

MINUTES

215th GENERAL ASSEMBLY

**2003
PART I
JOURNAL**

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EXPLANATORY NOTE

Changes made by the 215th General Assembly (2003) 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 Fifteenth General Assembly (2003)
Presbyterian Church (U.S.A.)

Moderator

THE REVEREND DR. SUSAN R. ANDREWS

Vice-Moderator

ELDER CHARLES EASLEY

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

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THE REVEREND DENNIS COBB
DEBORAH DAVIES
ELDER DOSKA ROSS RADEBAUGH
ELDER JOAN RICHARDSON
ELDER MARGERY SLY
ELDER VALERIE SMALL
THE REVEREND LESLEY A. DAVIES

ERRATA—2002

The following errors in the *Minutes of the 214th General Assembly (2002)* are called to the attention of users of that volume:

1. Pages 373–375—The action statements of the assembly on Item 05-04 should be amended to strike “05-02” and insert “05-04.” Also, Recommendation 6. should read “disapproved.” These action statements should now read as follows: [Text to be deleted is shown with a strike-through; text to be added is shown as italic.]

“[The assembly approved Item ~~05-02~~ *05-04*, Recommendation 1. See p. 62.]” (p. 373)

“[The assembly approved Item ~~05-02~~ *05-04*, Recommendation 2. See p. 62.]” (p. 373)

“[The assembly approved Item ~~05-02~~ *05-04*, Recommendation 3. See p. 62.]” (p. 374)

“[The assembly approved Item ~~05-02~~ *05-04*, Recommendation 4. See p. 62.]” (p. 374)

“[The assembly approved Item ~~05-02~~ *05-04*, Recommendation 5. See p. 62.]” (p. 374)

“[The assembly ~~approved~~ *disapproved* Item ~~05-02~~ *05-04*, Recommendation 6. See p. 62.]” (p. 374)

“[The assembly approved Item ~~05-02~~ *05-04*, Recommendation 7. See p. 62.]” (p. 375)

“[The assembly approved Item ~~05-02~~ *05-04*, Recommendation 8. See p. 62.]” (p. 375).

2. Page 33, Item G. Advisory Committee on the News, and page 875, Advisory Committee on the News, Class of 2005, Ms. Vicki Fogel Mykles should be listed as Rev. Vicki Fogel Mykles and as a WFC (white female clergy) instead of as a WFE (white female elder).

- Page 33 would then read as follows:

“Vicki Fogel Mykles ~~WFE~~ *WFC* 46–55 Plains & Peaks ROC AL **”

- Page 875 would then read as follows:

“*Class of 2005*

“Ms. Pamela Wineman, 1834 Bellaire Street, Denver, CO 80220

Denver, ROC, 303.370.1650, WF

“~~Ms.~~ *Rev. Vicki Fogel Mykles*, 1225 West Oak Street, Fort Collins, CO 80521

Plains and Peaks, ROC, 970.484.2696, WF”

EXPLANATORY NOTE

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SECTION ONE

Proceedings of the 215th General Assembly (2003) Presbyterian Church (U.S.A.) Including Reports of Assembly Committees

The World Wide Web

<http://www.pcusa.org/ga215>

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 2003, the Web site will be updated with five reports as approved by the assembly, including a study guide on three of the reports as indicated by an asterisk (*). These reports, with study guides, can be found at the following address:

<http://www.pcusa.org/oga/publications.htm>

- Clergywomen's Experiences in Ministries: Realities and Challenges, Item 04-01, p. 293.
- *Resolution Calling for the Abolition of For-Profit Prisons, Item 07-01, p. 439.
- *Resolution on Africa, Item 11-03, p. 590.
- *Human Rights Update 2002–2003, Item 11-04, p. 613.
- Resolution on Israel and Palestine: End the Occupation Now, Item 12-01, p. 635.

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

**THE JOURNAL OF THE
215TH GENERAL ASSEMBLY (2003)**

Saturday, May 24, 2003, 2:00 P.M.

The call to discipleship was led by Grace C. Yeuell, author of the Bible study for the 215th General Assembly (2003), “A House of Prayer for All Peoples,” followed by the procession of banners and processional hymns.

The 215th General Assembly (2003) of the Presbyterian Church (U.S.A.) was convened by Moderator Fahed Abu-Akel, in the Denver Convention Center, Denver, Colorado. Moderator Abu-Akel led the assembly in the convening prayer.

Video Presentation

Commissioners and other participants then viewed a video entitled, *Who Are We Presbyterians*.

**Commissioning of
Commissioners and Advisory Delegates**

Moderator Abu-Akel 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 215th General Assembly (2003) be established by the list of those who had registered or who would register. Based on pre-registration with Assembly Arrangements, there would be present at this assembly

548	commissioners from 173 presbyteries
163	youth advisory delegates
25	theological student advisory delegates
8	missionary advisory delegates
13	ecumenical advisory delegates

The assembly approved that the roll of the 215th General Assembly (2003) be established by the list of those who had or who would register.

Moderator Abu-Akel informed the assembly that at a later time, before taking any additional votes, a quorum of commissioners present at the assembly would be established by the use of the electronic voting system.

The Roll of the General Assembly

The roll of the General Assembly can be found on page 723.

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 corresponding members can be found on page 730.

Moderator Abu-Akel welcomed the corresponding members.

**Stated Clerk’s Orientation for
Commissioners and Advisory Delegates—Part One**

Commissioners, advisory delegates, and other participants were oriented to their service by Stated Clerk Clifton Kirkpatrick and General Assembly Moderator Fahed Abu-Akel.

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 will 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 this assembly. The orientation also included the viewing of a video.

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 (members of the Office of the General Assembly), and Vanessa Hawkins; *platform manager*, Barbara Murphy; *assistant platform manager*, Conrad Rocha; *platform assistants*, Joyce E. Evans and Don Lincoln; *Moderator's assistant*, Frank Deming; *platform parliamentary advisor*, Gradye Parsons and *parliamentary advisor assistant*, Kris Valerius (members of the Office of the General Assembly); *parliamentary aides floor advisors*: George W. Baird (assembly assistant, Office of the General Assembly); Earl Arnold (stated clerk, Synod of the Northeast); Bronwen Boswell (stated clerk, Presbytery of Western New York); James Choomack (stated clerk and executive presbytery, Presbytery of Cherokee); Richard E. Coffelt (stated clerk, Presbytery of Grand Canyon); Samuel Morgan Cooper IV (stated clerk and executive presbyter, Presbytery of New Harmony); Brian Ellison (assembly assistant, Office of the General Assembly); Gary Filson (stated clerk, Presbytery of Monmouth); W. Keith Geckeler (stated clerk, Presbytery of Whitewater Valley); Chandlee Gill (stated clerk, Presbytery of Albany); Greg Goodwiller (executive presbyter, Presbytery of St. Andrew); Kenneth J. Hockenberry (stated clerk, Presbytery of Mid-Kentucky); Alyson Janke, (stated clerk, Presbytery of John Knox); Ernest Kimmel (stated clerk, Presbytery of New Brunswick); Mary Ellen Lawson (stated clerk, Presbytery of Redstone); Clint McCoy (executive presbyter, Presbytery of Northern New York); Julie MacLemore (assembly assistant, Office of the General Assembly); Don Nance (stated clerk and executive presbyter, Presbytery of Abingdon); George M. Wilson (stated clerk, Presbytery of the Peaks); Donnie R. Woods (stated clerk, Presbytery of Charleston-Atlantic).

Orientation of commissioners and other participants was continued by Stated Clerk Kirkpatrick and Moderator Abu-Akel. 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.

The Stated Clerk described the duties and privileges of commissioners and others participating in the assembly, outlined the work of committees, and walked commissioners through papers distributed since their arrival in Denver.

Report of the Moderator

General Assembly Moderator Fahed Abu-Akel called upon the Moderator of the 213th General Assembly (2001), Jack Rogers, to assume the chair, in the absence of the Vice-Moderator Ann Beran Jones. The Former Moderator Rogers recognized the Moderator of the 214th General Assembly (2002), Fahed Abu-Akel, who presented the report of the Moderator.

Moderator Abu-Akel again assumed the chair.

Reports of the Executive Director of the General Assembly Council and the Stated Clerk of the General Assembly

The Moderator recognized John Detterick, Executive Director of the General Assembly Council, and Clifton Kirkpatrick, Stated Clerk of the General Assembly, for their reports. A brief video from the 1983 reunion of the Presbyterian Church in the United States and the United Presbyterian Church in the U.S.A. was shown to commemorate the 20th anniversary of the creation of the Presbyterian Church (U.S.A).

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, Sandy Peirce.

Report of the General Assembly Council

The first report of the General Assembly Council (GAC) was presented by Barbara Renton, chairperson. Assisting in the GAC presentation were Winnie Drape, chair of the Worldwide Ministries Division; Helen Morrison, chair of the Congregational Ministries Division; Lucimarian Roberts, co-chair of the Mission Initiative Campaign: Joining Hearts and Hands; Thom Hood, chair of the National Ministries Division; Vernon Carroll, chair-elect of the General Assembly Council; and Executive Director John Detterick, who introduced the members of the GAC Staff Leadership Team. The following presbyteries were recognized for their strong contributions to mission support: Presbytery of Alaska, Presbytery of Cimarron, Pres-

bytery of Donegal, Presbytery of Los Ranchos, Presbytery of Southeastern Illinois, Presbytery of Philadelphia, Presbytery of Chicago, Presbytery of Pittsburgh, Presbytery of National Capital, and the Presbytery of The Cascades.

Report of the Committee on Local Arrangements

The report of the Committee on Local Arrangements of the Presbytery of Denver was presented by its co-chairpersons, Sue Cornman, Sylvia Casberg, and Bill McGregor, and Presbytery of Denver presbytery pastor, Tom Sheffield.

Announcements

Stated Clerk Kirkpatrick made several announcements, including a reminder that the deadline for business to be submitted to the assembly was 2:00 p.m., Sunday, May 25. Kirkpatrick requested that all commissioners stay for a minute after the closing prayer to pose for a group photograph.

Closing Prayer

The Moderator called upon Theological Student Advisory Delegates Melissa DeRosia and Landon Whitsitt, students at Louisville 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 5:30 p.m.

Saturday, May 24, 2003, 7:30 P.M.

The 215th General Assembly (2003) reconvened at 7:30 p.m. with Moderator Abu-Akel presiding. The Reverend Fred Opalinski, ecumenical advisory delegate from the Evangelical Lutheran Church in America, led the assembly in prayer.

Actions to Convene Assembly

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

According to the count, there were present:

- 145 youth advisory delegates
- 19 theological student advisory delegates
- 7 missionary advisory delegates
- 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 406 commissioners present and the Stated Clerk announced the quorum requirements of G-13.0105 had been met.

Moderator Abu-Akel declared a quorum was present and the 215th General Assembly (2003) 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, Diana Barber, Rebecca Cavallucci, Larry Edwards, Judy Fletcher, Sally Hinchman, Eric Hoey, Jill Hudson, Howard Jackson, Don Lincoln, Peggy Owens, Mary Paik, and Carl Schlich.

Assembly Committee Structure

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

1. Bills and Overtures
2. General Assembly Procedures
3. Church Polity
4. Church Orders and Ministry

5. Catholicity and Ecumenical Relations
6. Mission Coordination and Budgets
7. National Issues
8. Health Issues
9. Evangelism and Higher Education
10. Theological Issues and Institutions
11. Global Ministries
12. Peacemaking
13. Pensions, Foundation, and Publishing

ASSEMBLY COMMITTEE ON BUSINESS REFERRALS

Report One of the Assembly Committee on Business Referrals was presented by its moderator, Warner Bailey. The assembly approved the proposed docket, A. (Item 01a-01). Bailey presented the consent agenda. The assembly approved the consent agenda, Section B. (Item 01a-02). Bailey presented C. (Item 01a-03). The assembly approved C. (Item 01a-03). The report of the Assembly Committee on Business Referrals was concluded and is as follows:

The 215th General Assembly (2003) approved the following recommendations:

A. Item 01a-01, Docket of the Assembly.

That the recommendation is approved.

B. Item 01a-02, Plenary Consent Agenda.

That the recommendation is approved.

C. Item 01a-03, List of Referrals of Business to Assembly Committees.

That the recommendation is approved with the following amendments:

1. To add the following pieces of business:

a. Comment on Item 06-07, *Overture 03-35*. Referred to Assembly Committee on Mission Coordination and Budgets (06).

b. Item 06-10, Final Response to Alternate Resolution to *Overture 99-39*. Referred to Assembly Committee on Mission Coordination and Budgets (06).

c. Item 06-Info Addendum (D.), Report Regarding Changes to the Appendixes of the *GAC Manual of Operations*. Referred to Assembly Committee on Mission Coordination and Budgets (06).

d. Item 06-Info Addendum (E.), (Report of the Task Force on Older Adult Ministry. Referred to Assembly Committee on Mission Coordination and Budgets (06).

e. Item 07-B, Recognition of Recipients of Awards. Referred to Assembly Committee on National Issues (07).

f. Item 09-B, Recognition of Recipients of Awards. Referred to Assembly Committee on Evangelism and Higher Education (09).

g. Item 11-12, Delegation to the Middle East. Referred to Assembly Committee on Global Ministries (11).

2. Amend the referral of Item 03-B, Referred to the Assembly Committee on Church Polity: Move from II. Committee Final Action and Report to Plenary to I. Plenary Action.

D. Item 01b-01, *Overture 03-36. On a Memorial Minute for Fred Rogers—From the Presbytery of Pittsburgh.*

That the request for docket time is approved.

General Assembly Nominating Committee

Moderator Abu-Akel recognized David Zuidema, 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.

Report of the Committee on the Office of the General Assembly

Moderator Abu-Akel recognized Katherine Cunningham, moderator-elect of the Committee on the Office of the General Assembly, who presented the report of the expenses of the Moderatorial candidates.

Election of the Moderator

Moderator Abu-Akel announced that the time had arrived for the election of the Moderator of the 215th General Assembly (2003) 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: James Foster Reese, Presbytery of New York City, who was nominated by Lonna Lee, Presbytery of San Francisco; Harold E. Kurtz, Presbytery of the Cascades, who was nominated by Elizabeth McCormick, Presbytery of Shenango; and Susan R. Andrews, Presbytery of National Capital, who was nominated by Eric Mount, Presbytery of Transylvania.

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—Jack Rogers, Moderator of the 213th General Assembly (2001)—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 Rogers. Kirkpatrick then explained the electronic voting procedures.

Susan R. Andrews was elected Moderator of the 215th General Assembly (2003) on the second ballot, receiving a total of 269 votes. Of the total votes cast, Harold Kurtz received 179 votes and James Reese 64 votes.

After being escorted back into the hall by former Moderator Rogers, the elected Moderator was accompanied on the platform by her husband, Sim Gardner; her father, Mark Andrews; and Nathan Gardner-Andrews, Cindy Bolbach, Al Butzer, Arabella Meadows-Rogers, Deborah Block, Jan Edmiston, Bryant George, Ron Evans, Pat Stocker, Meg Stocker, and Madge Henning.

Induction Service and Presentation to Newly Elected Moderator

Retiring Moderator Abu-Akel inducted Susan R. Andrews into the office of Moderator. Sim Gardner led the assembly in a prayer of installation for its newly elected Moderator, and Mark Andrews led the assembly in a prayer of blessing.

Moderator Abu-Akel declared that Susan Andrews was duly elected to the office of Moderator of the 215th General Assembly (2003).

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

Presentations to Retiring Moderator

Moderator Andrews recognized Stated Clerk Clifton Kirkpatrick for a special presentation. Stated Clerk Clifton Kirkpatrick presented to retiring Moderator Fahed Abu-Akel 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.

Recognition of Former Moderators

Moderator Andrews recognized the following former Moderators of the Presbyterian Church (U.S.A.) and its predecessor denominations:

Name	Year	G.A.	Church
William P. Lytle	1978	190th	UPC
Charles A. Hammond	1980	192nd	UPC
Isabel W. Rogers	1987	199th	PC(USA)
C. Kenneth Hall	1988	200th	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)
Jack Rogers	2001	213th	PC(USA)
Fahed Abu-Akel	2002	214th	PC(USA)

Announcements

Following announcements by Stated Clerk Kirkpatrick and prayer by Amy Summers-Minette in English, youth advisory delegate from the Presbytery of New Covenant and Desire Sanchez-Cardona in Spanish, youth advisory delegate from the Presbytery of San Juan, the assembly recessed at 10:25 p.m., to be reconvened at 2:00 p.m. on Wednesday, May 28.

Sunday, May 25, 2003, 10:30 A.M.

Opening Worship and Service of Holy Communion

Commissioners of the 215th General Assembly (2003) and other participants assembled for worship on Sunday, May 25, 2003, in Hall A of the Denver Convention Center, Denver, Colorado. Fahed Abu-Akel, Moderator of the 214th General Assembly (2002) preached a sermon, entitled “A House of Hospitality and Prayer.” The Scripture reading was from Psalm 84:1–4; Isaiah 56:1–8; 1 Peter 4:7–11; and John 14:1–7. Ministers and elders from the Presbytery of Denver and other invited guests assisted in the distribution of communion elements.

Moderator Abu-Akel designated the offering from this service for the following mission programs: AMIS/National Christmas International House, a ministry of friendship and hospitality with the international students and scholars during the Christmas holiday. Children of Palestine, to provide a summer Bible camp to Palestinian children and youth in Palestinian Christian churches in the West Bank, Gaza, East Jerusalem, and in Israel, and to provide scholarship aid for the education of Palestinian children; Children of Iraq, to help Presbyterian congregations in Iraq have an effective ministry and mission with children of Iraq and provide scholarship aid for the education of Iraqi refugee children; and, Theological Education, to help provide scholarship aid for Arab Christian students who desire to study for the ministry in seminaries and schools in Egypt, Lebanon, Sudan, Palestine, and Israel.

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, May 25, 2003, 12:00 P.M.

Following the opening worship service, commissioners and others participated in various afternoon events, including a Celebration Sunday Box Lunch, hosted by the Denver Committee on Local Arrangements at the Denver Center for the Performing Arts, together with the Moderator’s Reception; and a Mission Fair in the Exhibit Hall of the Denver Convention Center, where commissioners and other participants were educated about the ministries of General Assembly entities and other organizations.

Sunday, May 25, 2003, 7:30 P.M.

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

MONDAY, MAY 26, 2003

Monday, May 26, 2003, 7:00 A.M.

Commissioners, advisory delegates, and other participants gathered for breakfast and morning prayer in Ballrooms 2 and 3 of the Denver Convention Center. Paul Simon, retired senator from Illinois, and professor at Southern Illinois University, was the speaker.

Monday, May 26, 2003, 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.

Monday, May 26, 2003, 6:45 P.M.

Commissioners, advisory delegates, and other participants worshiped together in Ballrooms 2–4 of the Denver Convention Center. Amy Miracle, associate pastor, Central Presbyterian Church, Denver, Colorado, preached a sermon entitled, “Mistaken Identity.” The Scripture reading was from Mark 1:1–11.

Tuesday, May 27, 2003, 8:30 A.M.

Commissioners, advisory delegates, and other participants worshiped together in Ballrooms 2–4 of the Denver Convention Center. Victor D. Pentz, pastor, Peachtree Presbyterian Church, Atlanta, Georgia, preached a sermon entitled, “Hallowed or Hollowed Be Thy Name.” The Scripture reading was from Revelation 4:1–11.

Tuesday, May 27, 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, May 28, 2003, 8:30 A.M.

Ecumenical Service of Worship

Commissioners, advisory delegates, and other participants gathered for an ecumenical service of worship in Ballrooms 2–4 of the Denver Convention Center. The preacher for the morning, Carlos Emilio Ham, coordinator, Mission and Ecumenical Formation Team, programme executive for Evangelism, World Council of Churches, preached a sermon based on Scripture readings from Isaiah 56:6–8 and John 10:14–16.

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

Wednesday, May 28, 2003, 2:00 P.M.

The 215th General Assembly (2003) was reconvened by Moderator Andrews in Hall A of the Denver Convention Center. The assembly was led in prayer by Cynthia Bolboch, interim general presbyter for the Presbytery of National Capital. Andrews reminded participants that headsets were available at the Special Services Booth in Lobby A for Spanish and Korean translation and for hearing amplification. Andrews presented to the assembly Charles Easley, who had been appointed as the Vice-Moderator of the 215th General Assembly (2003).

Andrews recognized Sue Cornman and Bill McGregor, co-moderators of the Committee on Local Arrangements, for a special presentation. McGregor presented a stole to Vice-Moderator Easley. Andrews offered a prayer for Easley. Cornman presented the Moderator and Vice-Moderator each with the gift of a gavel. The gavels were gifts to the Presbytery of Denver from Central Presbyterian Church.

REPORT ONE OF THE ASSEMBLY COMMITTEE ON BILLS AND OVERTURES

Report One of the Assembly Committee on Bills and Overtures was presented by its moderator, Warner Bailey. The report was approved. This concluded Report One of the Assembly Committee on Bills and Overtures and is as follows:

The 215th General Assembly (2003) approves the following recommendations:

Referrals of Commissioners' Resolutions

That the following referrals are approved as follows:

New Business

- A. *Commissioners' Resolution 03-1. Not Counting Vote Abstentions in Assembly Committees or Plenary.* Referred to Assembly Committee on General Assembly Procedures (02).
- B. *Commissioners' Resolution 03-2. On Directing That the Number of Staff from GAC and OGA at General Assembly Meetings Be Restricted.* Referred to Assembly Committee on General Assembly Procedures (02).
- C. *Commissioners' Resolution 03-3. On Developing Baptismal Materials Regarding Child Abuse.* Referred to Assembly Committee on Theological Issues and Institutions (10).
- D. *Commissioners' Resolution 03-4. On Payment of Travel Expenses to General Assembly.* Referred to Assembly Committee on General Assembly Procedures (02).
- E. *Commissioners' Resolution 03-5. On Reviewing the General Assembly Permanent Judicial Commission and Remedial Case 215-12: Session of Westminster Presbyterian Church, Canton, Ohio v. Moderator of the 214th General Assembly (2002), Fahed Abu-Akel, Et Al.* Referred to Assembly Committee on Church Polity (03).
- F. *Commissioners' Resolution 03-6. On Studying the Feasibility of a Book of Order That Contains Only the First Four Chapters, Which Would Not Include G-8.0201.* Referred to Assembly Committee on Church Polity (03).
- G. *Commissioners' Resolution 03-7. On Clarifying Procedures for Calling a Special Meeting of the General Assembly.* Referred to Assembly Committee on General Assembly Procedures (02).
- H. *Commissioners' Resolution 03-8. On Increasing and Enhancing the Information Commissioners Have on Nominees to General Assembly Entities Prior to Voting.* Referred to Assembly Committee on General Assembly Procedures (02).
- I. *Commissioners' Resolution 03-9. On World Health Organization (WHO) Observer Status for Taiwan.* Referred to Assembly Committee on Global Ministries (11).
- J. *Commissioners' Resolution 03-10. On Reaffirming Spiritual Formation as an Important Priority at All Levels of the Presbyterian Church (U.S.A.).* Referred to Assembly Committee on Mission Coordination and Budgets (06).
- K. *Commissioners' Resolution 03- 11. On Refocusing Resources for the Proclamation of Christ.* Referred to Assembly Committee on Mission Coordination and Budgets (06).
- L. *Commissioners' Resolution 03-12. On Maintaining the Integrity of the Higher Education Program Area.* Referred to Assembly Committee on Mission Coordination and Budgets (06).
- M. *Commissioners' Resolution 03-13. On the Integrity of the Call Process.* Referred to Assembly Committee on Church Orders and Ministry (04).
- N. *Commissioners' Resolution 03-14. On Calling for Solidarity with the People and Churches of Pakistan.* Referred to Assembly Committee on Peacemaking (12).
- O. *Commissioners' Resolution 03-15. On Encouragement of Local Congregations.* Referred to Assembly Committee on Evangelism and Higher Education (09).
- P. *Commissioners' Resolution 03-16. On Displaced Persons in Colombia.* Referred to Assembly Committee on Global Ministries (11).
- Q. *Commissioners' Resolution 03-17. On Prayer for Peace.* Referred to Assembly Committee on Peacemaking (12).
- R. *Commissioners' Resolution 03-18. On the Guatemala Peace Process.* Referred to Assembly Committee on Peacemaking (12).

S. Commissioners' Resolution 03-19. *On Directing the Board of Pensions to Use Already Existing Minister of the Word and Sacrament (MOWS) Numbers to Identify Its Members.* Referred to Assembly Committee on Pensions, Foundation, and Publishing (13).

T. Commissioners' Resolution 03-20. *On Allegations and Transfers.* Referred to Assembly Committee on Church Orders and Ministry (04).

U. Commissioners' Resolution 03-21. *On Amending Standing Rule B.5.e., Commissioners' Resolutions.* Referred to Assembly Committee on General Assembly Procedures (02).

V. Commissioners' Resolution 03-22. *On Itinerating National Staff.* Referred to Assembly Committee on Mission Coordination and Budgets (06).

W. Commissioners' Resolution 03-23. *On Funding for Mission Personnel.* Referred to Assembly Committee on Mission Coordination and Budgets (06).

X. Commissioners' Resolution 03-24. *On Recognizing Louisville Presbyterian Theological Seminary's 150 Years of Service.* Referred to Assembly Committee on Theological Issues and Institutions (10).

Y. Commissioners' Resolution 03-25. *On Adding a New Question to the Annual Statistical Report.* Referred to Assembly Committee on General Assembly Procedures (02).

Z. Commissioners' Resolution 03-26. *Publication of an Amicus Brief.* Referred to Assembly Committee on General Assembly Procedures (02).

AA. Commissioners' Resolution 03-27. *On Celebrating the Ministry of Women.* Referred to Assembly Committee on Church Orders and Ministry (04).

BB. Commissioners' Resolution 03-28. *On Furthering Theological, Social, and Political Purposes.* Referred to Assembly Committee on Church Polity (03).

CC. Commissioners' Resolution 03-29. *On Responsible Purchasing.* Referred to Assembly Committee on Mission Coordination and Budgets (06).

DD. Commissioners' Resolution 03-30. *On Assisting the Inhabitants of the Island of Vieques on the Task of Cleaning Up After the End of the Navy Bombing Practices.* Referred to Assembly Committee on National Issues (07).

EE. Commissioners' Resolution 03-31. *On Funding for Adoption.* Decline for consideration because the issue deals with substantially the same issues considered by one of the two previous assemblies (*Overture 02-46*). The overture was referred to the Board of Pensions, and the Board of Pensions has not reported back on the issue.

Bailey presented Report Two of the Assembly Committee on Bills and Overtures. The assembly approved the report. This concluded Report Two of the Assembly Committee on Bills and Overtures and is as follows:

The 215th General Assembly (2003) approved the following recommendation:

I. Docket

Wednesday, May 28—Afternoon and Evening:

- | | |
|--------|---|
| 2:00pm | Opening Prayer |
| | BUSINESS MEETING 3 |
| | • Assembly Committee on Bills and Overtures |
| 2:20pm | • Stated Clerk's Orientation II |
| 2:45pm | • Assembly Committee on General Assembly Procedures (Financial Implications) |
| 2:50pm | • Assembly Committee on Mission Coordination and Budgets (Financial Implications) |
| 2:55pm | • National Korean Presbyterian Council (10 minutes) |
| 3:05pm | • Assembly Committee Reports |

Report of the Assembly Committee on Catholicity and Ecumenical Relations (05)

Report of the Assembly Committee on Peacemaking (12)

5:55pm Announcements

Closing Prayer

Recess

6:00pm Dinner Break

7:30pm Opening Prayer

BUSINESS MEETING 4

7:35pm • Speak-out

7:55pm • Assembly Committee on Bills and Overtures

8:00pm • Ecumenical Greeting

8:05pm • Memorial Minute for James Costen

8:10pm • “We Believe” Curriculum (10 minutes)

8:20pm • Assembly Committee Reports

Report of the Assembly Committee on Theological Issues and Institutions (10)

Report of the Assembly Committee on Evangelism and Higher Education (09)

9:55pm Announcements

Closing Prayer

10:00pm Recess

Thursday, May 29—Morning:

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

• Assembly Committee Reports

Report of the Assembly Committee on General Assembly Procedures (02)

Report of the Assembly Committee on Global Ministries (11)

12:20pm Announcements

Closing Prayer

Recess

12:30pm Group Lunch

Thursday, May 29—Afternoon and Evening:

2:00pm Opening Prayer

BUSINESS MEETING 6

2:05pm • Speak-out

2:20pm • Assembly Committee on Bills and Overtures

- 2:25pm • Ecumenical Greeting
- 2:30pm • Assembly Committee Reports
Report of the Assembly Committee on Mission Coordination and Budgets (06)
Report of the Assembly Committee on Pensions, Foundation and Publishing (13)
- 5:50pm Announcements
Closing Prayer
Recess
- 6:00pm Group Dinner
- 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 • Memorial Minute for Clinton M. Marsh
- 8:05pm • Assembly Committee Reports
Report of the Assembly Committee on Health Issues (08)
- 9:20pm Announcements
Closing Prayer
- 9:30pm Recess

Friday, May 30

- 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 • Assembly Committee Reports
Report of the Assembly Committee on National Issues (07)
- 12:20am Announcements
Closing Prayer
Recess
- 12:30pm Group Lunch
- 2:00pm Opening Prayer
BUSINESS MEETING 9
- 2:05pm • Speak-out
- 2:20pm • Assembly Committee on Bills and Overtures
- 2:25pm • Ecumenical Greeting
- 2:30pm • **World Prayer Concerns**
- 2:40pm • Assembly Committee Reports

Report of the Assembly Committee on Church Orders and Ministry (04)

- Memorial Minute: Remembering Fred Rogers
- Assembly Committee Reports

Arrested Reports

5:50pm Announcements

Closing Prayer

Recess

6:00pm Dinner Break

7:30pm Opening Prayer

BUSINESS MEETING 10

7:35pm • Speak-out

7:50pm • Assembly Committee on Bills and Overtures

7:55pm • Ecumenical Greeting

8:00pm • Pastoral Leadership Search Effort (PLSE)

8:15pm • Assembly Committee Reports

Report of the Assembly Committee on Church Polity (03)

Arrested Reports

9:20pm Announcements

Closing Prayer

9:30pm Recess

Saturday, May 31

8:30am Morning Worship (In Plenary)

9:30am Opening Prayer

BUSINESS MEETING 11

9:35am • Assembly Committee on Bills and Overtures

• Assembly Committee on General Assembly Procedures (Financial Implications)

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

• Introduction of Richmond Committee on Local Arrangements

Closing Prayer

Noon ADJOURN

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, May 24, 2003, through the end of business Saturday evening and found them in order. All has been done in compliance with the Standing Rules.

