham, Alabama, Presbytery of Sheppards and Lapsley.

Walker, David G. (MVI-ST), served for one month as pastor with the Walrau Presbyterian Parish, Marlborough, New Zealand. He is a member of the Presbytery of Grand Canyon.

Wesslink, Kelly (MVI-ST), will serve as a global intern this summer in Central America. She is a member of First Presbyterian Church, Marietta, Georgia, Presbytery of Cherokee.

Yueill, William A. (MVI-ST), served for four weeks as exchange pastor in Belfast, Northern Ireland. He is a member of the Presbytery of Minnesota Valleys.

YOUNG ADULT VOLUNTEER INTERNATIONAL 2002 to 2003

Auld, Sherri E., will serve for one year as an education and community development intern in Egypt with the Synod of the Nile. She is a member of the First United Presbyterian Church, Eskridge, Kansas, Presbytery of Northern Kansas.

Baer, Susan D., will serve for one year as a community development intern in Ghana with the Presbyterian Church of Ghana. She is a member of Blue Ash Presbyterian Church, Blue Ash, Ohio, Presbytery of Cincinnati.

Beasley III, James E., will serve for one year as a community development intern in Guatemala with the National Presbyterian Church of Guatemala. He is a member of Idlewild Presbyterian Church, Memphis, Tennessee, Presbytery of Memphis.

Caraway, Dana M., will serve for one year as a community development intern in Ghana with the Presbyterian Church of Ghana. She is a member of Good Shepherd Presbyterian Church, Los Alamitos, California, Presbytery of Los Ranchos.

Chang, Catherine S., will serve for one year as an education and community development intern in Egypt with the Synod of the Nile. She is a member of The Korean American Presbyterian Church of Queens, Flushing, New York, Presbytery of New York City.

Cooper, Sarah L., will serve for one year as a youth and community ministry intern in Northern Ireland, United Kingdom with the Presbyterian Church of Ireland. She is a member of First Presbyterian Church, Dallas, Texas, Presbytery of Grace.

Crim, Laura R., will serve for one year as a youth and community ministry intern in Northern Ireland, United Kingdom with the Presbyterian Church of Ireland. She is a member of Rivermont Presbyterian Church, Lynchburg, Virginia, Presbytery of the Peaks.

Curtis, Sarah A., will serve for one year as an education and community development intern in Thailand with the Church of Christ of Thailand. She is a member of First Presbyterian Church, Springfield, New Jersey, Presbytery of Elizabeth.

Dillard, David W., will serve for one year as a youth and community development intern in Northern Ireland, United Kingdom with the Presbyterian Church of Ireland. He is a member of Vienna Presbyterian Church, Vienna, Virginia, Presbytery of National Capital.

Ebner, Tara E., will serve for one year as church/community worker in United Kingdom with Time For God. She is a member of St Paul's United Methodist Church, Brick, New Jersey, within the bounds of the Presbytery of Monmouth.

Esslinger, Kurt W., will serve for one year as a church/community ministry worker in United Kingdom with Time For God. He is a member of Trinity Presbyterian Church, Midland, Texas, Presbytery of Tres Rios.

COMMISSIONING SERVICE

- Gillespie, Rebecca K.**, will serve for one year as a community development intern in Guatemala with the National Presbyterian Church of Guatemala. She is a member of Trinity Presbyterian Church, Atlanta, Georgia, Presbytery of Greater Atlanta.
- Hartman, Kate E.**, will serve for one year as a community development intern in Ghana with the Presbyterian Church of Ghana. She is a member Presbyterian Church of Fulton, Fulton, Illinois, Presbytery of Blackhawk.
- Hauerwas, Jonathan S.**, will serve for one year as a church/community ministry worker in United Kingdom with Time For God. He is a member of First Presbyterian Church of Aiken, South Carolina, Presbytery of Trinity.
- Heikkila, Joshua D.**, will serve for one year as a community development intern in Ghana with the Presbyterian Church of Ghana. He is a member of Fourth Presbyterian Church, Chicago, Illinois, Presbytery of Chicago.
- Henken, Sarah A.**, will serve for one year as a community development intern in Argentina/Uruguay with the Waldensian Evangelical Church of Rio Plate. She is a member of Shadow Hills Presbyterian Church, Sunland, California, Presbytery of San Fernando.
- Hyder, Abby D.**, will serve for one year as community development intern in Guatemala with the National Presbyterian Church of Guatemala. She is a member of Westminster Presbyterian Church, Fresno, California, Presbytery of San Joaquin.
- Johnson, Marta S.**, will serve for one year as a community development intern in Kenya with the Presbyterian Church of East Africa. She is a member of The Presbyterian Church, Fredericksburg, Virginia, Presbytery of the James.
- Justice, Deborah R.**, will serve for one year as an education and community development intern in Egypt with the Synod of the Nile. She is a member of Williamsburg Presbyterian Church, Williamsburg, Virginia, Presbytery of Eastern Virginia.
- Kenyon, Elizabeth A.**, will serve for one year as a community development intern in Argentina/Uruguay with the Waldensian Evangelical Church of Rio Plate. She is a member of First Christian Church of Adrian (DOC), Adrian, Michigan, within the bounds of the Presbytery of Maumee Valley.
- Manuel, Coite B.**, will serve for one year as a community development intern in Guatemala with the National Presbyterian Church of Guatemala. He is a member of Trinity Presbyterian Church, Atlanta, Georgia, Presbytery of Greater Atlanta.
- McGinley, Emily**, will serve for one year as an education and community development intern in Thailand with the Church of Christ in Thailand. She is a member of University Presbyterian Church, Seattle, Washington, Presbytery of Seattle.
- Puckett, Carol R.**, will serve for one year as a youth and community ministry intern in Northern Ireland, United Kingdom, with the Presbyterian Church of Ireland. She is a member of Hudson Memorial Presbyterian Church, Raleigh, North Carolina, Presbytery of New Hope.
- Rasa, Allison L.** will serve for one year as a church/community worker in United Kingdom with Time for God. She is a member of Westminster Presbyterian Church, Knoxville, Tennessee, Presbytery of East Tennessee.
- Rasmussen, Michelle**, will serve for one year as a community development intern in Kenya with the Presbyterian Church of East Africa. She is a member of Booneville Methodist Church, Booneville, Kentucky, within the bounds of the Presbytery of Transylvania.
- Rasmussen, Ryan**, will serve for one year as a community development intern in Kenya with the Presbyterian Church of East Africa. He is a member of John Knox Presbyterian Church, Louisville, Kentucky, Presbytery of Mid-Kentucky.
- Roske, Luke J.**, will serve for one year as a community development intern in Guatemala with the National Presbyterian Church of Guatemala. He is a member of St. Mark's Presbyterian Church, Tucson, Arizona, Presbytery of de Cristo.
- Self, Allyson E.**, will serve for one year as a community development intern in Argentina/Uruguay with the Waldensian Evangelical Church of the Rio Plate. She is a member of Hopewell Presbyterian Church, Huntersville, North Carolina, Presbytery of Charlotte.
- Warren, Jonathan A.**, will serve for one year as a community development intern in Kenya with the Presbyterian Church of East Africa. He is a member of Knox Presbyterian Church, Naperville, Illinois, Presbytery of Chicago.
- Williams, Julie A.**, will serve for one year as an education and community development intern in Egypt with the Synod of the Nile. She is a member of Central Presbyterian Church, Longmont, Colorado, Presbytery of Plains and Peaks.

COMMISSIONING SERVICE

Zimmerly, Mark A., will serve for one year as a youth and community ministry intern in Northern Ireland, United Kingdom, with the Presbyterian Church of Ireland. He is a member of First Presbyterian Church, Concord, California, Presbytery of San Francisco.

Armed Forces and Veterans Affairs

We remember in prayer those who serve in our armed forces and those who minister to them.

Presbyterian Church (U.S.A.) ministers newly endorsed as military chaplains this year (since the 213th General Assembly (2001)): Lt. Michael Chaney, USN, Greater Atlanta Presbytery, stationed at the Marine Corps Air Station, North Carolina; Capt. A. Thomas Paine, USAF, Grace Presbytery, stationed at Barksdale Air Force Base, Louisiana; Lyn C. Juckniess, Veterans Affairs, Sacramento, assigned to Palo Alto Healthcare Center, California.

We are grateful for the service of Presbyterian military chaplains retiring this year (since the 213th General Assembly (2001)): Cdr. David Shafer, USN; Col B. Edward Luckett, USAF; Lt Col. Raymond Harper, USA; Col. Edward T. Brogan, USAF; Lt. Col. Robert Hadley, USAF; Col. Richard Grice, USA.

MODERATORS AND CLERKS

MODERATORS AND CLERKS

A—SUCCESSION OF MODERATORS

**PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA
1789–1837**

A.D.	NAME	PRESBYTERY	PLACE
1789	*John Witherspoon, D.D., LL.D.	New Brunswick	Philadelphia, Pa.
1789	*John Rodgers, D.D.	New York	Philadelphia, Pa.
1790	*Robert Smith, D.D.	New Castle	Philadelphia, Pa.
1791	*John Woodhull, D.D.	New Brunswick	Philadelphia, Pa.
1792	*John King, D.D.	Carlisle	Carlisle, Pa.
1793	*James Latta, D.D.	New Castle	Philadelphia, Pa.
1794	*Alexander McWhorter, D.D.	New York	Philadelphia, Pa.
1795	*John McKnight, D.D.	New York	Carlisle, Pa.
1796	*Robert Davidson, D.D.	Carlisle	Philadelphia, Pa.
1797	*William Mackay Tennent, D.D.	Philadelphia	Philadelphia, Pa.
1798	*John Blair Smith, D.D.	Albany	Philadelphia, Pa.
1799	*S. Stanhope Smith, D.D., LL.D.	New Brunswick	Winchester, Va.
1800	*Joseph Clark, D.D.	New Brunswick	Philadelphia, Pa.
1801	*Nathaniel Irwin	Philadelphia	Philadelphia, Pa.
1802	*Azal Roe, D.D.	New York	Philadelphia, Pa.
1803	*James Hall, D.D.	Concord	Philadelphia, Pa.
804	*James Francis Armstrong	New Brunswick	Philadelphia, Pa.
1805	*James Richards, D.D.	New York	Philadelphia, Pa.
1806	*Samuel Miller, D.D., LL.D.	New York	Philadelphia, Pa.
1807	*Archibald Alexander, D.D.	Philadelphia	Philadelphia, Pa.
1808	*Philip Milledoler, D.D.	New York	Philadelphia, Pa.
1809	*Drury Lacy	Hanover	Philadelphia, Pa.
1810	*John Brodhead Romeyn, D.D.	New York	Philadelphia, Pa.
1811	*Eliphalet Nott, D.D., LL.D.	Albany	Philadelphia, Pa.
1812	*Andrew Flinn, D.D.	Harmony	Philadelphia, Pa.
1813	*Samuel Blatchford, D.D.	Columbia	Philadelphia, Pa.
1814	*James Inglis, D.D.	Baltimore	Philadelphia, Pa.
1815	*William Neill, D.D.	Albany	Philadelphia, Pa.
1816	*James Blythe, D.D.	W. Lexington	Philadelphia, Pa.
1817	*Jonas Coe, D.D.	Columbia	Philadelphia, Pa.
1818	*Jacob Jones Janeway, D.D.	Philadelphia	Philadelphia, Pa.
1819	*John Holt Rice, D.D.	Hanover	Philadelphia, Pa.
1820	*John McDowell, D.D.	Jersey	Philadelphia, Pa.
1821	*William Hill, D.D.	Winchester	Philadelphia, Pa.
1822	*Obadiah Jennings, D.D.	Steubenville	Philadelphia, Pa.
1823	*John Chester, D.D.	Albany	Philadelphia, Pa.
1824	*Ashbel Green, D.D., LL.D.	Philadelphia	Philadelphia, Pa.
1825	*Stephen N. Rowan, D.D.	New York	Philadelphia, Pa.
1826	*Thomas McAuley, D.D., LL.D.	New York	Philadelphia, Pa.
1827	*Francis Herron, D.D.	Ohio	Philadelphia, Pa.
1828	*Ezra Sules Ely, D.D.	Philadelphia	Philadelphia, Pa.
1829	*Benjamin Holt Rice, D.D.	Hanover	Philadelphia, Pa.
1830	*Ezra Fisk, D.D.	Hudson	Philadelphia, Pa.
1831	*Nathan S.S. Beman, D.D., LL.D.	Troy	Philadelphia, Pa.
1832	*James Hoge, D.D.	Columbus	Philadelphia, Pa.
1833	*William Anderson McDowell, D.D.	Charleston	Philadelphia, Pa.
1834	*Philip Lindsley, D.D.	W. Tennessee	Philadelphia, Pa.
1835	*William Wirt Phillips, D.D.	New York	Pittsburgh, Pa.
1836	*John Witherspoon, D.D., LL.D.	Harmony	Pittsburgh, Pa.
1837	*David Elliott, D.D., LL.D.	Ohio	Philadelphia, Pa.