Stated Clerk's Orientation—Part Two

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

Moderator Andrews invited Harold Kurtz and James Foster Reese, candidates for Moderator of the 215th General Assembly (2003), to the platform and expressed appreciation for their ministry to the church. The assembly stood in respect for Kurtz and Reese. Andrews presented to each of them a chalice used during the assembly's opening service of worship.

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

Moderator Andrews recognized Ernest Ettlich, 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. Ettlich announced that the total financial implications of actions recommended by assembly committees would increase the per capita rate by 1.2 cents in 2003; 3.26 cents in 2004; and .3 cents in 2005.

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

The report of the Assembly Committee on Mission Coordination and Budgets was presented by its moderator, Robert Forsythe. Forsythe reported that the total financial implications of actions under consideration by the assembly for the mission budgets was: \$0 for 2003; \$143,371 for 2004; and \$0 for 2005, and that there were several assembly committees whose financial implications were still to be reported.

National Korean Presbyterian Council

Andrews recognized Dok Hyun Cho, moderator of the National Korean Presbyterian Council, for a presentation of 100 years of Korean community faith in the United States.

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, Joyce Emery. The assembly approved the consent agenda as follows: I.A., I.B., and I.C. The assembly approved Sections II.1., II.2, III.1., III.2., III.3., and III.5. The assembly approved Sections III.4., III.6., IV.A., and IV.B. Section V. Committee Final Action and Report to Plenary was received for information. This concluded the report of the Assembly Committee on Catholicity and Ecumenical Relations and is as follows:

The 215th General Assembly (2003) approved the following recommendations: [Consent Agenda items are indicated by an asterisk (*).]

I. Delegates

***A. Item 05-01, Churches to Send Ecumenical Advisory Delegates to the 216th General Assembly (2004).**

That the recommendation is approved.

***B. Item 05-02, Delegates to the Caribbean and North American Area Council.**

That the recommendation is approved.

***C. Item 05-07. Delegates and Alternates to the General Assembly of the National Council of Churches for the 2004–2007 Quadrennium.**

That the recommendation is approved.

II. Reformed and Catholic Dialogue

Item 05-03. Seventh Round of Reform/Catholic Dialogue.

1. That Recommendation 1., to authorize participation in the Seventh Round of Reform/Catholic Dialogue, is approved.

2. That Recommendation 2., to appoint representatives to the Reform/Catholic Dialogue, is approved.

III. Review of WCC

Item 05-04, Review of the World Council of Churches.

1. That Recommendation 1., to affirm the achievements of the World Council of Churches (WCC), is approved.
2. That Recommendation 2., to express appreciation to senior staff of the WCC, is approved.
3. That Recommendation 3., to express appreciation to the Stated Clerk, is approved.

4. That Recommendation 4., to advocate for World Council of Churches’ historic commitment, is approved with amendment 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.]

“4. That the PC(USA) continue to [~~strongly~~] advocate for the WCC’s historic commitment to the greater participation of women, youth, and indigenous people in the life of the council [and for the General Assembly Committee on Ecumenical Relations to document and report progress being done in that regard in a clear and concise fashion to the next General Assembly following each WCC review].”

5. That Recommendation 5., to urge fiduciary responsibility, is approved:

6. That the Recommendation 6., to declare intent about level of support, is approved with amendment 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.]

“6. Declare its intent that the PC(USA) shall seek to sustain the level of its support, both financial and in human resources, to the work of the World Council of Churches, while also urging our partner churches to seek every possible way of increasing their support[.] [~~to something more nearly resembling our level of giving.~~] [To these ends, we encourage the General Assembly Committee on Ecumenical Relations to address the following questions by the next World Council of Churches (WCC) review:

“[• Why do so few churches choose to be a part of the WCC?

“[• Why do so many member churches choose not to support the WCC financially?

“[• What role has the PC(USA) played in creating or perpetuating this situation?

“[• Is the WCC perceived by many churches in Asia, Africa, the Middle East, Latin America, etc. as an essentially Eurocentric or Western institution?

“[• Does the contribution of 98 percent of its funding give to European and North American churches a disproportionate and unjust degree of power within the WCC in relation to larger but less wealthy churches?

“[• If so, how can such inequities be fairly and justly resolved?]”

IV. Other

A. Item 05-05. On Amending G-15.0201 to Expand the Category of “In Correspondence.” *ACC

In response to this recommendation, the 215th General Assembly (2003) approved the following recommendation:

The 215th General Assembly (2003) directs the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-15.0201 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“G-15.0201

“Churches in *Full Communion and Correspondence*

“G-15.0201a

“a. The General Assembly of the Presbyterian Church (U.S.A.) is in ~~correspondence with the highest governing body of those churches with which it has had historical relations 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; and is in full~~ communion with those churches so recognized by ecumenical agreements approved by the General Assembly.

“G-15.0201b

“b. The General Assembly is in correspondence with the highest governing body:

“(1) of those churches with which it has had historical relations outside the United States,

“(2) of those churches that are members of the ecumenical bodies in which the Presbyterian Church (U.S.A.) holds membership, and

“(3) of those churches with which the Presbyterian Church (U.S.A.) has formal ecumenical dialogue approved by the General Assembly.”

SB. Item 05-06. Overture 03-3. On Inviting Other Presbyterian and Reformed Bodies to Observe and Advise the Task Force on the Peace, Unity, and Purity of the Church—From the Presbytery of Mississippi.

That the recommendation is disapproved.

[Original Financial Implications: \$25,500 (2003); \$25,800 (2004), 25,500 (2005), Per Capita (OGA). Committee action: Financial Implications is \$0 (2003); \$0 (2004); \$0 (2005).]

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 05-A, Minutes, Committee on Ecumenical Relations.

That the minutes are approved with comment.

Comment: The review committee noted typographical errors, misspellings of names and positions, and needed clarification of acronyms.

B. Item 05-B, Recipient of Ecumenical Service Award.

The Assembly Committee on Catholicity and Ecumenical Relations reports to the 215th General Assembly (2003) that the awards were acknowledged and will be presented to the recipients at meetings of their respective presbyteries.

REPORT OF THE ASSEMBLY COMMITTEE ON PEACEMAKING

Moderator Andrews recognized Sue Westfall, moderator of the Assembly Committee on Peacemaking, who presented its report. The assembly approved the consent agenda as follows: I.B., I.C., III.A., III.B., and III.C. The assembly approved Sections I.A., I.D., and I.E. Section II.A. was moved by the committee. The assembly voted to amend Section II.A. by inserting “5. Steadily decrease the number of nuclear weapons available for immediate deployment in concert with other nuclear powers in order to de-escalate global nuclear tensions.” The assembly approved II.A. as amended.

The assembly voted to approve Section II.B. Section II.C. was moved by the committee with the following editorial change in Recommendation 3.: to strike “directing the General Assembly Council” and insert “urging the”. The assembly voted to approve Section II.C. This concluded the report of the Assembly Committee on Peacemaking and is as follows:

The 215th General Assembly (2003) approved the following recommendations:

I. Reports

A. Item 12-01. Resolution on Israel and Palestine: End the Occupation Now. +GAC

That the recommendations are approved with amendment.

1. Amend Item E. of the Resolution as follows: [Text to be deleted is shown with a strike-through with brackets; text to be added or inserted is shown with an underline with brackets.]

“E. [~~Categorically rejects~~] [Challenges and encourages discussion of] theological interpretations that confuse biblical prophecies and affirmations of covenant, promise, and land, which are predicated on justice, righteousness, and mercy, with political statehood that asserts itself through military might, [~~expansionist pro-Zionist ambition,~~] repressive discrimination, abuse of human rights, and other actions that do not reveal a will to do justice, to love kindness, and to walk humbly with God.”

2. Amend Item F. of the Resolution as follows: [Text to be deleted is shown with a strike-through with brackets; text to be added or inserted is shown with an underline with brackets.]

“F. Urges the government of Israel[~~, once again,~~] to hasten to end the occupation of Palestinian territories; and to accept the League of the Arab Nations’ unanimous offer for peace in return of the land occupied by Israel since 1967 [and urges the League of the Arab Nations to commit to doing everything in their power to eliminate funding and support for terrorist acts against Israeli citizens].”

3. Amend Item A.4.d. of the Background in the first paragraph as follows: [Text to be deleted is shown with a strike-through with brackets; text to be added or inserted is shown with an underline with brackets.]

“A ‘Declaration of Principles’ was signed at the White House on September 3, 1993. ...There have been many human rights violations; and corruption is feared to be prevalent. However, the challenges of the Israeli occupation presented the Palestinians with little choice but to accept the authority’s present leadership as the struggle for self-determination continues. [The ‘Declaration of Principles’ led to a further agreement signed in Oslo, Norway, in 1993, to proceed on the implementation of the principles declared earlier in Washington.]”

4. Amend Item A.6. of the Background in the third paragraph as follows: [Text to be deleted is shown with a strike-through with brackets; text to be added or inserted is shown with an underline with brackets.]

“The incident evolved into a spiral of violence that has left hundreds of Israelis, soldiers and civilians, and more than two thousand Palestinians, mostly civilians, dead and many more wounded. ... The Israeli military, on the other hand, having responded mostly with rubber-coated steel bullets and live ammunition in the first intifada, has now employed heavy artillery[~~, fighter~~] [and attack] helicopters[~~, B-52, and F-16 bombers~~].”

5. Amend Item A.6. of the Background in the sixth paragraph as follows: [Text to be deleted is shown with a strike-through with brackets; text to be added or inserted is shown with an underline with brackets.]

“In the wake of the events of September 11, 2001, Israel has equated its military offensive against the Palestinians with the United States’ ‘war on terrorism.’ ...The Israeli government has energetically supported the U.S.’ [~~rush~~] [push] for war against Iraq on grounds of the latter’s noncompliance with seventeen U.N. resolutions. ...”

6. Amend Item A.6. of the Background in the seventh paragraph as follows: [Text to be deleted is shown with a strike-through with brackets; text to be added or inserted is shown with an underline with brackets.]

“United Nations Secretary-General Kofi Annan spoke truth when, in his address on the U.N.-called Day of Palestinian Solidarity last November, ... In alliance with [some] [~~E~~][~~e~~]vangelical Christians, the course plotted by powerful Sharon-backers in the Administration ...”

***B. Item 12-02. Commitment to Peacemaking.**

That the recommendations are approved with amendment.

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

“6. Commends the [~~seventy-one~~] [seventy-two] presbyteries and six synods that have 50 percent or more of their congregations whose sessions have adopted the ‘Commitment to Peacemaking.’ [The one new presbytery is the Presbytery of Central Florida.]”

2. Amend Item 10. as follows: [Text to be deleted is shown with a strike-through with brackets; text to be added or inserted is shown with an underline with brackets.]

“10. Requests the ~~[215th]~~ [216th] General Assembly ~~[(2003)]~~ [(2004)] 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.’”

*C. Item 12-06. “A Call to Listen to Our Partners in the Midst of Crisis Situations.”

That the recommendations are approved with comment.

Comment: The 215th General Assembly (2003) directs that the PC(USA) Website will make available comments from our partner churches, and urges all PC(USA) churches to take advantage of these resources.

D. Item 12-07. A Joint Statement on Peace and Reunification of Korea. +GAC

That the recommendations are approved.

E. Item 12-08. “Iraq and Beyond.”

That the recommendations are approved with comment.

Comment: That the following editorial changes be made to the document “Iraq and Beyond:”

1. Amend Item 5 on page 659 as follows: [Text to be deleted is shown with a strike-through with brackets; text to be added or inserted is shown with an underline with brackets.]

“5. The 215th General Assembly (2003) lifts up the importance of the United Nations. It calls upon the United States to support the United Nations as the international entity that can be the most helpful agent for coordinating the rebuilding of Iraq [and assuring that human rights are protected]. It encourages all nations to work together through the United Nations toward reconstruction in Iraq after the war.”

2. On page 659, following Item 7., add new text to read as follows: [Text to be deleted is shown with a strike-through with brackets; text to be added or inserted is shown with an underline with brackets.]

“[The Worldwide Ministries Division suggests the following concerns for additional discussion and prayer:

“[1. Attitudes of resentment and hostility growing within Muslim societies toward the United States would affect, in the first instance, the relations between Christians and Muslims, especially the relations of PC(USA) partner churches with their neighbors in the region, and their long-term efforts toward mutual trust-building. Partners in Pakistan and Indonesia, for example, have already experienced such tensions.

“[2. Security of PC(USA) and other ecumenical mission personnel may suffer, as well as the effectiveness of their work in the present and their recruitment in the future. Several PC(USA) mission personnel have had to be temporarily evacuated, and are understandably anxious about the future of their ministries. The very integrity and credibility of our partnership relations in vast regions of the world may be in jeopardy.

“[3. The witness of PC(USA) partner churches and ecumenical bodies in the entire region will long be affected by the Iraq crisis. At the heart of continuing strife in the Middle East is crisis in the land of Christ’s birth, life and ministry, death and resurrection. Christian witness has continued unbroken for two millennia, but now faces the severe challenge of survival in the face of massive Christian emigration caused by political and economic exigencies and the unrelenting suffering of Palestinians under military occupation.]”

3. On page 659, at the end of the final paragraph, add a new paragraph reading as follows: [Text to be deleted is shown with a strike-through with brackets; text to be added or inserted is shown with an underline with brackets.]

“[In a climate where our work may continue for some time to be inaccurately seen as projection of U.S. power, we will need a spirit of humility and patience, willingness to trust and accompany partners, and the guidance of the wisdom of the Holy Spirit.]”

II. Overtures

A. Item 12-04. *Overture 03-30. On Calling on ~~[the US and Russia]~~ [All Nations] to Fulfill Their Commitments Under the Nonproliferation Treaty—From the Presbytery of Mission.* +ACSWP

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; text to be added or inserted is shown with an underline with brackets.]

“The Presbytery of Mission overtures the 215th General Assembly (2003) to call on ~~[the United States and Russia]~~ [all nations] to fulfill their commitments under the Nonproliferation Treaty and move together with the other nuclear powers, step by carefully inspected and verified step, to the abolition of nuclear weapons. As steps toward this goal, we call on the United States to do the following:

“1. Renounce the first use of nuclear weapons.

“2. Permanently end the development, testing, and production of nuclear warheads.

“3. Seek agreement with Russia on the mutual and verified destruction of nuclear weapons withdrawn under treaties, and increase the resources available here and in the former Soviet Union to secure nuclear warheads and material and implement destruction.

“4. Strengthen nonproliferation efforts by ratifying the Comprehensive Test Ban Treaty, finalizing a missile ban in North Korea, supporting UN inspections in Iraq, locating and reducing fissile material worldwide, and negotiating a ban on its production.

~~“5. Take nuclear weapons off hair trigger alert in concert with the other nuclear powers—the UK, France, Russia, China, India, Pakistan, and Israel—in order to reduce the risk of accidental or unauthorized use.”~~ [Steadily decrease the number of nuclear weapons available for immediate deployment in concert with other nuclear powers in order to de-escalate global nuclear tensions.]

“6. Initiate talks on further nuclear cuts, beginning with U.S. and Russian reductions to 1,000 warheads each.

“[The 215th General Assembly (2003) also does the following:

“1. Requests the General Assembly Council, Presbyterian Peacemaking Program, to review past General Assembly statements and overtures dealing with nuclear arms production, testing, and elimination, informing the churches of their findings.

“2. Requests the Stated Clerk of the PC(USA) express as strongly as possible to President George W. Bush, Secretary of State Colin Powell, Secretary of Defense Donald Rumsfeld, and other appropriate decision-making officials, the church’s present and continuing opposition to weapons of mass destruction.””

B. Item 12-03. *Overture 03-25. On Calling on the US and Russia to Fulfill Their Commitments Under the Nonproliferation Treaty—From the Presbytery of New Covenant.* +ACSWP

That the recommendation is answered by the action taken on II.A. (Item 12-04) of this report.

§C. Item 12-05. *Overture 03-31. On Strengthening Our Christian Peacemaking Vision and Witness in Wartime—From the Presbytery of Hudson River.* +ACSWP

That the recommendations are approved as amended.

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

“2. Maintaining in the Office of the General Assembly the voluntary registry for members who are conscientious objectors and the [continued] provision by the Stated Clerk of legal ~~[resources]~~ [advocacy] to ensure free speech, civil liberties, and due process for those constrained or detained under “Homeland defense” or antiterrorism measures, in accordance with our allied freedoms of worship and assembly under the Bill of Rights.”

2. Add new Recommendations 3. as follows: : [Text to be added is shown with an underline with brackets.]

“[3. Reaffirming the PC(USA)’s historic commitment for the right of individual conscience by expressing concern for conscientious objectors in the military and the dilemmas they often encounter, and by urging the Presbyterian Council for Chaplains and Military Personnel, to ensure that all Presbyterian chaplains are educated in both the PC(USA)’s policy in support of conscientious objectors and the appropriate military regulations and procedures for reclassifying and discharging conscientious objectors.]”

3. Renumber Recommendations 3. – 8. as Recommendations 4.–9.

[Financial Implications: \$5,130 (2004); Mission Budget]

III. Commissioners’ Resolutions

*A. Item 12-09. *Commissioners’ Resolution 03-14. On Calling for Solidarity with the People and Churches of Pakistan.*

That the recommendation is approved with amendment.

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

“3. Call upon the congregation[s] and members of the Presbyterian Church (U.S.A.) (through the PC(USA) Web site and ‘WMD Highlights’) to pray for the people and churches of Pakistan, to follow this situation for the long-range, and to welcome opportunities to be led by God in financial support of our partners’ request.”

2. Amend Recommendation 4. as follows: [Text to be deleted is shown with a strike-through with brackets; text to be added or inserted is shown with an underline with brackets.]

“4. Direct the Stated Clerk to write the president of the United States, the secretary of state, the chair of the Senate Foreign Relations Committee, the secretary of defense, and the national security advisor, [~~raising our concern~~] [expressing our expectation] that the United States demonstrate sensitivity to the difficult position U.S. geopolitics has laid upon the government and people of Pakistan; that the U.S. assiduously keep any commitments it has made to Pakistan even after current crises are past; and that it monitor the civil rights of all religious and other minorities in Pakistan.”

*B. Item 12-10. *Commissioners’ Resolution 03-17. On Prayer for Peace.*

That the recommendation is approved.

*C. Item 12-11. *Commissioners’ Resolution 03-18. On the Guatemala Peace Process.*

That the recommendation is approved with amendment.

Add an Item 3. as follows: : [Text to be added is shown with an underline and with brackets.]

“[3. Direct the Stated Clerk to publish the assembly’s concern on the PC(USA) Website with notification to middle governing bodies and sessions, providing a copy upon request to each middle governing body or session, and distributing the Website address to the entire church in the *Minutes, 2003, Part I.*]” [The Web address is as follows: www.pcusa.org/oga.]

Dissent

The following commissioner filed a dissent from the action taken on Section I.E., Item 12-08, *Iraq and Beyond*, of the Assembly Committee on Peacemaking: Bill Galvin, Presbytery of Baltimore.

REPORT OF THE ASSEMBLY COMMITTEE ON THEOLOGICAL ISSUES AND INSTITUTIONS

The report of the Assembly Committee on Theological Issues and Institutions was presented by its moderator, Joe Carle, who called on the committee’s vice-moderator, Kim Nofel to present the first portion of the report. The assembly approved the consent agenda as follows: I.A., I.B., III.B., III.C., IV.B., and V.A. The assembly approved Section I.C. Carle presented the remainder of the report. The assembly approved Sections II.A., II.B., II.C., and III.A.

Section IV.A. was moved by the committee with the following editorial change to strike “approved” and insert “referred to the Sacramental Task Force on Theology and Worship”. This editorial change eliminates the financial implication. The assembly voted to approve Section IV.A. with the editorial change.

Section V.B. was moved by the committee with the following editorial changes to strike “reaffirm” and insert “affirm” and to strike “this resolution” and insert “Overture 03-20.” The assembly approved Section V.B. with the editorial changes. The assembly approved Section V.C. with an editorial change to delete the bracket after the word “meeting.” Section VI. Committee Final Action and Report to Plenary was received for information. The report was arrested. [For the rest of the report, see p. 21.]

Curriculum Presentation

Sandra Moak Sorem, Donald Campbell, Bill Owens, staff from the General Assembly Council’s Congregational Ministries Division, presented a report on the new “We Believe” curriculum.

Announcements

Stated Clerk Clifton Kirkpatrick announced that the offering from the Opening Worship Service on Sunday totaled \$ 33,638.09. The offering was designated by the Moderator of the 214th General Assembly, Fahed Abu-Akel, for the following programs: National Christmas International House; Children of Palestine and Iraq; and Theological Education in Cairo, Beirut, Khartoum, Sudan, Bethlehem, and Galilee.

Recess

Following prayer offered by Luis Perez Alanoca, ecumenical advisory delegate from the Evangelical Presbyterian Church of Bolivia, the assembly recessed at 5:00 p.m., to reconvene at 7:30 p.m.

Wednesday, May 28, 2003, 7:30 P.M.

General Assembly Vice-Moderator Charles Easley reconvened the 215th General Assembly (2002) at 7:30 p.m. Cynthia Burse, theological student advisory delegate from Johnson C. Smith Theological Seminary, led the assembly in prayer.

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 Easley then recognized persons, who, informally for a brief time, spoke on various issues.

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, Warner Bailey. Bailey reported that if time permitted that the assembly hear the report of the Assembly Committee on Global Ministries.

Ecumenical Greeting

Moderator Andrews recognized Ecumenical Advisory Delegate Thelma Chambers-Young, president of the Women’s Department of the Progressive National Baptist Convention, who brought greetings to this assembly.

Memorial Minute for James Hutton Costen Sr.

Moderator Andrews recognized Charles Marks, chaplain at San Francisco Theological Seminary, who lead the assembly in a memorial minute for former Moderator James Hutton Costen, as follows:

“God gave to the world, James H. Costen Sr., October 5, 1931, in Omaha, Nebraska. His life in this world ended April 11, 2003, in the Piedmont Hospital, Atlanta, Georgia. His visit in the church and world lasted seventy-one years. However, Jim’s legacy gives the impression that he lived a hundred years or more.

“Jim prepared himself for the ministry by earning his college degree from Johnson C. Smith University, and his seminary education and degree from the Johnson C. Smith Theological Seminary, Charlotte, North Carolina. This laid the founda-

tion for a highly successful ministry through the Presbyterian Church, (U.S.A.), and through institutions of higher education in Atlanta, Georgia.

“Jim’s ministry began in Rocky Mount, North Carolina, as a pastor. In 1965, he was called to be a new church development pastor of a racially integrated congregation, an unusual experience at that time anywhere in Georgia. Having been born in Nebraska, educated in North Carolina, Jim knew of the consequences of legal racial segregation. He joined many other blacks and whites in working to rid the south of this human atrocity against black people. All of these experiences prepared Jim for the contributions he would make later in his ministry.

“Jim became the administrative dean of the Johnson C. Smith Theological Seminary when it moved to Atlanta in 1969, adding a strong Presbyterian presence to the first consortium of historically black seminaries at the Interdenominational Theological Center or, as it is commonly called, ITC. In this position, Jim linked the theological training of students of the Presbyterian Church of East Africa with Johnson C. Smith Theological Seminary. This ministry brought an international flavor to the Atlanta ITC community that exists today.

“Jim was a genuine reconciler. The ultimate test of his reconciling skills was when, as Moderator of the United Presbyterian Church in the United States of America, he gave faithful leadership in the reuniting of the Presbyterian Church in the United States and the United Presbyterian Church, USA that culminated at the 194th General Assembly in Atlanta. Jim Costen and Randy Taylor co-moderated the 1983 reuniting assembly meeting. It was a great meeting and it lives forever as a testimony to the unity of Christ Church.

“Reconciling the former Northern and Southern Presbyterian churches was indeed a challenge, which Jim managed superbly. Dr. Costen was called to be president of the Interdenominational Theological Center (ITC) in 1983, a consortium of higher education of six seminaries representing six church denominations. Imagine the challenge of maintaining this community so that the highest amount of creative energy is engaged and deployed. Jim accomplished this to perfection while expanding ITC in faculty, community outreach, development, and academic excellence. Jim was both a reconciler and an outstanding higher education administrator.

“Jim Costen was a man of vision. He was ready for any new venture that would expand educational opportunities for students. He once asked this writer to expand on his vision of providing learning opportunities for professionals in the church, whose skills need to be updated and sharpened after a time of practical work in the field. This vision led to the creation of a notable ministry at ITC, entitled the Institute of Church Administration and Management (ICAM).

“James Costen’s vision was not confined to the continental U.S.A. He possessed a great ministry through the Presbyterian Church of East Africa lasting to the end of his life. Weeks before his death, Jim’s bags were literally packed to go off to Kenya where he and Dr. Melva Costen, his beloved wife, were to receive the honor of having a student and faculty center named after them at the Nairobi Theological College in Kenya.

“Jim’s abiding faith was that Christ was his Savior and Savior of the world. Jim viewed every human being as the object of God’s love. In personal conversation with Melva, he stated time and again ‘that God had gifted him with grace and that he had to take that gift beyond himself.’ Jim was bold and unafraid all of his life, in working, in serving, in visioning, in living from day to day, and in his suffering. His faith assured him that God was with him. My last visit with him was three days before his death. He was as self-confident then as when we visited in his home nine months earlier.

“James H. Costen received many honors. Honorary doctoral degrees awarded him are from: Johnson C. Smith University, Missouri Valley College, Stillman College, Huron College, Barbara-Scotia College, Shaw University, and Tusculum College.

“At the national level, Jim served as vice chair of the Minority Committee on Church Reunion; chair of the Permanent Committee on Nominations of the General Assembly; vice chair of General Assembly Council; a member of the Council of Theological Seminaries; a member of the Design Team of Black Presbyterians United; a member of the Board of Trustees of the Fund for Theological Education; a member of the United Negro College Fund; and a member of the Black Theology Project.

“In addition, Jim served with distinction on many local and regional boards of various kinds.

“His wife, Dr. Melva W. Costen, three children, and seven grandchildren survive Jim. We give thanks to Almighty God for the life, ministry, and service of the Reverend Dr. James Hutton Costen Sr.”—Prepared by Eugene Turner, May 2003.

Vice Moderator Easley led the assembly in a prayer of thanksgiving for the life and work of James H. Costen Sr.

REPORT OF THE ASSEMBLY COMMITTEE ON THEOLOGICAL ISSUES AND INSTITUTIONS

The report of the Assembly Committee on Theological Issues was resumed by its moderator, Joe Carle. [The first part of the report can be found on page 19.] Carle introduced Liza Hendricks, moderator of the Committee on Theological Educa-

tion, who presented a report. Hendricks introduced representatives of the Presbyterian seminaries: Laura Mendenhall, president, Columbia Theological Seminary; Cynthia Campbell, president, McCormick Theological Seminary; Samuel Calian, president, Pittsburgh Theological Seminary; Thomas Gillespie, president Princeton Theological Seminary; Phil Butin, president, San Francisco Theological Seminary; David Wallace, dean, Johnson C. Smith Theological Seminary; and Barbara Wheeler, president, Auburn Theological Seminary. Hendricks also introduced the new president of Austin Theological Seminary, Ted Wardlaw, who addressed the assembly briefly. Hendricks then introduced Cynthia Campbell, who presented the Award for Excellence in Theological Education to Jack Stotts, past president of McCormick Theological Seminary and Austin Theological Seminary, and president emeritus of Austin Seminary. Stotts addressed the assembly.

Carle introduced Gary Demarest, co-moderator of the Task Force on Peace, Purity, and Unity of the Church, who presented a progress report of the task force. This concluded the report of the Assembly Committee on Theological Issues and Institutions, and is as follows:

The 215th General Assembly (2003) approved the following recommendations: [Consent agenda items are indicated by an asterisk (*).]

I. Theological Institutions

***A. Item 10-01. New Trustees of Theological Institutions Elected in 2002.**

That the recommendation is approved.

***B. Item 10-02. Theodore J. “Ted” Wardlaw as President of Austin Presbyterian Theological Seminary.**

That the recommendation is approved.

C. Item 10-03. Covenant Between the General Assembly of the PC(USA) and the Evangelical Seminary of Puerto Rico.

That the recommendation is approved.

II. Catechisms and Confessions

A. Item 10-06, Recommendation 1. Approval of the new Presbyterian catechisms.

That the recommendation is approved.

B. Items 10-05, Recommendations 1 and 2; Item 10-06, Recommendations 2., 3., 4., and 5. Implementation of Use and Dispersing of the New Presbyterian Catechisms.

That the recommendations are approved.

C. Item 10-05, Recommendations 3., 4., 5., and 6. Approval of the French Confession of 1559 and the Implementation of Its Use.

That the recommendations are approved.

III. The Lord’s Supper

A. Item 10-07. Celebration of the Lord’s Supper Each Lord’s Day in Presbyteries.

That the recommendation is approved with amendment.

Amend Recommendation 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.]

“2. instruct the Congregational Ministries Division, Office of Theology and Worship, to provide [guidelines] [suggestions] and resources for presbytery-wide celebration.”

***B. Item 10-08. Celebration of the Lord's Supper at Conference Centers and Events.**

That the recommendation is approved.

***C. Item 10-09. Celebration of the Lord's Supper at Theological Institutions.**

That the recommendation is approved.

IV. Commissioners' Resolutions

SA. Item 10-12. *Commissioners' Resolution 03-3. On Developing Baptismal Materials Regarding Child Abuse.*

That the recommendation is referred to the Sacramental Task Force on Theology and Worship.

[Financial Implications: \$0 (2003); \$0 (2004), \$0 (2005) Mission Budget]

B. Item 10-13. *Commissioners' Resolution 03-24. On Recognizing Louisville Presbyterian Theological Seminary's 150 Years of Service.

That the recommendation is approved.

V. Other

***A. Item 10-04. Mountain Retreat Association Trustees of Stock Board of Directors.**

That the recommendation is approved.

B. Item 10-10. *Overture 03-20. On Affirming That the Church Is Called to Present the Claims of Jesus Christ—From the Presbytery of San Diego.* +COGA +GAC

In response to this overture, that the 215th General Assembly (2003) approve the following resolution:

That the 215th General Assembly (2003) affirm "Hope in the Lord Jesus Christ" and direct the Stated Clerk to send *Overture 03-20* to presbyteries and congregations as an urging and encouragement to study "Hope in the Lord Jesus Christ," leading to their proclamation of our Lord Jesus Christ.

C. Item 10-11. *Overture 03-26. On Amending the Open Meeting Policy in the Manual of the General Assembly by Adding a Point 8 Regarding the Theological Task Force—From the Presbytery of San Gabriel.* +ACSWP +ACREC

In response to this overture, that the 215th General Assembly (2003) approved the following statement:

The General Assembly Theological Task Force on Peace, Unity, and Purity of the PC(USA) shall be exempt from this open meeting policy in order to go into closed session solely for the purpose of exchanging views on sensitive theological issues in cases where it is determined by two-third's vote of the members of the task force present in a duly called and constituted meeting.

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 10-A. Minutes, Committee on Theological Education.

That the minutes are approved.

**REPORT OF THE ASSEMBLY COMMITTEE ON
EVANGELISM AND HIGHER EDUCATION**

Moderator Andrews recognized Anna Brown, moderator of the Assembly Committee on Evangelism and Higher Education, who presented the committee's report. Brown presented the consent agenda. Section I.A.1. was removed from the con-

sent agenda. The assembly approved the consent agenda: I.A.3.; I.A.4.; I.B.1.; I.B.2.; I.B.3.; I.B.4.; I.B.6.; I.B.7.; I.C.; II.A.; and II.D. The assembly approved Section I.A.1. Section I.A.2. was presented. The assembly approved a motion from the floor to amend Section I.A.2.b. to read “that institutions place more emphasis on biblical literacy, theological foundations, spiritual development, and the Reformed tradition with sensitivity to our global context.” [Words added are shown with an underline.] The assembly approved Section I.A.2. as amended. The assembly approved Section II.B. Anna Brown presented Section II.C. Susan McPhail Wittjen, commissioner from the Presbytery of New Covenant, presented a substitute motion concerning II.C (Item 09-07). The Vice-Moderator announced the substitute motion perfected. The merits of the main motion and the substitute motion were debated. Following debate, Vice-Moderator Easley placed before the assembly the question, should the substitute motion be substituted for the main motion? The assembly voted not to substitute the motion for the main motion. The assembly approved Section II.C. The assembly approved Section I.B.5. The assembly approved Section III. (*Commissioners’ Resolution 03-15*). Section IV. Committee Final Action and Report to Plenary was received as information. This concluded the report of the Assembly Committee on Evangelism and Higher Education, and is as follows:

The 215th General Assembly (2003) approved the following recommendations: [Consent agenda items are indicated by an asterisk (*).]

I. Reports

A. Item 09-01. Reclaiming the Vision: A Mission Strategy to Strengthen the Partnership Between the Presbyterian Church (U.S.A.) and Its Related Schools, Colleges, and Universities.

1. That Recommendations 1.a., 1.c., 2., 3., 4., 5., 7., and 8. are approved.

2. That Recommendation 1.b. is approved with amendment. [Text to be deleted is shown with a strike-through with brackets; text to be added or inserted is shown as italics.

~~“b. That the institutions place more emphasis on [a Christian worldview, Presbyterian ways of understanding, and Bible literacy]~~ [biblical literacy, theological foundations, spiritual development, and the Reformed tradition with sensitivity to our global context].”

*3. That Recommendation 6. is approved with amendment. [Text to be deleted is shown with a strike-through with brackets; text to be added or inserted is shown with an underline and with brackets.]

“6. Urge the educational institutions related to the Presbyterian Church (U.S.A.) to encourage global awareness[; and] international understanding [~~and global citizenship~~].

“a. That programs enabling students to understand other cultures be expanded and that additional ways to help students understand other cultures be developed.

“[b. That scholarship opportunities be made open to members of non-American Presbyterian churches in partnership with the PC(USA).]

~~“[b.]~~ [c.] That programs to encourage interreligious dialogue be promoted.

“~~[e.]~~ [d.] That current programs in both the church (mission volunteers) and in the institutions be made more available to students who might otherwise be unable to take advantage of these opportunities.”

*4. That Recommendation 9. is approved with amendment. [Text to be deleted is shown with a strike-through with brackets; text to be added or inserted is shown with an underline and with brackets.]

“9. ~~[Urge]~~ [Require] the National Ministries Division, Higher Education program area, to return to the General Assembly with a progress report in three years, and a full assessment of the response to the recommendations in the report in five years.”

B. Item 09-03. Strategy for Ministry with Hispanic-Latino Constituencies in the Presbyterian Church (U.S.A.).

*1. That Recommendation 1. is approved with comment.

Comment: The General Assembly is concerned that the wording of the third paragraph of Section 3.2.3. of the Strategy for Ministry with Hispanic-Latino Constituencies, as found on the Web at <http://www.pcusa.org/racial> eth-

nic/Hispanic/, on the spirituality of Hispanic-Latinos, can lead to the mistaken reading that the Presbyterian Church (U.S.A.) believes that following Roman Catholic spiritual practices leads one to a distorted spirituality.

*2. That Recommendation 2. is approved.

*3. That Recommendation 3. is approved with amendment. [Text to be deleted is shown with a strike-through with brackets; text to be added or inserted is shown with an underline and with brackets.]

“3. Request the General Assembly Council, through its National Ministries Division, Churchwide Personnel Services, to organize workshops in conjunction with presbyteries, synods, and other General Assembly entities and provide a progress report to the 217th General Assembly (2006). The workshops are to address leadership development[, and other issues as identified in the background of this report,] for Hispanic-Latino leaders as follows:”

*4. That Recommendation 4. is approved.

\$5. That Recommendation 5. is approved

[Financial Implications: \$0 (2003); \$132,794 (2004); \$0 (2005); Mission Budget]

*6. That Recommendation 6. is approved with amendment. [Text to be deleted is shown with a strike-through with brackets; text to be added or inserted is shown with an underline and with brackets.]

“6. Request the General Assembly Council, through its National Ministries Division, Racial Ethnic Ministries program area, and the Office of Hispanic Congregational Enhancement, to organize a national consultation event in 2006 to determine how best to implement the strategy[, explore the issues raised by it,] and monitor the progress of the recommendations and report its findings to the 218th General Assembly (2008).”

*7. That Recommendation 7. is approved.

*C. Item 09-04. *Commissioner’s Resolution 00-8 Work Team Report.*

That the recommendations are approved.

II. Other

*A. Item 09-05. Confirm Members of the Board of Directors of the PC(USA) Investment and Loan Program.

That the recommendation is approved.

B. Item 09-06. *Overture 03-19. On Directing Evangelism and Church Development to Develop and Distribute Materials to Assist Members and Congregations in Sharing the Good News of God’s Love in Jesus Christ—From the Presbytery of Inland Northwest.*

That the recommendation is approved.

C. Item 09-07. *Overture 03-32. On Directing the Congregational Ministries Division to Explore the Appropriateness of Recommending the Alpha Program—From the Presbytery of Alaska.*

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

“...to direct the General Assembly Council, Congregational Ministries Division, to explore the appropriateness of recommending the Alpha Program as a congregational resource for evangelism [and to supplement, as necessary, to reflect the Reformed tradition and the Presbyterian Church (U.S.A.)].”

*D. Item 09-02. List of Colleges and Universities related to the PC(USA).

That the recommendation is approved.

III. Commissioners’ Resolution

Item 09-08. *Commissioners’ Resolution 03-15. On Encouragement of Local Congregations.*

That the recommendation is approved with amendment.

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

“1. . . . and set aside [~~ten to fifteen minutes each day~~] [appropriate time] to accomplish this task.”

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.]

A. Item 09-A. Minutes, Presbyterian Investment and Loan Program, Inc.

That the minutes are approved with exceptions:

1. The “Loan Policy Committee” minutes for the meetings of January 26, 2002, March 16, 2002, July 27, 2002, and October 17, 2002, were not approved.
2. The “Joint Loan Committee” minutes for the meeting of August 1, 2002, indicate approval of the minutes of the meeting of June 18, 2002, which was actually the meeting of July 18, 2002.
3. The “Audit Committee” minutes of the meeting of October 26, 2002, indicate approval of the minutes of the meeting of July 16, 2002, which was actually the meeting of July 27, 2002.
4. We remind the recorders to refrain from use of unidentified acronyms.
5. The Loan Policy Committee did not have sequential pagination for the meeting of January 26, 2002.

B. Item 09-B. *Higher Education Award and Sam and Helen R Walton Award.*

That the recommendation is approved.

Moderator Andrews resumed the chair. Moderator Andrews offered prayer on behalf of those American soldiers who have died in Iraq this week, including soldiers from Fort Carson in Colorado and others from this area.

Announcements

Moderator Andrews recognized Stated Clerk Clifton Kirkpatrick. The Stated Clerk announced that prayer concerns may be written out and given to an assembly assistant and they would be delivered backstage to be listed on the monitor. The Stated Clerk also announced that the offering of \$3,980 received at the Ecumenical Worship Service that morning, would benefit the Decade to Overcome Violence initiative of the World Council of Churches. Kirkpatrick further announced that one way participants in the assembly could thank the Denver area for their hospitality was to participate in a Blood Drive that would be held in Room C105 from 10:00 a.m. to 3:30 p.m., Thursday, May 29.

Recess

Following prayer by Deborah A. Block, pastor of Immanuel Presbyterian Church, Milwaukee, Wisconsin, the assembly recessed at 10:00 p.m. to reconvene at 9:30 a.m. on Thursday, May 29.

Thursday, May 29, 2003, 8:30 A.M.

Commissioners, advisory delegates, and other participants worshiped together in the Grand Ballroom of the Denver Convention Center. Paul T. Eckel, president, Renewal Ministries Foundation, Sarasota, Florida, preached a sermon entitled, “Called Alongside Together.” Scripture readings were from Isaiah 41:1–10, and Romans 1:8–17.

Thursday, May 29, 2003, 9:30 A.M.

The 215th General Assembly (2003) reconvened at 9:30 a.m. with Moderator Andrews presiding. Dora Arce, moderator of the Presbyterian and Reformed Church in Cuba, led the assembly in prayer.

**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, Warner Bailey. The assembly voted to approve a limit of two minutes for speeches during debate.

Ecumenical Greeting

Moderator Andrews recognized Benebo Fubara-Manuel of the Presbyterian Church of Nigeria who brought greetings to the assembly.

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

Moderator Andrews recognized James Browne, vice-moderator of the Assembly Committee on General Assembly Procedures, to give a daily update on financial implications to the per capita budget. Pending for 2003—\$29,892—an increase in per capita apportionment of 1.2 cents for 2003. Pending for 2004—\$80,037—for an increase in per capita apportionment of 3.26 cents for 2004. Pending for 2005—\$7,332—for an increase of less than .3 cents for 2005. Total per capita rate will be \$5.52 if everything before the assembly 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 moderator, Robert Forsythe. Total financial implications of actions under consideration by the 215th General Assembly (2003) for the mission budgets are: \$0 for 2003; \$137,924 for 2004; and \$0 for 2005. Actions yet to be approved have no financial impact for 2003, 2004, and 2005.

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 David Zuidema, moderator of the General Assembly Nominating Committee. Zuidema moved, as a single motion, the list of nominees except for the names of Ernest E. Cutting, June Lorenzo, and James Conklin, nominees for the General Assembly Permanent Judicial Commission, whose nominations were challenged. The assembly approved the motion.

On behalf of the General Assembly Nominating Committee, Zuidema nominated Ernest E. Cutting for the General Assembly Permanent Judicial Commission. Commissioner Kermit Opprecht nominated John D. Mayne from the floor to replace the committee nominee, Ernest E. Cutting. Susan D. Krummel, a member of the General Assembly Nominating Committee, spoke to the nomination of Ernest E. Cutting. The assembly approved the nomination of Ernest E. Cutting.

On behalf of the General Assembly Nominating Committee, Zuidema nominated June Lorenzo for the General Assembly Permanent Judicial Commission. Commissioner Tom Parker nominated Marilyn Riddel from the floor to replace the committee nominee, June Lorenzo. Melva Costen, a member of the General Assembly Nominating Committee, spoke to the nomination of June Lorenzo. The assembly approved the nomination of June Lorenzo.

On behalf of the General Assembly Nominating Committee, Zuidema nominated James Conklin Moore for the General Assembly Permanent Judicial Commission. Commissioner John E. White nominated Fred L. Denson from the floor to replace the committee nominee, James Conklin Moore. Carmen Stokes, a member of the General Assembly Nominating Committee, spoke to the nomination of James Conklin Moore. The assembly approved the nomination of Fred L. Denson. The report was concluded and is as follows:

Key for General Assembly Nominating Committee Report

Andrew J. Browne (YA) WME 26–35 Denver ROC AL REN

means

Andrew J. Browne (Young Adult), White Male Elder, 26–35 years old, Denver Presbytery, Synod of the Rocky Mountains, At-large position, Renominated

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; AABAsian At-large slot; AC–Asian Caucus; ACWCBAdvocacy Committee on Women’s Concerns; AL–At-Large; BBAfrican American; BC–Black Caucus; CW–Clergywoman; DBKnown (Reported) Disability; FDN–Foundation; GACBGeneral Assembly Council; GANCBGeneral Assembly Nominating Committee; HBHispanic American; HCHispanic Caucus; M–Middle Eastern; MABMiddle Eastern At-large slot; N–Native American; N/A–Not Applicable; NC–Native American Caucus; NMDBNational Ministries Division; NP–Non-Presbyterian; O–Other; P–Presbytery; PTI–Presbyterian Theological Institution; PWBPresbyterian Women; RE–Racial Ethnic; S–Synod; W–Caucasian; WCL–Woman Church Lay Employee; WMDBWorldwide 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.

The General Assembly Nominating Committee nominates the following persons for election by the 215th General Assembly (2003):

<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 THE CONSTITUTION						
<u>Class of 2006</u>						
1. Kim Leech	WMC	56–64	Heartland	MAM	AL	REN
2. Margaret Wentz	WFE	56–64	San Gabriel	SCH	AL	REN
3. James E. Andrews	WMC	65+	Foothills	SA	AL	*
B. ADVISORY COMMITTEE ON INTERNATIONAL EVANGELISM						
<u>Class of 2006</u>						
1. Bruce Berry	WMC	46–55	Missouri Union	MAM	AL	REN
2. Pauline Hardy	WFE	56–64	Central Florida	SA	AL	REN
C. ADVISORY COMMITTEE ON LITIGATION						
<u>Class of 2009</u>						
1. Justin M. Johnson, Esq.	BME	65+	Pittsburgh	TRI	AL	REN
D. ADVISORY COMMITTEE ON PRESBYTERIAN HUNGER PROGRAM						
<u>Class of 2006</u>						
1. Margaret G. Malloy	BFE	56–64	New Hope	MAT	AL	REN
2. Susan E. Thomas	WFE	36–45	Detroit	COV	AL	REN
3. Roxanne Burgess	NFL	46–55	San Gabriel	SCH	AL	*

<i>Nominee</i>	<i>Diversity</i>	<i>Age</i>	<i>Presbytery</i>	<i>Synod</i>	<i>Mem. Info.</i>	<i>Cat.</i>
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E. ADVISORY COMMITTEE ON ECUMENICAL AND MISSION PARTNERSHIPS*Class of 2006*

1. Leonard Jackson	BME	36–45	Donegal	TRI	AL	REN
2. Sydney Nordt	WFE	56–64	Peaks	MAT	AL	*

F. ADVISORY COMMITTEE ON THE NEWS*Class of 2006*

1. Emily Enders Odom	WFC	36–45	Western N. Carolina	MAT	AL	*
2. Shane Whisler	WMC	36–45	Mission	SUN	AL	*

G. ADVISORY COMMITTEE ON SOCIAL WITNESS POLICY*Class of 2005*

1. Leslie Klingensmith (YA)	WFC	26–35	National Capital	NE	AL	†
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Class of 2006

2. Sue Dickson	WFC	36–45	Tres Rios	SUN	AL	REN
3. F. Nile Harper	WMC	65+	Detroit	COV	AL	REN
4. Donna Bradley	NFL	46–55	deCristo	SW	AL	*
5. B. Gordon Edwards	WMC	65+	Cimarron	SUN	GAC	*
6. Hazel F. Whitney	WFE	56–64	Eastern Virginia	MAT	GAC	*

H. ADVOCACY COMMITTEE FOR RACIAL ETHNIC CONCERNS*Class of 2006*

1. Sung-Kook Shin	AMC	65+	Philadelphia	TRI	AA	REN
2. Carolyn Graise (Y)	MFL	25–	The James	MAT	ME	*
3. Eugene Turner	BMC	65+	Cayuga-Syracuse	NE	BC	*

I. ADVOCACY COMMITTEE FOR WOMENS' CONCERNS*Class of 2004*

1. Adeline de Castro	NFE	65+	Alaska	ANW	AL	†
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Class of 2005

2. Sarah Colwill (Y)	WFL	25–	Mid-Kentucky	LW	AL	†
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Class of 2006

3. Ernestine Cole	BFC	56–64	Greater Atlanta	SA	AL	REN
4. Ann Lelea	AFE	56–64	Redwoods	PAC	WCL	REN
5. Aleida Jernigan	HFC	56–64	Redwoods	PAC	AL	*

Pending appointment of the Presbyterian Women Churchwide Coordinating Team Vice Moderator for Justice and Peace.

J. AUDIT COMMITTEE*Class of 2006*

1. Charles E. Motley	BME	65+	Philadelphia	TRI	AL	REN
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K. BOARD OF DIRECTORS OF PRESBYTERIAN PUBLISHING CORPORATION*Class of 2006*

1. Robert Bohl	WMC	56–64	Heartland	MAM	AL	REN
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2. Kenneth Godshall	WME	46-55	Hudson River	NE	AL	*
<i>Nominee</i>	<i>Diversity</i>	<i>Age</i>	<i>Presbytery</i>	<i>Synod</i>	<i>Mem. Info.</i>	<i>Cat.</i>

L. BOARD OF PENSIONS

Class of 2006

1. Andrew Y. Browne (YA)	WME	26-35	Denver	ROC	AL	REN
2. Gerald D. Clark	WMC	36-45	San Fernando	SCH	AL	REN
3. Caroline DeEsposito	WFE	56-64	Newark	NE	AL	REN
4. Ronald Hagen	WME	36-45	Milwaukee	LAK	AL	REN
5. David H. Hintz	WME	46-55	Heartland	MAM	AL	REN
6. David Kaasa	WME	36+	Scioto Valley	COV	AL	REN
7. Stephanie Middleton	WFE	36-45	Philadelphia	TRI	AL	REN
8. Earle Robbins	BFE	65+	San Francisco	PAC	AL	REN
9. Arthur Sundstrom	WMC	46-55	National Capital	MAT	AL	REN
10. George Wilcox	WMC	36-45	Central Florida	SA	AL	REN
11. Jeffrey D. Yergler	WMC	36-45	Olympia	ANW	AL	REN
12. Donald Fleischer	WML	56-64	Philadelphia	TRI	AL	*
13. B. Jack Miller	WML	56-64	New England	NE	AL	*
14. James Unruh	WML	56-64	Grand Canyon	SW	AL	*

M. COMMITTEE FOR THE PRESBYTERIAN HISTORICAL SOCIETY

Class of 2006

1. Louise D. Howe	WFE	56-64	Chicago	LIN	AL	REN
2. Rick Nutt	WMC	36-45	Muskingum	COV	AL	REN
3. Edmundo Vasquez	HME	65+	Santa Fe	SW	AL	REN
4. John R. Hendrick	WMC	65+	Mission	SUN	AL	REN

Three (3) at-large vacancies have been frozen until 2004.

N. COMMITTEE ON ECUMENICAL RELATIONS (GENERAL ASSEMBLY)

Class of 2006

1. Edward W. Chan (YA)	AME	26-35	Pacific	SCH	AL	REN
2. Liala Beukema	WFC	36-46	Formula of Agreement Partner			REN
3. Ashley Seaman (Y)	WFL	18-25	Greater Atlanta	SA	AL	REN
4. John Bodo	WMC	65+	San Jose	PAC	AL	*

O. COMMITTEE ON THE OFFICE OF THE GENERAL ASSEMBLY

Class of 2004

1. Susan R. Andrews, Moderator of the 215th General Assembly (2003)

Class of 2005

2. Robert Nicholson	WMC	65+	Seattle	ANW	AL	†
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Class of 2006

3. Sandy Peirce	WFC	46-55	Sacramento	PAC	AL	REN
4. Catherine Ulrich	WFC	46-55	Arkansas	SUN	AL	REN
5. Victor Aloyo	HMC	36-45	New York City	NE	AL	*
6. John Baugh	N/B/WME	65+	Los Ranchos	SCH	AL	*
7. John Purcell	WMC	56-65	Grace	SUN	AL	*

P. COMMITTEE ON REPRESENTATION (GENERAL ASSEMBLY)

Class of 2005

1. Ernest Bighorn	NME	46-55	Yellowstone	ROC	S	REN
2. Mary E. Payne	WFE	65+	Whitewater Valley	LIN	S	REN
3. Yung Suk Park	AFE	56-65	Eastern Korean	NE	S	*
4. William Gardner	WME	65+	Heartland	MAM	S	*

The Synods of the Pacific and Living Waters are pending.

<i>Nominee</i>	<i>Diversity</i>	<i>Age</i>	<i>Presbytery</i>	<i>Synod</i>	<i>Mem. Info.</i>	<i>Cat.</i>
Q. COMMITTEE ON THEOLOGICAL EDUCATION						
<u><i>Class of 2006</i></u>						
1. Sue Dallam	WFE	56–64	East Iowa	LAK	AL	REN
2. Walk C. Jones IV (YA)	WMC	26–35	St. Andrew	LW	AL	REN
3. James M. Kitchens	WMC	46–55	Sacramento	PAC	AL	REN
4. Fran Lane-Lawrence	WFC	36–45	Washington	TRI	AL	*
R. GENERAL ASSEMBLY COUNCIL						
<u><i>Class of 2004</i></u>						
1. Bishop Douglas Theuner	WMC	56–64	Episcopal Ecumenical Advisory Member			
<u><i>Class of 2006</i></u>						
2. Frances Calderwood	WFE	65+	Southern Kansas	MAM	P	REN
3. Maximo J. Callao	AME	56–64	Boise	PAC	P	REN
4. George Conn	WMC	46–55	Shenandoah	MAT	S	REN
5. Frances Irwin	WFE	56–64	Central Washington	ANW	P	REN
6. Nancy Kahaian	WFC	36–45	Wabash Valley	LIN	P	REN
7. James G. Kirk	WMC	56–64	Baltimore	MAT	P	REN
8. Gerardo Lopez-Vigo	HMC		Noroeste	BPR	P	REN
9. Melvin Lowry	BMC	36–45	Northeast Georgia	SA	P	REN
10. Paul J. Masquelier	WMC	56–64	San Jose	PAC	P	REN
11. Catherine P. Rasa (D)	WFE	46–55	East Tennessee	LW	P	REN
12. Joe W. Rigsby	BMC	56–64	St. Augustine	SA	S	REN
13. Jane Westfall	WFE	65+	Plains and Peaks	ROC	P	REN
14. Carol Adcock	WFE	56–64	Grace	SUN	P	*
15. Esperanza Guarjardo	HFE	56–64	Mission	SUN	S	*
16. Carolyn McLarnan	WFE	46–55	Mississippi	LW	P	*
17. Lana Potter	WFE	56–64	Lake Erie	TRI	P	*
18. Conrad Rocha	HME	46–55	Santa Fe	SW	S	*
19. Ray Tanner	WME	65+	Memphis	LW	P	*
20. Susan R. Andrews—Moderator of the 215th General Assembly (2003)						
21. Moderator of Presbyterian Women						
<i>Ecumenical Advisory Member and Dakota Presbytery are pending.</i>						
S. MISSION DEVELOPMENT RESOURCES COMMITTEE						
<u><i>Class of 2006</i></u>						
1. Linda L. Culbertson	WFC	46–55	Pacific	SCH	S	REN
2. Victoria E. Schenk	WFE	46–55	Denver	ROC	S	REN
3. Walter D. Seigfried	WME	56–64	Pittsburgh	TRI	AL	REN
4. Barbara Worthington	WFC	56–64	Palisades	NE	AL	REN
T. MISSION RESPONSIBILITY THROUGH INVESTMENT						
<u><i>Class of 2006</i></u>						
1. Elizabeth Letzler	WFE	46–55	Long Island	NE	AL	*
U. MISSION SUPPORT SERVICES						
<u><i>Class of 2006</i></u>						
1. Alan Shutt	WME	46–55	Carlisle	TRI	AL	*
V. THE PERMANENT JUDICIAL COMMISSION						
<u><i>Class of 2009</i></u>						
1. Ernest E. Cutting	WME	46–54	Twin Cities Area	LAK	S	REN
2. Bruce Gore	WME	46–55	Inland Northwest	ANW	S	*
3. June Lorenzo	NFE	36–45	Santa Fe	SW	S	*
4. Fred L. Denson	BME	56–65	Genessee Valley	NE	Challenge	
5. Janet Wilson	WFE	65+	Chicago	LIN	S	*

<i>Nominee</i>	<i>Diversity</i>	<i>Age</i>	<i>Presbytery</i>	<i>Synod</i>	<i>Mem. Info.</i>	<i>Cat.</i>
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W. PRESBYTERIES' COOPERATIVE COMMITTEE ON EXAMINATIONS FOR CANDIDATES

Class of 2004

1. James Watkins	WMC	56-64	Greater Atlanta	SA	PTI	†
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Class of 2008

2. Stanley Hall	WMC	46-55	Eastern Oklahoma	SUN	AL	REN
3. Ernest W. Kimmel	WME	56-64	New Brunswick	NE	AL	*

X. PRESBYTERIAN COMMITTEE ON THE SELF-DEVELOPMENT OF PEOPLE

Class of 2004

1. Joseph Brooks Smith	WMC	46-55	Elizabeth	NE	P	†
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Class of 2006

2. Mary Ann Beardall	WFE	65+	Central Florida	SA	P	REN
3. Steven Flythe (Y)	BML	18-25	New Brunswick	NE	AL	REN
4. Alicia Jacobo	HFE	56-64	Grand Canyon	SW	AL	REN
5. Harry Kim	AME	56-64	Seattle	ANW	P	REN
6. Jo Ann Poncho	NFE	56-64	Nevada	PAC	AL	REN
7. Lori Winblood	WFE	46-55	Western Colorado	ROC	AL	REN
8. Ivan Irizarry	HMC	46-55	Noereste	BPR	AL	*
9. Mildred Johnson (YA)	BFL	26-35	Non-Presbyterian			*
10. Gordon Jones	NME	65+	North Dakota	LAK	AL	*
11. Ruth Uchtman	WFE	65+	Chicago	LIN	AL	*

Y. PRESBYTERIAN COUNCIL FOR CHAPLAINS AND MILITARY PERSONNEL

Class of 2006

1. A. William Benner	WMC	56-64	Grace	SUN	AL	*
2. Patricia Kellenbarger (D)	WFC	56-64	San Diego	SCH	AL	*
3. Richard Robertson	WME	65+	Ohio Valley	LIN	AL	*

Z. PRESBYTERIAN DISASTER ASSISTANCE

Class of 2006

1. Tracy L. Evans (YA)	WFC	26-35	Arkansas	SUN	AL	REN
2. Jesus M. Perez-Ferrer	H/BMC	36-45	Noroeste	BPR	AL	REN
3. Katherine Reyes	AFE	65+	San Francisco	PAC	AL	*

AA. PRESBYTERIAN CHURCH (U.S.A.) FOUNDATION

Class of 2006

1. Bradley Copeland	WMC	36-45	Riverside	SCH	AL	REN
2. George Hauptfuhrer III	WME	36-45	Greater Atlanta	SA	AL	REN
3. Mark Lu (YA)	AME	26-35	San Diego	SCH	AL	REN
4. Karen Garrett	WFL	36-45	Heartland	MAM	AL	*
5. Doug McArthur	WML	36-45	Denver	ROC	AL	*
6. Lois Clarke	WFE	56-64	Abingdon	MAT	AL	*

BB. PRESBYTERIAN MEN, BOARD, NATIONAL COUNCIL OF PRESBYTERIAN MEN

Class of 2006

1. Donald O. Maddox	WMC	56-64	San Fernando	SCH	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>
CC. THE REVIEW COMMITTEE ON GENERAL ASSEMBLY AGENCIES—PRESBYTERIAN INVESTMENT AND LOAN CORPORATION						
<u>Class of 2004</u>						
1. Stephen Bacon	WMC	56–64	Greater Atlanta	SA	AL	*
2. Linda Bailey	WFE	46–55	Grand Canyon	SW	AL	*
3. Dorothy Farris	WFE	46–55	Pacific	SCH	AL	*
4. Lidia Serrata	HFE	46–55	Mission	SUN	AL	*
5. David Bower	WMC	46–55	West Virginia	TRI	GACom.	*
6. Richard Dzina	WME	65+	Grace	SUN	GACom.	*
7. Richard Hong	AME		Palisades	NE	GACom.	*
8. Linda “Kitch” Shatzer	WFC	46–55	East Iowa	LAK	GACom.	*
9. John Miles Bartholomew	WMC	65+	St. Augustine	SA	Agency	*
10. William Dillon	WME	65+	Chicago	LIN	Agency	*
11. Bryant George*	BMC	65+	National Capital	MAT	Agency	*
12. Catesby Woodford	WME	46–55	Transylvania	LW	Agency	*
*Chairperson						

DD. THE STATED CLERK REVIEW COMMITTEE/NOMINATION COMMITTEE**Class of 2004**

Tom Are Jr.	WMC	36–45	St. Augustine	SA	AL-Minister Commissioner
Karen Dimon	WFC	46–55	Cayuga-Syracuse	NE	GAC
John Goodman	WMC	56–65	Coastal Carolina	MAT	AL-Presbytery Stated Clerk
Stephen S. Grace	WME	46–55	Lake Huron	COV	COGA
Charles Heyward	BMC	46–55	Charleston-Atlantic	SA	AL-Minister Commissioner
Cynthia Joe	AFE	56–65	San Francisco	PAC	AL-Elder Commissioner
Sandy Peirce*	WFC	46–55	Sacramento	PAC	COGA
Suzanne Souder	WFE	46–55	Carlisle	TRI	AL-Elder Commissioner
Kathy Walker	BFE	46–55	Tampa Bay	SA	COGA
* Chairperson					

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

The Moderator recognized Ernest Ettlich, moderator of the Assembly Committee on General Assembly Procedures, to present Report One of the committee. The assembly approved the consent agenda as follows: IV. and V.D., after removing Sections V.E. and V.G. from the consent agenda. The assembly approved Sections I.A., I.B., II.A.–E., III., V.A., and V.B. The assembly approved Section V.C. The assembly approved Section V.E. The assembly disapproved Section V.F.