MODERATORS AND CLERKS

1. (OLD SCHOOL BRANCH)

1838-1869

A.D.	NAME	PRESBYTERY	PLACE
1838	*Wm. Swan Plumer, D.D., LL.D.	East Hanover	Philadelphia, Pa.
1839	*Joshua Lacy Wilson, D.D.	Cincinnati	Philadelphia, Pa.
1840	*William Morrison Engles, D.D.	Philadelphia	Philadelphia, Pa.
1841	*Robt. J. Breckenridge, DD, LLD	Baltimore	Philadelphia, Pa.
1842	*John Todd Edgar, D.D.	Nashville	Philadelphia, Pa.
1843	*Gardiner Spring, D.D., LL.D.	New York	Philadelphia, Pa.
1844	*George Junkin, D.D., LL.D.	Oxford	Louisville, Ky.
1845	*John Michael Krebs, D.D.	New York	Cincinnati, Ohio
1846	*Charles Hodge, D.D., LL.D.	New Brunswick	Philadelphia, Pa.
1847	*Jas. H. Thornwell, D.D., LL.D.	Charleston	Richmond, Va.
1848	*Alexander T. McGill, DD, L&D	Ohio	Baltimore, Md.
1849	*Nicholas Murray, D.D.	Elizabethtown	Pittsburgh, Pa.
1850	*Aaron W. Leland, D.D.	Charleston	Cincinnati, Ohio
1851	*Edward P. Humphrey, D.D., LL.D.	Louisville	St. Louis, Mo.
1852	*John Chase Lord, D.D.	Buffalo City	Charleston, S.C.
1853	*John Clark Young, D.D.	Transylvania	Philadelphia, Pa.
1854	*Henry Augustus Boardman, D.D.	Philadelphia	Buffalo, N.Y.
1855	*Nathan Lewis Rice, D.D.	St. Louis	Nashville, Tenn.
1856	*Francis McFarland, D.D.	Lexington	New York, N.Y.
1857	*Cortlandt Van Rensselaer, D.D.	Burlington	Lexington, Ky.
1858	*Wm. Anderson Scott, D.D., LL.D.	California	New Orleans, La.
1859	*William L. Breckenridge, D.D.	Louisville	Indianapolis, Ind.
1860	*John Williams Yeomans, D.D.	Northumberland	Rochester, N.Y.
1861	*Jno. Chester Backus, D.D., LL.D.	Baltimore	Philadelphia, Pa.
1862	*Charles C. Beatty, D.D., LL.D.	Steubenville	Columbus, Ohio
1863	*John Hunter Morrison, D.D.	Lodiana	Peoria, Ill.
1864	*James Wood, D.D.	Madison	Newark, N.J.
1865	*John Cameron Lowrie, D.D.	New York	Pittsburgh, Pa.
1866	*Robert Livingstone Stanton, D.D.	Chillicothe	St. Louis, Mo.
1867	*Phineas Densmore Gurley, D.D.	Potomac	Cincinnati, Ohio
1868	*George W. Musgrave, D.D., LL.D.	Phila. Central	Albany, N.Y.
1869	*M.W. Jacobus, D.D., LL.D.	Ohio	New York, N.Y.
1869	*M.W. Jacobus, D.D., LL.D.	Ohio (Nov. 12)	Pittsburgh, Pa.

2. (NEW SCHOOL BRANCH)

1838	*Samuel Fisher, D.D.	Newark	Philadelphia, Pa.
1839	*Baster Dickinson, D.D.	Cincinnati	Philadelphia, Pa.
1840	*William Wisner, D.D.	Cincinnati	Philadelphia, Pa.
1843	*Ansel Doan Eddy, D.D.	Newark	Philadelphia, Pa.
1846	*Samuel Hanson Cox, D.D., LL.D.	Brooklyn	Philadelphia, Pa.
1849	*Philip Courtlandt Hay, D.D.	Tioga	Philadelphia, Pa.
1850	*David H. Riddle, D.D., LL.D.	Pittsburgh	Detroit, Mich.
1851	*Albert Barnes	Philadelphia, 4th	Utica, N.Y.
1852	*William Adams, D.D., LL.D.	New York, 4th	Washington, D.C.
1853	*Diarca Howe Allen, D.D.	Cincinnati	Buffalo, N.Y.
1854	*Thomas H. Skinner, D.D., LL.D.	New York, 3rd	Philadelphia, Pa.
1855	*William Carpenter Wisner, D.D.	Niagara	St. Louis, Mo.
1856	*Laurens P. Hickok, D.D., LL.D.	Troy	New York, N.Y.
1857	*Samuel W. Fisher, D.D., LL.D.	Cincinnati	Cleveland, Ohio
1858	*Matthew L. P. Thompson, D.D.	Buffalo	Chicago, Ill.
1859	*Robert Wilson Patterson, D.D.	Chicago	Wilmington, Del.
1860	*Thornton Anthony Mills, D.D.	Indianapolis	Pittsburgh, Pa.
1861	*Jonathan Bailey Condit, D.D.	Cayuga	Syracuse, N.Y.
1862	*George Duffield, D.D.	Detroit	Cincinnati, Ohio
1863	*Henry B. Smith, D.D., LL.D.	N. York, 4th	Philadelphia, Pa.
1864	*Thomas Brainerd, D.D.	Philadelphia, 4th	Dayton, Ohio
1865	*James Boylan Shaw, D.D.	Rochester	Brooklyn, N.Y.

* Deceased

† Ruling Elder

MODERATORS AND CLERKS

A.D.	NAME	PRESBYTERY	PLACE
1866	*Samuel Miles Hopkins, D.D.	Cayuga	St. Louis, Mo.
1867	*Henry Addison Nelson, D.D.	St. Louis	Rochester, N.Y.
1868	*Jonathan French Stearns, D.D.	Newark	Harrisburg, Pa.
1869	*Philemon Halsted Fowler, D.D.	Utica	New York, N.Y.
1869	*Philemon Halsted Fowler, D.D.	Utica (Nov. 12)	Pittsburgh, Pa.

REUNITED OLD AND NEW SCHOOLS

1870–1958

1870	*J. Trumbull Backus, DD., LL.D.	Albany	Philadelphia, Pa.
1871	*Zephaniah Moore Humphrey, D.D.	Philadelphia	Chicago, Ill.
1872	*Samuel J. Niccolls, D.D., LL.D.	St. Louis	Detroit, Mich.
1873	*Howard Crosby, D.D., LL.D.	New York	Baltimore, Md.
1874	*Samuel J. Wilson, D.D., LL.D.	Pittsburgh	St. Louis, Mo.
1875	*Edward D. Morris, D.D., LL.D.	Cincinnati	Cleveland, Ohio
1876	*Henry Jackson Van Dyke, D.D.	Brooklyn	Brooklyn, N.Y.
1877	*James Eells, D.D., LL.D.	San Francisco	Chicago, Ill.
1878	*Francis L. Patton, D.D., LL.D.	Chicago	Pittsburgh, Pa.
1879	*Henry Harris Jessup, D.D.	Lackawanna	Saratoga, N.Y.
1880	*William M. Paxton, D.D., LL.D.	New York	Madison, Wis.
1881	*Henry Darling, D.D., LL.D.	Albany	Buffalo, N.Y.
1882	*Herrick Johnson, D.D., LL.D.	Chicago	Springfield, Ill.
1883	*Edwin Francis Hatfield, D.D.	New York	Saratoga, N.Y.
1884	*George P. Hays, D.D., LL.D.	Denver	Saratoga, N.Y.
1885	*Elijah R. Craven, D.D., LL.D.	Newark	Cincinnati, Ohio
1886	*David C. Marquis, D.D., LL.D.	St. Louis	Minneapolis, Minn.
1887	*Joseph T. Smith, D.D., LL.D.	Baltimore	Omaha, Neb.
1888	*Charles L. Thompson, D.D., LL.D.	Kansas City	Philadelphia, Pa.
1889	*William Chas. Roberts, D.D., LL.D.	Chicago	New York, N.Y.
1890	*William Eves Moore, D.D., LL.D.	Columbus	Saratoga, N.Y.
1891	*W. Henry Green, D.D., LL.D.	New Brunswick	Detroit, Mich.
1892	*William C. Young, D.D., LL.D.	Transylvania	Portland, Ore.
1893	*Willis Greer Craig, D.D., LL.D.	Iowa	Washington, D.C.
1894	*S.A. Mutchmore, D.D., LL.D.	Philadelphia	Saratoga, N.Y.
1895	*Robert Russell Booth, D.D., LL.D.	New York	Pittsburgh, Pa.
1896	*John Lindsay Withrow, D.D., LL.D.	Chicago	Saratoga, N.Y.
1897	*Sheldon Jackson, D.D., LL.D.	Alaska	Winona Lake, Ind.
1898	*Wallace Radcliffe, D.D., LL.D.	Washington City	Winona Lake, Ind.
1899	*Robert F. Sample, D.D., LL.D.	New York	Minneapolis, Minn.
1900	*Charles A. Dickey, D.D., LL.D.	Philadelphia	St. Louis, Mo.
1901	*Henry Collin Minton, D.D., LL.D.	San Francisco	Philadelphia, Pa.
1902	*Henry van Dyke, D.D., LL.D.	New Brunswick	New York, N.Y.
1903	*Robert F. Coyle, D.D., LL.D.	Denver	Los Angeles, Calif.
1904	*J. Addison Henry, D.D., LL.D.	Philadelphia	Buffalo, N.Y.
1905	*James D. Moffat, D.D., LL.D.	Washington	Winona Lake, Ind.
1906	*Hunter Corbett, D.D., LL.D.	Shantung	Des Moines, Iowa
1907	*William H. Roberts, D.D., LL.D.	Philadelphia	Columbus, Ohio
1908	*Baxter P. Fullerton, D.D., LL.D.	St. Louis	Kans. City, Mo.
1909	*James M. Barkley, D.D., LL.D.	Detroit	Denver, Colo.
1910	*Charles Little, D.D., LL.D.	Muncie	Atl. City, N.J.
1911	*John F. Carson, D.D., LL.D.	Brooklyn	Atl. City, N.J.
1912	*Mark A. Matthews, D.D., LL.D.	Seattle	Louisville, Ky.
1913	*John Timothy Stone, D.D., LL.D.	Chicago	Atlanta, Ga.
1914	*Maitland Alexander, D.D., LL.D.	Pittsburgh	Chicago, Ill.
1915	*J. Ross Stevenson, D.D., LL.D.	Baltimore	Rochester, N.Y.
1916	*John Abner Marquis, D.D., LL.D.	Cedar Rapids	Atl. City, N.J.
1917	*J. Wilbur Chapman, D.D., LL.D.	New York	Dallas, Tx.
1918	*J. Frank Smith, D.D.	Dallas	Columbus, Ohio
1919	†*John Willis Baer, LL.D., Litt.D.	Los Angeles	St. Louis, Mo.
1920	*Samuel S. Palmer, D.D.	Columbus	Philadelphia, Pa.
1921	*Henry C. Swearingen, DD, LL.D.	St. Paul	Winona Lake, Ind.
1922	*Calvin C. Hays, D.D., LL.D.	Blairsville	Des Moines, Iowa
1923	*Charles F. Wishart, D.D., LL.D.	Wooster	Indianapolis, Ind.
1924	*Clarence Edward Macartney, DD.	Philadelphia	Grand Rapids, Mich.
1925	*Charles R. Erdman, D.D., LL.D.	New Brunswick	Columbus, Ohio

MODERATORS AND CLERKS

A.D.	NAME	PRESBYTERY	PLACE
1926	*William O. Thompson, D.D., LL.D.	Columbus	Baltimore, Md.
1927	†*Robert E. Speer, D.D., LL.D.	Jersey City	San Francisco, Calif.
1928	*Hugh Kelso Walker, D.D., LL.D.	Los Angeles	Tulsa, Okla.
1929	*Cleland Boyd McAfee, D.D., LL.D.	Chicago	St. Paul, Minn.
1930	*Hugh Thomson Kerr, D.D., LL.D.	Pittsburgh	Cincinnati, Ohio
1931	*Lewis Seymour Mudge, D.D., LL.D.	Philadelphia	Pittsburgh, Pa.
1932	*Charles William Kerr, D.D.	Tulsa	Denver, Co.
1933	*John McDowell, D.D., LL.D.	Baltimore	Columbus, Ohio
1934	*William Chalmers Covert, D.D., LL.D.	Chicago	Cleveland, Ohio
1935	*Joseph Anderson Vance, D.D., LL.D.	Detroit	Cincinnati, Ohio
1936	*Henry Buck Master, D.D., LL.D., Litt.D.	Fort Wayne	Syracuse, N.Y.
1937	*William Hiram Foulkes, D.D., LL.D.	Newark	Columbus, Ohio
1938	*Charles Whitefield Welch, D.D.	Louisville	Philadelphia, Pa.
1939	†*Sam Higginbottom, LL.D., Philan.D.	Cleveland	Cleveland, Ohio
1940	*William Lindsay Young, D.D., LL.D.	Kansas City	Rochester, N.Y.
1941	*Herbert Booth Smith, D.D., LL.D.	Los Angeles	St. Louis, Mo.
1942	*Stuart Nye Hutchison, D.D., LL.D.	Pittsburgh	Milwaukee, Wis.
1943	*Henry Sloane Coffin, D.D., Litt.D., LL.D.	New York	Detroit, Mich.
1944	*Roy Ewing Vale, D.D., LL.D.	Indianapolis	Chicago, Ill.
1945	*William Blakeman Lampe, D.D.	St. Louis	Minneapolis, Minn.
1946	*Frederick W. Evans, D.D.	Troy	Atlantic City, N.J.
1947	†*Wilbur LaRoe Jr., LL.D.	Washington City	Grand Rapids, Mich.
1948	*Jese Hays Baird, D.D., LL.D.	San Francisco	Seattle, Wash.
1949	*Clifford E. Barbour, PhD., D.D., LL.D.	Union	Buffalo, N.Y.
1950	*Hugh Ivans Evans, D.D., S.T.D.	Dayton	Cincinnati, Ohio
1951	*H. Ray Anderson, S.T.D., LL.D.	Chicago	Cincinnati, Ohio
1952	*Hermann Nelson Morse, D.D., LL.D.	Brooklyn-Nassau	New York, N.Y.
1953	*John Alexander Mackay, D.D., LL.D., Litt.D., L.H.D.	New Brunswick	Minneapolis, Minn.
1954	*Ralph Waldo Lloyd, DD, LLD, Litt.D.	Union	Detroit, Mich.
1955	*Paul S. Wright, D.D., L.H.D.	Portland	Los Angeles, Calif.
1956	†*David W. Proffitt, LL.D.	Union	Philadelphia, Pa.
1957	*Harold R. Martin, D.D., LL.D.	Bloomington	Omaha, Neb.
1958	*Harold R. Martin, D.D., LL.D.	Bloomington	Pittsburgh, Pa.