The committee moved Section V.G. A substitute motion was made that read: “Request the 215th General Assembly (2003) to direct the General Assembly Council to add a question to the congregational questionnaire that accompanies the annual statistical report that collects statistics (total number, gender, and racial-ethnic background) of those ‘friends of the church’ (non-members who worship regularly and pledge their time, talent, and treasure) and to make the information available to the presbyteries.” After perfecting the main motion and the substitute motion, the assembly voted to make the substitute motion the main motion. The assembly voted to approve the main motion (V.G.). The assembly approved Section V.H. The committee moved Section VI.A. An amendment was approved to strike “32,000” and insert “20,000.” The assembly did not approve VI.A. The assembly voted to approve Section VI.B. Section VII. Committee Final Action and Report to Plenary was received as information.

Report One of the Assembly Committee on General Assembly Procedures (02) was completed and is as follows:

The 215th General Assembly (2003) approved the following recommendations: [Consent agenda items are indicated by an asterisk (*).]

I. Overtures

SA. Item 02-06. Overture 03-15. On Setting Aside the Action on Biennial Assemblies and Returning To the Denomination’s Historic Practice Of Holding Annual Meetings—From the Presbytery of National Capital. +COGA

That the recommendation is disapproved.

[Original Financial Implications: \$1,053,094 (2005); \$1,053,094 (2006) Per Capita (OGA); \$422,654 (2005) Mission Budget]

[Committee Action: Financial Implications: \$0 (2005); \$0 (2006) Per Capita (OGA); \$0 (2005) Mission Budget]

B. Item 02-05. *Overture 03-13. On Amending G-13.0104 to Change the Number of Requesters Required for Calling a Special Meeting of the General Assembly—From the Presbytery of Baltimore.* *ACC +COGA +ACREC

That the recommendation is approved.

II. Biennial Assemblies

A. Item 02-01. Amendments to the *Book of Order*.

1. That Recommendations A. (*Time Line for Amending the Book of Order*), B. (Review of Records), C.1. (Changes in Terms of Office—GANC), C.4. (Changes in Terms of Office—GAC Advisory Members), and C.6. (Changes in Terms of Office—GAPJC) are approved.

2. That Recommendation C.2., Changes in Terms of Office—ACC, is approved.

3. That Recommendation C.3., Changes in Terms of Office—GAC, is approved.

4. That Recommendation C.5., Establishing Classes in the GAC, is approved.

5. That Recommendation D., The Formula for Determining the Number of Commissioners to a General Assembly, is approved.

6. The 215th General Assembly (2003) directs the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-13.0103i be amended by striking the word “annual” so that the paragraph will read as follows:

“i. to adopt the comprehensive ~~annual~~ budget of the General Assembly, providing full information to the whole church of its decision in such matters;”

B. Item 02-02. Amendments to the *Manual of the General Assembly*.

1. That Recommendations A. (Participants at the General Assembly), B. (General Assembly Plenary Procedures), C. (Arrangements for the General Assembly Session), D. (Committees of the General Assembly), E. (Moderator of the General Assembly), G. (Guidelines for Preparation of Minutes of Agencies), H. (Forming Social Policy), I. (Standards for Review of General Assembly Agencies), and J. (*Organization for Mission*) are approved.

2. That Recommendations F.1. and F.2., Stated Clerk of the General Assembly, are approved.

C. Item 02-03. Instituting New Board Terms.

That the recommendations are approved.

D. Item 02-08. Amendment to the Bylaws of the Board of Pensions.

That the recommendation is approved.

E. Item 02-09. Adjustment of Terms.

That the recommendation is approved.

III. Per Capita Budget

Item 02-04. Per Capita Budget.

That the recommendations are approved with comment:

Comment: An editorial correction needs to be made on page 126, last line, striking the word “cents”, so that it reads as follows: “Based on the factors affecting . . . an increase of \$0.05 ~~cents~~ per capita.”

IV. Future Assemblies

***Item 02-07. Invitations for Hosting the Assemblies in 2008 and 2010.**

1. That Recommendation 1., invitation from the Presbytery of San Jose, is approved.
2. That Recommendation 2., invitation from the Presbytery of Twin Cities Area, is approved.

V. Commissioners' Resolutions

A. Item 02-10. *Commissioners' Resolution 03-1. Not Counting Vote Abstentions in Assembly Committees or Plenary.*

That the recommendation is disapproved.

B. Item 02-11. *Commissioners' Resolution 03-2. On Directing That The Number of Staff from GAC and OGA at General Assembly be Restricted.*

That the recommendation is disapproved.

\$C. Item 02-12. *Commissioners' Resolution 03-4. On Payment of Travel Expenses to General Assembly.*

That the recommendation is approved.

[Original Financial Implications: \$1500 (2004), Per Capita Budget (OGA)]

D. Item 02-13. *Commissioners' Resolution 03-7. On Clarifying Procedures for Calling a Special Meeting of the General Assembly.

That the recommendation is approved.

E. Item 02-14. *Commissioners' Resolution 03-8. On Increasing and Enhancing the Information Commissioners Have on Nominees to General Assembly Entities Prior to Voting.*

That the recommendation is disapproved.

F. Item 02-15. *Commissioners' Resolution 03-21. On Amending Standing Rule B.5.e. Commissioners' Resolutions.*

That the recommendation is disapproved.

G. Item 02-16. *Commissioners' Resolution 03-25. On Adding a New Question to the Annual Statistical Report.*

In response to this resolution, the 215th General Assembly (2003) approves the following request:

Request the 215th General Assembly (2003) to direct the General Assembly Council to add a question to the congregational questionnaire that accompanies the annual statistical report that collects statistics (total number, gender, and racial-ethnic background) of those “friends of the church” (non-members who worship regularly and pledge their time, talent, and treasure) and to make the information available to the presbyteries.

H. Item 02-17. *Commissioners' Resolution 03-26. Publication of an Amicus Brief.*

That the recommendation is disapproved.

VI. New Business

SA. That the recommendation is disapproved.

[The recommendation, as presented to the assembly, was as follows:

[The 215th General Assembly (2003) directs that the first paragraph of Standing Rule A.2.c. on Youth Advisory Delegates is amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

[~~“Each presbytery shall appoint an active member of the Presbyterian Church (U.S.A.), who shall be between the ages of seven-teen and twenty-three years~~ *at least 17 years of age and not greater than 23 years and 364 days of age on the date the General Assembly convenes, to be a youth advisory delegate. When the General Assembly meets biennially, presbyteries with membership of more than [32,000 20,000] members shall appoint one additional youth advisory delegate.”*]

[Financial Implications: ~~[\$13,260~~ \$39,780 beginning in 2006; Per Capita (OGA)]

B. The 215th General Assembly (2003) requests the Office of the General Assembly to publish at each assembly a definition of “affinity groups” and a complete list of qualifying groups. A communication shall be sent each year to every qualifying group, requesting information from them regarding their mission, goals, and funding. Each group’s response, or failure to respond, shall be reported to the next assembly.

Affinity groups who fail to respond to the communication shall then be required, prior to being assigned exhibit hall space at an assembly, to report to the Office of the General Assembly how that group supports the purpose of General Assembly and advances its goals.

VII. 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 02-A. Minutes, Presbyterian Historical Society.

That the minutes are approved with three comments:

1. The society considered four models for the structures of the society. The minutes would be more useful if these four models under consideration were summarized.
2. The minutes reflect several concerns about changes needed in the budget. The minutes do not, however, have a proposed or actual budget.
3. We also note a typographical error on page 11 in the paragraph about anniversary certificates.

Announcements

Following announcements by Stated Clerk Kirkpatrick, and prayer by Francy Wattman, youth advisory delegate from the Presbytery of Eastern Oklahoma, the assembly recessed at 12:15 p.m. to reconvene at 2:00 p.m.

Thursday, May 29, 2003, 2:00 P.M.

The 215th General Assembly (2003) reconvened at 2:00 p.m. with Vice-Moderator Charles Easley presiding. Rob Craig, director of Ghost Ranch, led the assembly in prayer. Vice-Moderator Easley introduced Gradye Parsons, director of the Department of Assembly Arrangements in the Office of the General Assembly, who served as acting Stated Clerk for a portion of the afternoon’s meeting.

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 for fifteen minutes, with one-minute limits on individual speeches. Parsons instructed the assembly on the procedure to be followed during the time allotted for the speak-out.

Following the speak-out session, Vice-Moderator Easley led the assembly in prayer for the concerns raised during the session.

**REPORT OF THE ASSEMBLY COMMITTEE
ON BILLS AND OVERTURES**

Vice-Moderator Easley recognized Warner Bailey, moderator of the Assembly Committee on Bills and Overtures. Bailey introduced the vice-moderator of the Assembly Committee on Bills and Overtures, Barbara Corwin. Bailey made guideline suggestions for commissioners and advisory delegates to address items of similar intent.

Ecumenical Greeting

Vice-Moderator Easley recognized The Reverend Christine Busch of the Evangelical Church of Rhineland, who brought greetings to the assembly.

**REPORT OF THE ASSEMBLY
COMMITTEE ON GLOBAL MINISTRIES**

Vice-Moderator Easley recognized Jean Cooley, moderator of the Assembly Committee on Global Ministries, who presented the report of the committee. Cooley presented the consent agenda for approval. Sections III.B. and VI.B. were removed from the consent. The assembly approved the remaining item on the consent agenda, VI.A. The assembly approved Sections I.A., I.B. and II.1. An amendment to II.2., Section 1.b. was approved as follows: Insert “(in consultation with the Worldwide Ministries Division)” at the end of line three so the line will read: “... with African churches, parachurch organizations, and mission agencies (in consultation with the Worldwide Ministries Division),” Section II.2. was approved as amended. Section II.3. was approved. Section II.4. was approved, but the recommendation to suspend Standing Rule G.2.s. failed for lack of a two-thirds affirmative vote. [Note: The Stated Clerk will publish the report in these *Minutes* and on the Office of the General Assembly Web site.]

Cooley introduced the vice-moderator of the assembly committee, Willie Williams, who continued the report. Sections III.A., III.B., IV.A., IV.B., IV.C., and IV.D. were approved. An amendment to Section IV.E. to retain the original language of the overture was approved. Section IV.E. was approved.

Cooley presented the remaining sections of the report. A motion was approved to Section V.A. as follows: “Sever Item 5 and consider it separately.” A substitute motion was made to Section V.A. 1.–4. by Iris Tucker-Lloyd, commissioner from the Presbytery of Baltimore. The Vice-Moderator pronounced the substitute motion perfected. The merits of the main motion and the substitute motion were debated. Following debate, Vice-Moderator Easley placed before the assembly the question, should the substitute motion be substituted for the main motion? The assembly voted not to substitute the motion for the main motion. Section V.A.1.–4. was approved. Sections V.A.5., V.B., and VI.B. were approved. Section VII. Information was received as information. This concluded the report of the Assembly Committee on Global Ministries and is as follows:

The 215th General Assembly (2003) approved the following recommendations: [Consent agenda items are indicated by an asterisk (*).]

I. Vision and Direction

A. Item 11-10, Adopting “Gathering for God’s Future.”

That the recommendations are approved.

B. Item 11-02, Presbyterians Do Mission in Partnership.

That the recommendation is approved.

II. Resolution on Africa

Item 11-03, Resolution on Africa. +GAC

1. Recommendation A., Approval of the Resolution.

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

“A. Approves the “Resolution on Africa” ~~[with recommendations]~~ (developed in partnership with the Africa Offices of the Worldwide Ministries Division).”

[Note: This action pertains to the three-paragraph resolution at the beginning of the document. The recommendations are considered in the following item of business.]

2. Recommendation E, Recommendations Relating to the Resolution.

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

“1. *General Recommendations*

“a. Section a. remains the same.

“b. Encourage congregations, presbyteries, synods, and entities of the General Assembly to establish new, and to strengthen existing partnerships with African churches[, parachurch organizations, and mission agencies (in consultation with the Worldwide Ministries Division),] and ecumenical bodies in sharing the Gospel and doing mission together.

“c. Sections c. through f. remain the same.

“2. *Mission Through Personnel Recommendations*—There are no changes in this section.

“3. *Health Ministries Recommendations*

“a. Sections a. through c. remain the same.

“d. Direct the General Assembly Council, through the Worldwide Ministries Division, to continue its work with other faith-based [and secular] health organizations, domestic and international, [that share a similar goal] in the massive effort to address major health issues facing Africa: the “diseases of poverty”—malaria, TB, and HIV/AIDS—as well as health infrastructure and service delivery.

“e. Section e. remains the same.

“f. That the PC(USA) ask members and congregations to engage in hands-on mission projects that provide care for people living with HIV/AIDS in Africa. This can be done by each congregation or a cluster of congregations preparing one AIDS home-based care kit (as being sponsored by the Worldwide Ministries Division, International Health Ministries area) for use by PC(USA) and partner church hospitals and home-care programs in Africa.]

“4. *Education Ministries Recommendations*—There are no changes in this section.

“5. *Ecumenical Partnerships Recommendations*—There are no changes in this section.

“6. *Human Rights Recommendations*

“a. Affirm the participation of congregations, presbyteries, [synods,] General Assembly entities, and individual Presbyterians in ecumenical efforts that encourage and further human rights in Africa; particularly those efforts on behalf of women, children, and disempowered ethnic communities.

“b. Sections b. through f. remain the same.

“7. *Trade Recommendations*

“a. Sections a. through d. remain the same.

“e. Direct the Stated Clerk and appropriate entities of the General Assembly Council to urge the U.S. government to ensure that no oil, diamonds, or other natural resources and commodities are used to fund conflicts around Africa and the world, and also to ensure that such items and commodities [so used] are prohibited from entering U.S. markets.”

3. Recommendation B, Inclusion of background material in General Assembly Minutes.

That the recommendation is approved.

\$4. Recommendations C. and D. Printing and Distribution of Full Text.

That the recommendations are approved. [Note: The recommendation that Standing Rule G.2.s. be suspended failed for lack of a two-thirds affirmative vote. Therefore, the Stated Clerk will publish the report in these *Minutes* and on the Office of the General Assembly Web site: <http://www.pcusa.org/oga/publications.htm>.]

[Original Financial Implications: \$17,820 (2003) ; \$0 (2004); \$0 (2005) Per Capita (OGA).]

III. Other Reports

A. Item 11-01, Review of the Situation of Prostitution Around Military Bases.

That the recommendations are approved with amendment.

Amend Recommendations 8–9 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.]

“8. Direct the Stated Clerk to write a letter to the commander[s] of the U.S. Army[, the U.S. Air Force, the U.S. Navy, and the U.S. Marine Corps] in Korea urging ~~him~~ them to conduct a full-scale investigation and/or collaborate fully with the Korean police in their investigation of murders and other human rights violations involving women working in camp towns when a U.S. military personnel or a civilian component of the U.S. Army[, the U.S. Air Force, the U.S. Navy, or the U.S. Marine Corps] in Korea is an alleged perpetrator.

“9. Direct the Stated Clerk to write a letter to the government of the Republic of Korea [and other host countries] to take decisive steps to curb sex trafficking and develop protective measures against human rights violations of sex workers.”

B. Item 11-04, Human Rights Update.

That the recommendations are approved with comment.

Comment: The sections on Iraq and Cuba are out of date and will be updated as soon as possible. These updates can be found on the Presbyterian Church (U.S.A.) Website.

IV. Overtures

A. Item 11-05, *Overture 03-14. On the Crisis of Migrant Worker Deaths in the Borderlands—From the Presbytery de Cristo.* +ACREC

That the recommendations are approved with amendment.

Add a Recommendation 5. to read as follows:

“[5. Request the Stated Clerk to communicate with the president of the United States, the attorney general, and the appropriate members of Congress to find a way to issue temporary worker documentation.]”

B. Item 11-06, *Overture 03-24. [On Cuba and Meeting PC(USA) Contractual Obligations to Cuban Pensioners] [On Reaffirming the Church’s Commitment for an End to the US Embargo Against Cuba and the Restoration of Diplomatic Relations]—From the Presbytery of Santa Fe.* +ACSWP +ACREC

That the recommendations are approved with amendment:

Strike Recommendation 5 as follows:

“~~[5. Reaffirm its commitment and support for an end to the U.S. embargo against Cuba and the restoration of normal diplomatic relations between the two countries.]”~~

C. Item 11-07, *Overture 03-29. On Ratifying the Convention on Climate Change and the Kyoto Protocol—From the Presbytery of Newton.*

That the recommendations are approved.

D. Item 11-08, *Overture 03-33. On Opposing the Free Trade Area of the Americas in Its Current Form—From the Presbytery of San Francisco.* +ACSWP

That the recommendations are approved with amendment.

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

“5. Call on presbyteries, churches, and church members to do the following:

“a. Become educated about the FTAA, NAFTA, [~~the South American Trade Market (MERCOSUL),~~] and other trade agreements, and the role of the International Monetary Fund (IMF), World Bank, World Trade Organization (WTO), and other multinational organizations in creating and enforcing globalization policies that are unsustainable and unjust, in part, by drawing on the resources of the Presbyterian Hunger Program, Joining Hands Against Hunger.”

E. Item 11-09, *Overture 03-34. On Creating a Study Guide On the History and Evolving Present Day Situation of the Middle East—From the Presbytery of Chicago.* +ACSWP

That the recommendations are approved.

V. Commissioners' Resolutions

SA. Item 11-13, *Commissioners' Resolution 03-9. On Calling to Prayer and Action—SARS Epidemic and Taiwan [~~On World Health Organization (WHO) Observer Status for Taiwan~~].* +ACSWP & ACREC

That the recommendations are 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.]

~~“1. Reaffirm the action of the 195th General Assembly (1983): “Resolution on the Future of Taiwan” that supports self-determination for people of Taiwan and for the Presbyterian Church in Taiwan in its struggle for freedom and human rights; and reaffirms the action of the 206th and 207th General Assemblies (1994 and 1995).~~

“1. Affirm the urgent need of the Taiwanese people for health services and information pertaining to the SARS epidemic to be provided by the World Health Organization.”

“2. Direct the Stated Clerk to express our solidarity with the Presbyterian Church in Taiwan and with the Taiwanese people and to

“a. urge all Presbyterians to pray for the control of and end to the global SARS epidemic, and for all the people in the East Asia region who live with fear for their health and security;

~~“b. express our support for the Taiwanese people to participate in the WHO with observer status, and urge the president of the United States to follow through with the action taken by the United States Congress in S.243 of the 108th Congress;]~~

~~“c. address this issue to the secretary of state, the secretary of health and human services;]~~

“~~d.~~ b. express support for the Taiwanese people to the members of the United States Congress and urge members of the Congress, especially the chairpersons of the U.S. Senate Foreign Relations and the House Committee on International Relations, and the chairperson of the Senate Human Rights Caucus, to follow through with their commitment and support for the Taiwanese people;

“~~e.~~ c. express support for this issue to the secretary general of the United Nations, the secretary general and members of the World Health Assembly;

“[f-][d.] encourage the United States Center[s] for Disease Control and Prevention to continue cooperation with its Taiwan counterpart agencies in eradicating and hopefully controlling SARS in a timely manner;

“[g-][e.] express our support for this issue to the international faith community and ecumenical bodies and urge them to communicate their support for the Taiwanese people with international organizations; and

“[h-][f.] encourage our global Presbyterian partners to advocate for Taiwan’s WHO observer status with their own government.

~~“[3.] Direct the United Nations Office of the Presbyterian Church (USA) to advocate for Taiwan’s application for WHO observer status to the international organizations whenever opportunities arise.~~

“[4-][3.] Encourage all Presbyterians to become familiar with issues and concerns of the East Asia region and the United States policies toward the East Asia region.

“[5-][4.] Urge all Presbyterians to participate actively in advocacy for people in the East Asia region and for the Taiwanese people by contacting their U.S. representatives and senators, secretary general of the United Nations, and the World Health Assembly.

“[5.] Direct that the Advisory Committee on Social Witness Policy, in consultation with the Worldwide Ministries Division, the Advocacy Committee for Racial Ethnic Concerns, the National Ministries Division, and the Presbyterian United Nations Office, continue to monitor the issues surrounding Taiwan and report to the next General Assembly with findings and possible recommendations for future action, including any information or recommendation concerning relations between the Presbyterian Church in Taiwan and the China Christian Council, the Republic of China (Taiwan), and the People’s Republic of China.”

[Original Financial Implications: \$500 (2003); \$47,100 (2004); \$0 (2005) Per Capita (GAC).]

B. Item 11-14, *Commissioners’ Resolution 03-16. On Displaced Persons in Colombia.* +ACSWP & ACREC

That the resolution is referred to the General Assembly Council, Worldwide Ministries Division, for study and report back to the next General Assembly.

VI. Other

***A. Item 11-11, Removing Talisman Energy from the General Assembly Divestment List.**

That the recommendation is referred back to the General Assembly Council and the Committee on Mission Responsibility Through Investment for further study on human rights concerns about Talisman in the Sudan and other countries.

B. Item 11-12, Sending a Delegation to the Middle East.

That the recommendation is approved.

VII. Information

A. The committee received, on behalf of the General Assembly, greetings from ecumenical representatives to this assembly. Those who brought greetings were as follows:

The Reverend Dora Arce Valentin, moderator, Presbyterian and Reformed Church in Cuba

The Reverend Dr. Benebo Fubara-Manuel, principal clerk, Presbyterian Church of Nigeria

The Reverend Daniel Hamad, general secretary, Sudan Presbyterian Evangelical Church

The Reverend Eser Tecio Pacheco, moderator, United Presbyterian Church of Brazil

The Reverend Assir Pereira, moderator, Independent Presbyterian Church of Brazil

B. The committee received, for information, a progress report on “Mission Initiative: Joining Hearts and Hands” from the co-chair of the steering committee.

C. The committee received, for information, a report from the Worldwide Ministries Division on its work and ministry.

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

Vice-Moderator Easley recognized Robert Forsythe, moderator of the Assembly Committee on Mission Coordination and Budgets, who presented the report of the committee. Forsythe presented the consent agenda. The assembly approved the consent agenda: Sections II.A.1., 2., 4.-7.; IV., and VI. Sections I., II.B, III.A., III.B., and III.C. were approved. An amendment to Section III.D. was approved as follows: In Recommendation 3., strike “Instruct the Moderator to appoint a task force of seven persons for the period of one year to” and replace it with; “Request the General Assembly Council, Congregational Ministries Division, to”; and strike “task force” and replace it with “Congregational Ministries Division”. Section III.D. was approved as amended. Section III.E. was approved.

Moderator Andrews resumed the chair.

Vice-moderator JoAnn Hansel continued the assembly committee report. Sections V.A., V.B., V.C., V.D., and V.E. were approved. Diana Gibson, commissioner from the Presbytery of San Jose, made a substitute motion to Section V.F. The Moderator declared the substitute and main motions perfected. The merits of the main motion and the substitute motion were debated. Following debate, Moderator Andrews placed before the assembly the question, should the substitute motion be substituted for the main motion? The assembly voted not to substitute the motion for the main motion. Section V.F. was approved. Section VII. Committee Final Action and Report to Plenary was received as information.

Hansel introduced Bill Saul, co-chair of “Joining Hearts and Hands” to speak to the assembly on the campaign. Saul reported that the project had already raised more than \$6 million on their way to a goal of raising \$40 million.

A final mission budget report, which will be the action on Section II.A.3., will be given on Saturday morning, May 31, 2003. (See page 72.) Report One of the Assembly Committee on Mission Coordination and Budgets was completed and is as follows.

The 215th General Assembly (2003) approved the following recommendations: [Consent agenda items are indicated by an asterisk (*).]

I. Synods

Item 06-01. The Future of Synods.

1. That Recommendation 1. is approved with amendment to read as follows: [Text to be deleted is shown with a strike-through and with brackets.]

“1. Maintain our four-level governing body system [~~and that the future of synods no longer be an issue.~~”

2. That Recommendations 2., 3., 4., and 5. are approved.

II. Mission Budget

A. Item 06-02. Mission Budget.

***1. That Recommendation A.1. is approved.**

***2. That Recommendation A.2. is approved.**

3. Recommendation A.3. [For action taken on this item, see Saturday, May 31, 2003, pp. 72–73]

***4. That Recommendation B.1. is approved.**

***5. That Recommendation B.2. is approved.**

***6. That Recommendation C.1. is approved.**

***7. That Recommendation C.2. is approved.**

B. Item 06-09. Appreciation for Financial Support for GA Mission Causes in 2002.

That the recommendation is approved as amended.

Inserting the following paragraph:

“[That the General Assembly annually express its appreciation to the members and congregations of the PC(USA) for their faithful financial support given to the General Assembly Mission causes in the prior year, and that the assembly recognize the presbyteries for their leadership in giving, using the same categories.]”

III. Overtures

SA. Item 06-03. Overture 03-5. On Re-establishing a Witness Season Including a Witness Offering—From the Presbytery of Coastal Carolina. +GAC

That the recommendation is referred, with comment, to the Special Offerings Review Task Force, for report back to the 216th General Assembly (2004).

Comment: That the 215th General Assembly (2003) endorses the offering and encourages the task force to implement the recommendation as soon as possible.

[Original Financial Implications: \$0. (2003); \$198,008 (2004); \$192,885 (2005) Mission Budget.]
[Assembly Action Financial Implications: \$0. (2003); \$0. (2004); \$0. (2005) Mission Budget.]

SB. Item 06-04. Overture 03-11. On Instituting a New Annual Offering For the Support of Full-time Mission Personnel—From the Presbytery of San Gabriel. +GAC

That the recommendation is referred, with comment, to the Special Offerings Review Task Force, for report back to the 216th General Assembly (2004).

Comment: That the 215th General Assembly (2003) endorses the offering and encourages the task force to implement the recommendations as soon as possible.

[Original Financial Implications: \$0. (2003); \$198,008 (2004); \$192,885 (2005) Mission Budget.]
[Assembly Action Financial Implications: \$0. (2003); \$0. (2004); \$0. (2005) Mission Budget.]

SC. Item 06-05. Overture 03-22. On Reaffirming the Church’s Commitment to Older Adult Ministry—From the Presbytery of Greater Atlanta.

That the recommendation is approved.

[Financial Implications: \$1,137 (2003); \$13,877 (2004); \$7,332 (2005) Per Capita (GAC).]

SD. Item 06-06. Overture 03-23. On Appointing a Pastoral Group Whose Primary Concern Would be Gay, Lesbian, Bisexual, and Transgendered Members and Their Families in Our Local Churches—From the Presbytery of Greater Atlanta.

In response to this overture, the 215th General Assembly (2003) approved the following recommendations:

1. Encourage presbyteries to equip pastors and sessions to provide pastoral care and nurture to gay, lesbian, bisexual, and transgendered members and their families.
2. Encourage presbyteries, sessions, and pastors to seek out pastoral care resources presently available in their own communities for gay, lesbian, bisexual, and transgendered members and their families.
3. Request the General Assembly Council, Congregational Ministries Division, to:
 - a. Identify and post on the appropriate pages of the Congregational Ministries Division Web site existing resources and models consistent with current General Assembly policies to assist presbyteries, pastors, and sessions in their pastoral ministries to gay, lesbian, bisexual, and transgendered members and their families; and

b. Recommend to the next General Assembly the production of additional resources if the Congregational Ministries Division determines a need for such resources.

[Original Financial Implications: \$0 (2003); \$105,603 (2004); \$104,354 (2005) Mission Budget.]
[Assembly Action Financial Implications: \$0 (2003); \$0 (2004); \$0 (2005).]

E. Item 06-07. *Overture 03-35. On Directing the General Assembly Council with Regard to the Mission and Per Capita Budgets—From the Presbytery of San Diego.*

That the recommendation is disapproved with comment.

Comment: If commissioners and advisory delegates wish to have access to the Mission Budget and Per Capita budget reports, they are encouraged to access the PC(USA) Web site at www.pcusa.org.

IV. Manual of Operations

*Item 06-08. Amendments to GAC *Manual of Operations*.

That the recommendation is approved.

V. Commissioners' Resolutions

SA. Item 06-11. *Commissioners' Resolution 03-10. On Reaffirming Spiritual Formation as an Important Priority at All Levels of the Presbyterian Church (U.S.A.).*

That the recommendation is approved as amended.

Amend Recommendation 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.]

“Urge the General Assembly Council to reconsider the impact of its recent budget reductions on the Office of Spiritual Formation and [~~to find ways as quickly as possible~~] [when funds become available] to restore the budget to its former level.”

[Original Financial Implications: \$0. (2003); \$104,474 (2004); \$105,013 (2005) Mission Budget.]
[Committee Action Financial Implication: \$0. (2003); \$0. (2004); \$0. (2005) Mission Budget.]

B. Item 06-12. *Commissioners' Resolution 03- 11. On Refocusing Resources for the Proclamation of Christ.*

That the recommendation is disapproved with comment.

Comment: We believe that the General Assembly Council is addressing the concerns of *Commissioners' Resolution 03-11* as evidenced by recent emphasis and by documents such as: *Great Ends of the Church, Hope in the Lord Jesus Christ, and God's Work in Our Hands*.

SC. Item 06-13. *Commissioners' Resolution 03-12. On Maintaining the Integrity of the Higher Education Program Area.*

That the recommendation is disapproved.

[Original Financial Implications: \$0 (2003); \$ 166,162 (2004); \$170,448 (2005) Mission Budget.]
[Committee Action Financial Implications: \$ 0 (2003); \$ 0 (2004); \$ 0(2005) Mission Budget.]

D. Item 06-14. *Commissioners' Resolution 03-22. On Itinerating National Staff.*

That the recommendation is referred, with comment, to the General Assembly Council for further study, with a report due at the 216th General Assembly (2004).

Comment: The resolution has merit, but study is required on the impact this resolution would have on budgetary, staffing, and family relations.

SE. Item 06-15. *Commissioners' Resolution 03-23. On Funding for Mission Personnel.*

That the recommendation is referred to the General Assembly Council for further study with a report to the 216th General Assembly (2004).

[Original Financial Implication: \$ 983,996 (2005); \$ 1,077,135 (2006) Mission Budget.]

[Committee Action Financial Implication: \$ 0 (2005); \$ 0 (2006).]

F. Item 06-16. *Commissioners' Resolution 03-29. On Responsible Purchasing.*

That the recommendation is approved as amended.

Strike Recommendations 2. through 6. as follows:

“That the 215th General Assembly (2003) of the PC(USA) do the following:

“1. Affirm the work of the PC(USA) Enough for Everyone Program, a collaborative partnership of the Presbyterian Hunger Program, the Presbyterian Peacemaking Program, Social Justice program area, Women's Ministries program area, and Presbyterian Women, which educates the church and supports PC(USA) bodies in their efforts to become responsible consumers in the global economy.