CUMBERLAND PRESBYTERIAN CHURCH

1829–1906

1829	*Thomas Calhoun	Lebanon	Princeton, Ky.
1830	*James B. Porter	Elk	Princeton, Ky.
1831	*Alexander Chapman	Logan	Princeton, Ky.
1832	*Samuel King	Barnett	Nashville, Tenn.
1833	*Thomas Calhoun	Lebanon	Nashville, Tenn.
1834	*F.R. Cossitt, D.D.	Princeton	Nashville, Tenn.
1835	*Samuel King	Lexington	Princeton, Ky.
1836	*Reuben Burrow	Forked Deer	Nashville, Tenn.
1837	*Robert Donnell	Tennessee	Princeton, Ky.
1838	*Hiram A. Hunter	Indiana	Lebanon, Tenn.
1840	*Reuben Burrow, D.D.	Union	Elkton, Ky.
1841	*William Ralston	Richland	Owensboro, Ky.
1842	*Milton Bird, D.D.	Union	Owensboro, Ky.
1843	*A.M. Bryan, D.D.	Pennsylvania	Owensboro, Ky.
1845	*Richard Beard, D.D.	Princeton	Lebanon, Tenn.
1846	*M.H. Bone, D.D.	Tennessee	Owensboro, Ky.
1847	*Hiram A. Hunter, D.D.	Ohio	Lebanon, Ohio
1848	*Milton Bird, D.D.	Morgan	Memphis, Tenn.
1849	*John L. Smith	Nashville	Princeton, Ky.
1850	*Reuben Burrow, D.D.	Madison	Clarksville, Tenn.

* Deceased

† Ruling Elder

MODERATORS AND CLERKS

A.D.	NAME	PRESBYTERY	PLACE
1851	*Milton Bird, D.D.	Kentucky	Pittsburgh, Pa.
1852	*David Lowry	Chapman	Nashville, Tenn.
1853	*H.S. Porter, D.D.	Memphis	Princeton, Ky.
1854	*Isaac Shook	Elk	Memphis, Tenn.
1855	*M.H. Bone, D.D.	Nashville	Lebanon, Tenn.
1856	*Milton Bird, D.D.	Princeton	Louisville, Ky.
1857	*Carson P. Reed	Richland	Lexington, Mo.
1858	*Felix Johnson, D.D.	McGready	Huntsville, Ala.
1859	*T.B. Wilson	Marshall	Evansville, Ind.
1860	*S.G. Burney, D.D.	Oxford	Nashville, Tenn.
1861	*A.E. Cooper	Hopewell	St. Louis, Mo.
1862	*P.G. Rea	New Lebanon	Owensboro, Ky.
1863	*Milton Bird, D.D.	Morgan	Alton, Ill.
1864	*Jesse Anderson	Ohio	Lebanon, Ohio
1865	*Hiram Douglass	Georgia	Evansville, Ind.
1866	*Richard Beard, D.D.	Lebanon	Owensboro, Ky.
1867	*J.B. Mitchell, D.D.	McGee	Memphis, Tenn.
1868	*G.W. Mitchell	Richland	Lincoln, Ill.
1869	*S.T. Anderson, D.D.	Miami	Murfreesboro, Tenn.
1870	*J.C. Provine, D.D.	Nashville	Warrensburg, Mo.
1871	*J.B. Logan, D.D.	Vandalia	Nashville, Tenn.
1872	*C.H. Bell, D.D.	Oxford	Evansville, Ind.
1873	*J.W. Poindexter, D.D.	Ohio	Huntsville, Ala.
1874	*T.C. Blake, D.D.	Nashville	Springfield, Mo.
1875	*W.S. Campbell, D.D.	Rushville	Jefferson, Tex.
1876	*J.M. Gill, D.D.	Davis	Bowling Green, Ky.
1877	*A.B. Miller, D.D.	Pennsylvania	Lincoln, Ill.
1878	*D.E. Bushnell, D.D.	California	Lebanon, Tenn.
1879	*J.S. Grider, D.D.	Logan	Memphis, Tenn.
1880	*A. Templeton, D.D.	Kirkpatrick	Evansville, Ind.
1881	*W.J. Darby, D.D., LL.D.	Indiana	Austin, Tex.
1882	*S.H. Buchanan, D.D.	Searcy	Huntsville, Ala.
1883	*A.J. McGlumphy, D.D.	Mackinaw	Nashville, Tenn.
1884	†*John Frizzell	Lebanon	McKeesport, Pa.
1885	*G.T. Stainback, D.D.	McMinnville	Bentonville, Ark.
1886	*E.B. Crisman, D.D.	Kirkpatrick	Sedalia, Mo.
1887	†*Nathan Green	Lebanon	Covington, Ohio
1888	*W.H. Black, D.D., LL.D.	St. Louis	Waco, Tex.
1889	*J.M. Hubbert, D.D.	Lebanon	Kansas City, Mo.
1890	*E.G. McLean, D.D.	Walla Walla	Union City, Tenn.
1891	†*E.E. Beard	Lebanon	Owensboro, Ky.
1892	*W.S. Danley, D.D.	Mackinaw	Memphis, Tenn.
1893	*W.T. Ferguson, D.D.	Sangamon	Little Rock, Ark.
1894	*F.R. Earle, D.D.	Arkansas	Eugene, Ore.
1895	*M.B. DeWitt, D.D.	Springfield	Meridian, Miss.
1896	*A.W. Hawkins	Decatur	Birmingham, Ala.
1897	*H.S. Williams, D.D.	Memphis	Chicago, Ill.
1898	†*H.H. Norman	McMinnville	Marshall, Mo.
1899	*J.M. Halsell, D.D.	San Jacinto	Denver, Colo.
1900	*H.C. Bird, D.D.	Union	Chattanooga, Tenn.
1901	*E.E. Morris, D.D.	New Lebanon	West Point, Miss.
1902	*S.M. Templeton, D.D.	Red River	Springfield, Mo.
1903	*R.M. Tinnon, D.D.	Rocky Mtn.	Nashville, Tenn.
1904	†*W.E. Settle	Logan	Dallas, Tex.
1905	*J.B. Hail, D.D.	Pennsylvania	Fresno, Calif.
1906	*Ira Landrith, D.D., LL.D.	Lebanon	Decatur, Ill.

CALVINISTIC METHODIST CHURCH IN THE UNITED STATES

1869–1920

1869	*William Hughes	Racine, Wis.	Columbus, Ohio
1870	*William Roberts	Scranton, Pa.	Pittsburgh, Pa.
1871	*William Roberts	Scranton, Pa.	New York, N.Y.
1873	*Howell Powell	Cincinnati, Ohio	Racine, Wis.
1875	*William Roberts	Scranton, Pa.	Hyde Park, Pa.

MODERATORS AND CLERKS

A.D.	NAME	PRESBYTERY	PLACE
1877	*Rees Evans	Cambria, Wis.	Chicago, Ill.
1880	*Thomas Roberts	Newark, Ohio	Utica, N.Y.
1883	*G.H. Humphrey	Humphreys, NY	Oak Hill, Ohio
1886	*T.J. Phillips	Plymouth, Pa.	Milwaukee, Wis.
1889	*T.C. Davis	Pittsburgh, Pa.	Wilkes-Barre, Pa.
1892	*Joseph Roberts	Minneapolis, Minn.	Utica, N.Y.
1895	*J.R. Daniel	Engedi, Wis.	Minneapolis, Minn.
1899	*John R. Jones	Columbus, Wis.	Columbus, Ohio
1901	*Hugh Davis	Scranton, Pa.	Cambria, Wis.
1904	*W.R. Evans	Peniel, Ohio	Venedocia, Ohio
1907	*Daniel Thomas	Wild Rose, Wis.	Wilkes-Barre, Pa.
1910	†*T. Solomon Griffith	Utica, N.Y.	Cotter, Iowa
1913	*John C. Jones	Chicago, Ill.	Utica, N.Y.
1916	*W.E. Evans	Mankato, Minn.	Lake Crystal, Minn.
1919	*John Hammond	Scranton, Pa.	Racine, Wis.
1920	*John Hammond	Scranton, Pa.	Columbus, Ohio

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

1858-1958

1858	*John T. Pressly, D.D.	Allegheny	Pittsburgh, Pa.
1859	*Peter Bullions, D.D.	Albany	Xenia, Ohio
1860	*Joseph Clokey, D.D.	Xenia	Philadelphia, Pa.
1861	*R.D. Harper, D.D.	Xenia	Monmouth, Ill.
1862	*J.T. Cooper, D.D., LL.D.	Philadelphia	Pittsburgh, Pa.
1863	*A. Young, D.D., LL.D.	Monmouth	Xenia, Ohio
1864	*D.A. Wallace, D.D., LL.D.	Monmouth	Philadelphia, Pa.
1865	*John B. Clark, D.D.	Allegheny	Washington, Iowa
1866	*David R. Kerr, D.D., LL.D.	Monongahela	Allegheny, Pa.
1867	*John B. Dales, D.D., LL.D.	Philadelphia	Xenia, Ohio
1868	*James Harper, D.D., LL.D.	First N.Y.	Argyle, N.Y.
1869	*R.A. Browne, D.D., LL.D.	Mercer	Monmouth, Ill.
1870	*T.S. Kendall, D.D.	Oregon	Pittsburgh, Pa.
1871	*R.A. McAyeal, D.D.	Des Moines	Xenia, Ohio
1872	*John S. Easton, D.D.	Westmoreland	Washington, Iowa
1873	*John Y. Scouller, D.D.	First Ohio	Philadelphia, Pa.
1874	*John G. Brown, D.D.	Monongahela	Monmouth, Ill.
1875	*W.W. Barr, D.D.	Philadelphia	Wooster, Ohio
1876	*James Brown, D.D.	Keokuk	Philadelphia, Pa.
1877	*Robert B. Ewing, D.D.	Monongahela	Sparta, Ill.
1878	*S.G. Irvine, D.D.	Oregon	Cambridge, Ohio
1879	*William Bruce, D.D.	Xenia	NewWilmington, Pa.
1880	*E.T. Jeffers, D.D., LL.D.	Mercer	Xenia, Ohio
1881	*David W. Carson, D.D.	Frankfort	Allegheny, Pa.
1882	*David Paul, D.D.	Muskingum	Monmouth, Ill.
1883	*W.H. McMilan, D.D., LL.D.	Allegheny	Pittsburgh, Pa.
1884	*William H. French, D.D.	First Ohio	St. Louis, Mo.
1885	*William Johnston, D.D.	College Springs	Topeka, Kans.
1886	*John T. Brownlee, D.D.	Chartiers	Hamilton, Ohio
1887	*Matthew M. Gibson, D.D.	San Francisco	Philadelphia, Pa.
1888	*Wm. T. Meloy, D.D., LL.D.	Chicago	Cedar Rapids, Iowa
1889	*E.S. McKitrick, D.D.	Allegheny	Springfield, Ohio
1890	*Andrew Watson, D.D., LL.D.	Egypt	Buffalo, N.Y.
1891	*Thos. J. Kennedy, D.D.	College Springs	Princeton, Ind.
1892	*David MacDill, D.D., LL.D.	Xenia	Allegheny, Pa.
1893	*James Bruce, D.D.	Delaware	Monmouth, Ill.
1894	*John A. Wilson, D.D., LL.D.	Mansfield	Albany, Oreg.
1895	*J.B. McMichael, D.D.	Monmouth	Pittsburgh, Pa.
1896	*James White, D.D.	Kansas City	Xenia, Ohio
1897	*Thomas H. Hanna, D.D.	Monmouth	Rock Island, Ill.
1898	*R.G. Ferguson, D.D., LL.D.	Mercer	Omaha, Nebr.

* Deceased

† Ruling Elder

MODERATORS AND CLERKS

A.D.	NAME	PRESBYTERY	PLACE
1899	*Wm. J. Robinson, D.D., LL.D.	Allegheny	Philadelphia, Pa.
1900	*James P. Sankey, D.D.	Caledonia	Chicago, Ill.
1901	*J.A. Thompson, , L.H.D.,D.D., LL.D.	College Springs	Des Moines, Iowa
1902	*James C. Wilson, D.D., LL.D.	Lake	Allegheny, Pa.
1903	*James P. Cowan, D.D.	Indiana	Tarkio, Mo.
1904	*James W. Witherspoon, D.D.	Allegheny	Greenville, Pa.
1905	*Wm. C. Williamson, D.D., LL.D.	Keokuk	Washington, Iowa
1906	*J.K. McClurkin, D.D., LL.D.	Monongahela	Richmond, Ind.
1907	*William T. Campbell, D.D.	Monmouth	Denver, Colo.
1908	*James G. Carson, D.D., LL.D.	Xenia	Pittsburgh, Pa.
1909	*D.A. McClenahan, D.D., LL.D.	Allegheny	Knoxville, Tenn.
1910	*James D. Rankin, D.D., LL.D.	Colorado	Philadelphia, Pa.
1911	*John C. Scouller, D.D.	Philadelphia	Washington, Pa.
1912	*Hugh H. Bell, D.D.	San Francisco	Seattle, Wash.
1913	*R.M. Russell, D.D., LL.D.	Monongahela	Atlanta, Ga.
1914	*Joseph Kyle, D.D., LL.D.	Xenia	New Castle, Pa.
1915	*T.H. McMichael, D.D., LL.D.	Monmouth	Loveland, Colo.
1916	*W.B. Smiley, D.D.	Chartiers	Cleveland, Ohio
1917	*W.E. McCulloch, D.D.	Monongahela	Boston, Mass.
1918	*W.M. Anderson, D.D.	Philadelphia	Pittsburgh, Pa.
1919	*James T. McCrory, D.D.	Monongahela	Monmouth, Ill.
1920	*F.M. Spencer, D.D., LL.D.	Ark. Valley	Sterling, Kans.
1921	*A.F. Kirkpatrick, D.D.	Puget Sound	Philadelphia, Pa.
1922	*J. Kelly Giffen, D.D.	The Sudan	Cambridge, Ohio
1923	*W.R. Sawhill, D.D.	Puget Sound	Buffalo, N.Y.
1924	*Charles H. Robinson, D.D.	Wheeling	Richmond, Ind.
1925	*W.I. Wishart, D.D.	Allegheny	Topeka, Kans.
1926	*R.A. Hutchison, D.D., LL.D.	Conemaugh	Sharon, Pa.
1927	*M.G. Kyle, D.D., LL.D.	Philadelphia	Washington, D.C.
1928	*Wm. A. Spalding, D.D.	Oregon	St. Louis, Mo.
1929	*John McNaugher, DD, LLD, Litt.D.	Allegheny	Pittsburgh, Pa.
1930	*T.C. Atchison, D.D.	Boston	Des Moines, Iowa
1931	*J. Knox Montgomery, DD, LL.D.	Muskingum	Youngstown, Ohio
1932	*Chas. S. Cleland, D.D.	Philadelphia	Beaver, Pa.
1933	*W.B. Anderson, D.D., LL.D.	Philadelphia	Pittsburgh, Pa.
1934	*J. Alvin Orr, D.D., LL.D.	Allegheny	Oxford, Ohio
1935	*E.C. McCown, D.D.	Monongahela	Akron, Ohio
1936	*Robert W. Thompson, DD, LL.D.	Wisconsin	Pittsburg, Kans.
1937	*A.R. Robinson, D.D., LL.D.	Monongahela	Oak Park, Ill.
1938	*Ralph Atkinson, D.D.	Los Angeles	Cleveland, Ohio
1939	†*Hon. H. Walton Mitchell, LL.D.	Monongahela	Philadelphia, Pa.
1940	*Homer B. Henderson, D.D.	Butler	Buffalo, N.Y.
1941	*R.L. Lanning, D.D., LL.D.	Beaver Valley	Indianapolis, Ind.
1942	*Thomas C. Pollock, D.D.	Philadelphia	Colombus, Ohio
1943	*W. Bruce Wilson, D.D.	Monongahela	New Wilmington, Pa.
1944	*James H. Grier, D.D., LL.D.	Monmouth	New Concord, Ohio
1945	*James M. Ferguson, D.D.	Allegheny	Monmouth, Ill.
1946	*Lytle Rodgers Free, D.D.	Philadelphia	Tarkio, Mo.
1947	†*Samuel A. Fulton, LL.D.	Wisconsin	Sterling, Kans.
1948	*Albert H. Baldinger, D.D.	Butler	New Wilmington, Pa.
1949	†*Tim J. Campbell, LL.D.	Des Moines	Buck Hill Falls, Pa.
1950	*J. Lowrie Anderson, D.D.	Upper Nile	New Concord, Ohio
1951	†*W. Kyle George, LL.D.	Cleveland	Des Moines, Iowa
1952	*James Leon Kelso, D.D., ThD., LL.D.	Monongahela	Albany, Oregon
1953	*Samuel C. Weir, D.D.	Detroit	Carlisle, Pa.
1954	*Albert E. Kelly, D.D., LL.D.	Los Angeles	Akron, Ohio
1955	*George A. Long, D.D., LL.D., Litt.D.	Monongahela	Monmouth, Ill.
1956	*Robert W. Gibson, D.D., LL.D.	Monmouth	Knoxville, Tenn.
1957	*Robert N. Montgomery, D.D., LL.D.	Muskingum	New Concord, Ohio
1958	*Robert N. Montgomery, D.D., LL.D.	Muskingum	Pittsburgh, Pa.

THE UNITED PRESBYTERIAN CHURCH IN THE U.S.A.

1958	*Theophilus M. Taylor, PhD., D.D.	Vermont	Pittsburgh, Pa.
1959	*Arthur L. Miller, D.D., LL.D.	Denver	Indianapolis, Ind.

MODERATORS AND CLERKS

A.D.	NAME	PRESBYTERY	PLACE
1960	*Herman Lee Turner, D.D., LL.D.	Chattanooga	Cleveland, Ohio
1961	†*Paul D. McKelvey	Los Angeles	Buffalo, N.Y.
1962	*Marshal L. Scott, Ed.D., D.D., LL.D.	Chicago	Denver, Colo.
1963	Silas G. Kessler, D.D., LL.D.	Platte	Des Moines, Iowa
1964	*Elder G. Hawkins, D.D.	New York City	Oklahoma City, Okla.
1965	†William P. Thompson, J.D., J.C.D., LL.D.	Wichita	Columbus, Ohio
1966	*Ganse Little, D.D., LL.D., S.T.D.	Los Angeles	Boston, Mass.
1967	*Eugene Smathers, D.D.	St. Andrew	Portland, Ore.
1968	*John Coventry Smith, D.D.	Pittsburgh	Minneapolis, Minn.
1969	*George E. Sweazey, Ph.D.	St. Louis	San Antonio, Tex.
1970	*William R. Laws Jr., D.D.	Indianapolis	Chicago, Ill.
1971	†*Lois H. Stair, L.H.D.	Milwaukee	Rochester, N.Y.
1972	†C. Willard Heckel, LL.D.	Newark	Denver, Colo.
1973	Clinton M. Marsh, D.D.	Omaha	Omaha, Nebr.
1974	Robert C. Lamar, D.D.	Albany	Louisville, Ky.
1975	*William F. Keesecker, D.D., LL.D.	Southern Kansas	Cincinnati, Ohio
1976	†Thelma C.D. Adair, Ed.D.	New York City	Baltimore, Md.
1977	*John T. Conner	Cascades	Philadelphia, Pa.
1978	William P. Lytle, D.D.	Alamo	San Diego, Calif.
1979	Howard L. Rice Jr.	San Francisco	Kansas City, Mo.
1980	Charles A. Hammond, D.D.	Wabash Valley	Detroit, Mich.
1981	*Robert M. Davidson	New York City	Houston, Tex.
1982	James H. Costen, D.D.	Georgia	Hartford, Conn.
1983	James H. Costen, D.D.	Georgia	Atlanta, Ga.

PRESBYTERIAN CHURCH IN THE UNITED STATES

1861–1983

1861	*Benj. M. Palmer	New Orleans	Augusta
1862	*J.L. Kirkpatrick	Concord	Montgomery
1863	*James A. Lyon	Tombeckbee	Columbia
1864	*John S. Wilson	Flint River	Charlotte
1865	*George Howe	Charleston	Macon
1866	*Andrew Hart Kerr	Memphis	Memphis
1867	*Thos. Verner Moore	East Hanover	Nashville
1868	*John N. Waddel	Chickasaw	Baltimore
1869	*Stuart Robinson	Louisville	Mobile
1870	*Robert L. Dabney	West Hanover	Louisville
1871	*William S. Plumer	Harmony	Huntsville, Ala.
1872	*Thomas R. Welch	Arkansas	Richmond
1873	*Henry Martyn Smith	New Orleans	Little Rock
1874	*John L. Girardeau	Charleston	Columbus, Miss.
1875	*Moses D. Hoge	East Hanover	St. Louis
1876	*Benjamin M. Smith	West Hanover	Savannah
1877	*C.A. Stillman	Tuscaloosa	New Orleans
1878	*T.E. Peck	Roanoke	Knoxville
1879	*Joseph R. Wilson	Wilmington	Louisville
1880	*T.A. Hoyt	Nashville	Charleston, S.C.
1881	*Robert P. Farris	St. Louis	Staunton
1882	*R.K. Smoot	Central Texas	Atlanta
1883	*T. Pryor	East Hanover	Lexington, Ky.
1884	*T.D. Witherspoon	Louisville	Vicksburg
1885	*H.R. Raymond	Tuscaloosa	Houston
1886	*J.H. Bryson	N. Alabama	Augusta
1887	*G.B. Strickler	Atlanta	St. Louis
1888	*J.J. Bullock	Maryland	Baltimore
1889	*H.G. Hill	Fayetteville	Chattanooga
1890	*James Park	Knoxville	Asheville
1891	*Hampden C. DuBose	Pee Dee	Birmingham
1892	*Samuel A. King	Central Texas	Hot Springs
1893	†*J.W. Lapsley	N. Alabama	Macon

* Deceased

† Ruling Elder

MODERATORS AND CLERKS

A.D.	NAME	PRESBYTERY	PLACE
1894	*James R. Graham	Winchester	Nashville
1895	*C.R. Hemphill	Louisville	Dallas
1896	*R.Q. Mallard	New Orleans	Memphis
1897	*Geo. T. Goetchius	Cherokee	Charlotte
1898	*E.M. Green	Transylvania	New Orleans
1899	*John F. Cannon	St. Louis	Richmond
1900	†*Jos. W. Martin	Arkansas	Atlanta
1901	*Neander M. Woods	Memphis	Little Rock
1902	*William T. Hall	Bethel	Jackson, Miss.
1903	*Abner C. Hopkins	Winchester	Lexington, Va.
1904	*S.M. Neel	Upper Missouri	Mobile
1905	*J.T. Plunkett	Augusta	Fort Worth
1906	†*Allen G. Hall	Nashville	Greenville, S.C.
1907	*J.R. Howerton	Asheville	Birmingham
1908	*W.M. Moore	West Hanover	Greensboro
1909	*William E. Boggs	Suwannee	Savannah
1910	*J.W. Bachman	Knoxville	Lewisburg, W. Va.
1911	*Russell Cecil	East Hanover	Louisville
1912	*Thos. S. Clyce	Dallas	Bristol
1913	*J.S. Lyons	Louisville	Atlanta
1914	†*W.J. Martin	Concord	Kansas City
1915	*W. McF. Alexander	New Orleans	Newport News
1916	*C.W. Grafton	Mississippi	Orlando
1917	*Jno. M. Wills, Ph.D.	Wilmington	Birmingham
1918	*Jas. I. Vance	Nashville	Durant
1919	*A.M. Fraser	Lexington	New Orleans
1920	*W.L. Lingle	Concord	Charlotte
1921	*A.B. Curry	Memphis	St. Louis
1922	*R.C. Reed	Atlanta	Charleston, W. Va.
1923	*Alexander Spunt	Charleston	Montreat
1924	*Thornton Whaling	N. Alabama	San Antonio
1925	*Georgia Summey	New Orleans	Lexington, Ky.
1926	*J.W. Skinner	West. Texas	Pensacola
1927	*R.F. Campbell	Asheville	El Dorado
1928	*Harris E. Kirk	Potomac	Atlanta
1929	*W.R. Dobyms	Birmingham	Montreat
1930	*Thos. W. Currie	Central Texas	Charlottesville
1931	†*R.A. Dunn	Mecklenburg	Montreat
1932	*William Crowe	St. Louis	Montreat
1933	*Ernest Thompson	Kanawha	Montreat
1934	†*Samuel Hale Sibley	Cherokee	Montreat
1935	*Henry H. Sweets	Louisville	Montreat
1936	*P. Frank Price	Montgomery	Augusta
1937	*D. Clay Lilly	Winston-Salem	Montreat
1938	†*Willis M. Everett	Atlanta	Meridian
1939	*Edward Mack, Ph.D.	East Hanover	Montreat
1940	*Frank C. Brown	Dallas	Chattanooga
1941	*Chas. E. Diehl	Nashville	Montreat
1942	†*Chas. G. Rose	Fayetteville	Knoxville
1943	*Donald W. Richardson	Asheville	Montreat
1944	*Charles L. King	Brazos	Montreat
1945	*Thomas K. Young	Memphis	Montreat
1946	*J.B. Green	Meridian	Montreat
1947	*John R. Cunningham	Winston-Salem	Montreat
1948	*C. Darby Fulton	Enoree	Atlanta
1949	†*W.E. Price	Mecklenburg	Montreat
1950	*Ben R. Lacy Jr.	Granville	Massanetta
1951	†*James Ross McCain, Ph.D.	Atlanta	Orlando
1952	*W.A. Alexander Jr.	Red River	Charleston, W. Va.
1953	*Frank W. Price, Ph.D.	Lexington	Montreat
1954	*Wade H. Boggs	Red River	Montreat
1955	*J. McDowell Richards	Atlanta	Richmond
1956	*W. Taliaferro Thompson	Orange	Montreat
1957	*W.M. Elliott Jr., Ph.D.	Dallas	Birmingham
1958	†*Philip F. Howerton	Mecklenburg	Charlotte
1959	*Ernest Trice Thompson	Hanover	Atlanta

MODERATORS AND CLERKS

A.D.	NAME	PRESBYTERY	PLACE
1960	Marion A. Boggs	Washburn	Jacksonville
1961	*Wallace M. Alston, Th.D.	Atlanta	Dallas
1962	†*Edward D. Grant	Louisiana	Winston-Salem
1963	*William H. McCorkle	Holston	Huntington
1964	*Felix B. Gear, Ph.D.	Westminster	Montreat
1965	†*Samuel J. Patterson	John Knox	Montreat
1966	*F.H. Caldwell, Ph.D.	Louisville	Montreat
1967	*Marshall C. Dendy	St. Johns	Bristol
1968	*P.D. Miller	Atlanta	Montreat
1969	*R. Matthew Lynn	TheSouthwest	Mobile, Ala.
1970	*William A. Benfield Jr.	Kanawha	Memphis, Tenn.
1971	Ben Lacy Rose	Wilmington	Massanetta Springs, Va.
1972	†*L. Nelson Bell	Asheville	Montreat, N.C.
1973	*Charles E.S. Kraemer	Mecklenburg	Fort Worth, Tex.
1974	*Lawrence W. Bottoms	Atlanta	Louisville, Ky.
1975	*Paul M. Edris	St. Johns	Charlotte, N.C.
1976	†Jule C. Spach	Concord	Tuscaloosa, Ala.
1977	*Harvard A. Anderson	St. Johns	Nashville, Tenn.
1978	†Sara Bernice Moseley	Covenant	Shreveport, La.
1979	Albert C. Winn	Hanover	Kansas City, Mo.
1980	David L. Stitt	Brazos	MyrtleBeach, SC 1981
	Southeast Missouri	Houston, Tex.	†Dorothy G. Barnard
1982	John F. Anderson Jr., D.D.	Grace Union	Columbus, Ga.
1983	John F. Anderson Jr., D.D.	Grace Union	Atlanta, Ga.