~~“2. Direct the Office of the General Assembly and the General Assembly Council to make a good faith effort to assure that products they purchase are provided by manufacturers that observe internationally accepted labor standards*, and respect internationally established health and safety standards, as well as limits to overtime, and wages and benefits that are in accordance with local law or the industry standard (whichever is higher) in the producing country.~~

~~“3. Direct the Office of the General Assembly and the General Assembly Council to make a similar commitment to purchase only from companies that can assure that appropriate, international environmental protection standards are being met.~~

~~“4. Encourage the Office of the General Assembly and the General Assembly Council to give preference to purchasing goods and services from suppliers whose compliance with the above is regularly monitored by an independent monitoring organization or organizations.**~~

~~“5. When information assuring compliance with these standards is not readily available from the supplier, request that the Office of the General Assembly and the General Assembly Council suggest that the PC(USA) not sign a contract for goods and services unless the provider is able to demonstrate active pursuit of compliance with the codes of conduct as discussed above.~~

~~“6. Request that the General Assembly Council encourage congregations and presbyteries of the PC(USA) to develop similar policies by raising awareness of these issues and our church's response through the publications of the church.”]~~

~~[*The underlying goal is to act as a positive partner with businesses, governments, and nongovernmental organizations as they seek to develop supplier and purchasing policies that conform to internationally accepted labor and environmental standards. Helpful in this will be the standards developed by the United Nations International Labor Organization (ILO), the Fair Labor Association (FLA), the Workers' Rights Consortium (WRC), and Social Accountability International (SAI).~~

~~[Most actors agree that such codes include, as a minimum: (1) clear criteria prohibiting forced labor, child labor, harassment or abuse and discrimination; (2) the monitoring of health and safety standards; (3) freedom of association and collective bargaining; and (4) fair wages and benefits, overtime compensation, and limits on hours of work.~~

~~[** Good work is already being carried out in this area by many faith communities. For good counsel, refer to Cherokee Presbytery, which has passed a similar resolution, or to several Catholic dioceses across the country that are developing similar standards to inform their purchasing of school uniforms.]~~

VI. Final Response

**Item 06-10. Alternate Resolution to Overture 99-39. 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—From the 211th General Assembly (1999) (Minutes, 1999, Part I, pp. 34–35, 626–27).*

That the response is approved.

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 06-A, Minutes, General Assembly Council.

That the minutes are approved without exception.

B. Item 06-B, Minutes, Presbyterian Church (U.S.A.), A Corporation.

That the minutes are approved without exception

C. Item 06-C, Audit Report—Presbyterian Church (U.S.A.), a Corporation

That the audit is received for the years ending December 31, 2002, and December 31, 2001, with comment.

Comment: The assembly committee extends its appreciation to Nagy Tawfik, vice president of finance and corporate controller, the General Assembly Council Audit Committee, and the audit subcommittee of the Assembly Committee on Mission Coordination and Budgets.

D. Item 06-D, Minutes, Synod of Alaska-Northwest

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

Exceptions:

1. The minutes are not bound in a manner that is consistent with the needs of both protection and accessibility.
2. There was no action taken to correct irregular membership on Korean-American Presbytery Administrative Commission. This exception was also identified in the 2001 minutes of the Synod of Alaska-Northwest.
3. There is no report of the committee on representation.
4. The treasurer's full annual review and a report of the results of the audit were not included.

Comment: There is no adjournment time indicated at this meeting.

E. Item 06-E, Minutes, Synod of the Covenant

That the minutes are approved with the following comment.

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

F. Item 06-F, Minutes, Synod of Lakes and Prairies

That the minutes are approved with no exceptions.

G. Item 06-G, Minutes, Synod of Lincoln Trails

That the minutes are approved with no exceptions.

H. Item 06-H, Minutes, Synod of Living Waters

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

Exceptions:

1. These minutes do not contain an index.
2. There is no report of the audit and failure of synod to adopt the audit. (Only the opinion letter of the auditor was included).

Comments:

1. The minutes submitted for review should contain original signatures and not be a photocopy.
2. The appendix contains a copy of a bill for insurance, but there is no indication of policy limits or that the synod reviewed the insurance company and determined its adequacy.

I. Item 06-I, Minutes, Synod of Mid-America

That the minutes are approved with no exceptions.

J. Item 06-J, Minutes, Synod of Mid-Atlantic

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

Exception: The roll of commissioners and advisory delegates present and their presbyteries are not indicated in the minutes.

Comments:

1. There is no record of absentees and their presbyteries listed.
2. A record of the consultation with the General Assembly Council represented was not reported.

K. Item 06-K, Minutes, Synod of the Northeast

That the minutes are approved with the following comment:

Comment: There is a typographical error in reference to the date of the Second Session on October 17, 2000 (refers to April 26, 2002).

L. Item 06-L, Minutes, Synod of the Pacific

That the minutes are approved with comments.

Comments:

1. The names of the absentees and their presbyteries were not listed (only those excused).
2. Although it is stated that a quorum existed, no standard for such quorum was specified.

M. Item 06-M, Minutes, Synod of Puerto Rico

That the minutes are approved with no exceptions.

N. Item 06-N, Minutes, Synod of the Rocky Mountains

That the minutes are approved with the following comment:

Comment: The committee on representation did not meet, although the chair made a report.

O. Item 06-O, Minutes, Synod of South Atlantic

That the minutes are approved with the following exception and with comments.

Exception: The treasurer's full annual review and a report of the results of the audit were not included for each fiscal year.

Comments:

1. The nominating committee does not comply with G-12.0102s due to vacancies noted in the minutes.
2. There is no statement showing that these minutes were approved.
3. Page 2 of Appendix DD is missing from the permanent judicial commission decision.

P. Item 06-P, Minutes, Synod of Southern California and Hawaii

That the minutes are approved with no exceptions.

Q. Item 06-Q, Minutes, Synod of the Southwest

That the minutes are approved with the following exception and with comments.

Exception: These minutes do not contain an index.

Comments:

1. There is no record of absentees and their presbyteries listed.
2. Quorum requirements need to be listed when the quorum is declared.
3. Elections need to indicate that nominations from the floor were sought.

R. Item 06-R, Minutes, Synod of the Sun

That the minutes are approved with exception and with comment.

Exception: The treasurer's full annual review and a report of the results of the audit were not included. This exception was also identified in the 2001 minutes of the Synod of the Sun.

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

S. Item 06-S, Minutes, Synod of the Trinity

That the minutes are approved with exception and with comments.

Exception: The Lord's Supper was not celebrated.

Comments:

1. When corresponding members were reported there was no indication of a person's governing body.
2. Elections need to indicate that nominations from the floor were sought.
3. Quorum requirements need to be listed when the quorum is declared.

**REPORT OF THE ASSEMBLY COMMITTEE ON
PENSIONS, FOUNDATION, AND PUBLISHING**

The moderator of the Assembly Committee on Pensions, Foundation and Publishing, Nancy Lee Cochran, introduced Robert W. Maggs, president of the Board of Pensions, who addressed the assembly. Cochran then introduced Robert Leech, president and CEO of the Presbyterian Foundation, who briefly addressed the assembly. Cochran introduced, Davis Perkins, president and publisher of the Presbyterian Publishing Corporation, who also spoke to the assembly.

Michael Chun, vice-moderator of the Assembly Committee on Pensions, Foundation and Publishing, led the assembly in prayer.

Cochran outlined the work of the General Assembly Review Committee and introduced David Lambertson, chair of the committee. The Presbyterian Publishing Corporation was the first of the six General Assembly entities to be reviewed. Lambertson gave a short report on the committee's findings.

Cochran presented the report of the Assembly Committee on Pensions, Foundation, and Publishing. The consent agenda was presented. Section III.C. was removed from the consent agenda. The assembly approved the remaining consent agenda: Sections I.A., I.B., II., III.B., IV., and V. An amendment was approved to amend Section III.C. as follows: Add the word "concerning" before the word "how"; strike the words "are also receiving" and insert the words "will receive", so Section 3 will read "Direct that the Board of Pensions shall regularly report to the General Assembly concerning how the current residents of Westminster Gardens who receive pensions from the Board of Pensions ~~are also receiving~~ will receive additional funds from the Board of Pension's assistance programs as the rate of Westminster Gardens naturally rises." Item III.C. was approved as amended. Sections III.A. and VI.D. were approved. Sections VI.A.-C. and E.-F. were received as information.

Cochran asked that the assembly acknowledge receipt of Section VI.E. The report of the Assembly Committee on Pensions, Foundation, and Publishing was concluded and is as follows:

The 215th General Assembly (2003) approved the following recommendations: [Consent agenda items are indicated by an asterisk (*).]

I. Foundation

***A. Item 13-01. Churchwide Gifts Program and New Covenant Trust Company, N.A.**

That the recommendations are approved.

***B. Item 13-02. Confirm the Director for New Covenant Trust Company, N.A.**

That the recommendation is approved.

II. Committee on Review

***Item 13-03. Review of the Presbyterian Publishing Corporation.**

That the recommendations are approved with comment.

Comment: That the following editorial changes be made to the Rationale section:

1. On page 671, in Recommendation (5) a, insert the words "as soon as financially feasible" following the words "...to the following"

2. On page 671 in Recommendation (5) b, strike the phrase "in 2004".

III. Board of Pensions

A. Item 13-04. Amendments to the Presbyterian Church (U.S.A.) Benefits Plan.

That the recommendation is approved.

***B. Item 13-05. *Overture 03-10. On the Relationship Between the Board of Pensions and Westminster Gardens, Duarte, California—From the Presbytery of San Gabriel.* +BOP**

That the recommendation is answered by the action taken on III.C. (Item 13-06) of this report.

C. Item 13-06. Affiliation Agreement Regarding Westminster Gardens.

That the recommendations are approved as amended.

Add a Recommendation 3. to read as follows:

"[3. Direct that the Board of Pensions shall regularly report to the General Assembly concerning how the current residents of Westminster Gardens who receive pensions from the Board of Pensions will receive additional funds from the Board of Pensions' assistance programs as the rate of Westminster Gardens naturally rises.]"

IV. Commissioners' Resolution

Item 13-07. *Commissioners' Resolution 03-19. On Directing the Board of Pensions to Use Already Existing Minister of the Word and Sacrament (MOWS) Numbers to Identify Its Members.

That the recommendation is disapproved.

V. New Business

***Committee Recommendation Regarding Minutes of New Covenant Trust**

The 215th General Assembly (2003) of the Presbyterian Church (U.S.A.) approved the following actions:

1. Direct the Office of the General Assembly (hereafter OGA) to report to the 216th General Assembly (2004) whether or not the minutes of the New Covenant Trust Company, N.A. and the New Covenant Annuity Insurance Company should be submitted to the General Assembly for review. If so, the OGA shall also report upon those provisions that must be redacted because of the requirements of federal law or regulation.

2. Direct the OGA to consider the rationale below in addition to other matters it deems pertinent. The OGA will consult with the Foundation in preparing this report and the Foundation will assist the OGA with its advice and counsel.

Rationale

The Presbyterian Church (U.S.A.) Foundation (hereafter Foundation) has two subsidiary companies: the New Covenant Trust Company, N.A. and the New Covenant Annuity Insurance Company (hereafter the Two Subsidiaries). The Foundation also sponsors a business trust known as New Covenant Funds. The creation of these three entities was approved by earlier General Assemblies (211th (1999), 212th (2000), and 214th (2002)) via the deliverance process. A deliverance is a General Assembly action whereby the assembly causes a corporation or company to be formed and maintained (*Book of Order*, G-8.0202). The deliverance and its related actions also fulfill part of the process by which the General Assembly establishes and superintends its agencies (*Book of Order*, G-13.0103h).

All “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” (*Book of Order*, G-9.0407b). In its Standing Rules (B.5.f.) and Guidelines and Policies (Guidelines for Preparation of Minutes of Agencies), the General Assembly has set forth the processes by which it and its agencies fulfill the requirements of G-9.0407b.

In its review of the Foundation minutes, the General Assembly Committee on Pensions, Foundation, and Publishing (the Committee) noted that minutes for the New Covenant Trust Company, N.A. (hereafter the Trust Company) had not been provided. In the past, minutes for the Two Subsidiaries have not been requested by the General Assembly. Rather, the Foundation has included a report regarding each of the subsidiaries to the General Assembly.

Upon inquiry about the Trust Company minutes, the Foundation responded that it believed it was in compliance with its reporting responsibilities with respect to the Two Subsidiaries but is willing to consult with OGA to ensure all necessary reporting is accomplished. The Foundation noted the Trust Company’s activities are reported to the Foundation board of trustees and appear in the Foundation minutes. In addition, various federal laws and regulations require that some Trust Company actions which appear in its minutes must be held in a confidential manner and not disclosed beyond certain specified officers, directors, auditors, and the like.

The Foundation reaffirmed its commitment to provide annually to the General Assembly the New Covenant Fund shareholder reports as required in the New Covenant Fund deliverance.

VI. Committee Final Action and Report

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 13-A. Minutes, Presbyterian Church (U.S.A.) Foundation.

That the minutes are approved.

B. Item 13-B. Minutes, Presbyterian Publishing Corporation.

That the minutes are approved.

C. Item 13-C. Minutes, Board of Pensions.

That the minutes are approved with commendation.

D. Response to Review Process of Minutes of Agencies.

The 215th General Assembly directs the Committee on the Office of the General Assembly to review the “Guidelines for Preparation of Minutes of Agencies” as adopted by the 197th General Assembly (1985) to determine whether or not the guidelines help the readers review the work of the entity and the manner in which that entity enhances the great ends of the church.

Rationale: The Presbyterian Church (U.S.A.) requires all “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” (*Book of Order*, G-9.0407b). In its Standing Rules (B.5.f) and Guidelines and Policies (Guidelines for Preparation of Minutes of Agencies), the General Assembly has set forth the processes by which it and its agencies fulfill the requirements of G-9.0407b.

The General Assembly notes that the guidelines primarily address style, bindings, quality of paper, assurance of prayer to begin and end each meeting, and the requirement for original signatures. However, reviewers of the minutes have no guidelines by which they should review the content of the minutes.

E. Item 13-D (A. and B.). Receive Reports on Amendments to the Benefits Plan, Amendments to the Bylaws of the Board of Pensions, and Amendments to Articles of Incorporation of the Board of Pensions.

That the reports are received.

F. Supplemental Information Regarding a Final Response to Referral, “I. Board of Pensions Final Responses to Referrals,” Referral 1. 2002 Referral: Item 11-02. A Comprehensive Strategy for Ministries with Native Americans: 2002 Supplemental Recommendations of the General Assembly Special Task Force on Native American Ministries . . .” as found in Item 00-03, p. 21, which was approved on the plenary consent agenda by the General Assembly on Saturday, May 24, 2003.)

The following material was provided to the assembly committee:

“On May 13, 2003, representatives of the Board of Pensions met with representatives of Dakota, Grand Canyon, Yukon Presbyteries and the Synod of Lakes and Prairies, as well as the Racial Ethnic program area.

“The Board presented the following data about the 38 Native American pastors previously identified:

“• Installed pastors are properly enrolled in the Benefits Plan and dues are current for all but 2 members.

“• Those pastors already retired are receiving pension benefits commensurate with the income reported during their years of active Plan participation and the number of years of service.

“Racial Ethnic Ministries, National Ministries Division is involved in these discussions and the Board will report back about the moneys needed to restore benefits for the two members.

“As a policy, the Board of Pensions does not pay dues on behalf of any employing organization but will work with other interested parties on behalf of the members.

“Attendees agreed that the broader issues affecting Native American ministries are a responsibility of those presbyteries with Native American congregations. There was discussion about the varying need and possible responses and how situations differ among the involved presbyteries. Dialogue among those presbyteries will continue, with the appropriate involvement of National Ministries Division.

“The Board of Pensions will prepare a formal summary of the May 13th meeting and report the outstanding dues amount to both the meeting attendees and the National Ministries Division.”

Announcements

Moderator Andrews recognized Stated Clerk Clifton Kirkpatrick. The Stated Clerk announced that commissioners, advisory delegates, and staff were given the option on their expense voucher to donate a portion of their per diem for Wednesday evening’s meal to assist in alleviating hunger in the Denver area and that a total of \$6,787 had been donated, as of Wednesday, to a consortium of hunger programs supported by the Presbytery of Denver. The Stated Clerk also announced that 55 people had donated blood that day at the blood drive held at the convention center. Kirkpatrick further announced a group meal would be served for commissioners, advisory delegates, and those who have purchased tickets upon recess and gave instructions to get to the location of the meal.

Recess

Following prayer, led by Theological Student Advisory Delegate Taylor Camerer, a student at Gordon Conwell Theological Seminary, the assembly recessed at 6:15 p.m. to reconvene at 7:30 p.m.

Thursday, May 29, 2003 7:30 P.M.

The meeting of the 215th General Assembly (2003) was reconvened at 7:30 p.m. with Vice-Moderator Charles Easley presiding. Emily Ytti, youth advisory delegate from the Presbytery of Wabash Valley, 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 for fifteen minutes, with one-minute limits on individual speeches.

REPORT OF THE ASSEMBLY COMMITTEE ON BILLS AND OVERTURES

Vice-Moderator Easley recognized Warner Bailey, moderator of the Assembly Committee on Bills and Overtures, who presented the report of the committee.

Ecumenical Greetings

Vice-Moderator Easley recognized Sebouh Terzian, who brought greetings to the assembly from the Union of the Armenian Evangelical Churches in the Near East. Terzian presented the gift of a plaque to Moderator Andrews from the Union of the Armenian Evangelical Churches.

Memorial Minute for Clinton M. Marsh

Vice-Moderator Easley recognized Jon T. Chapman, area coordinator for Southern and East Africa, Worldwide Ministries Division, who led the assembly in a memorial minute for former Moderator Clinton M. Marsh, as follows:

“Clinton McClurkin Marsh died at his home in Blacksburg, Virginia, on All Saints Day, Friday, November 1, 2002. He had just celebrated his 86th birthday. Clinton was born in Annemanie, Alabama, on October 28, 1916, just a few miles from where his paternal grandparents had been freed from slavery. The second son of Saidye Parrish and Thomas P. Marsh, he was graduated from Knoxville College and Pittsburgh Theological Seminary.

“Marsh is survived by his devoted wife, to whom he referred as ‘the love of his life,’ Agnes W. Marsh; one son, Walter F. Marsh; one stepson, Jon T. Chapman; one daughter-in-law, Patricia Lollie Chapman; a sister, Kayte Fearn; a brother, Henry G. Marsh, two granddaughters, numerous nephews and nieces, and friends too numerous to count throughout the world.

“Clint was a lifelong Presbyterian.

“Evangelism

“A hallmark of Marsh’s ministry, which spanned some sixty plus years, was his love for and commitment to the ministry of evangelism. He served two congregations in Chase City, Virginia, and another in Indianapolis, Indiana, both of which grew under his pastoral leadership. The Witherspoon Church in Indianapolis grew from less than three hundred to more than eight hundred members during his nineteen-year pastorate.

“Marsh served as North Central Area Secretary for Evangelism with the United Presbyterian Church in the United States of America (UPCUSA), and Associate Synod Executive for Evangelism and Social Concerns in the Synod of Nebraska.

“His book, *Evangelism Is ...*, is an examination of the phenomenal post WWII growth in membership of the Presbyterian church as well as its ensuing decline. It has been used in evangelism courses in seminaries around the country.

“Peace and Justice

“Clint was an active and faithful member of the Presbyterian Peace Fellowship and had been named chairperson emeritus of that organization. He was a founding member and first president of Georgians United Against Violence, a metropolitan coalition that is struggling against the proliferation of guns in Georgia.

“Denominational and Ecumenical

“Dr. Marsh held many important offices in the Presbyterian Church (U.S.A.) and its institutions, including interim synod executive of the Synod of the South, interim dean of Johnson C. Smith Theological Seminary, and president of Knoxville College.

“He served on the board of trustees of several Presbyterian institutions of higher education, including Pittsburgh Theological Seminary, Warren Wilson College, and Maryville College.

“In 1973 Clinton M. Marsh was elected Moderator of the 185th General Assembly of the UPCUSA.

“Clinton represented the Presbyterian church on the World Council of Churches Committee on the Churches’ Participation in Development and was the organizing secretary for the All Africa Conference of Churches.

“He traveled extensively throughout the world and oversaw projects in twenty-eight countries in sub-Saharan Africa.

“One of the lectionary readings for the 2002 All Saints Day is taken from the Book of The Revelation, and reads, in part: ‘These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve him day and night in His temple.... They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat ... And God will wipe away every tear from their eyes.’ (NKJV) This can truly be said of Clinton M. Marsh.”

Following the reading of the memorial minute, the assembly rose for a moment of silent memory for Clinton M. Marsh.

Moderator Andrews resumed the chair.

REPORT OF THE ASSEMBLY COMMITTEE ON HEALTH ISSUES

Moderator Andrews recognized Susan Anderson, vice-moderator of the Assembly Committee on Health Issues who presented the committee’s report. The assembly approved Section II. The assembly approved Section I.A. Kenneth Thorson, the committee’s moderator, continued the report. Section I.B. was presented for approval. Joseph Wilson, commissioner from the Presbytery of San Joaquin, presented a minority report concerning Section I.B. Thorson spoke briefly to the main motion. Moderator Andrews recognized Joseph Wilson. Wilson introduced Alison Lucic, youth advisory delegate from the Presbytery of Santa Barbara, who spoke briefly to the minority report. The floor was opened for amendments to the main motion. The assembly approved an amendment to the main motion, to add to beginning of the statement “We affirm the statement of the 214th General Assembly (2002) on post-viability on late-term abortions with the following revisions:” The floor was opened for amendments to the minority report. Moderator Andrews declared the main motion and the minority report perfected. The merits of the main motion and the substitute motion was debated. Following prayer, Moderator Andrews placed before the assembly the question, shall the minority report be substituted for the main motion? The minority report was defeated. The assembly approved Section I.B. The assembly approved Section I.C. This concluded the report of the Assembly Committee on Health Issues, and is as follows:

The 215th General Assembly (2003) approved the following recommendations: [There are no consent agenda items in this report.]

I. Abortion

A. Item 08-01. Overture 03-4. On Ceasing Board of Pensions Coverage for Procedures of Grave Moral Concern—From the Presbytery of Flint River. +ACWC +BOP

That the recommendation is disapproved.

B. Item 08-02. Overture 03-18. On Offering Moral Counsel to Protect Mothers and Their Babies Late in Pregnancy—From the Presbytery of Huntingdon. Concurrence: Presbyteries of Lackawanna, San Gabriel, and Sacramento. +ACWC +ACSWP

In response to Item 08-02, Overture 03-18, the 215th General Assembly (2003) approved the following statement:

We affirm the statement of the 214th General Assembly (2002) on post-viability and late-term abortion with the following revisions:

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 problem pregnancies. 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 medical anomalies, birth after rape or incest, or those who face health, economic, or other stresses.

The church also affirms the value of children and the importance of nurturing, protecting, and advocating their well-being. The church, therefore, appreciates the challenge each woman and family face when issues of personal well-being arise in the later stages of a pregnancy.

“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 terminate 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. While the ending of a pregnancy after the point of fetal viability is a matter of grave moral concern to us all, it may be undertaken only in the rarest of circumstances and after prayer and/or pastoral care and counsel, 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 medical anomalies, or in cases of incest or rape. When it is deemed necessary to end a pregnancy to protect the mother’s life or health in the later months of pregnancy when the baby may be able to live outside the womb, a procedure should be considered which gives both the mother and the child the opportunity to live.

C. Item 08-03. *Overture 03-21. On Removing Incest and Rape from the Circumstances Allowed for Late-Term Abortion—From the Presbytery of Eastminster.* +ACWC +ACSWP

That the recommendation is disapproved.

II. Presbyterian Health, Education, and Welfare Association

Item 08-04. *Final Report of the Presbyterian Health, Education, and Welfare Association Report.*

That the report is approved with the following comment:

Comment: We encourage PHEWA, as resources are available, to find ways to publicize in the church resources and services available through PHEWA.

Dissent

The following commissioners filed a dissent from the action taken on Section I.A., Item 08-01, *Overture 03-4*, of the Assembly Committee on Health Issues: Christopher A. Yim, Presbytery of National Capital; Larry C. Hriczak, Presbytery of Monmouth.

The following commissioners filed a dissent from the action taken on Section I.B., Item 08-02, *Overture 03-18*, of the Assembly Committee on Health Issues: Christopher A. Yim, Presbytery of National Capital; Larry C. Hriczak, Presbytery of Monmouth.

**REPORT OF THE ASSEMBLY COMMITTEE
ON BILLS AND OVERTURES**

Moderator Andrews recognized Warner Bailey, moderator of the Assembly Committee on Bills and Overtures, for the report of the committee.

Recess

Following prayer, led by Theological Student Advisory Delegate Anita Stuart-Steva, a student at Pittsburgh Theological Seminary, the assembly was recessed at 9:45 p.m. to reconvene on Friday, May 30 at 9:30 a.m.

Friday, May 30, 2003, 8:30 A.M.

Commissioners, advisory delegates, and other participants worshiped together in Ballrooms 2–4 of the Denver Convention Center. Martha Sadongei, pastor, Central Presbyterian Church, Phoenix, Arizona, preached a sermon entitled, ““Oh, No!” The Scripture reading was from Luke 18:38–42.

Friday, May 30, 2003, 9:30 A.M.

The 215th General Assembly (2003) was reconvened by Vice-Moderator Charles Easley in the Denver Convention Center. The assembly was led in prayer by Theological Student Advisory Delegates Elizabeth Parker, a student at Columbia Theological Seminary, and Carmen Berger, a student at Princeton Theological Seminary.

**REPORT OF THE ASSEMBLY COMMITTEE
ON BILLS AND OVERTURES**

The Moderator recognized the moderator of the Assembly Committee on Bills and Overtures, Warner Bailey, who presented its report. Bailey informed the General Assembly that the minutes through Thursday morning, May 29, 2003, had been read and approved by the committee. The assembly voted to suspend the standing rules and approve a two-minute limit for speeches in debate for the remainder of the assembly.

Ecumenical Greeting

Easley recognized Steve Dobbins, who brought greetings to the assembly from the Christian Church (Disciples of Christ).

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

Moderator Andrews recognized Ernest Ettlich, moderator of the Assembly Committee on General Assembly Procedures, to give a daily update on financial implications to the per capita budget. Actions taken so far by the assembly had the following impact on the per capita budget: 2003—\$1,387 increase in per capita apportionment of .06 cents; 2004—\$39,927 increase in per capita apportionment of 1.58 cents; and 2005—\$7,332 increase in per capita apportionment of .3 cents. Actions still pending could impact the budget with a \$3,985 increase in per capita apportionment of .16 cents for 2003.

**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, Robert Forsythe. Total financial implications of actions taken by the 215th General Assembly (2003) for the mission budgets were: \$250 for 2003; \$161,474 for 2004; and \$0 for 2005. Actions yet to be approved have no financial impact for 2003, 2004, and 2005.

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

The report of the Assembly Committee on National Issues was presented by its moderator, Keith Paige. The assembly approved Sections I.A. and I.C. Molly Pederson, vice-moderator of the committee, presented the next part of the report. The assembly voted to amend Section II.A. by adding the following comment: “The 215th General Assembly notes that the Chevrolet Division of GM has discontinued its marketing relationship with the ‘Come Together and Worship’ Tour.” The assem-

bly approved Section II.A. as amended. The assembly approved Section II.B. The assembly approved Section III. after the committee made an editorial correction to the second recommendation to strike the words “because those are academic sentences.” Paige resumed presentation of the remainder of the report.

The committee moved Section I.B. Eric Mount, commissioner from the Presbytery of Transylvania, presented a minority report concerning I.B. The main motion was declared perfected. The minority report was amended by striking “. . .” in the second paragraph and inserting “Marriage is a civil contract between a man and a woman.” The minority report was further amended by adding the following text to section C.6. of Item 07-02: “The 215th General Assembly (2003) encourages churches to offer parenting and marriage preparation classes, and skills and values programs for adults directed at the major life transitions and crises they confront.” (See page 460.) The minority report was declared perfected.

The assembly voted to refer both the majority and minority report back to the Advisory Committee on Social Witness Policy for further work to strengthen the policy statement “Living Faithfully with Families in Transition” and that this be done in consultation with the General Assembly Office of Theology and Worship, and to report back to the 216th General Assembly (2004). After the assembly voted, Andrews led the assembly in prayer. Section IV. Committee Final Action and Report was received as information.

This concluded the report of the Assembly Committee on National Issues and is as follows:

The 215th General Assembly (2003) approved the following recommendations: [There are no consent agenda items in this report. Items with financial implications are indicated with a dollar sign (\$).]

I. Reports

A. Item 07-01. Abolition of For-Profit Private Prisons.

That the recommendations is approved with amendment.

Amend F.1.b. to read as follows: [Text to be added is shown with an underline and with brackets.]

“b. [provide, when requested, information on possible resources and expertise so that congregations or middle governing bodies can] intervene to prevent the renewal of current federal government contracts with for-profit private prison corporations;

SB. Item 07-02. Living Faithfully with Families in Transition.

That both the majority report and the minority report are referred back to the Advisory Committee on Social Witness Policy for further work to strengthen the policy statement “Living Faithfully with Families in Transition,” and that this be done in consultation with the General Assembly Office of Theology and Worship, and to report back to the 216th General Assembly (2004). The following is the text for the majority report and for the minority report:

Majority Report

~~**[In response to these recommendations, that the 215th General Assembly (2003) approved the following recommendations:]**~~

1. Approve the theological affirmations and policy principles and recommendations for churchwide study and implementation.

2. Thank the members of the Task Force on “Changing Families” for their work and dismiss the task force with gratitude.

A. Theological Affirmations. In light of our biblical, confessional and theological heritage as it relates to changing families in our contemporary context, the following affirmations shall be approved as a theological basis for the ministry and mission of the church to families:

1. Family life, in a variety of forms, is integral to created life, common to all peoples, and a vehicle through which humans are formed. Christian families have the responsibility of teaching and practicing the beliefs and values that exhibit faithfulness to the God revealed in Jesus Christ in whatever culture they reside. In particular, John Calvin’s concept of the family as “little church,” which nurtures its members in the faith, and the Second Helvetic Con-

cession are strong statements affirming the absolute importance of family-sustaining activities as “holy and truly good works” equal in value to all other human activities.

2. Jesus taught that “the one [God] who made them [humans] at the beginning ‘made them male and female,’ and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’” (Matthew 19:4–5, NRSV). The church therefore celebrates: “Marriage is a gift God has given to all humankind for the well-being of the entire human family. Marriage is a civil contract between a woman and a man. For Christians marriage is a covenant through which a man and a woman are called to live out together before God their lives of discipleship” (W.4.9000).

3. Jesus warned: “It is what comes out of a person that defiles. For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, adultery....” (Mark 7:20–21). The church therefore understands the seventh commandment to teach that we should “live chaste and disciplined lives, whether in holy wedlock or in single life” (The Heidelberg Catechism, 4.108).

4. The Bible presents God as working through persons in diverse family structures, including structures that were not in conformity with God’s commandments as revealed at that time and structures that may not be in accord with the values of equality and mutual service that we now see as God’s intention for us. Therefore, we are assured that God’s reconciling Spirit continues to reach persons regardless of the form of their family. God lovingly redeems and transforms individuals and families, despite difficult and even sinful circumstances. We are humbled to realize that families serve divine purposes beyond their own or their culture’s needs.

5. As important as our family life is, the Bible strongly warns not to promote one’s own family’s welfare over the inclusion and well-being of others: particularly the most vulnerable in one’s society, the poor, and also neighbors, strangers, sojourners, and even enemies. Jesus made clear that no family structure or relationship, whether defined by blood, law, or culture, should be exalted over our loyalty to God. Christians are called to love their particular families in the context of a higher love for God. It is God who transforms the structures and practices of our particular families as God joins them to a new “family” whose members are bound to one another by God’s grace in Jesus Christ—a community of disciples empowered by the Holy Spirit to reflect God’s love and justice for one another and for the world. As “little church,” the Christian family nurtures its own, but does not nurture solely its own. The Christian family welcomes its own, but does not welcome solely its own. As part of God’s family, the Christian family is kin to all.

6. The church, as a community of moral discernment, prophetic judgment, forgiveness, and healing, lives in tension with the norms of its culture. By grace the church risks living on the edge of social change by calling society to account for its treatment of families. Such grace bids us to work toward loving and just relationships in families and in the social order in conformity with the Reign of God. Thus, obedience to Christ is “the ground of the church’s duty and freedom to reform itself in life and doctrine as new occasions, in God’s providence, may demand” (The Confession of 1967, 9.03). Christ, however, is consistent with himself, not calling us in any age or circumstance to do or be that which is in any way contrary to his Word.

B. Policy Principles, and Recommendations. In light of our biblical and confessional tradition, and in concert with current sociological research on U.S. families, the church commits itself to being a caring community of faith that honors biblical ideals of singleness, marriage, and parenthood while extending its welcome and nurture to all persons and families, including those that fall short of biblical ideals.

1. The 215th General Assembly (2003) calls upon the church to renew its commitment to upholding the work of families, the importance especially of parenting and all human nurturance, as holy service to God of equal importance with all other human activities. Therefore, it calls upon the Presbyterian Church (U.S.A.) as well as upon political and economic institutions, to commit to social and economic policies and practices that include

- increased time for family life;
- adequate, family-sustaining wages for all families;
- reduced economic and consumer pressure on all families;
- readily available teaching, counseling, and support (such as mentoring and covenant groups) to help persons lead a chaste single life, to prepare many to form loving, lasting marriages, to help spouses keep their marriage vows, and to bring healing to all who suffer when marriages fail.

2. The 215th General Assembly (2003) calls upon the church to renew its commitment to resisting forces that weaken, deface, and jeopardize family well-being, including

- U.S. cultural values of materialism, consumerism, hedonism, and individualism;
- economic forces that absorb family time and increase economic stress on all families;
- discrimination that prevents us from being “open to all persons and to the varieties of talents and gifts of God’s people” (G-4.0402);
- “anarchy in sexual relationships” resulting from “confusion about the meaning of sex” that ignores “God’s ordering of the interpersonal life for which he created mankind” (Confession of 1967, 9.47).

3. The 215th General Assembly (2003) calls upon the church to reject principles or policies that would deny compassionate ministry to any persons, and particularly the most vulnerable persons (children, the poor, the disabled, and so forth), based on family circumstance. We refuse to stigmatize those who are single or those who are childless whether by choice or unchosen circumstance.

4. The 215th General Assembly (2003) calls upon all Presbyterians to so order their lives by God’s power that personal impulses and desires be subjugated to the good and gracious will of God as revealed in Jesus Christ through the Scriptures, for the welfare of the individual, of the family, of children, and of society as a whole; and calls upon all Presbyterian entities to strengthen and nurture the Christian understanding of their members as they work to transform a culture in rebellion against God.

Minority Report

[Please refer to I.B., Item 07-02, on page 2 of the report of the Assembly Committee on National Issues.]

~~In place of the committee recommendation on Item 07-02, we move that the 215th General Assembly (2003) approve Living Faithfully with Families in Transition (Item 07-02) with the following theological preface]~~

Theological Preface to Living Faithfully with Families in Transition

Family life, in a variety of forms, is integral to created life, common to all people, and a vehicle through which humans are formed. Christian families have the responsibility of teaching and practicing the beliefs and values that exhibit faithfulness to the God revealed in Jesus Christ in whatever culture they reside.

“Marriage is a gift God has given to all humankind for the well-being of the entire human family. Marriage is a civil contract between a man and a woman. For Christians marriage is a covenant through which a man and a woman are called to live out together before God their lives of discipleship” (*Book of Order*, W-4.9001). Jesus honored marriage by his participation in the wedding at Cana in Galilee and singled out children for special attention, blessed them, and proclaimed the realm of God already theirs.

The biblical traditions present God as working through diverse family structures. Therefore, we are assured that God’s redeeming and reconciling spirit continues to work in and through many forms of family.

John Calvin’s concept of the family as “little church” that nurtures its members in the faith and the Second Helvetic confession are strong statements affirming the importance of family sustaining activities as “holy and truly good works” equal in value to all other human activities.

The church is highly aware of the continuing importance of the nuclear family. Today, the church is also aware of a wider variety of family forms within which people seek to fulfill the important functions of family. Therefore, this document highlights and focuses on research and information that can help the church more effectively minister to people in many diverse, contemporary, forms of family.

[Original Financial Implication: \$2,000 (2003); Per Capita (OGA)]
[Financial Implication of Majority Report: \$0 (2003) Per Capita (OGA)]

C. Item 07-03. Hate Groups and Hate Crimes.

That the recommendation is approved with comment.

Comment: The correct title of the publication to be commended is *When Hate Comes to Town*.

II. Overtures

A. Item 07-04. *Overture 03-9. On Expressing Concern to the General Motors Corporation Over Chevrolet's New Marketing Strategy—From the Presbytery of Detroit.* +ACSWP

That the recommendation is disapproved with comment.

Comment: The 215th General Assembly (2003) notes that the Chevrolet Division at General Motors has discontinued its marketing relationship with the “Come Together and Worship” Tour.

B. Item 07-05. *Overture 03-28. On Concurring with the “Action for Wellness and Healing for Our Present and Future Generations of Saint Lawrence Island Yupik People”—From the Presbytery of Yukon.* +ACREC

That the recommendation is approved as amended.

Amend Recommendation 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 and underline and with brackets.]

“1. Concur with the “Action for Wellness and Healing for our Present and Future Generations of Saint Lawrence Island Yupik People,” in agreeing that the secretary of defense must formally apologize in writing to the people of Saint Lawrence Island for the damage and suffering caused by the military [~~occupation~~] [use].”

“2. [Seek to] [M] [m]ake the military accountable for the responsible, complete cleanup of the formerly used military sites on Saint Lawrence Island in order to correct the environmental injustice. The lands and waters must be restored in order to protect the health and well being of the environment and health of Saint Lawrence Island Yupik people.”

III. Commissioners' Resolution

Item 07-06. *Commissioners' Resolution 03-30. On Assisting the Inhabitants of the Island of Vieques on the Task of Cleaning Up After the End of the Navy Bombing Practices.*

That the recommendation is approved as amended.

Amend the recommendation section to read as follows:

“1. ~~[Assist the Ecumenical Coalition of Vieques in the task of the decontamination and planning of the future development of the land that was used by the Navy as bombing target practice. This coalition is chaired by Archbishop Roberto Gonzalez of the Catholic Church and the Reverend Dr. Wilfredo Estrada, general secretary of the American Bible Society of Puerto Rico.]~~ [Urge the U.S. government to provide resources for the decontamination of the land that was used by the U.S. Navy in bombing target practice in order to ensure safe future development of that land.]

2. Direct the Stated Clerk to send a letter from the General Assembly to the ~~[secretary of justice]~~ [attorney general] of the U.S. asking for the liberation of the two civil disobedients that remain in prison ~~[because those are academic sentences].~~”

IV. Committee Final Action and Report

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. Minutes, Advisory Committee on Social Witness Policy.

That the minutes are approved with comment.

Comments:

1. It would be helpful to identify all blank pages as “intentionally blank.”
2. It would be helpful to provide a table of contents for the Works in Progress appendix.

B. Item 07-B. Awards

The Assembly Committee on National Issues reports to the 215th General Assembly (2003) that the awards were acknowledged and will be presented to the recipients at meetings of their respective presbyteries.

1. *Women of Faith Awards*—Eva M. Clayton, Mildred Persinger, Patricia M. Roach
2. *Partners in Mission Awards*—Churches for Middle East Peace; Representative Diana DeGette
3. *Restorative Justice Award*—The Reverend Larry Turpin, pastor of the United Church of Hyde Park, Chicago, Illinois

Recess

The assembly recessed at 11:50 a.m., following announcements by Stated Clerk Kirkpatrick, and prayer by Abraham Wright, ecumenical advisory delegate from the International Council of Community Churches.

Friday, May 30, 2003, 2:00 P.M.

The 215th General Assembly (2003) was reconvened by Vice-Moderator Easley in Hall A of the Denver Convention Center, Denver, Colorado. The opening prayer was led by Jessica Bryant, youth advisory delegate from the Presbytery of Geneva.

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. Vice-Moderator Easley led the assembly in prayer for those persons and situations highlighted during speak-out.

Encouragement of Local Congregations

Vice-Moderator Easley informed the assembly that as a result of the approval of *Commissioners' Resolution 03-15*, stationery and envelopes had been distributed during the lunch break. Commissioners and corresponding members were asked to write five letters of encouragement to churches in their presbytery. The letters will be dedicated during Saturday morning's plenary.

Moderator Susan Andrews assumed the chair.

**REPORT OF THE ASSEMBLY COMMITTEE
ON BILLS AND OVERTURES**

Warner Bailey, moderator of the Assembly Committee on Bills and Overtures, introduced Holly Rolfe, youth advisory delegate from the Presbytery of Glacier, who led the assembly in an energizing version of the song "East to West."

Ecumenical Greeting

Moderator Andrews recognized the Reverend Eser Tecio Pacheco, moderator of the United Presbyterian Church of Brazil, and the Reverend Assir Pereira, of the Independent Presbyterian Church of Brazil, who brought greetings to the assembly.

World Prayer Concerns

Moderator Andrews recognized Winifred Drape, moderator of the Worldwide Ministries Division, for sharing of concerns and prayer through a PowerPoint presentation.

Motion to Reconsider

Moderator Andrews recognized a commissioner who moved to reconsider the action on Item 07-02 of the Report of the Assembly Committee on National Issues to add instructions that the report that comes out of the referral of Item 07-02, be

sent, in its entirety, to all commissioners with the Reports to General Assembly (RGA) mailing. The motion to reconsider was not approved.

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, Deborah Brincivalli. There were no consent agenda items. Section I. was approved. The vice-moderator of the assembly committee, Thomas Lemon, presented Section II. of the report. Sections II.A., II.B., II.C., and II.D. were approved.

The moderator of the assembly committee continued presentation of the report by offering the committee's recommendation on Section III.A., which was approved.

Section III.B. was presented for approval. A substitute motion for Section III.B. was presented by Fitz Neal, commissioner from the Presbytery of Indian Nations, as follows: "That the 215th General Assembly (2003) answer Item 04-06, *Overture 03-7*, with the following comment: Since the issues raised in this overture are already before the Theological Task Force on Peace, Purity and Unity, the 215th General Assembly (2003) calls for the entire church to pray for the Theological Task Force during this time of discernment." The Moderator declared the main motion perfected. The Moderator then declared the substitute motion perfected. The merits of the main motion and the substitute motion were debated. Following debate, Moderator Andrews placed before the assembly the question, should the substitute motion become the main motion? The assembly voted to approve the substitute motion as the new main motion.

A new substitution motion to Section III.B. was offered by Nancy Hall Berens, commissioner from the Presbytery of National Capital. Moderator Andrews pronounced the substitute motion perfected. The merits of the new main motion and the substitute motion were debated. Following debate, Moderator Andrews placed before the assembly the question, should the substitute motion be substituted for the main motion? The assembly voted not to substitute the motion for the main motion. Section III.B. was approved.

An amendment to Section III.C. was approved as follows: "To amend the committee recommendation by preserving the first four paragraphs and by striking the last three paragraphs." The paragraphs that were stricken read as follows:

~~"The ACC response points out that *Request 03-9*, suggests what appears to be a simple solution to the perceived lack of clarity in some portions of G-6.0106b, by having the 215th General Assembly (2003) approve, as an authoritative interpretation, Advisory Opinion #8, which was crafted by the Office of the General Assembly.~~

~~"Advisory Opinion #8 contains no new material. While it does collate in summary several aspects of the effect of G-6.0106b on our polity and practice, it contains only material already in the *Constitution*, clearly established as authoritative interpretation or embedded in judicial decisions. While it was compiled as guidance to presbyteries and sessions as they consider how the *Constitution* directs them, to restate it as authoritative interpretations is redundant.~~

~~"The General Assembly, through constitutional amendment, General Assembly Permanent Judicial Commission decision, and authoritative interpretation has made clear what actions or activities do not satisfy the requirements of G-6.0106b. No further authoritative interpretation is necessary on this point."~~

Section III.C. was approved as amended. An amendment to Section III.D. was approved as follows: "Add the three paragraphs that were just deleted [from Section III.C.]" Section III.D. was approved as amended.

Section III.E. was presented by assembly committee vice-moderator, Lemon. A minority report was moved by George "Sandy" McConnell, commissioner from the Presbytery of Miami and a member of the Assembly Committee on Church Orders and Ministry. Ruth Goldthwaite, theological advisory delegate from McCormick Seminary and a member of the Assembly Committee on Church Orders and Ministry, spoke to the minority report. Vice-moderator Lemon spoke to the committee's recommendation.

An amendment to the majority report was approved as follows: "Insert in 04-09 after the words 'under the age of 18' the words 'or towards a person it is alleged lacked the mental capacity to consent.'" Amendments were made to the minority report.

After both reports were 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 III.E. as amended. Sections IV.A, IV.B., and IV.C. were approved. Section V. Committee Final Action and Report to Plenary was received as information. This concluded the report of the Assembly Committee on Church Orders, and is as follows:

The 215th General Assembly (2003) approved the following recommendations: [There are no consent agenda items in this report.]

I. Clergywomen's Experience in Ministry

Item 04-01, Clergywomen's Experiences in Ministry: Realities and Challenges.

That the recommendations are approved with amendment.

Amend Recommendations 7–8 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.]

“7. Call upon PC(USA) seminaries to develop courses~~],~~ including continuing education, addressing the importance of holistic health as it relates to the demands/expectations of the practice of ministry.”

“8. ~~[Affirm]~~ [Recommend for study] the biblical and theological background and policy proposals . . . [the rest of the sentence remains the same].”

II. Requests

A. Item 04-02, *Request 03-1. Regarding Equal Compensation for Co-Pastors—From the Stated Clerk, Presbytery of Seattle.*

That the response is approved with comment.

Comment: Section G-14.0501c provides that “co-pastors are ministers who are called and installed with equal responsibility for pastoral ministry. Each shall be considered a pastor and they may share duties within the congregation as agreed upon by the session and approved by the presbytery.” This section requires that co-pastors be treated equally in the allocation of pastoral duties, and that the presbytery oversee the relationship to ensure that it is indeed one of equality in fact as well as in name.

“Equal” in the context of this section is not synonymous with “identical.” While co-pastors’ responsibilities must be equal, their duties ordinarily will not be identical.

Section G-14.0501c does not expressly address whether the compensation for co-pastors of a congregation must be equal. While in most circumstances fairness and equity will dictate that individuals with equal responsibility for pastoral ministry should be compensated equally, it is not possible to conclude that G-14.0501c excludes the possibility of particular circumstances arising in which the pastors, congregation, and presbytery might agree that differences in compensation were appropriate and fair. The *Book of Order* does not address the comparative terms of call of pastors. Beyond the referenced minimum requirements that must be met, presbyteries, congregations, and ministers are allowed appropriate flexibility and latitude to determine terms of call that are appropriate for a particular call to a particular person for a particular position. Accordingly, the provisions of G-14.0501c cannot be construed to require equal compensation for co-pastors of a congregation in all circumstances.

For example, a congregation may elect to adopt a collegial rather than hierarchical model for its staff and therefore issue calls to two or more co-pastors. This collegiality of leadership need not necessarily include identical compensation. Decisions concerning compensation moreover may be affected by the comparative experiences of the pastors, the needs of both the congregation and the pastors, the specific duties to be undertaken by each pastor, the time commitments required for the fulfillment of those duties, alternate forms of compensation, or other considerations.

Nevertheless, if a presbytery concludes that the equal responsibilities for pastoral ministry in co-pastor relationships within its bounds or a particular co-pastor relationship require equal compensation, the presbytery has several avenues for establishing equal compensation where it does not currently exist. Pursuant to G-9.0404b, a presbytery, like other governing bodies, must “consult through appropriate representatives with governing bodies below and above it concerning...equitable compensation, personnel policies, and fair employment practices.” Similarly, pursuant to G-11.0103f, each presbytery must provide “encouragement, guidance, and resources to its member churches in the areas of . . . equitable compensation, personnel policies, and fair employment practices.” These provisions empower a presbytery to establish by policy a requirement for equal compensation for all co-pastor relationships within its bounds.

Likewise, under G-11.0103n, each presbytery must “establish minimum compensation and benefit requirements for all pastoral calls (G-14.0506e) and ... find in order, approve, and record in the presbytery minutes the full terms of all calls, and changes of calls approved by the presbytery.” Under this authority, a presbytery may on a case-by-case basis require a congregation to provide equal compensation to its co-pastors.

B. Item 04-03, Request 03-8. Re. an Interpretation Declaring Certain Behaviors to Be in Violation of Three Specific Ordination Vows—From the Session of the First Presbyterian Church of Worland, Wyoming.

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

“~~[The request]~~ [Request 03-8] asks the General Assembly to make ~~[two]~~ [three] declarative statements. Under the current *Constitution*, ~~[neither statement]~~ [none of these statements] can be affirmed.”

C. Item 04-08, Request 03-10. Re. Sexual Abuse Guidelines Concerning Leaves of Absence in Matters of Sexual Abuse by Ministers—From the Stated Clerk, Presbytery of Florida.

In response to this recommendation, the 215th General Assembly (2003) approved the following statement and direction to the Stated Clerk.

The policy of the Presbytery of Florida is not consistent with current constitutional standards. However, we advise the 215th General Assembly (2003) to direct the Stated Clerk to urge all presbyteries to take immediate action to include in the terms of call for all ministers within their bounds provisions for the immediate supervision of the accused, and/or placing the accused on a leave of absence after a prompt preliminary investigation, with an opportunity for the accused to be heard, into whether it is probable that the charges have merit and there is a risk of further abuse, and offering the following as an example of the terms presbyteries might include in all terms of a call:

If an allegation of sexual abuse against the pastor is received, presbytery, through its committee on ministry, shall:

- a. arrange immediately for the supervision of the pastor to ensure that the pastor is not placed in any unsupervised settings of the type the allegations claim led to the purported abuse;
- b. conduct an immediate investigation into the charges, with opportunity for the accused to be heard to determine whether the best interests of the congregation and of potential victims of abuse, considered in light of the nature and probable truth of the allegations, warrant a leave of absence or other restriction upon the pastor’s service; and
- c. determine that a leave of absence, continued supervision, or other restriction upon the pastor’s service is required, after the pastor is given the opportunity to be heard and after consultation with the session, direct that the pastor be placed on such a leave of absence, supervision, or other restriction, with the pastor having the right to appeal to the presbytery any limitations imposed on his or her ministry.

D. Item 04-10, Request 03-12. Interpretation of G-14.0513 and G-14.0517b Regarding Installation of an Organizing Pastor—From the Stated Clerk, Presbytery of Baltimore.

That the recommendation is approved.

III. Overtures

A. Item 04-05, Overture 03-2. On Amending the Form of Government to Clarify the Status of Organizing Pastors—From the Presbytery of Baltimore. *ACC

That the recommendation is disapproved with comment:

Comment: The current provisions of the *Book of Order* concerning organizing pastors are adequate and appropriate. Since an organizing pastor is not installed in a congregation and since “when the new church is formally organized” the organizing pastor’s relationship is terminated, the position is obviously temporary (G-14.0513f). The inclusion of “organizing pastor” in the paragraph entitled “Temporary Pastoral Relations” (G-14.0513) is, therefore, necessary to clarify that such a relationship is neither permanent nor designated (the only other pastoral relationships that exist) [G-14.501a].

Retention of permissive language at G-14.0513f is to be preferred over the proposed mandate of the overture that an organizing pastor be a member of presbytery staff in every case. A minister as organizing pastor will be a continuing member of presbytery as are the vast majority of other pastors in temporary pastoral positions. A commissioned lay pastor as organizing pastor will continue on the active membership roll of the congregation to which she or he belongs. In either case, it is not necessary that the organizing pastor be designated a member of presbytery's staff. If the presbytery's mission and structure make such a designation advisable, the presbytery is free to name the pastor to the presbytery staff. A presbytery's mission and structure or additional duties and activities of the organizing pastor may likewise make such a designation ill advised. The current language allows for flexibility.

B. Item 04-06, Overture 03-7. On Amending G-6.0106a, Deleting G-6.0106b, and Issuing an Authoritative Interpretation—From the Presbytery of Des Moines. *ACC

That the recommendation is answered with the following comment:

Comment: Since the issues raised in this overture are already before the Theological Task Force on Peace, Purity, and Unity, the 215th General Assembly (2003) calls for the entire church to pray for the Theological Task Force during this time of discernment.

C. Item 04-07, Overture 03-12. On Providing an Authoritative Interpretation of G-6.0106b—From the Presbytery of Donegal. *ACC

In response to this recommendation, the 215th General Assembly (2003) approved the following statement:

Overture 03-12 requests an authoritative interpretation of issues of application arising out of a perceived lack of clarity related to certain words that appear in G-.0106b. No authoritative interpretation is needed because the current constitutional documents and related judgments and interpretations are not silent on the issues raised. As stated in the rationale of the overture, words are “clearly defined in *The Book of Confessions*.”

“Self-acknowledged” is not a word appearing in *The Book of Confessions*. However the General Assembly Permanent Judicial Commission decisions in *Weir v. Second Presbyterian Church, Fort Lauderdale, Remedial Case 214-5 (Minutes, 2002, Part I, p. 339)* and *Presbytery of the Redwoods, Remedial Case 215-8 (Minutes, 2003, Part I, Item 03-Info)* do clearly define it.

Current references in our constitutional documents describe and define in numerous places the Christian character expected of those who follow Christ. Such character is to be especially reflected in the lives of those who hold office. Among the citations relevant to the concerns of *Overture 03-12* are: Second Helvetic 5.093–.094 (repentance); Heidelberg 4.108–.109; and Westminster 6.081–.086; 7.247–.249 (chastity). A search of the electronic version of *The Book of Confessions* easily reveals a vast number of relevant reflections on these terms from our tradition. Specific application of these standards to explicit conduct is best accomplished through the particularized fact-finding available through the judicial process.

The process of authoritative interpretation should be used sparingly, and for the purpose of defining potentially ambiguous words or phrases in the *Book of Order*, rather than for setting forth detailed procedures or advice as to how the provisions of our *Constitution* should be administered.

D. Item 04-04, Request 03-9. Request for an Authoritative Interpretation of G-6.0106b—From the Pastor, Palos Park Presbyterian Community Church of Palos Park, Illinois.

That the recommendation is answered by the action taken on III.C. of this report, (Item 04-07) with the addition of the following:

The ACC response points out that *Request 03-9* suggests what appears to be a simple solution to the perceived lack of clarity in some portions of G-6.0106b, by having the 215th General Assembly (2003) approve, as an authoritative interpretation, Advisory Opinion #8, which was crafted by the Office of the General Assembly.

Advisory Opinion #8 contains no new material. While it does collate in summary several aspects of the effect of G-6.0106b on our polity and practice, it contains only material already in the *Constitution*, clearly established as authoritative interpretation or embedded in judicial decisions. While it was compiled as guidance to presbyteries and sessions as they consider how the *Constitution* directs them, to restate it as authoritative interpretations is redundant.

The General Assembly, through constitutional amendment, General Assembly Permanent Judicial Commission decision, and authoritative interpretation has made clear what actions or activities do not satisfy the requirements of G-6.0106b. No further authoritative interpretation is necessary on this point.

E. Item 04-09, *Overture 03-6. On Adding Section D-10.0106 Regarding Administrative Leave in Cases Alleging Sexual Misconduct Towards a Minor—From the Presbytery of Hudson River.* *ACC +ACWC

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

“When a written statement of an alleged offense of sexual misconduct towards a minor under the age of 18 [or towards a person it is alleged lacked the mental capacity to consent] has been received. . . .” [The rest of the section remains the same.]

IV. Commissioners’ Resolutions

A. Item 04-11, *Commissioners’ Resolution 03-13. On the Integrity of the Call Process.*

That the recommendations are approved with amendment.

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

“1. Direct the General Assembly Council, through its National Ministries Division, Churchwide Personnel Service Department, [in consultation with the Office of the General Assembly,] to complete within eight months . . . [The rest of the section remains the same].”

B. Item 04-12, *Commissioners’ Resolution 03-20. On Allegations and Transfers.*

That the recommendations are approved with amendment.

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

“1. Direct the ~~[Advisory Committee on the Constitution]~~ [Office of the General Assembly] . . . [The rest of the section remains the same].

“2. Request the ~~[Advisory Committee on the Constitution; in consultation with the]~~ Office of the General Assembly[,] to recommend . . . [The rest of the section remains the same].”

C. Item 04-13, *Commissioners’ Resolution 03-27. On Celebrating the Ministry of Women.*

That the recommendation is approved.

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 04-A, Minutes, Committee on Representation.

That the minutes are approved, with thanks.

Dissent

The following commissioner filed a dissent from the action taken on Section III.E., Item 04-09, *Overture 03-6*, of the Assembly Committee on Church Orders: Christopher A. Yim, Presbytery of National Capital.

Memorial Minute for Fred Rogers

Moderator Andrews recognized Greg Hartung, executive director of Presbyterian Media Mission, to present a memorial minute for the Reverend Fred Rogers in the form of a brief video. Nancy Lee Cochran, commissioner from the Presbytery of Pittsburgh, shared words of celebration for the life of Fred Rogers. Hartung presented Moderator Andrews with a puppet in celebration of the life of Fred Rogers.

Pastoral Leadership Search Effort (PLSE)

John Detterick introduced John Aldrich, founder of the PLSE movement. Aldrich gave a brief history of the project outlining the need for first career ministers and presented a video explaining the project. Following the video presentation, Aldrich announced that all Presbyterian churches would be receiving a kit and instructions on how to participate in the PLSE project and asked the help of the commissioners in encouraging their congregations to utilize this resource.

Announcements

Stated Clerk Kirkpatrick announced that there would be no group meal for the evening and encouraged commissioners to enjoy the local restaurants. He also announced that members of the Assembly Committee on Mission Coordination and Budgets were asked to meet at the end of the evening business. Kirkpatrick further announced that boxes for the letters commissioners were writing to encourage congregations in their presbyteries were provided in the rear of the plenary hall.

Recess

Following prayer by Bill Moss, moderator of More Light Presbyterians, the assembly was recessed at 5:45 p.m. to reconvene at 7:30 p.m.

Friday, May 30, 7:30 P.M.

The 215th General Assembly (2003) was reconvened by Vice-Moderator Charles Easley in the Denver Convention Center. The opening prayer was offered by the Reverend Mizuo Ito, ecumenical advisory delegate from the United Church of Christ in Japan.

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. Vice-Moderator Easley led the assembly in prayer for those persons and situations highlighted during speak-out.

Stated Clerk's Comments

Stated Clerk Kirkpatrick informed the assembly there had been some confusion about whether the assembly had approved an authoritative interpretation in response to Item 04-04 (*Request 03-9*). In accordance with the recommendation of the Advisory Committee on the Constitution, the assembly concurred that Advisory Opinion #8 contained no new material, and therefore, did not constitute an authoritative interpretation.

Stated Clerk Kirkpatrick called the attention of the assembly to the screens in the plenary hall to view sample letters that might be used to respond to Item 09-08 (*Commissioners' Resolution 03-15*).

REPORT OF THE ASSEMBLY COMMITTEE ON BILLS AND OVERTURES

The moderator of the Assembly Committee on Bills and Overtures, Warner Bailey, thanked the assembly for their good work so far and asked them to push forward.

Ecumenical Greetings

Vice-Moderator Easley recognized the Reverend Roosevelt Baugh who brought greetings to the assembly from the Cumberland Presbyterian Church. Moderator Susan Andrews assumed the chair.

**REPORT OF THE ASSEMBLY
COMMITTEE ON CHURCH POLITY**

The report of the Assembly Committee on Church Polity was presented by its moderator, Margie Boyd. The consent agenda was presented for approval. Section V.B. was removed from the consent agenda. The remaining consent agenda items were approved as follows: Sections I., II.B., II.D., II.E., II.F., III.C., III.D., III.E., V.A., and V.C. Boyd made a brief Power-Point presentation, giving an overview of administrative review and judicial process. Section II.A. was presented for approval. A substitute motion was made to Section II.A. by Kenneth Lewis, commissioner from the Presbytery of Long Island. The Moderator declared the main motion and the substitute motion perfected. Moderator Andrews placed before the assembly the question, should the substitute motion be substituted for the main motion? The assembly voted not to approve the substitute motion as the new main motion. Section II.A. was approved. Section II.C. was approved.

Bill Hopper, vice-moderator of the Assembly Committee on Church Polity continued presentation of the committee's report. An amendment to Section II.G. was approved as follows: "Delete the second sentence and insert 'If a designated pastor or designated associate pastor has served in a specific church for more than two years, the session may act as the PNC/APNC and bring to the congregation the nomination of the above category of pastor.'" Section II.G. was approved as amended. Section III.A. was approved.

Boyd presented the remainder of the report. Section III.B. was presented for the committee. A minority report was moved by Larry Hriczak, commissioner from the Presbytery of Monmouth, and a member of the Assembly Committee on Church Polity. Charles Doak, commissioner from the Presbytery of the Pacific, and a member of the Assembly Committee on Church Polity, spoke to the committee's recommendation. Moderator Andrews declared both reports perfected and 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).