PRESBYTERIAN CHURCH (U.S.A.)

1983—

1983	*J. Randolph Taylor, DD, LL.D., Ph.d.	Mecklenburg	Atlanta, Ga.
1984	†Harriet Nelson, L.H.D.	Redwoods	Phoenix, Ariz.
1985	†William H. Wilson	Mission	Indianapolis, Ind.
1986	Benjamin M. Weir	San Francisco	Minneapolis, Minn.
1987	†Isabel Wood Rogers	Hanover	Biloxi, Miss.
1988	C. Kenneth Hall	Beaver-Butler	St. Louis, Mo.
1989	Joan SalmonCampbell	Philadelphia	Philadelphia, Pa.
1990	†Price H. Gwynn III	Charlotte	Salt Lake City,
		Utah	
1991	Herbert D. Valentine	Baltimore	Baltimore, Md.
1992	John M. Fife	de Cristo	Milwaukee, Wis.
1993	David Lee Dobler	Yukon	Orlando, Fla.
1994	Robert Wayne Bohl	Grace	Wichita, Kans.
1995	†Marj Carpenter	Tres Rios	Cincinnati, Ohio
1996	John M. Buchanan	Chicago	Albuquerque, N.Mex.
1997	†Patricia G. Brown	Cincinnati	Syracuse, N.Y.
1998	Douglas W. Oldenburg	Greater Atla	Charlotte, N.C.
1999	†Freda Gardner	New Brunswick	Fort Worth, Tex.
2000	Syngman Rhee	Atl. Kor. Amer.	Long Beach, Calif.
2001	Jack Rogers	San Gabriel	Louisville, Ky.

B—SUCCESSION OF STATED CLERKS

PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA

1789–1837

A.D.	NAME
1789	*George Duffield, D.D.
1790	*Ashbel Green, D.D., LL.D.
1803	*Philip Milledoler, D.D.

* Deceased

† Ruling Elder

MODERATORS AND CLERKS

A.D.	NAME
1806	*Nathaniel Irwin
1807	*Jacob Jones Janeway, D.D.
1817	*William Neill, D.D.
1825	*Ezra Stiles Ely, D.D.
1836	*John McDowell, D.D.

1839–1869

1. (OLD SCHOOL BRANCH)

1838	*John McDowell, D.D.
1840	*Wm. Morrison Engels, D.D.
1846	*Willis Lord, D.D., LL.D.
1850	*John Leyburn, D.D.
1862	*Alex T. McGill, D.D., LL.D.

2. (NEW SCHOOL BRANCH)

1838	*Erskine Mason, D.D.
1846	*Edwin Francis Hatfield, D.D.

(REUNITED OLD AND NEW SCHOOLS)

1870–1958

1870	*Edwin Francis Hatfield, D.D.
1884	*Wm. H. Roberts, D.D., LL.D.
1921	*Lewis S. Mudge, D.D., LL.D.
1938	*William Barrow Pugh, D.D., LL.D., Litt.D.
1951	*Eugene Carson Blake, D.D. HH.D., LL.D., Litt.,D., D.Cn.L.

CLERKS

CUMBERLAND PRESBYTERIAN CHURCH

1829–1906

1829	*F.R. Cossitt
1834	*James Smith
1841	*C.G. McPherson
1850	*Milton Bird
1872	†*John Frizzell
1883	*T.C. Blake, D.D.
1896	*J.M. Hubbert, D.D.

CALVINISTIC METHODIST CHURCH

IN THE UNITED STATES

1869–1920

1869	*M.A. Ellis
1870	*J.P. Morgan
1871	†*T.L. Hughes
1873	*M.A. Ellis
1875	*M.A. Ellis
1877	*T.C. Davis
1880	*James Jarrett
1883	*H.P. Howell
1886	*W. Machno Jones

MODERATORS AND CLERKS

A.D.	NAME
1889	*John R. Jones
1892	*Edward Roberts
1895	*John Hammond
1898	*David Edwards
1901	*Joshua T. Evans
1904	*J.R. Johns
1907	*W.E. Evans
1910	*John E. Jones
1913	*W.O. Williams
1916	*R.E. Williams
1919	*J.O. Parry
1920	*J.O. Parry

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

1858–1958

1858	*Samuel Wilson, D.D.
1859	*James Prestley, D.D.
1863	*Jos. T. Cooper, D.D., LL.D.
1875	*Wm. J. Reid, D.D., LL.D.
1903	*David F. McGill, D.D., LL.D.
1931	*O.H. Milligan, D.D., LL.D.
1954	*Samuel W. Shane, D.D.

**THE UNITED PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA**

1958–1983

1958	*Eugene Carson Blake, DD., HH.D., LL.D., Litt.D., D.Cn.L.
1966	†William P. Thompson, J.D., J.C.D., LL.D.

PRESBYTERIAN CHURCH IN THE UNITED STATES

1861–1983

1861	*John N. Waddel
1865	*Joseph R. Wilson
1898	*William A. Alexander
1910	*Thos. H. Law
1922	*J.D. Leslie
1935	*E.C. Scott (Acting 1935–36)
1959	*James A. Millard Jr., Th.D.
1973	James E. Andrews

PRESBYTERIAN CHURCH (U.S.A.)

1983–

1983	†William P. Thompson (Interim Co-Stated Clerk)
	James E. Andrews (Interim Co-Stated Clerk)
1984	James E. Andrews
1988	James E. Andrews
1992	James E. Andrews
1996	Clifton Kirkpatrick
2000	Clifton Kirkpatrick

* Deceased

† Ruling Elder

C—SUCCESSION OF

MODERATORS AND CLERKS

ASSOCIATE STATED CLERKS

THE UNITED PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA
1958–1983

A.D.	Name
1958	†*Henry Barraclough, LL.D. (Emeritus, 1961)
1958	*Samuel W. Shane, D.D. (Emeritus, 1974)
1972	†Otto K. Finkbeiner
1972	Robert F. Stevenson, D.D.
1973	*Robert Pierre Johnson, D.D.
1975	Robert T. Newbold Jr.

PRESBYTERIAN CHURCH IN THE UNITED STATES
1861–1983

1974	†*Donald A. Speck
1978	Flynn V. Long Jr.

PRESBYTERIAN CHURCH (U.S.A.)
1893–

1983	†Otto K. Finkbeiner
1983	Flynn V. Long Jr.
1983	Robert T. Newbold Jr.
1983	Robert F. Stevenson
1987	Margrethe B.J. Brown
1988	William B. Miller
1989	†Catherine McCorquodale Phillippe
1993	*C. Fred Jenkins
1993	J. Scott Schaefer
1993	Eugene G. Turner
1997	†Frederick J. Heuser
1997	Janet M. De Vries
2001	†Loyda Puig Aja
2001	Kerry Clements
2001	Grady Parsons
2001	Mark Tammen
2001	Gary Torrens
2001	Robina Winbush

D—SUCCESSION OF
ASSISTANT STATED CLERKS
PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA
1907–1921, 1953–1958

1907	†*James M. Hubbert, D.D.
1953	†*Henry Barraclough, LL.D.

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA
1868–1913, 1952–1958

1868	—
1913	*A.G. Wallace, D.D., LL.D.
1914	Office discontinued

A.D.	Name
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MODERATORS AND CLERKS

1952 *Samuel W. Shane, D.D.
1954 *John M. Bald, Ph.D.
1956 *J.Y. Jackson, D.D.

**THE UNITED PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA
1967–1972, 1981–1983**

1967 †Otto K. Finkbeiner
1967 Robert F. Stevenson, D.D.
1981 †Mildred L. Wager

**PRESBYTERIAN CHURCH IN THE UNITED STATES
1861–1983**

1930 E.C. Scott
1949 P.J. Garrison Jr.
1979 Joyce C. Tucker
1975 Flynn V. Long Jr.
1980 Ms. Lucille Scott Hicks
1980 Ms. Catherine M. Shipley
1982 Eugene D. Witherspoon Jr.

**PRESBYTERIAN CHURCH (U.S.A.)
1983–**

1983 Ms. Lucille S. Hicks
1983 †Ms. Catherine McCorquodale Phillippe
1983 †Ms. Mildred L. Wager
1983 Eugene D. Witherspoon Jr.
1987 Mrs. Juanita H. Granady
1990 *Paul M. Thompson
1995 Ms. Maggie Houston
1995 Ms. Deborah Davies
1995 Kerry Clements
2001 Zane Buxton
2001 Dennis Cobb
2001 Jerry Houchens
2001 †Joan Richardson
2001 †Margery Sly
2001 †Valerie Small

**E—SUCCESSION OF
PERMANENT CLERKS †**

**PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA
1789–1837**

1802 *Nathaniel Irwin
1807 *John Ewing Latta
1825 *John McDowell, D.D.
1837 *John Michael Krebs, D.D.

* Deceased
† Ruling Elder
‡ Office discontinued in 1921

**1. (OLD SCHOOL BRANCH)
1838—1869**

MODERATORS AND CLERKS

A.D.	Name
1838	*John Michael Krebs, D.D.
1845	*Robert Davidson, D.D.
1850	*Alex T. McGill, D.D., LL.D.
1862	*Wm. Edward Schenck, D.D.

2. (NEW SCHOOL BRANCH)

1838	*Eliphalet W. Gilbert, D.D.
1854	*Henry Darling, D.D., LL.D.
1864	*J. Glentworth Butler, D.D.

REUNITED OLD AND NEW SCHOOLS 1870–1921

1870	*Cyrus Dickson, D.D.
1882	*Wm. H. Roberts, D.D., LL.D.
1884	*Wm. Eves Moore, D.D., LL.D.
1900	*Wm. Brown Noble, D.D., LL.D.
1916	*Edward Leroy Warren, D.D. †

MODERATORS AND CLERKS

1861 *Joseph R. Wilson
1866 *William Brown
1885 *Robert P. Farris
1905 *Thomas H. Law
1910 *J.D. Leslie

F—SUCCESSION OF
RECORDING CLERKS

**PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA**

1951 †*Henry Barraclough, L.L.D.
(Elected for this one General Assembly)

* Deceased
† Ruling Elder

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Seattle, ANW, 425.746.5416, WF
Rev. Martha D. Sadongei, 3407 North 14 Place, Phoenix, AZ 85014
Grand Canyon, SW, 602.274.6686

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- Rev. John Wilkinson, Third Presbyterian Church, 4 Meigs Street, Rochester, NY 14607
Genesee Valley, NE, 716.271.6513, WM

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- Rev. Clifton Kirkpatrick, 100 Witherspoon Street, Louisville, KY 40202-1396
New Covenant, SUN, 888.728.7228, WM
- Ms. Ashley D. Seaman, Wellshire Presbyterian Church, 2999 S. Colorado Blvd, Denver, CO 80222
Greater Atlanta, SA, 303.758.2233, WF
- Rev. Robina Winbush, 100 Witherspoon Street, Louisville, KY 40202-1396
New York, NE, 888.728.7228, BF

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- Rev. Dr. Will Coleman, P.O. Box 90, Decatur, GA 30031-0905
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- Rev. Clifton Kirkpatrick, 100 Witherspoon St., Louisville, KY 40202
888.728.7228, WM
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888.728.7228, F
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Rev. Robina Winbush, Office of the General Assembly, 100 Witherspoon Street, Louisville, KY 40202
502.569.5431

NECROLOGY OF MINISTERS OF THE WORD AND SACRAMENT

NECROLOGY OF MINISTERS OF THE WORD AND SACRAMENT

Aalfs, John Linden	National Capital	11/27	79
Aguilar, Nicanor	Los Ranchos	05/29	64
Altaner, Paul O.	Geneva	08/11	77
Anderson, Earl G.	Albany	07/29	76
Anderton, Malcolm P.	Coastal Carolina	09/08	67
Angevin, John J.	Northern New York	10/30/02	77
Ansley, Charles C.	Western North Carolina	08/02	79
Arney, Thomas E.	Indian Nations	05/09	84
Arnold, James W.	Riverside	08/19	85
Ash, John M.	South Alabama	06/10	78
Baird, James William	San Gabriel	11/29	81
Barnes, Robert M.	The Western Reserve	07/22	78
Barron, Robert G.	Greater Atlanta	10/23	73
Baumer, Richard J.	Ohio Valley	04/07	78
Bayliss, W. Bradford	Missouri Union	10/05	95
Beck, Nelson E.	Lake Erie	08/11	80
Belenski, Carolyn C.	Carlisle	05/09	56
Bennett, William C.	New Hope	02/07	77
Beyer, Herman E.	North Puget Sound	03/12/00	88
Bezanson, Arthur E.	St. Augustine	03/05	87
Bloxham, Earl S.	Northeast Georgia	05/13	82
Boaz, L. Rodney	Tropical Florida	04/18	86
Border, C. Robert	Yellowstone	05/27	61
Bredenberg, Richard	Tampa Bay	10/25	80
Brown, Robert McAfee	San Jose	09/04	81
Brown, Kenneth H.	Grand Canyon	12/26	79
Bruce, E. N.	St. Andrew	02/17	76
Butts, William W.	Southeastern Illinois	03/06	73
Buyer, John F.	Genesee Valley	01/02	99
Caldwell, Earl E.	Eastminster	07/27	72
Campbell, John B.	Tampa Bay	04/18	77
Cerretti, Richard John	John Calvin	05/02	81
Christie, William C.	Florida	08/03	75
Clark, M. Graham	John Calvin	03/15	92
Clarke, George	Southern Kansas	03/04	96
Clayton, Donald W.	Chicago	02/04/99	84
Colquitt, L. B.	Salem	03/25	90
Condro, Frank C.	Lackawanna	06/17	89
Cooke, Jesse Woodein	The James	01/30	84

NECROLOGY OF MINISTERS OF THE WORD AND SACRAMENT

Cooper, David W.	New Brunswick	05/20	54
Corbin, John C.	Tampa Bay	05/15	96
Costas, John James	Twin Cities Area	02/23	74
Couchman, Foster L.	Shenandoah	08/26	79
Covington, Donald M.	Providence	10/19	73
Crawford, Edwin Murray	Philadelphia	05/19	84
Crawford, John R.	Charlotte	11/24	69
Crockett, Duncan R.	John Calvin	04/16	85
Crofoot, George W.	New Hope	11/16	73
Crothers, James M.	Carlisle	03/22	88
Crowell, John M.	South Alabama	08/19	86
Dale, Louis L.	Southern Kansas	08/29	74
Davidson, Robert B.	Santa Fe	12/26	77
Davie, Paul	Grand Canyon	10/22	97
Davies, Howard L.	Grand Canyon	05/19	87
DeCamp, E. Otto	San Gabriel	10/01	90
Dempsey, Richard A.	Detroit	09/17	85
Denham, Richard W.	Seattle	07/06	70
Dennis, W. Moffat	The Redwoods	11/20/00	87
Di'giacomo, John N.	Blackhawk	01/31	87
Dick, Anthony W.	Providence	11/03	66
Dickson, John B.	Tampa Bay	03/24	91
Dilys, Paul	Chicago	01/01/85	80
Ditoro, Dominick	North Alabama	01/04	95
Donohoe, Don M.	West Virginia	09/12	67
Dotson, B. E.	Coastal Carolina	12/07	90
Douglass, Wayne M.	Central Washington	05/23	73
Douthitt, James B.	San Gabriel	05/16	92
Dunsmore, Norman M.	Lackawanna	01/27	87
Easter, Wallace Edward	Homestead	06/11	79
Edwards, Sandra Karen	Chicago	08/18	52
Eggink, Henry G.	Prospect Hill	03/31	92
Ekstrom, George M.	Grand Canyon	08/16	89
Ellis, John M.	Northeast Georgia	07/01	82
Emmons, Irvin W.	Miami	02/16	82
Evans, Walter R.	Monmouth	03/04	82
Evans, William J.	Kendall	03/21	68
Fahrion, Fred J.	Blackhawk	04/23	98
Farr, Harry P.	Donegal	10/26	89
Ferguson, Donald W.	Mackinac	01/24	76

NECROLOGY OF MINISTERS OF THE WORD AND SACRAMENT

Fernandez, Idalisa	Tropical Florida	06/05	72
Firecloud, Paul	Dakota	05/04	79
Fisher, Helen Q.	Flint River	09/28	81
Fitton, Walter A.	Mackinac	06/23	75
Fogleman, William J.	Palo Duro	05/24/00	71
Fosburg, Peter J.	Philadelphia	02/05	60
Frederick, David C.	Muskingum Valley	05/25	55
Freeman, Edward D.	Palo Duro	11/21	86
Freiwald, Donna	Pines	04/11	54
Freundt, Albert H.	Mississippi	11/05	69
Froede, James A.	San Gabriel	08/31	75
Fulton, George P.	Redstone	09/21	83
Funk, Frank E.	John Calvin	10/08	97
Gahagan, Charles O.	Trinity	12/02	75
Garrison, Joseph M.	Salem	05/28	96
Gates, M. Halsted	San Diego	06/24	90
Gibson, J. Dallas	Homestead	01/19	87
Giles, Bruce Alan	Stockton	12/30	67
Gillesse, John	The Cascades	02/23	79
Glenn, James G.	Scioto Valley	03/04	91
Glenn, Barnabas W.	Philadelphia	10/23	70
Gonzalez, Nicandro E.	Peace River	07/12	79
Graler, William H.	Glacier	04/18	88
Haaf, Arthur R.	Carlisle	12/20	83
Hallman, Merle C.	Cincinnati	05/17	81
Hanner, David L.	San Jose	09/06	67
Harnest, Charley P.	Grace	01/13	73
Haupt, Henry M.	San Jose	06/08	82
Haverly, Arthur C.	Heartland	02/22	87
Hawkins, Henry K.	Pittsburgh	02/03	91
Hazard, Gerald H.	Albany	08/18	75
Helfrich, Robert Grey	Monmouth	10/11	54
Henderson, George W.	Shenango	03/08	85
Hennessee, Robert L.	Pines	06/20	70
Hibbitt, Ralph H.	West Jersey	11/03	79
Hillis-Beckmann, Jean	San Gabriel	01/08	74
Hobkirk, Walter R.	Geneva	10/10	88
Hogue, S. Wylie	Foothills	05/28	81
Holcomb, Ronald D.	Santa Barbara	08/27	92
Holland, Robert C.	San Joaquin	05/01	68

NECROLOGY OF MINISTERS OF THE WORD AND SACRAMENT

Hollenhead, James B.	Abingdon	08/15	81
Hong, Dong Gun	The Pacific	11/10	75
Howard, Harold B.	Western Kentucky	12/17	91
Hubler, Kenneth L.	The Pacific	12/20	89
Hunter, George H. V.	Charlotte	08/28	85
Hunter, Richard B.	Denver	02/19	74
Hyde, Aaron D.	South Dakota	05/18	65
Izumi, Hiroshi	The Pacific	01/05	91
James, Walter E.	San Diego	11/08	94
Jefferson, Hugh M.	Flint River	11/21	88
Jester, Charles H.	The Cascades	06/20	76
Johnson, William A.	Charlotte	10/07	73
Jones, Kermit H.	Long Island	01/18	89
Jones, Maurice E.	The John Knox	01/02	93
Keene, Jack	The Redwoods	11/16	87
Kelly, Eugene D.	Pittsburgh	02/07	86
Kessinger, E. Melvin	Pueblo	01/02	82
Kilgore, Claude C.	San Francisco	03/25	80
Kilgore, Robert E.	New Covenant	01/12	83
Killough, A. Boyd	Albany	09/29	95
Kim, Ki Ho	Hanmi	09/15	71
King, Francis Roy	East Iowa	05/13	79
Kipp, Dorothy M.	Trinity	04/15	69
Kirkland, Nathaniel C.	The James	12/26	81
Knapp, Robert C.	Lake Erie	10/09	89
Kocsis, Steven James	Muskingum Valley	08/25	70
Koehler, Malcolm B.	Florida	02/19	92
Koerselman, Lewis	Minnesota Valleys	12/26	90
Kopp, John W.	Seattle	10/26	88
Kramer, Leonard J.	Santa Fe	01/13	93
Kurtz, John L.	National Capital	11/23	63
Kye, Kiho	Palisades	01/27	48
Laderer, John	Scioto Valley	10/05	60
Lambert, Arnold N.	Grand Canyon	01/31/98	96
Larsen, Robert L.	Eastern Oklahoma	10/21	73
Lee, Robert B.	Carlisle	09/26	85
Lehn, Howard M.	The Inland Northwest	10/05	87
Lindquist, Raymond I.	The Pacific	10/05	94
Litherland, Richard H.	San Francisco	11/16	75
Llewellyn, Ralph M.	Tampa Bay	11/28	86

NECROLOGY OF MINISTERS OF THE WORD AND SACRAMENT

Loder, James E.	New Brunswick	11/09	70
Lodygowski, Sharon	Grace	11/05	65
Love, R. Rodney	Charlotte	11/03	59
Luce, Thomas P.	National Capital	05/31	56
Lufkin, W. Ralph	East Tennessee	12/29	88
Lutz, Richard R.	Seattle	09/06	62
Lyman, Ross Eugene	Chicago	11/06	80
Macaskill, Robert A.	Carlisle	09/25	80
Macintosh, John N.	Wyoming	07/22	91
Mallett, Harold M.	Arkansas	04/07	88
Marquis, Chester D.	Grand Canyon	05/22	77
Martz, Charles T.	St. Augustine	10/24	95
Mcbath, Robert L.	The James	12/21	81
Mccabe, Joseph E.	East Iowa	04/09	88
Mccain, Charles R.	Sheppards & Lapsley	09/29	77
Mccandless, Ralph W.	Beaver-Butler	05/12	79
Mccaslin, Robert Orr	Providence	05/12	88
Mccord, John H.	Grace	01/15	69
Mcdowell, Frank K.	Heartland	02/25	81
Mcfadden, Wave H.	Memphis	05/07	85
Mcgeehon, Carl W.	Grace	01/06	92
Mckowen, Paul M.	San Francisco	02/05	70
Mclean, William S.	Western North Carolina	10/28	78
Mcmillan, James W.	Great Rivers	07/16	95
Meckfessel, Harvey	Southeastern Illinois	02/28	73
Meyer, John D.	Tampa Bay	05/23/99	95
Miles, David D.	Mission	07/17	39
Milligan, Max	Greater Atlanta	03/04/00	85
Mitchell, William R.	Eastern Oklahoma	11/06	70
Montalvo-Martinez, Franklin D.	Presbiterio Del Suroeste	03/15	79
Morgan, Dick D.	The Cascades	02/01	93
Mulligan, Nelle R.	Providence	07/21	80
Munger, Robert B.	San Gabriel	02/16	90
Murray, George H.	East Tennessee	01/08	86
Musselman, Forrest J.	Providence	07/13	71
Myers, John Earl	Pittsburgh	02/26	87
Nagel, Glen W.	Central Florida	12/20	66
Nelson, William B.	Nevada	05/01	72
Neville, William G.	Western North Carolina	10/11	68
Newbill, Clanton W.	Grace	07/30	78

NECROLOGY OF MINISTERS OF THE WORD AND SACRAMENT

Newell, Samuel W.	The James	12/22	84
Nissen, Ted S.	Heartland	03/01	74
Oakey, Theodore H.	Los Ranchos	07/30	72
Oakley, John Allen	Memphis	02/06	73
Peters, Glenn E.	Santa Barbara	10/20	77
Phillips, Leo H.	Lake Michigan	03/19	86
Piephoff, Z. T.	Charlotte	01/12	69
Pittman, Paul H.	New Hope	04/12	40
Plummer, Clark W.	San Diego	03/24	88
Poncelow, B. C.	Homestead	02/25	77
Porter, Ross W.	Tampa Bay	08/27	77
Preston, W. W.	Foothills	08/15	87
Purnell, John W.	Peace River	02/16/99	80
Ramsdale, Clifford S.	East Iowa	03/01	103
Ramsey, J. Basil	Arkansas	08/09/00	87
Redwood, Patsy	The Pacific	10/27	68
Reid, James Burnett	Northern Plains	06/30	84
Reif, Martin C.	Des Moines	02/05	52
Reiff, Gerald N.	Salem	08/05	74
Reinhold, Robert W.	Abingdon	10/13	82
Roddy, Sherman	Baltimore	01/23	77
Ross, Lester Laverne	Eastern Oklahoma	05/17	89
Roth, J. V.	San Gabriel	10/02	90
Rounce, Robert A.	Chicago	04/21	70
Roura-Ortiz, Samuel E.	Presbiterio De San Juan	09/06/00	85
Rugerio, F. P.	New Covenant	11/13/97	90
Schember, Ray W.	St. Augustine	06/14	89
Schiffeler, Carl C.	The Peaks	01/12	74
Scholes, William E.	San Gabriel	05/07	84
Schultz, George A.	Northern Plains	03/05	76
Scott, Francis H.	San Gabriel	09/09	88
Seddon, E. A. J.	Tres Rios	11/29	91
Sensenig, John A.	Tampa Bay	04/28	78
Showalter, Roland L.	Western North Carolina	01/04	84
Sloan, Edwin G.	Grand Canyon	03/30	95
Slorpe, Kenneth L.	San Joaquin	01/01	85
Smith, Michael W.	Mission	05/23	65
Smith, C. Emerson	Western North Carolina	10/21	84
Smith, John Murphy	New Hope	03/19	88
Soto-Roman, Felipe N.	Presbiterio Del Noroeste	09/20	64

NECROLOGY OF MINISTERS OF THE WORD AND SACRAMENT

Spencer, Donald H.	Carlisle	10/23	94
Sperduto, Frank	Milwaukee	02/10	86
Stamper, Robert L.	North Alabama	09/27	84
Stanton, Howard Earl	Western North Carolina	12/12	80
Steele, John S.	Western North Carolina	01/08	87
Steele, R. David	Grand Canyon	08/28	70
Stevens, Anne	Cherokee	11/27	47
Stewart, C. Russell	Philadelphia	05/05	87
Stewart, Duncan C.	Mission	01/02	80
Stewart, George Y.	Eastern Oklahoma	06/16	62
Strong, Albert C.	The Cascades	07/03	76
Suitor, Joseph N.	Western Kentucky	03/13	84
Sundberg, Rodney A.	The Cascades	06/03	90
Swain, G. Christie	Grand Canyon	11/12	93
Sweet, W. Coburn	Northern New York	12/28	93
Talman, S. Arthur	East Tennessee	10/09	88
Teeuwissen, Ray W.	St. Andrew	10/01	82
Thaden, Robert L.	Twin Cities Area	07/28	83
Thiesse, Ralph G.	Arkansas	01/16	72
Thompson, Mark R.	Central Florida	02/16	81
Thompson, David P.	Philadelphia	01/31	80
Throop, Harvey M.	Missouri River Valley	05/21	89
Tivade, David J.	National Capital	11/08	82
Todd, Wayne P.	Foothills	11/21	70
Tolley, William G.	West Jersey	11/11	75
Tozer, Stanley M.	Lake Michigan	05/12	70
Travis, Hubert C.	Grace	08/21	95
Tredway, W. Marshall	New Hope	06/22/00	87
Vanlandingham, John	Missouri Union	09/02	80
Vorsheim, George A.	Newton	08/29	74
Wade, John M.	Denver	05/16	81
Walborn, A. Philip	Seattle	03/05	86
Walker, William G.	Western Kentucky	01/24	81
Wallace, Donald E.	Pittsburgh	10/17	83
Walmsley, William A.	Milwaukee	07/04	75
Warren, Thomas B.	Shenandoah	01/10	79
Watkins, Edmond I.	Maumee Valley	07/10	80
Weamer, David	Yellowstone	08/18	55
Webster, Stanley B.	Eastern Virginia	05/08	75
Welch, Otis W.	Giddings-Lovejoy	09/02/00	90