A substitute motion to Section III.B. was made by Merwyn S. Johnson, commissioner from the Presbytery of Foothills. Moderator Andrews declared both the substitute and main motions perfected. The merits of the main motion and the substitute motion were debated. Following debate, Moderator Andrews placed before the assembly the question, should the substitute motion become the main motion? The assembly voted not to approve the substitute motion as the new main motion. The assembly approved Section III.B.

Sections IV. and V.B. were approved. Section VI. Committee Final Action and Report to Plenary was received as information. This concluded the report of the Assembly Committee on Church Polity, and is as follows:

The 215th General Assembly (2003) approved the following recommendations: [Consent agenda items are marked with an asterisk (*).]

I. Scriptural Allusions

***Item 03-01. Scriptural Allusions as Endnotes in the Form of Government.**

That the recommendation is approved.

II. Requests

A. Item 03-02. *Request 03-2. Interpretation of G-11.0414, Release of an Honorably Retired Minister from the Exercise of Ordained Office-SC, Presbytery of West Jersey.*

That the recommendation is approved.

B. Item 03-03. *Request 03-3. Regarding Stay of Enforcement Requests—From the Stated Clerk, Presbytery of Miami.

That the recommendations are approved with comment.

Comment: For clarity, the heading for D-6.0100 should be changed to read "Initiating a Remedial Case and Obtaining a Stay of Enforcement."

C. Item 03-04. *Request 03-4. Regarding Interpretation of Possible Conflict Between GA Standing Rule G.2.g and the Rules of Discipline Assuring Compliance with Judicial Commission Orders—Committee on the Office of the General Assembly.*

That the recommendation is approved.

*D. Item 03-05. *Request 03-5. Regarding Interpretation of Involuntary Dissolutions—From the Director of Constitutional Services, Office of the General Assembly.*

That the recommendations are approved.

*E. Item 03-06. *Request 03-6. Interpretation of D-10.0401 Regarding Time Limits for Investigating Committee to File Charges—Stated Clerk, Synod of the Trinity.*

That the recommendation is approved.

*F. Item 03-07. *Request 03-7. Interpretation of D-5.0101 Regarding Persons Who Are Assigned to Review the Procedures of an Investigating Committee—SC, Synod of the Trinity.*

That the recommendation is approved.

G. Item 03-09. *Request 03-11. Re. Permissibility of a Session to act as the PNC for a Designated Associate—SC, Presbytery of the Pacific.*

That the recommendation is approved with amendment. [Text to be deleted is shown with a strike-through; text to be added or inserted is shown underlined.]

“Section G-14.0501e provides that a designated associate pastor shall be nominated by the congregation’s pastor nominating committee [in an open search process guided by the committee on ministry]. ~~[The only provision for the session to act in place of the pastor nominating committee is in the event that the designated pastor or designated associate pastor has served for two years, and the session wishes to call that individual as pastor or associate pastor.]~~ [If a designated pastor or designated associate pastor has served in a specific church for more than two years, the session may act as the PNC/APNC and bring to the congregation the nomination of the above category of pastor.]”

III. Overtures

A. Item 03-11. *Overture 03-1. On Amending D-10.0401a to Grant an Extension of Time for an Investigating Committee to File Charges When Civil Authorities Become Involved. *ACC +ACWC*

In response to this recommendation, the 215th General Assembly (2003) approved the following resolution:

The 215th General Assembly (2003) directed the Stated Clerk to send the following amendment to the presbyteries for their affirmative or negative votes:

“Shall D-10.0401 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“D-10.0401
“Time Limit

~~“Except in the instance where the offense alleged is sexual abuse of another person, no~~ No charges shall be filed later than three years from the time of the commission of the alleged offense, nor later than one year from the date the investigating committee was formed, whichever occurs first, *except as noted below.*

“a. In those situations where civil proceedings have commenced, the investigating committee may request of its permanent judicial commission or session and receive an extension of its time for filing charges of up to six months from the conclusion of any investigation or resulting trial undertaken by the civil authorities. The investigating committee shall maintain contact with civil authorities to determine when such civil proceedings have concluded.

~~“a. b.~~ For instances of sexual abuse of another person, the ~~only time limit for filing charges shall be one year from the date the investigating committee was formed,~~ *three year time limit shall not apply. Charges may be brought* regardless of the date on which an offense is alleged to have occurred.

~~“b. c.~~ Sexual abuse of another person is any offense involving sexual conduct in relation to

“ (1) any person under the age of eighteen years or anyone over the age of eighteen years without the mental capacity to consent; or

“ (2) any person when the conduct includes force, threat, coercion, intimidation, or misuse of office or position.”

SB. Item 03-13. Overture 03-8. On Supporting Synods in Their Responsibility of Oversight of Presbyteries (G-12.0102m, n), and Urging the Adoption of Guidelines to Address Such Issues—From the Presbytery of Redstone. *ACC +COGA

In response to this recommendation, the 215th General Assembly (2003) approved the following resolution:

Directed the Stated Clerk to send the following pastoral letter to the clerk of each congregation, presbytery, and synod:

The 215th General Assembly (2003) thanks the Presbytery of Redstone for their expression of concern about actions of some ministers and governing bodies that may be unconstitutional, and about the rapid and frequent filing of disciplinary allegations and remedial complaints in response to perceived wrongdoing. Though the assembly itself is not in a position to make substantive judgments about these concerns, many of which are or have been the focus of judicial cases or administrative proceedings, the assembly is eager to do all it can to create a climate of trust, order and fair treatment of all parties in a conflicted time in the life of this denomination, particularly when the presenting issue concerns the wholeness of Christ's body, the church.

The assembly affirms the administrative review process outlined in our *Constitution*. To this end, the assembly reminds synods and presbyteries that they have at their disposal a full range of constitutional provisions for administrative review as well as judicial action (including G-1.0400, G-9.0103, G-9.0402, G-9.0407, G-9.0410, G-11.0103, G-12.0102, and G-12.0304). The assembly urges synods and presbyteries to establish procedures to review the work under their charge (G-9.0408) and also to intervene in a pastoral spirit that reflects the trust and love on which the community is based.

The assembly further urges the Office of the General Assembly to continue to provide resources, training, advisory opinions on the *Constitution*, and other assistance for synods and presbyteries as they carry out their responsibilities for administrative and judicial oversight and correction.

At the same time that we call to the church's attention the full range of resources available for correction and oversight, we want also to note with gratitude self-restraint and mutual forbearance displayed by the vast majority of governing bodies and officers, even when they find themselves in situations of sharp disagreement and conflict. We urge all Presbyterians to join in this spirit, which we believe to be Christ's own and to be our greatest resource for life together in His service.

We also express our appreciation and encouragement to the many clergy and elders on sessions, permanent judicial commissions, and administrative commissions across the denomination for their service to the church in these difficult times.

We share these words in the same Spirit that led our forebears, also living in difficult and contentious times, to write:

“We are willing to hope that both ministers and private Christians will feel the force of the Saviour's character and example, who was meek and unassuming, who, when he was reviled, reviled not again, and who invites us to learn of him the same temper. We conjure you, [brothers and sisters], to consider the nature and genius of our holy and peaceful religion, and to act under its influence. Pray for the Spirit of grace to be poured forth upon the Church in plentiful effusion, as the best enlightener of the mind and healer of divisions. (Pastoral letter from the General Assembly, PCUS, 1797)”

[Financial Implications: \$3,985 (2003); Per Capita (OGA)]

***C. Item 03-14. *Overture 03-16. On Amending G-10.0301 and G-10.0302, Minutes and Records—From the Presbytery of Sierra Blanca.* *ACC +OGA**

That the recommendation is disapproved.

***D. Item 03-15. *Overture 03-17. On Amending G-12.0204 Regarding Participation in Synod—From the Synod of Living Waters.* *ACC**

That the recommendation is approved with amendment:

Amend the last paragraph of the recommendation section 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.]

~~“Each presbytery shall have a part in the synod’s responsibilities and service through its elected commissioners in the synod, and through the membership of at least one elder or minister from each presbytery, nominated by the presbytery and elected by the synod, on the synod council when there is a council and, where feasible, on each permanent committee of the synod. The synod may provide that the members from the presbytery on the council and permanent committees shall alternate, with a minister succeeding an elder and vice versa. The synod’s nominating committee shall coordinate this process, keeping in mind the need for presbytery representatives and members from the church at large, and seeing that adherence is given to the principles of participation and representation expressed in G-9.0104. Each presbytery shall participate in the synod’s responsibility and service through its elected commissioners to the synod. Each presbytery shall elect at least one elder and one minister to serve as commissioners to synod. The synod council, if there is one, shall be elected by the synod from the commissioners and non-commissioner ministers and elders from the presbyteries of the synod. The synod shall devise a process of rotation of members on synod council from among the presbyteries to ensure compliance with the provisions of G-9.0104 and G-4.0403. [All committees of synod may be composed of synod commissioners and non-commissioner ministers and elders from the presbyteries of the synod.] [The synod shall provide a process for assuring balance on committees so that all presbyteries are fairly represented and for assuring attention to the principles of participation and representation expressed in G-9.0104.]”~~

E. Item 03-16. *Overture 03-27. On Transferring Four Churches From the Presbytery of Great Rivers, Synod of Lincoln Trails, to the Presbytery of Giddings-Lovejoy, Synod of Mid-America—From the Presbytery of Giddings-Lovejoy.

That the recommendation is approved.

IV. Compliance

Item 03-B. Governing Bodies Statements of Compliance with Permanent Judicial Commission Decisions.

That the report is approved with comment.

Comment: The 215th General Assembly (2003) advises the Committee on the Office of the General Assembly to clarify the process of administrative review on the General Assembly level, and suggest changes to the Standing Rules necessary to make the process more clear.

V. Commissioners’ Resolutions

A. Item 03-17. *Commissioners’ Resolution 03-5. On Reviewing the General Assembly Permanent Judicial Commission and Remedial Case 215-12: Session of Westminster Presbyterian Church, Canton, Ohio v. Moderator of the 214th General Assembly (2002), Fahed Abu-Akel, Et Al.

That the recommendation is approved.

SB. Item 03-18. *Commissioners’ Resolution 03-6. On Studying the Feasibility of a Book of Order That Contains Only the First Four Chapters, Which Would Not Include G-8.0201.*

That the recommendation is disapproved.

[Original Financial Implications: \$13,250 (2003); \$26,800 (2004); \$27,550 (2005) Per Capita (OGA)]
[Committee Action: Financial Implications: \$0 (2003); \$0 (2004); \$0 (2005) Per Capita (OGA)]

***C. Item 03-19. Commissioners' Resolution 03-28. On Furthering Theological, Social, and Political Purposes.**

That the recommendation is referred to the Office of the General Assembly with amendment. [Text to be deleted is shown with a strike-through and brackets; text to be added or inserted is shown with an underline and with brackets.]

“That the 215th General Assembly (2003) of the PC(USA) do the following:

“1. Study the ~~[possibility of the use]~~ [possible misuse] of disciplinary process to promote theological, social, or political interests; the frequency and financial costs of such judicial proceedings; and the standing of individuals and interested groups involved in promoting complaints and allegations;

“2. Request, in consultation with the Office of the General Assembly, to recommend any appropriate measures to ensure the spirit of the rules of discipline in the judicial processes [and report back to the 216th General Assembly (2004).]”

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. Report of the Votes of the Presbyteries

The Report of the Votes of the Presbyteries to the 215th General Assembly (2003) on proposed Amendments to the *Constitution* is confirmed.

Dissent

The following commissioner filed a dissent from the action taken on Section II.C., Item 03-04, *Request 03-4*, of the Assembly Committee on Church Polity: G. Thomas Hobson, Presbytery of Southern Illinois.

Announcements

Stated Clerk Kirkpatrick advised commissioners, advisory delegates, observers, and corresponding members to look for and read the sheet titled “Departure Arrangements,” which was distributed that morning. He also announced that the Assembly Committee on General Assembly Procedures would meet Saturday morning at 7:30 a.m. and reminded the Assembly Committee on Mission Coordination and Budgets they would meet following the conclusion of the evening’s plenary meeting. Stated Clerk Kirkpatrick told the assembly that a set of four CDs, “Continuing the Journey” would be available at a cost of \$10 per set. “Continuing the Journey” contains highlights and reviews of the 215th General Assembly (2003). Stated Clerk Kirkpatrick announced that each commissioner and advisory delegate would receive a complimentary copy.

Recess

The assembly recessed at 9:47 p.m., following prayer by the Reverend Elenora Giddings-Ivory, director of the Washington Office of the Presbyterian Church (U.S.A.).

Saturday, May 31, 8:30 A.M.

Commissioners, advisory delegates, and other participants gathered for worship in Hall A of the Denver Convention Center. YoHan Kim, pastor, Korean Community Presbyterian Church, Tucker, Georgia, preached a sermon entitled, “Welcoming God in God’s House.” Scripture readings were from Chronicles 6:40–7:3 and 7:11–16.

Saturday, May 31, 2003, 9:30 A.M.

The meeting of the 215th General Assembly (2003) was reconvened in Denver Convention Center by Vice-Moderator Charles Easley. Lynanne Hodges, youth advisory delegate from the Presbytery of the Peaks, and Serena Wheaton, youth advisory delegate from the Presbytery of Santa Fe, led the assembly in prayer.

**REPORT OF THE ASSEMBLY COMMITTEE
ON BILLS AND OVERTURES (01)**

Moderator Andrews recognized Warner Bailey, moderator of the Assembly Committee on Bills and Overtures, who presented the committee’s report. Bailey reported that the Assembly Committee on Bills and Overtures had reviewed the minutes of the General Assembly through Friday morning, May 30, 2003; had found them in order; and that in accordance with the Standing Rules of the General Assembly, the minutes for the remaining sessions of the General Assembly would be mailed to the Assembly Committee on Bills and Overtures subcommittee for review. Bailey also reported that the Assembly Committee on Bills and Overtures had received six protests and had found them to be in decorous language and that these protests would be recorded in the *Minutes* as follows:

Protest of Item 08-01 (*Overture 03-4*)—From Steven B. Olmstead, commissioner from the Presbytery of Alaska: “I do not believe that late-term abortions are ever necessary and thus should not be paid for by the Board of Pensions.”

Protest of Item 08-02 (*Overture 03-18*)—From Steven B. Olmstead, commissioner from the Presbytery of Alaska: “I do not believe that late-term abortions are ever necessary and thus protest the action taken.”

Protest of Item 08-02 (*Overture 03-18*)—From Tom Patterson, commissioner from the Presbytery of Sacramento: “[I] felt it was virtually lacking in theological depth, and used vast numbers of untenable assumptions.”

Protest of Item 08-02 (*Overture 03-18*)—From Melissa DeRosia, theological student advisory delegate from Louisville Presbyterian Seminary: “I respectfully protest the action of the 215th General Assembly taken on Item 08-02, overture on offering moral counsel to protect mothers and their babies late in pregnancy—as amended and moved by the assembly. When the Moderator put the question to the assembly for questions and debate concerning the main motion, adequate time was not given for commissioners to ask questions or speak to the merits of the motion. Due to the hasty nature in which this vote was taken on the main motion, the body did not have adequate time to ask questions about the incongruent nature of the language presented in the motion, which is contradictory in itself. Therefore, due to the lack of time given for commissioners and delegates to speak or ask questions when the main motion was before the body, I submit protest to the action taken on 08-02.”

Protest of Item 08-03 (*Overture 03-21*)—From Steven B. Olmstead, commissioner from the Presbytery of Alaska: “I do not believe that late-term abortions are ever necessary. Rape and incest should never be used as justifications.”

Protest of Item 08-03 (*Overture 03-21*)—From Tom Patterson, commissioner from the Presbytery of Sacramento: “[I] do not want my name associated with rejecting the removal of incest and rape from reasons for late-term abortions. While fully aware that this is a deeply painful issue, I do not believe we serve women, Christ, or the purpose and nature of the church by this action. I believe the reasons for rejecting this motion suggest both a shallow theology—and a particularly shallow ecclesiology.”

Stated Clerk Announcements

Stated Clerk Clifton Kirkpatrick announced that all leftover food from the commissioners’ group meals had been donated to a community ministry: The Downtown Denver Table.

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

Moderator Andrews recognized Robert Forsythe, moderator of the Assembly Committee on Mission Coordination and Budgets, who presented Report Two of the committee. The assembly approved Item 06-02, Mission Budget, which was listed as Recommendation A.3. in the first report. This concluded Report Two of the Assembly Committee on Mission Coordination and Budgets, and is as follows:

The 215th General Assembly (2003) approved the following recommendation:

Mission Budget

06-02. Mission Budget.

That the recommendation is approved as amended. [Text to be added is shown with an underline and with brackets.]

“The General Assembly Council recommends that the 215th General Assembly (2003) approve the 2004 General Assembly Mission Budget and Program in the total amount of \$126,938,897 [and that the General Assembly Council be authorized to make necessary program adjustment to implement the additional activities approved by the 215th General Assembly (2003)].”

REPORT TWO OF THE ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

Moderator Andrews recognized Ernest Ettlich, moderator of the Assembly Committee on General Assembly Procedures, who presented Report Two of the committee. There were no consent agenda items. Ettlich reported the financial implications for actions taken during the week by the assembly: Per capita: \$17,872 for 2003 (increase of 0.72 cents); \$68,297 for 2004 (increase of 2.78 cents); and \$7,332 for 2005 (increase of .3 cents.) Ettlich reported that the total financial implications for 2003 would be absorbed in the existing budget without any increase in the per capita rate. The assembly approved Sections A and B. Ettlich introduced Jim Brown, vice-moderator of the committee, for presentation of final item of business. Brown expressed appreciation to the Denver Committee on Local Arrangements. This concluded Report Two of the Assembly Committee on General Assembly Procedures, and is as follows:

The 215th General Assembly (2003) approved the following recommendations:

A. Item 02-04. Per Capita Budget.

1. That recommendation B. be amended 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 Committee on the Office of the General Assembly and the General Assembly Council recommend that the 215th General Assembly (2003) approve a proposed 2004 Per Capita Apportionment Budget totaling [~~\$14,708,259~~] [\$14,757,435].”

2. That Recommendation C. be amended 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 Committee on the Office of the General Assembly and the General Assembly Council recommend that the 215th General Assembly (2003) approve a per capita apportionment rate of [~~\$5.49~~] [\$5.51] per active member for 2004.”

B. Commissioners' Vouchers

The Assembly Committee on General Assembly Procedures is also charged with approving commissioners' expense vouchers.

The Assembly Committee on General Assembly Procedures recommends that the 215th General Assembly (2003) approve commissioners' vouchers amounting to a total sum of \$170,484.88 plus an additional thirty-four vouchers yet to be processed along the same policies.

Moderator Susan Andrews assumed the chair. The Moderator then offered a prayer of dedication over a basket of letters of encouragement, blessing and hope, written by commissioners to churches in their presbyteries.

Introduction of General Assembly Council and Committee on the Office of the General Assembly

Moderator Andrews recognized Barbara Renton, chairperson of the General Assembly Council and Sandy Peirce, moderator of the Committee on the Office of the General Assembly. Barbara Renton addressed the assembly, and announced that the new General Assembly Council Chairperson is Vernon Carroll and that the new vice chairperson is Neil Presa. Helen Morrison accepted the General Assembly Council moderator's cross on behalf of Vernon Carroll.

Sandy Peirce, moderator of the Committee on the Office of the General Assembly addressed the assembly briefly, and introduced the new moderator of the Committee on the Office of the General Assembly, Katherine Cunningham.

OGA Thanks to 2003 Local Arrangements Committee

Moderator Andrews recognized Assistant Stated Clerks Dennis Cobb and Deb Davies to make a presentation to the Committee on Local Arrangements from the Presbytery of Denver.

Dennis Cobb introduced COLA co-moderators Sue Cornman, Sylvia Casberg, and Bill McGregor and thanked them for their service to the church on behalf of the 215th General Assembly (2003). Cobb presented the COLA co-chairs with a gift of an engraved stoneware plate.

**Greetings from the 2004 Local Arrangements Committee:
Presbytery of The James**

Moderator Andrews recognized Jack Sadler, co-moderator of the 216th General Assembly (2004) Committee on Local Arrangements, who brought greetings and introduced a video. The theme for the 216th General Assembly (2004) is "That All May Have Life in Fullness."

Youth Advisory Delegate Presentation

Moderator Andrews recognized Catherine "Cat" Dodson, Presbytery of Presbytery of Pines, and Akeem Boneparte, Presbytery of Charleston-Atlantic, co-moderators of the Youth Advisory Delegate Caucus, for a presentation. Dodson and Boneparte presented Moderator Andrews, Vice-Moderator Easley, and Stated Clerk Kirkpatrick with gifts.

Thanks to Staff

Moderator Andrews recognized Stated Clerk Clifton Kirkpatrick, who expressed thanks to staff, volunteers, and the 215th General Assembly (2003) 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 216th General Assembly (2004) in Richmond, Virginia. The Stated Clerk expressed appreciation to Moderator Andrews and Vice-Moderator Easley for the gifts they had shared for the past week.

Announcements

Stated Clerk made several announcement including thanking commissioners and other participants for the donation of 1,040 backpacks filled with school supplies, which will be distributed throughout Afghanistan and the Presbytery of Denver.

ADJOURNMENT

Moderator Susan Andrews 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 215th General Assembly (2003) adjourned, and dissolved upon the convening of the 216th General Assembly (2004) on June 26, 2004, in Richmond, Virginia."

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

Item 00-01

[The assembly approved Item 00-01. **See p. 3.**]

The Stated Clerk of the General Assembly recommends that the 215th General Assembly (2003) approve the following assembly committee structure [a brief list of the business to be referred to that committee follows the committee title]:

01b Bills and Overtures:

Docket of the assembly after commencement of General Assembly (Standing Rules B.1.; C.6.a.); referrals of business to assembly committees after commencement of General Assembly (Standing Rules B.6; C.6.a.); review and recommend approval of General Assembly *Minutes* (Standing Rule C.6.c.); recommend approval of time limits on debate (Standing Rule B.1.); requests for presentations to the assembly (Standing Rule C.6.e.); review requests from agencies to schedule meetings, briefings, hearings during assembly meeting (Standing Rule C.6.f.); review protests, determine if entered in the *Minutes*, prepare response if needed (Standing Rule C.6.g.); review requests for distribution of material to commissioners (Standing Rule C.6.d.); report on assembly committee requests for establishment of special committees or commissions (Standing Rule B.8.); appeal of persons denied the right to speak at a public hearing (Standing Rule C.4.g.).

02 General Assembly Procedures:

Consider matters related to: meetings of the assembly; per capita budget; standing rule amendments; operation of the Office of the General Assembly; statistics; publishing of reports; General Assembly Nominating Committee process; special committees; commissioners and advisory delegates credentials/leaves of absence.

Minutes: Presbyterian Historical Society.

Agency Summaries and Reports: Committee on the Office of the General Assembly, Office of the General Assembly, Advisory Committee on Litigation, General Assembly Nominating Committee, Moderator's Report, Affinity Groups.

03 Church Polity:

Consider matters related to: amendments to Chapters I, III–V, VII–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.

Agency Summaries and Reports: Advisory Committee on the Constitution, General Assembly Permanent Judicial Commission Roster and Decisions.

04 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; recruiting, enlistment of persons to service of church.

Minutes: General Assembly Committee on Representation.

Agency Summaries: General Assembly Committee on Representation, Presbyteries' Cooperative Committee on Examinations of Candidates, Advocacy Committee for Women's Concerns.

05 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.).

Minutes: General Assembly Committee on Ecumenical Relations.

Agency Summary and Reports: General Assembly Committee on Ecumenical Relations, Corresponding Body Reports.

06 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; church-wide compensation.

Minutes: General Assembly Council, Presbyterian Church (U.S.A.), A Corporation, synod minutes.

Agency Summary and Reports: General Assembly Council, Presbyterian Council for Chaplains and Military Personnel, Current Task Forces and Ad Hoc Committees, Affirmative Action/Equal Employment Opportunity Annual Report.

07 National Issues:

Consider matters related to: Concerns of church in national affairs; military matters; matters relating to righteousness and justice of persons/organizations.

Minutes: Advisory Committee on Social Witness Policy.

Agency Summaries: Advocacy Committee for Racial Ethnic Concerns, Advisory Committee on Social Witness Policy.

08 Health Issues:

Consider matters related to: Health, managed care, disabilities, abortion.

09 Evangelism and Higher Education:

Consider matters related to: 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.

Minutes: Presbyterian Investment and Loan Program, Inc.

Agency Summaries: National Ministries Division, Presbyterian Investment and Loan Program, Inc.

10 Theological Issues and Institutions:

Consider matters related to: Amendments to *The Book of Confessions*, the Directory for Worship and Chapter II of the Form of Government with Advisory Committee on the Constitution advice; authority and interpretation of Scripture; theological institutions; celebration of Lord's Supper requests.

Minutes: Committee on Theological Education.

Agency Summaries and Reports: Congregational Ministries Division, Theological Task Force on Peace, Unity, and Purity of the Church, Committee on Theological Education, Office of Theology and Worship.

11 Global Ministries:

Consider matters related to: International matters; human rights; plight of refugees worldwide; international economic justice; global evangelism and education.

Agency Summaries: Worldwide Ministries Division.

12 Peacemaking

Consider matters related to: Peacemaking, military affairs, and the arms race.

13 Pensions, Foundation, and Publishing:

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; business related to the Presbyterian Church (U.S.A.) Foundation; business related to the Presbyterian Publishing Corporation.

Minutes: Presbyterian Church (U.S.A.) Foundation, Presbyterian Publishing Corporation, Board of Pensions.

Agency Summaries and Reports: Presbyterian Church (U.S.A.) Foundation, Presbyterian Publishing Corporation, Board of Pensions.

Item 00-02

[The assembly approved Item 00-02. [See p. 27](#)]

The General Assembly Nominating Committee recommends that the 215th General Assembly (2003) approve the 2003 nominations as shown on pages 27–33.

Item 00-03

[The assembly approved Item 00-03. See p. 4]

The Committee on the Office of the General Assembly recommends that the 215th General Assembly (2003) approve the referrals in progress and final responses to referrals as follows:

REFERRALS IN PROGRESS**COMMITTEE ON THE OFFICE OF THE GENERAL ASSEMBLY**

*A. <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 216th GA 2004
B. <i>2002 Referral. Item 02-01 Recommendation 6. COGA Prepare an Evaluation of Biennial Assemblies After the 219th GA Through a Special Task Group or Committee Appointed by the Stated Clerk & Executive Director, Report to 220th GA (2012) (Minutes, 2002, Part I, pp. 26, 159).</i>	220th GA 2012

*A. Evaluation of the overture consultation process continues to take place. Another year will provide additional data to reach a conclusion on this matter.

OFFICE OF THE GENERAL ASSEMBLY

*A. <i>2000 Referral: 12.049, 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 216th GA 2004
*B. <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, pp. 48, 419).</i>	215th GA 2003 216th GA 2004
C. <i>2002 Referral 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—Presbytery St. Augustine (Minutes, 2002, Part I, pp. 61, 355).</i>	Interim to 216th; final to 218th

*A. A letter has been sent to seminaries requesting their response. The summary called for in this action will be prepared in time for the 216th General Assembly (2004).

*B. Consultation with appropriate entities continues to take place.

COMMITTEE ON ECUMENICAL RELATIONS

<i>2000 Referral: 15.014. 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>	217th GA 2006
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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 216th GA 2004
*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 216th GA 2004
*C. <i>2001 Referral: 26.004. Response to Recommendation Directing GAC to Create a Task Force to Study the Disenfranchisement of People of Color in the United States' 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 216th GA 2004

D. 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>	216th GA 2004
*E. 2002 Referral. <i>Item 08-11. Regarding the Mission Initiative (Minutes, 2002, Part I, pp. 77, 461).</i>	Progress report annually, final report to 219th GA 2010

*B. The General Assembly Council is in the final stages of preparing a comprehensive summary of all policies and actions related to women that have been adopted by General Assemblies in the PCUS, the UPCUSA, and the PC(USA) since 1970. Before September 2003, this comprehensive summary will be distributed to the heads of all six General Assembly agencies with instructions to review how these policies are being implemented in their respective agencies. Final report to the 216th General Assembly (2004).

*C. The task force has been created and will bring a report to the 216th General Assembly (2004).

*E. The 214th General Assembly (2002) approved the mission initiative, a \$40 million targeted funds development effort for church growth and international mission personnel. The Mission Initiative Steering Committee, chaired by Lucimarian Roberts and Bill Saul, has met several times. The committee has approved the policies and procedures that will guide the mission initiative. The staff for the mission initiative have been hired: Ron Lundeen is director of development. With the campaign infrastructure in place, development efforts will intensify during 2003–2004. A mission initiative website is in place <www.pcusa.org/missioninitiative/> and contains information about the mission initiative effort.

CONGREGATIONAL MINISTRIES DIVISION

A. <i>Overture 98-33. On Amending W-2.4006 and W-2.4011a. to Establish Open Communion (Minutes, 1998, Part I, pp. 86, 671).</i>	212th GA 2000 213th GA 2001 214th GA 2002 217th GA 2006
B. <i>Overture 99-72. On 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).</i>	214th GA 2002 215th GA 2003 217th GA 2006
C. 2000 Referral: 21.164. <i>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).</i>	215th GA 2003 216th GA 2004
*D. <i>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).</i>	215th GA 2003 216th GA 2004
*E. <i>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).</i>	215th GA 2003 216th GA 2004
*F. 2002 Referral. <i>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—Presbytery of Yellowstone (Minutes, 2002, Part I, pp. 38, 425).</i>	216th GA 2004
G. 2002 Referral. <i>Item 07-07. Overture 02-32. On Instructing the Office of Theology and Worship to Develop a Theological Statement of our Faith—Presbytery of the James (Minutes, 2002, Part I, pp. 39, 432).</i>	217th GA 2006
H. 2002 Referral. <i>Item 07-09. Overture 02-38. On Formulating a New PCUSA Confession of Faith for the 21st Century—Presbytery of S. Alabama (Minutes, 2002, Part I, pp. 39, 434).</i>	217th GA 2006

*I. 2002 Referral. Item 07-10. Overture 02-18 (Item 1). On Celebrating the Confession of 1967 and Authorizing the Provision of an Inclusive-Language Version for Liturgical Use—Presbytery of Hudson River (Minutes, 2002, Part I, pp. 39, 436).	216th GA 2004
J. 2002 Referral. Item 09-03. Delay Implementation of Overture 01-55 (Study Materials on the Relationship of Science and God as Creator) Until Sufficient New Funding Is Provided (Minutes, 2002, Part I, pp. 45, 493).	216th GA 2004
K. 2002 Referral. Item 09-04. Two-Year Deferment to CMD Publishing to Make Available a “Library of Resources” as an Alternative to the Current GA Action to “Review and Revise” the “God’s Gift to Sexuality” [in response to Overture 00-70, 1999 Referral 27.007, Overture 99-46, and 2000 Referral 25.085] (Minutes, 2002, Part I, pp. 45, 493).	216th GA 2004
L. 2002 Referral. Item 10-01. Authorize the Office of T&W to Conduct a Comprehensive Study of Sacramental Theology and Practice with Special Attention to the Ways in Which the Catechumenate Relates to Baptism and the Lord’s Supper (Minutes, 2002, Part I, pp. 21, 503).	217th GA (2006)
M. 2002 Referral. Item 13-07 (Alt.) Directing the GAC, Office of Theology and Worship, to Implement Commissioners’ Resolution 01-22 (Minutes, 2002, Part I, pp. 71, 654).	218th GA 2008

*D., E., F., and I. As part of its continuing effort to provide the church with gender-inclusive liturgical resources drawn from *The Book of Confessions* and other confessional material, as well as from Scripture, the Office of Theology and Worship has prepared an inclusive language version of the Confession of 1967, together with excerpts from the Confession of 1967 that are designed specifically for use in worship. Both the full inclusive language text and the liturgical excerpts from the Confession of 1967 have been published and sent to every congregation in the Presbyterian Church (U.S.A.).