NECROLOGY OF MINISTERS OF THE WORD AND SACRAMENT

Wert, James M.	Indian Nations	08/09	55
Westfall, R. Curtis	South Dakota	04/15	89
Whallon, Daniel O.	St. Augustine	12/24	79
Whitby, William J.	Whitewater Valley	06/27	57
White, Haves R.	Grace	04/07	84
Wicher, Herbert W.	The Redwoods	04/08	94
Williams, George H.	Kiskiminetas	05/29	84
Wilson, W. Ernest	Western North Carolina	08/01	88
Witte, Wayne W.	Charleston-Atlantic	09/22	85
Woods, Billy Frank	Western North Carolina	03/16	71
Woodward, Leonard E.	Sheppards And Lapsley	12/20	87
Youngs, Robert W.	Tampa Bay	06/28	88

**ACRONYMS USED
IN THE
*JOURNAL***

A

AAA—Affirmative Action
AACC—All African Conference of Churches
AAEEO—Affirmative Action and Equal Employment Opportunity
AAHP—American Association of Health Plans
AAR/SBL—American Academy of Religion/Society of Biblical Literature
ABM—Anti-Ballistic Missile Treaty
ACC—Advisory Committee on the Constitution
ACCC—Advisory Committee on Churchwide Compensation
ACEIR—Advisory Committee on Ecumenical and Interfaith Relations
ACER—Advisory Committee on Ecumenical Relations
ACLU—American Civil Liberties Union
ACMED—American Coalition for Middle East Dialogue
ACOHRM—Advisory Committee on Human Resources Management
ACREC—Advocacy Committee for Racial Ethnic Concerns
ACROSS—Association of Christian Resource Organizations Serving Sudan
ACSWP—Advisory Committee on Social Witness Policy
ACT—Action by Churches Together
ACWC—Advocacy Committee for Women’s Concerns
ADA—Americans with Disabilities Act
ADR—Alternative Dispute Resolution
AFC—Asian Female Clergy
AFCD—Asian Female Clergy Disabled
AFDL—Alliance of Democratic Forces for the Liberation of the Congo (French)
AFL—Asian Female Layperson
AFLD—Asian Female Layperson Disabled
AFLY—Asian Female Layperson Youth
AHPA—Association of Hispanic Presbyterian Administrators
AID grants—Agency for International Development grants
AIDS/HIV—Acquired Immunodeficiency Syndrome/Human Immunodeficiency Virus
AIYC—American Indian Youth Council
AKKOR—Association of Peasants and Farmers

ALOE—Assessment and Leadership Opportunity Event
 AMC—Asian Male Clergy
 AMCD—Asian Male Clergy Disabled
 AMEN—“All May Enter News”
 AML—Asian Male Layperson
 AMLD—Asian Male Layperson Disabled
 AMLY—Asian Male Layperson Youth
 ANC—African National Congress
 APA—Administrative Personnel Association
 APCCM—Association of Presbyterians in Cross-Cultural Mission
 APCE—Association of Presbyterian Church Educators
 APCU—Association of Presbyterian Colleges and Universities
 APIMS—Association of Presbyterian Interim Ministry Specialists
 APM—Antipersonnel Mine
 APT—Association of Presbyterian Tentmakers
 APTS—Austin Presbyterian Theological Seminary
 ARCA—Alliance of Reformed Churches in Africa
 ARENA—National Republic Alliance Party
 ASEAN—Association of South East Asian Nations
 ATS—Association of Theological Schools
 AUC—United Self-Defense Forces (in Colombia)
 AW—Americas Watch

B

BAR—Board of Annuities and Relief (PCUS)
 BFC—Black Female Clergy
 BFCD—Black Female Clergy Disabled
 BFL—Black Female Layperson
 BFLD—Black Female Layperson Disabled
 BFLY—Black Female Layperson Youth
 BFW—Bread for the World
 BJP—Bharatiya Janata Party (Indian People’s Party)
 BMC—Black Male Clergy
 BMCD—Black Male Clergy Disabled
 BML—Black Male Layperson
 BMLD—Black Male Layperson Disabled
 BMLY—Black Male Layperson Youth

BOP—Board of Pensions

BWC—Convention on the Prohibition of the Development, Production and Stockpiling of Bacteriological (Biological) and Toxin Weapons and on Their Destruction

C

CACC—Churchwide Administrative Coordinating Cabinet

CAMP—Child Abuse Ministry Project

CAN—Child Advocacy Network

CANAAC—Caribbean and North American Area Council of the World Alliance of Reformed Churches

CANICCOR—California-Nevada Interfaith Committee on Corporate Responsibility

CAPHE—Consortium for the Advancement on Private Higher Education

CCA—Christian Conference in Asia

CCAP—Church of Central Africa Presbytery

CCE—Certified Christian Educator

CCEA—Christian Churches' Educational Association

CCER—Coordinating Committee for Ecumenical Relations

CCPD—(World Council of Churches) Commission on the Churches' Participation Development

CCT/PW—Churchwide Coordinating Team of Presbyterian Women

CCW—Consultants for Christian Witness

CDC—Center for Disease Control

CDCC—Cooperative Disaster Child Care

CEC—Conference of European Churches

CEDEPCA—Evangelical Center for Pastoral Studies in Central America

CELD—Christian Education and Leader Development

CELEP—Latin America Evangelical Center for Pastoral Studies

CEPAD—Evangelical Committee for Aid to Development

CERES—Coalition for Environmentally Responsible Economics

CESCM—Council on Ecumenical Student Christian Ministry

CHAPA—Christian Health and Agricultural Project

CICARWS—(World Council of Churches) Commission on Interchurch Aid, Refugee, and World Service

CIF—Church Information Form

CIH—Christmas International House

CLAI—Latin American Council of Churches

CLP—Commissioned Lay Preachers

CMD—Congregational Ministries Division

CMDC—Congregational Ministries Division Committee

CMEP—Churches for Middle East Peace

CMP—Congregational Ministries Publishing
 CNDD-FDD—Conseil National pour la Défense de la Démocratie—Forces pour la Défense de la Démocratie (Burundi)
 COBRA—Consolidated Omnibus Budget Reconciliation Act
 COCU—Consultation on Church Union
 COGA—Committee on the Office of the General Assembly
 COHE—Committee on Higher Education
 COLIC—Constitutional and Legal Issues Committee
 COMANO—Community Ministries and Neighborhood Organization
 CONA—Christian Obedience in a Nuclear Age
 CoNAM—Council on Native American Ministries
 COR—Committee on Representation
 CORA—Commission on Religion in Appalachia
 COTE—Committee on Theological Education
 CPI— Churchwide Compensation Information
 CPJ—Committee for the Protection of Journalists
 CPK—Communaute Presbyterienne de Kinshasa
 CPM—Committee on Preparation for Ministry
 CPZa—Communate Presbyterienne au Zaire
 CRC—Church-Related Colleges; also, Convention on the Rights of the Child
 CRESC—Committee on Racial Ethnic Schools and Colleges
 CSO—Central Selling Organization
 CTBT—Comprehensive Test Ban Treaty
 CVS—Chorionic Villi Sampling
 CVT—Christian Volunteers in Thailand
 CWC—Committee on Women of Color
 CWM—Council of World Mission
 CWS—Church World Service
 CWSW—Church World Service and Witness
 CWT—Chemical Weapons Treaty
 CWU—Church Women United

D

DAGA—Documentation for Action Groups in Asia
 DART—Direct Action and Research Training
 DECC—Disciples Ecumenical Consultative Council
 DIF—National System for Integral Development of the Family (Mexico)

DOP—Declaration of Principles
 DPP—Democratic Progressive Party
 DPRK—Democratic Peoples Republic of Korea
 DPS—Diversified Pharmaceutical Services
 DU—Depleted Uranium

E

ECA—Economic Commission for Africa
 ECD—Education, Communication, and Discipleship Unit (of the NCCC) also Evangelism and Church Development Ministry Unit (of the General Assembly)
 ECCN—Ecumenical Child-Care Network
 ECEE—Ecumenical Church Educators Event
 ECFA—Evangelical Council on Financial Accountability
 ECLOF—Ecumenical Church Loan Fund
 ECO—Extra Commitment Opportunities
 ECOSOC—Economic and Social Council (United Nations)
 ECPAT—End Child Prostitution in Asian Tourism
 EDCS—Ecumenical Development Cooperative Society
 EDI—Ecumenical Development Initiative
 EECMY—Ethiopian Evangelical Church Mekane Yesus
 EEO—Equal Employment Opportunity
 EFMA—Evangelical Foreign Missions Association
 ELCA—Evangelical Lutheran Church of America
 ELLC—English Language Liturgical Consultation
 ELN—National Liberation Army (Colombia)
 EME—Ecumenical Ministries in Education
 ENI—Ecumenical News International
 EPA—Environmental Protection Agency
 EPC—Eglise Presbyterienne Camerounaise
 EPRDF—Ethiopian People’s Revolutionary Democratic Front
 EPRUS—Ecumenical Program for Urban Service
 ESL—English as a Second Language
 EST—Ecumenical Staff Team
 EWM—Evangelische Missionswerk in Deutschland
 EZLN—Zapatista Army of National Liberation (in Mexico)

F

FACE—Freedom of Access to Clinic Entrances Act
 FACTT—Foundation for Accountability
 FAO—(United Nations) Food and Agriculture Organization
 FARC—Revolutionary Armed Forces of Colombia
 FAS—Financial Aid for Studies Office
 FBI—Federal Bureau of Investigation
 FDN—Presbyterian Foundation
 FEETS—Evangelical Faculty of Theological Studies
 FGM—Female Genital Mutilation
 FICA—Federal Insurance Contributions Act
 FIEC—Fraternity of Costa Rican Evangelical Churches
 FMLN—National Liberation Front
 FNL—Forces Nationales de Libération (Burundi)
 FOCA—Freedom of Choice Act
 FPL—Federal Poverty Level
 FRAPH—Front for the Advancement and Progress of Haiti
 FRG—Federal Republic of Germany; also Guatemalan Republican Front
 FSLN—Sandinista Front for National Liberation (Nicaragua)
 FWCF—Fourth World Conference on Women

G

G-8—Group of Eight (summit of industrial powers)
 GA—General Assembly
 GAC—General Assembly Council
 GACOR—General Assembly Committee on Representation
 GALZ—Gays and Lesbians of Zimbabwe
 GANC—General Assembly Nominating Committee
 GAPJC—General Assembly Permanent Judicial Commission
 GATT—General Agreement on Tariffs and Trade
 GDP—Gross Domestic Product
 GDR—German Democratic Republic
 GIFT—Gamete Intrafallopian Transfer
 GMO—Genetically Modified Organisms
 GNP—Gross National Product
 GOBI strategy—**G**rowth monitoring; **O**ral rehydration therapy; **B**reast feeding for nutrition; and **I**mmunization against the preventable childhood diseases

H

HAE—Hunger Action Enabler
 HCHR—High Commissioner for Human Rights (United Nations)
 HDI—Human Development Index
 HEMT/UMHE—Higher Education Ministries Team of United Ministries in Higher Education
 HIV—Human Immunodeficiency Virus
 HFC—Hispanic Female Clergy
 HFCD—Hispanic Female Clergy Disabled
 HFL—Hispanic Female Layperson
 HFLD—Hispanic Female Layperson Disabled
 HFLY—Hispanic Female Layperson Youth
 HIPAA—Health Insurance Portability and Accountability Act of 1996
 HIPC—Heavily Indebted Poor Countries
 HMC—Hispanic Male Clergy
 HMCD—Hispanic Male Clergy Disabled
 HML—Hispanic Male Layperson
 HMLD—Hispanic Male Layperson Disabled
 HMLY—Hispanic Male Layperson Youth
 HMO—Health Maintenance Organization
 HRRFAIT—Human Rights and Religious Freedom Abroad Initiative Team

I

IACHR—Inter-American Commission on Human Rights
 IAEA—International Atomic Energy Agency
 IANSA—International Action Network on Small Arms
 ICBM—Intercontinental Ballistic Missile
 ICCR—Interfaith Center on Corporate Responsibility
 ICN—Interchurch Committee for Northern Ireland
 ICPD—International Conference on Population and Development
 ICWA—Indian Child Welfare Act
 IDEA—International Designs for Economic Awareness
 IDF—Israeli Defense Force
 IGAD—Inter-Governmental Authority of Development
 ILO—International Labor Organization
 IMCA—Christian Medical Institute of the Kasai

IMF—International Monetary Fund
INS—(United States) Immigration and Naturalization Service
INSTRA—International Research and Training Institute for the Advancement of Women
IPA—Independent Practice Association HMO's
IPB—Presbyterian Church of Brazil
IPIB—Independent Presbyterian Church of Brazil
IRCA—Immigration Reform and Control Act of 1986
IRCR—International Commission of the Red Cross
IRRC—Investor Responsibility Research Center
ISU—Industry Support Unit
IVF—In Vitro Fertilization
IYWIP—International Year for the World's Indigenous People

J

JED—Joint Educational Development
JFW—Justice for Women
JMC—Joint Military Commission
JOBS—Job Opportunities and Basic Skills
JSAC—Joint Strategy and Action Committee

K

DP—Kurdistani Democratic Party
KRCSG—Kurdish Refugees Church Support Group

L

LEA—Leadership Effectiveness Analysis
LDC—Least Developed Countries
LEI—Literacy and Evangelism International
LPRP—Lao People's Revolutionary Party
LWF—Lutheran World Federation

M

MATS—Master of Arts in Theological Studies
 MBF—Medical Benevolence Foundation
 MCE—Ministries in Christian Education
 M/CW—Mission Coworker
 MDRC—Mission Development Resources Committee
 MECC—Middle East Council of Churches
 MENA—Middle East and North Africa
 MGB—Middle Governing Bodies
 MHE—Ministries in Higher Education
 MINUGUA—United Nations Human Rights Monitoring Team
 MIP—Mission Interpretation and Promotion (Congregational Ministries Division)
 MOSOP—Movement for the Survival of the Ogoni People
 MMP—Mary Magdalene Project
 MPB—Presbyterian Mission of Brazil
 MRA—Migration and Refugee Assistance
 MRTI—Mission Responsibility Through Investment
 MS—Mission Specialist
 MSS—Mission Support Services (formally TAFO—Technology and Finance Office)
 MTQ—Managing Total Quality
 MUC—Ministry Unit Committee
 MUI—Metro Urban Ministries Institute

N

NAACP—National Association for the Advancement of Colored People
 NACC—Native American Consulting Committee
 NACUC—National Association of College and University Chaplains
 NAE—National Association of Evangelicals
 NAES—National Association of Ecumenical Staff
 NAFC—Native American Female Clergy
 NAFCD—Native American Female Clergy Disabled
 NAFL—Native American Female Layperson
 NAFLD—Native American Female Layperson Disabled
 NAFLY—Native American Female Layperson Youth
 NAFTA—North American Free Trade Agreement

NAICU—National Association of Independent Colleges and Universities
 NAMC—Native American Male Clergy
 NAMCD—Native American Male Clergy Disabled
 NAML—Native American Male Layperson
 NAMLD—Native American Male Layperson Disabled
 NAMLY—Native American Male Layperson Youth
 NAPS—National Association of Presbyterian Scouters
 NATA—Native American Theological Association
 NATEC—Native American Theological Education Consortium
 NATO—North Atlantic Treaty Organization
 NCAMP—National Coalition Against the Use of Pesticides
 NCCC—National Council of the Churches of Christ (also NCC)
 NCCR—National Council of Churches in Korea
 NCD—New Church Development
 NCMA—National Campus Ministry Association
 NCOORD—National Coordinating Office on Refugees and Displaced of Guatemala
 NCQA—National Committee for Quality Assurance
 NCTC—New Covenant Trust Company N.A.
 NECC—New Earth Covenant Community
 NGISC—National Gambling Impact Study Commission
 NGO—Non-Governmental Organization
 NHCA—Nursing Home Care Assistance
 NICs—Newly Industrialized Countries
 NIH—National Institute of Health
 NIWG—Northern Island Working Group
 NLD—National League for Democracy (Burma/Myanmar)
 NMD—National Ministries Division; also National Missile Defense System
 NNPCW—National Network of Presbyterian College Women
 NPCM—National Presbyterian Church of Mexico
 NPT—Nuclear Non-Proliferation Treaty
 NPYC—National Presbyterian Youth Council
 NRA—National Rifle Association
 NRSV—New Revised Standard Version (of Bible)
 NSCC—New Sudan Council of Churches
 NVOAD—National Voluntary Organizations Active in Disasters
 NWI—Networking and World Information, Inc.

O

OAS—Organization of American States
 OCC— Office of the Comptroller of the Currency
 ODA—Official Development Aid
 OECD—Organization for Economic Development
 OGA—Office of the General Assembly
 OHP—Oregon Health Plan
 OIS—Office Information Services
 OPEC—Organization of Petroleum Exporting Countries

P

PAC—Personnel Advisory Committee
 PACSCL—Philadelphia Area Consortium of Special Collections Libraries
 PACT—People Acting for Community Together
 PAN—Presbyterian Aids Network
 PARO—Presbyterians Affirming Reproductive Options
 PASPM—Presbyterian Association of Specialized and Pastoral Ministries
 PASTCF—Presbyterian Association on Science, Technology, and the Christian Faith
 PBS—Presbyterians for Biblical Sexuality
 PCAN—Presbyterian Child Advocacy Network
 PCBAA—Presbyterian Church Business Administrators Association
 PCCA—Presbyterian College Chaplains Association
 PCCCA—Presbyterian Church Camp and Conference Associates
 PCCEC—Presbyteries Cooperative Committee on Examination of Candidates
 PCIS—Presbyterian Church in Sudan
 PCK—Presbyterian Church of Korea
 PCM—Presbyterian Church of Myanmar
 PCMS—Presbyterian Center for Mission Studies
 PCOS—Presbyterian Church of Sudan
 PCPCU— Pontifical Council for Promoting Christian Unity
 PCT—Presbyterian Church in Taiwan
 PCUS—Presbyterian Church in the United States (formerly located in Atlanta)
 PC(USA)—Presbyterian Church (U.S.A.)
 PDC—Presbyterians for Disability Concerns\also Presbyterian Disabilities Caucus
 PDI—Indonesian Democratic Party

PDRF—Presbyterians for Democracy and Religious Freedom
 PDS—Presbyterian Distribution Services
 PEP—Presbyterian Elders in Prayer
 PFF—Presbyterian Frontier Fellowship
 PFR—Presbyterians for Renewal
 PGI—Communion of Churches in Indonesia
 PHCS—Private Healthcare Systems, Inc.
 PHEWA—Presbyterian Health, Education, and Welfare Association
 PHN—Presbyterian Health Network
 PHP—Presbyterian Hunger Program
 PIF—Personal Information Form
 PIIR—Presbyterian Institute of Industrial Relations
 PILP—Presbyterian Church (U.S.A.) Investment and Loan Program, Inc.
 PIMM—People in Mutual Mission
 PIMS—Presbyterian Information Management System
 PJC—(General Assembly) Permanent Judicial Commission
 PJU—Prophetic Justice Unit (of NCC)
 PKK—Turkish Resistance Group
 PLC—Presbyterian Lay Committee; also Constitutional Liberal Party (Nicaragua)
 PLGC—Presbyterians for Lesbian and Gay Concerns
 PLO—Palestine Liberation Organization
 PLR—Private Letter Ruling
 PMHE—Presbyterian Ministers in Higher Education
 PMM—Presbyterian Media Mission
 PMMF—Presbyterian Medical Mission Fund
 PNAODA—Presbyterians Network on Alcohol and Other Drug Abuse
 PNC—National Civilian Police (in El Salvador)
 PNG—Papua New Guinea
 POAM—Presbyterian Older Adult Ministry
 POAMN—Presbyterian Older Adult Ministry Network
 POWE—Presbyterian Order for World Evangelization
 PPA—Presbyterian Pan American School
 PPC—Presbyterian Publishing Corporation; also Presbyterians Pro Choice
 PPF—Presbyterian Peace Fellowship
 PPL—Presbyterians Pro Life
 PPO—Preferred Provider Organization
 PPP—Presbyterian Peacemaking Program
 PRAF—Program of Family Assistance

PRC—People’s Republic of China
 PRECIS—Presbyterian Restricted Endowment Compliance Information System
 PREM—Presbyterian and Reformed Educational Ministry
 PRI—Institutional Revolutionary Party (Mexico)
 PRM—Presbyterian Renewal Ministries
 PRRMI—Presbyterian and Reformed Renewal Ministries International
 PSCE—Presbyterian School of Christian Education
 PSMIN—Presbyterian Serious Mental Illness Network
 PSST III—Presbyterian Student Strategy Team III
 PTBT—Treaty Banning Nuclear Weapons Tests in the Atmosphere, in Outer Space, and Under Water
 PUK—Patriotic Union of Kurdistan
 PULSE—People United to Lead the Struggle for Justice
 PUNO—Presbyterian United Nations Office
 PW—Presbyterian Women
 PWAs—Persons with AIDS
 PYC—Presbyterian Youth Connection; also Presbyterian Youth Council

Q

QRC—Quadrennial Review Committee

R

RAANB—“Russian Agriculture: A New Beginning”
 RB—Related Bodies
 RCA—Reformed Church in America
 RCAR—Religious Coalition for Abortion Rights
 RCD—Congolese Rally for Democracy
 RCIA—Catholic Rite of Christian Initiation of Adults
 RCRC—Religious Coalition for Reproductive Choice (formerly RCAR)
 RCJ—Reformed Church in Japan
 REC— Reformed Ecumenical Council
 REIECGR—Racial Ethnic Immigrant/Evangelism Church Growth Report
 RENAMO—Mozambican National Resistance
 RESC—Racial Ethnic Schools and Colleges
 REYYAL—Racial Ethnic Youth and Young Adult Leadership
 RFRA—Religious Freedom Restoration Act

RLIN—Research Libraries Information Network
 RLPA—Religious Liberty Protection Act
 RMS—Republic of South Moluccu
 RMST—Rural Ministry Support Team
 ROD—Reformed Order of Discipleship
 RUF—Revolutionary United Front
 RWP—Reporters Without Borders

S

SAC—Stewardship and Communication Ministry Unit
 SACC—South African Council of Churches
 SADC—Southern African Development Community
 SA/LW—Small Arms and Light Weapons
 SC—Security Council of the United Nations
 SCM—Student Christian Movement
 SCUPE—Seminary Consortium of Urban Pastoral Education
 SDOP—Self-Development of People
 SDQ—Strategic Directions Questionnaire
 SEAVIMs—Southeast Alaska Volunteers in Mission
 SEC—Securities and Exchange Commission
 SEIC—Study to Enrich Inquirers and Candidates
 SFTS—San Francisco Theological Seminary
 SG—Secretary General of the United Nations
 SISTERS—Sisters in Solidarity Transforming Economic Realities
 SISTERS—Sisters in Solidarity to Eliminate Racism and Sexism
 SLA—South Lebanon Army
 SLORC—State Law and Order Restoration Council (Myanmar [Burma])
 SLR—Supplemental Liturgical Resources
 SOFA—Status of Forces Agreement
 SPEC—Sudan Presbyterian Evangelical Church
 SPL—Stewardship of Public Life
 SPLM/A—Sudanese People’s Liberation Movement/Army
 SS—Support Services
 SSIM/A—South Sudan Independence Movement Army
 STD—Sexually Transmitted Disease
 SwFr—Swiss Franc

T

TAFO—Technology and Finance Office (now MSS—Mission Support Services)
 TAI—Technological Achievement Index
 TANF—Temporary Assistance to Needy Families
 TEE—Theological Education by Extension
 TEF—Theological Education Fund (1% Plan)
 TEFL—Teacher of English as a Foreign Language
 TESEF—Theological Schools Endowment Fund
 TESL—Teacher of English as a Second Language
 TSADS—Theological Student Advisory Delegates

U

U&R—Unity and Relationships (NCC)
 UBCHEA—United Board for Christian Higher Education in Asia
 UBS—Union Bank of Switzerland
 UCC—United Churches of Christ
 UCCP—United Church of Christ in the Philippines
 UCR—usual, customary, and reasonable allowance
 UDHR—Universal Declaration of Human Rights
 UDTS—University of Dubuque Theological Seminary
 UPMC—Universal Fellowship of Metropolitan Churches
 UMHE—United Ministries in Higher Education
 UMPH—United Methodist Publishing House
 UMST—Urban Ministry Support Team
 UNCED—United Nations Conference on Environment and Development
 UNDP—United Nations Development Program
 UNEP—United Nations Environment Programme
 UNESCO—United Nations Educational, Scientific, and Cultural Organization
 UNIFEM—United Nations Development Fund for Women
 UNGASS —UN General Assembly Special Session
 UNGASS-C—United Nations General Assembly Special Session on Children
 UNHCR—United Nations High Commissioner on Refugees
 UNICEF—United Nations Children’s Fund
 UNIFEM—United Nations Development Fund for Women
 UNITA—Union for the Total Independence of Angola

UNHCR—United Nations High Commission for Refugees
UNRRA—United Nations Relief and Rehabilitation Administration
UNTAC—United Nations Transitional Authority in Cambodia
UPCUSA—United Presbyterian Church in the United States of America (formerly located in New York)
UPM—Urban Presbytery Network
UPPA—Urban Presbyterian Pastors Association
USAID—United States Agency for International Development
USDA—United States Department of Agriculture
USWG—Urban Strategy Work Group
UTC—Union of Campesino Workers

V

VAWA—Violence Against Women Act
VBH—Value Behavioral Health
VIM—Volunteers in Mission
VISN—Vision Interfaith Satellite Network

W

WARC—World Alliance of Reformed Churches
WATER—Women’s Alliance for Theology, Ethics, and Ritual
WC—Women of the Church
WCAR—World Conference Against Racism
WCC—World Council of Churches
WDR—World Development Report
WEBC—Women Employed by the Church Committee
WFC—White Female Clergy
WFCD—White Female Clergy Disabled
WFD—World Food Day
WFL—White Female Layperson
WFLD—White Female Layperson Disabled
WFLY—White Female Layperson Youth
WHO—World Health Organization
WIC—(Supplemental Food Program for) Women, Infants, and Children
WIPP—Waste Isolation Pilot Plant
WISC—Washington Interreligious Staff Council

WMC—White Male Clergy
WMCD—White Male Clergy Disabled
WMD—Worldwide Ministries Division
WML—White Male Layperson
WMLD—White Male Layperson Disabled
WMLY—White Male Layperson Youth
WREE—Women for Racial and Economic Equality
WSCF—World Student Christian Federation
WTO—Warsaw Treaty Organization

Y

YADS—Youth Advisory Delegates
YOC—Year of the Child
YWE—Year with Education
YWLA—Year with Latin Americans
YWS—Young Women Speak