The Office of Theology and Worship is also preparing a supplemental liturgical resource containing inclusive language liturgical texts drawn from the church’s confessions, and other confessional sources. This resource will be complete in 2003.

NATIONAL MINISTRIES DIVISION

A. 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
B. 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 1999B2003, & Sociopolitical Context at That Time (Minutes, 1999, Part I, pp. 41, 309).	216th GA 2004
C. 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 Ensure This Assessment Can Be Presented to 216th General Assembly (2004) (Minutes, 1999, Part I, pp. 43, 343).	216th GA 2004
*D. 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, pp. 19, 197).	Annual Progress; Final 217th GA 2006
*E. 2001 Referral: 22.118–127. Response to Recommendation That CPS w/COTE Convene 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).	215th GA 2003 216th GA 2004
F. 2002 Referral. Item 11-01. Recommendation C.1.a-f. Directing GAC to Direct NMD, Rural Ministry Office, to Do Items 1–6. (Minutes, 2002, Part I, pp. 23, 534).	216th GA 2004
G. 2002 Referral. Item 11-01. Recommendation C.2. Directing GAC to Direct Racial Ethnic Program, Environmental Justice, & Rural Ministry to Advocate for the Concerns of Racial Ethnic Farmers/Ranchers and Supporting Organizations (Minutes, 2002, Part I, pp. 23, 535).	216th GA 2004
H. 2002 Referral. Item 11-01. Recommendation F. Directing Presbyterian Women and ACWC to Identify Food Production/Consumption Issues as a Priority in Their Mission and Education Programs (Minutes, 2002, Part I, pp. 23, 535).	216th GA 2004

I. 2002 Referral. Item 11-02. Recommendation 3 Instructing GAC to Make Available Funding For a Churchwide Consultation on NA Ministries Involving NA Presbyteries, NA Consulting Committee, Office of NA Cong. Enhancement, GA Reps., MGB Staff, By 2004; Rpt to GA in 2005 (Minutes, 2002, Part I, pp. 23, 559)	216th GA 2004
J. 2002 Referral. Item 11-02. Recommendation 4 Requesting a Report on Implementation of the Strategies to Be Presented to the 219th GA (2007), in Consultation with the Native American Consulting Committee and Appropriate GA Entities (Minutes, 2002, Part I, pp. 23, 559).	218th GA 2008
K. 2002 Referral. Item 11-02. Recommendation 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 (Minutes, 2002, Part I, pp. 23, 559).	216th GA 2004
*L.. 2002 Referral. Item 11-05. Commissioners' Resolution 02-10. On Affirming the Church Growth Strategy Report (Minutes, 2002, Part I, pp. 25, 565).	Annual progress through the 219th GA (2010)
M. 2002 Referral. Item 13-05. Recommendation 10. Urging Rural Ministry Office to Give Special Attention to Issues of Access to and Cost of Health Care in Rural Communities, Especially to Persons with Low and Fixed Incomes (Minutes, 2002, Part I, pp. 70, 634).	216th GA 2004
N. 2002 Referral. Item 13-06, Recommendation B.1.-2. Urge GAC to Work Proactively to Educate the Leaders and Membership of the PC(USA) of the Need for Such CLAS Standards and to Do Items 1., 2. (Recommendation B.1.-2.) (Minutes, 2002, Part I, pp. 70, 644).	217th GA 2006

*D. The 213th General Assembly (2001) approved "Renewing the Commitment: A Churchwide Mission Strategy for Higher Education Ministry by the PC(USA) and requested an annual report to the General Assembly regarding the implementation of the strategy. This is the second annual report. The programmatic recommendations and their stages of implementation are as follows.

Establishment of Campus Ministry Internship Program by the 2003-04 Academic Year

The Synod of the Mid-Atlantic was chosen as the location of the pilot project. Ten possible ministry sites are selected including a predominately African American public university, several state schools, three church-based ministries, one of which is a Korean-American-English-speaking ministry, plus one and possibly two PC(USA)-related college chaplaincies. A steering committee has set up application, selection, assessment, and funding guidelines.

Funds Development Process

The Higher Education Ministries Office is at work with Mission Funding and Development staff. The Case Statement is in its third draft stage of editing. This process will be finalized in 2006.

Electronic Based Process for PC(USA) Constituents to Connect with Higher Education Ministries

Data gathering among seven denominations is completed and the directory will be on-line during the fall of 2003. Concurrent with this process, a "Higher Education Ministry Catalog" was published and distributed to every PC(USA) congregation. Its contents include a directory of all PC(USA)-related collegiate ministries (campus and church based), information on scholarship assistance, contact information on all of our church-related colleges/universities, information on how churches can minister to college students from their churches and in their communities, and information on program units of the GAC that relate to young adults.

Conduct National Conferences in 2002 for College Student and Ministry Staff

In the week prior to the 214th General Assembly (2002), two concurrent conferences were held near Columbus, Ohio. The student "FORUM" focused on "Thinking Theologically About the Mission of the Church and Our Place In It." The president of Columbia Theological Seminary led the thirty-five students in an exciting exploration of the "Six Great Ends of the Church." A result of the conference has been the identification of student leaders from several racial and ethnic communities of the church, especially from Puerto Rico. The students requested another conference in 2003 that invites students with experience as peer ministry leaders and/or as youth advisory delegates. These groupings were selected because of their demonstrated leadership skills and participation in the denomination's governing system.

The collegiate ministry staff worked on the "Next Steps" to be taken for the development of student-focused ministry. Three task groups emerged to concentrate on ministry with the African American student community, "best practices of ministry/web site development, and the re-establishment of a national collegiate ministry staff colleague network including governing body personnel with higher education ministry responsibilities." The task groups brought their proposals to a national

gathering held in the days prior to the 215th General Assembly (2003) in Denver. The Next Steps conference included campus and church-based staff, as well as regional and middle governing staff. Of special note is that most of the participants had not met one another before the conference, indicating that new constituencies were being represented.

Continuation and Expansion of the Presbyterian Student Strategy Team

The Strategy Team has taken on the planning of annual student leadership conferences encouraging the establishment and liaison with “affinity groups” including racial ethnic students and partnerships with the National Network of Presbyterian College Women. The team has identified and set up a communications network with the Korean American Student Empowerment organization and among Hispanic students related to the PC(USA), and will coordinate with the abovementioned staff task group focusing on ministry with African American college students.

*E. Churchwide Personnel Services Request an extension to allow for more regional consultations in 2003, culminating in a pre-assembly gathering in 2004.

*L. The Church Growth Strategy of the PC(USA) continues to be a guiding document for the work of the National Ministries Division, especially in the areas of Evangelism and Church Development and Racial Ethnic Ministries. In the past year, we have accomplished much. Charles Denison has filled the associate of new church development position. We have a field staff New Church Development (NCD) consultant who oversees a coaching program in partnership with the NCD Pastor/Spouse Association. We continue to hold the annual NCD Pastor training which now attracts about 400 participants. We have begun a NCD training program for presbyteries, which included 65 people from 6 presbyteries in 2002. We continue our partnership with Columbia Seminary in potential NCD pastor training.

The annual Congregational Redevelopment Conference held in partnership with the Redevelopment Network continues to grow with attendance of 500. The regional training conferences have been redesigned to include a team from the churches rather than just the pastor. The Redevelopment Network has reviewed its history and made recommendations for refinement and expansion in the next several years. An annual Multicultural Church Conference is being held, and the Multicultural Network is developing. The annual training in this area continues to expand. New resources and sharing of models are being developed. Support and training for new immigrant pastors, fellowships and congregations is expanding. New networks are emerging among Brazilian, Sudanese, East and West African groups, Pakistani, Filipinos, and others.

The Racial Ethnic/Immigrant Church Growth Strategy has been reviewed, updated and implementation materials have been developed. Cooperative efforts are in place with the Racial Ethnic caucuses about shared concerns and opportunities to support church growth. The Racial Ethnic Convocation was held in July 2002. The National Black Presbyterian Caucus Convention continues to grow. The 2002 Mission Partnership Funds Consultation focused on Racial Ethnic Church Growth.

Reports are being compiled for publication from the Mustard Seed grants. These show what has been/is being accomplished through the grants as models for others. Research has been done on characteristics of growing churches. This will be used to develop resources, training, and support. A new PC(USA) media campaign has been developed to help increase the name recognition of our church. We joined with seven partner denominations in conducting two Evangelism Connections events in 2002 with more than 1,000 participants. We also sponsored an event on missional structures for middle governing bodies.

The Mission Initiative is underway to increase funds for new church development and church redevelopment with an emphasis on racial ethnic/immigrant growth. The Mission Program Grant program continues to see an increase in racial ethnic/immigrant applications and new interest from presbyteries that have not done NCD work in many years.

WORLDWIDE MINISTRIES DIVISION

(no items)

ADVISORY COMMITTEE ON SOCIAL WITNESS POLICY

A. <i>Overture 95-36 (Alt.) #5(1). On Directing ACSWP and ACREC to Study and Develop Recommendations on National Terrorism—From the Presbytery of Denver (Minutes, 1995, Part I, pp. 73, 684).</i>	212th GA 2000 213th GA 2001 214th GA 2002 216th GA 2004
*B. <i>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 216th GA 2004
C. <i>1999 Referral: 25.038. Response to Recommendation Directing ACSWP, Consulting with Appropriate Agencies, to Develop Comprehensive Disabilities Policy, and Report It to the 217th General Assembly (2005) (Minutes, 1999, Part I, pp. 41, 308).</i>	217th GA 2006

D. 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 General Assembly (2005) (Minutes, 1999, Part I, pp. 42, 309).	217th GA 2005 217th GA 2006
E. Overture 99-17. Response to Recommendation on Affirming the Equality of Women and Men (Minutes, 1999, Part I, pp. 80, 591).	214th GA 2002 216th GA 2004
F. 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).	217th GA 2006
G. 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).	217th GA 2006
*H. 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).	218th GA 2006 218th GA 2008
*I. Commissioners' Resolution 01-13. On False Allegations Against Educators in Schools (Minutes, 2001, Part I, pp. 62, 492).	215th GA 2003 216th GA 2004
*J. Commissioners' Resolution 01-27. On the Full Legalization of Immigrants in the United States of America (Minutes, 2001, Part I, pp. 62, 502).	215th GA 2003 216th GA 2004
K. 2002 Referral. Item 12-05. Overture 02-51. On Developing a Social Witness Policy on "Takings"—Presbytery of Baltimore (Minutes, 2002, Part I, pp. 73, 595).	216th GA 2004
L. 2002 Referral. Item 12-06. Overture 02-57. On Revising the Denominational Policy on the Issue of Energy—Susquehanna Valley (Minutes, 2002, Part I, pp. 72, 596).	216th GA 2004
M. 2002 Referral: Item 14-07. Direct ACSWP to Authorize a Task Force to Study, Report on Terrorism, Role of Violence in Religion, & U.S. Political/Economic Involvement in the Middle East; Report to the 216th GA (2004) (Minutes, 2002, Part I, pp. 55, 711).	216th GA 2004

*B. The Advisory Committee on Social Witness Policy has previously 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 further papers are now available for churchwide study: "Cultural Aspects of the Globalization of the Economy" and "Globalization and the Environment." The ACSWP anticipates a report to be submitted to the 216th General Assembly (2004).

*H. Because of the action of the 215th General Assembly (2002) and in light of financial and human resources, the ACSWP recommends a final report to the 218th General Assembly (2008).

*I. Consultation took place with the Advisory Committee on Litigation in the fall and a work group formed. The ACSWP is working on a timeline to produce good quality policy products as directed by the General Assembly and recommends the extension of this work with an anticipated response to the 216th General Assembly (2004).

*J. The ACSWP has explored immigration issues with three border presbyteries: Presbytery of Grand Canyon, Presbytery of Tres Rios, and Presbytery of Tropical Florida. It has undertaken brief "immersion" experiences in El Paso, Texas; Juarez, Mexico; and Miami, Florida, with particular focus on immigration issues for people from Cuba, Haiti, and Mexico. The recently approved *Resolution on Transformation of Churches and Society Through Encounter with New Neighbors* has been translated into Korean and Spanish. A work group on immigration issues has been formed to pursue these and the broader issues relating to immigrants. The ACSWP recommends the extension of this work with an anticipated response to the 216th General Assembly (2004).

ADVOCACY COMMITTEE FOR RACIAL ETHNIC CONCERNS

*A. 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).	215th GA 2003 216th GA 2004
*B. 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, 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).	215th GA 2003 216th GA 2004

*A. Consultation is underway.

*B. Work continues.

ADVOCACY COMMITTEE FOR WOMEN'S CONCERNS

<i>2002 Referral. Item 13-08. Response to Overture 02-52. On Pastoral Resources for Women Who Have Experienced Abortion—Presbytery of Donegal [Referred] (Minutes, 2002, Part I, pp. 70, 654).</i>	216th GA 2004
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PRESBYTERIAN PUBLISHING CORPORATION

No items

BOARD OF PENSIONS

<i>2002 Referral: Item 15-03. 02R15-03 (Alt.) Response to Overture 02-46 (Alt). On Offering Compensation to Pastors Incurring Adoption Expenses—Presbytery of Sacramento (Minutes, 2002, Part I, pp. 19, 742).</i>	216th GA 2004
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FOUNDATION

<i>1999 Referral. 30.035-.048. Approve and Authorize the Creation of New Covenant Annuity Insurance Company (Minutes, 1999, Part I, pp. 37, 500).</i>	216th GA 2004
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JOINT REPORT OF THE COMMITTEE ON THE OFFICE OF THE GENERAL ASSEMBLY AND THE GENERAL ASSEMBLY COUNCIL

<i>2002 Referral. Item 02-09. Recommendations 1 and 2. OGA and GAC, in Consultation with Permanent, Advocacy, and Advisory Committees, Develop a Process to Create an Independent Review Process for GA Permanent, Advocacy, and Advisory Committees; Present to the 215th GA 2003 (Minutes, 2002, Part I, pp. 27, 171).</i>	216th GA 2004
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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 2006
<i>B. Commissioners' Resolution 01-23 (Alt), Item #2. On the Dissemination of Annual Reports by Special Interest Organizations (Minutes, 2001, Part I, p. 22).</i>	217th GA 2006
<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, Part I, p. 28).</i>	217th GA 2006
<i>D. 2002 Referral. Item 02-10. Recommendation 1. Theological Task Force Make Its Final Report to the 217th General Assembly (Minutes, 2002, Part I, pp. 27, 172).</i>	217th GA 2006
<i>E. 2002 Referral. Item 02-10. Recommendation 2. The Theological Task Force Report Distribution to Presbyteries and Sessions be Accomplished at Least Nine Months Before the 217th General Assembly (Minutes, 2002, Part I, pp. 27, 172).</i>	217th GA 2006

FINAL RESPONSES TO REFERRALS

A. Office of the General Assembly Final Responses to Referrals

1. *2002 Referrals: Items 11-01, 12-02, 12-03, 12-04, 12-08, 14-04, 14-05, 14-15, 14-16, and 14-18 (Minutes, 2002, Part I, pp. 23, 51-52, 57-58, 72-74, 533, 571, 575-76, 598, 669, 704, 732, 736, and 739).*

Response: The 214th General Assembly (2002) 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. *2002 Referral: Item 03-12. Commissioners' Resolution 02-02. On Requiring Nonprofit Data from Organizations Before General Assembly Exhibit Space Can Be Assigned (Minutes, 2002, Part I, pp. 42, 197)*

Response: As directed by the assembly, a process has been put into place to require exhibitors to produce copies of their most recent IRS Form 990, which will be collected and made available in the Exhibit Hall. All exhibitors who are not required by the IRS to file a Form 990 will be asked to sign a statement to that effect.

3. *2002 Referral: Item 04-19. Commissioners' Resolution 02-20. On Openness in Cases of Sexual Misconduct with Children. (Minutes, 2002, Part I, pp. 68, 318–19)*

Response: The Office of General Assembly sent a copy of the resolution approved by the 214th General Assembly (2002) to each presbytery to inform them of the serious recommendations of the General Assembly in cases of sexual misconduct. The resolution instructed the Advisory Committee for Women's Concerns, the Advisory Committee on Social Witness Policy, the Office of Constitutional Services, and the Office of Legal Services to report to the 215th General Assembly (2003) the ongoing work in currently revising the Sexual Misconduct Policy of the General Assembly and making recommendations for a model presbytery sexual misconduct policy. This resolution has been used to inform the committee in their ongoing work.

Additionally, the committee has made a recommendation to the General Assembly Council to create a position within National Ministries Division for sexual misconduct and abuse issues. Such a position would be responsible for working with governing bodies in prevention, education, and response to allegations of sexual misconduct and abuse.

4. *2002 Referral: Item 07-11. Recommendation to Approve a Preface to The Book of Confessions and Directing That It Be Included in Future Editions of The Book of Confessions (Minutes, 2002, Part I, pp. 40, 438–39)*

Response: *The Book of Confessions* was reprinted in the fall of 2002 with the preface as directed by this action.

B. General Assembly Council Final Responses to Referrals

1. *2002 Referral: Item 08-5, Recommendations 3.b.–c. That the General Assembly Council Be Authorized to Make Necessary Program Adjustments to Implement Additional Activities Approved by the 214th General Assembly (2002), and that the GAC Communicate to the Churches of the Denomination an Extra Commitment Opportunity 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—From the 214th General Assembly (2002) (Minutes, 2002, Part I, pp. 79, 451).*

Response: The General Assembly Council, under the signatures of the Moderator of the 214th General Assembly (2002) and the chair of the General Assembly Council, sent an open letter to the church asking Presbyterians to support the "Faith Factor" through Extra Commitment Opportunities in January 2003, following the release of the *Extra Commitment Opportunities 2003* catalog. Support the Faith Factor—Project #051790 is also highlighted on the back cover of the *ECO 2003* catalog.

2. *2002 Referral: Item 13-06, Recommendation C. 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—From the Advocacy Committee for Racial Ethnic Concerns (Minutes, 2002, Part I, pp. 70–71, 644).*

Response: This is a joint response from the Human Resources Management and Legal/Risk Management Services Offices. This response is on behalf of two General Assembly corporations: Presbyterian Church (U.S.A.), A Corporation (Church Corporation) and Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. (PILP). Our offices serve these two corporations. The Church Corporation is the legal employer of General Assembly Council and Office of the General Assembly employees. The PILP is the legal employer for that staff.

The majority of Presbyterian Church (U.S.A.) contracts with health service providers are entered into by the Board of Pensions of the Presbyterian Church (U.S.A.) (Board of Pensions). Both the Church Corporation and PILP provide their respective employees with health benefits via the Board of Pensions. We assume the Board of Pensions will make its own response to Item 13-06.

The only health care services provided to Church Corporation and PILP employees independent of those secured by the Board of Pensions is a dental services insurance plan. The Church Corporation contracts with Delta Dental of Kentucky (Delta Dental) for these insurance services. Neither the Church Corporation nor PILP pay any moneys to Delta Dental; instead, employees independently choose to use Delta Dental or not. Those who choose to use Delta Dental pay their entire

premiums directly to that company. The Human Resources Management Office has contacted Delta Dental and inquired about that company's use of Cultural and Linguistically Appropriate Services in Healthcare Standards (CLAS). At present, Delta Dental is not familiar with CLAS but is researching the matter. The CLAS will be taken into consideration in the ongoing discussions with Delta Dental. Also, as directed by Item 13-06, future contractual agreements between that company and the Church Corporation will consider CLAS.

3. *2001 Referral: 25.091–101. 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 the 214th General Assembly (2002)—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 61, 238).*

Response: A cross-divisional staff team was formed to develop a plan to implement the policy, “Turn Mourning into Dancing, a Policy Statement on Healing Domestic Violence.” Among the strategies set are workshops at PC(USA) conference sites, a training resource for governing bodies, materials for months designated for national awareness programs, resource listings, and a website where “best practices” can be shared and networking can be encouraged.

4. *Overture 01-57. On Helping Children by Establishing a Voluntary Adoption Fund—From the Presbytery of Long Island (Minutes, 2001, Part I, pp. 60, 469).*

Response: An extra commitment opportunity fund for adoption assistance has been established: ECO # 051443. The existence of the fund will be publicized and donations solicited. Dependent upon donations to this ECO, distribution of grants would follow.

C. Congregational Ministries Division Final Response to Referrals

1. *1998 Referral: 20.0326. Response to Recommendation. That the General Assembly Council, in Partnership with Synods and Presbyteries, Develop Resources (Video, Print, Computer, Financial, Staff) to Enhance Pastoral Skills and Develop Responsible and Faithful Personal Stewardship—From the General Assembly Council (Minutes, 1998, Part I, pp. 50, 233–34).*

Response: The Congregational Ministries Division, through its Office of Stewardship in the Christian Education and Leader Development program area, has used several avenues to assist pastors with their personal understanding of stewardship. Some of those include the Spirit of Stewardship conferences and the follow up in several presbyteries and synods, the stewardship magazines with their articles specifically addressed to pastors that help them and other leaders think about the stewardship of all of life, and teaching resources such as *Stewardship and the Directory for Worship*.

2. *2001 Referral: 25.201. Response to Recommendation to Direct the General Assembly Council, Office on Older Adult Ministry, to Make Available Resources That Enable Congregations to Celebrate Caregiving Through Conducting Ceremonies and in the Use of Symbols, Such as in Healing Services, Liturgies, Banners, Stories, etc., in Order to Support the Spiritual Nurture of Caregivers—From the Advisory Committee on Social Witness Policy (Minutes, 2001, Part I, pp. 49, 281).*

Response: Resources have been made available to encourage congregations to celebrate caregiving by providing a booklet by Dosa Carlson, entitled *Rituals for the Celebration of Later Life*, as a part of the Older Adult Issues Series and by distributing the *Older Adult Week Planning Guide* for 2001 entitled *Out of Sight—Out of Mind: Maintaining the Connection Between the Community of Faith and Members Who Are Homebound Or in Nursing Homes*. Another of the booklets in the Older Adult Issues Series is on *Caregiving: Church and Family Together* by Marty Richards.

In workshops led by the office staff and members of the Presbyterian Older Adult Ministries Network (POAMN) in conferences at Montreat Conference Center and in presbyteries across the church, the subject of caregiving has been discussed including encouragement to establish support groups, to honor caregivers in various ways, and to share materials regarding the role of caregiver. The Office of Older Adult Ministries staff has also worked with the Office of Health Ministries in planning a conference to be held March 19–22, 2003, on “Encircling Care: A New Vision for Congregational Care Giving.”

Various resources by partners in this area of ministry have been widely distributed and congregations have been encouraged to utilize the people resources in community hospital and nursing homes in order to educate congregations and caregivers. Congregations are urged to maintain a list of available caregivers to have on hand so that when crisis time comes, a family does not have to begin the difficult task of finding someone to care for a loved one without some assistance.

Resources have also been developed to assist congregations in setting up programs to bring physical and practical help to older persons who may be in need for adult day-care centers, home delivered meals, “day-away” trips, and simple repairs and services in the home. The book, *Older Adult Ministry: A Guide for the Session and Congregation* has been revised and republished to assist congregations in setting up such programs. Another of the books in the Older Adult Issues Series is *There Is*

Someplace Like Home: Developing an Adult Day Care Center in Your Church, created by a committee from South Highland Presbyterian Church, Birmingham, Alabama.

Each year the *Older Adult Week Planning Guide* is published on a different theme that has covered such things as “Transitions in Later Life,” “Toward a Society for All Ages,” and “The World Is Changing and So Are We.” All of these touch on both care giving and care receiving. All of the 5,000 copies that have been made each year have been distributed.

Finally, a planning team was formed to develop care teams and to identify and train persons to do regional training for congregations in establishing care teams to meet specific needs. Training has been accomplished in three regions of the country, and other congregations are adopting the care team model as a part of their caring programs.

3. *2002 Referral: Item 09-07. Commissioners’ Resolution 02-9. On Resourcing Congregations Doing Annual Audits (Minutes, 2002, Part I, pp. 46, 494–95).*

Response: The Congregational Ministries Division, through its Office of Stewardship, revised the *Financial Review Guide* in 2002 assisting congregations in auditing their finances. It is available to all congregations through the Presbyterian Distribution Services (PDS). It is anticipated that there will be an annual revision to keep it in line with changes in accounting procedures and changes in the *Book of Order*. The process of making it available on the web is underway.

4. *2002 Referral: Item 14-08, Report on Presbyterian Church (U.S.A.) Participation in the United Nations World Conference Against Racism, Racial Discrimination, Xenophobia, and Related Intolerance, Recommendation 4. That the Presbyterian United Nations Office Monitor United Nations Actions Following Up on the World Conference Against Racism, to Advocate for Racial Justice in Partnership with the Racial Ethnic Ministries Program Area; 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—From the General Assembly Council (Minutes, 2002, Part I, pp. 55–56, 712)*

Response: The Congregational Ministries Division, through the Presbyterian United Nations Office of the Presbyterian Peacemaking Program, continues to monitor United Nations actions following up on the World Conference Against Racism. Staff members have written articles for *Horizons* magazine, prepared educational resources and provided updates related to the conference on the Website. The Presbyterian United Nations Office also provides support and access for Presbyterians addressing the rights of indigenous peoples through nongovernmental caucuses. Presbyterian Peacemaking Program staff persons are providing staff support to the General Assembly Task Force on Reparations in partnership with the Racial Ethnic Ministries program area.

5. *2002 Referral: Item 14-09. Overture 02-41. On Endorsing the Creation of a United States Department of Peace—From the Presbytery of Greater Atlanta (Minutes, 2002, Part I, pp. 56, 726–27).*

Response: The Congregational Ministries Division, through the Presbyterian Peacemaking Program, continues to monitor the development of the creation of a department of peace. When appropriate, it has shared information about the creation of this department in its publications.

6. *Commissioners’ Resolution 01-20. On the Evangelical Lutheran Church in America’s Statement on Suicide Prevention (Minutes, 2001, Part I, pp. 49, 497).*

Response: This document will be available to the church by May 1, 2003.

7. *2002 Referral: Item 09-01. Recommendation that the General Assembly Council Post a Directory of Websites and Publications of Resources for Ministry with Gay, Lesbian, Bisexual, and Transgendered Persons on the PC(USA) Web Site and Publish a Printed Piece of These Resources—From the General Assembly Council (Minutes, 2002, Part I, pp. 45, 491).*

Response: An extensive list of resources has been posted on the PC(USA) Web site. It is also available in printed form through the Presbyterian Distribution Service (PDS).

8. *2002 Referral: Item 09-02. Overture 02-19. On Offering High-Quality and Affordable Curriculum for Ages Pre-school Through Adult—From the Presbytery of Northern Kansas (Minutes, 2002, Part I, pp. 45, 491–92).*

Response: In addition to the concern for the very best curriculum in terms of content and quality of material, there has been, as part of the development of *We Believe*, a concern for pricing that will make it affordable to all size congregations.

In addition, there has been the concern that the material will continue to be available for the full sequence of the planned cycle of three years, and beyond, into a second cycle. To support this work, funding from the General Assembly Council has

been approved (\$750,000) to support the curriculum as part of the mission budget of the PC(USA). This support, together with a responsible projection of sales, and a tightened control of development, inventory, and overhead costs projects a modest positive bottom line.

All of this will provide congregations additional time to return to PC(USA) curriculum as their primary educational resource for years to come.

9. *Commissioners' Resolution 00-20. Concerning Dialogue Regarding Contemporary Theologies of Women (Minutes, 2000, Part I, pp. 33, 499).*

Response: National Ministries Division, Women's Ministries program area, in consultation with Congregational Ministries Division, Office of Theology and Worship, held a consultation of pastors, seminary professors, and middle governing body leaders. Resources including print, audio, and video were considered. Because of limited financial resources a Web-based bibliography was chosen. As funds are available, other resources for congregations lifting up the voices of women theologians will be developed.

10. *2002 Referral: Item 10-02. Recommendation that the 214th General Assembly (2002) Approve, Commend to the Church, and Make Available to Presbyteries, Synods, the General Assembly Council, and the Office of the General Assembly, the Document, "Presbyterian Worship Beyond the Local Congregation: Guidelines for Planning Worship at Meetings of Presbyteries, Synods, and General Assembly, and at Special Gatherings"—From the General Assembly Council (Minutes, 2002, Part I, pp. 21, 503–9).*

Response: This document was amended and approved by the 214th General Assembly (2002) and made available in booklet form in 2002.

11. *2002 Referral: Item 07-10. Item 5. of Overture 02-18. 5. Authorize an Inclusive-Language Version of the Confession of 1967 for Contemporary Liturgical Use to Be Included in the Book of Common Worship, 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.*

Response: A booklet with an inclusive language text of the Confession of 1967, together with liturgical materials from it, has been prepared and sent to every congregation.

D. National Ministries Division Final Responses to Referrals

1. *1999 Referral: 25.025. Response to Recommendation Directing the Office of Health Ministries (USA) and to Urge the Board of Pensions (as Appropriate for Plan Members) to Develop Resources to Help Individuals Make Informed Choices About the Use of "Alternative" or "Complementary" Medical Practices—From the Advisory Committee on Social Witness Policy (Minutes, 1999, Part I, pp. 40, 308).*

Response: Health Ministries USA, in the National Ministries Division, has reviewed resources, and sources of alternative practices and treatments and has included appropriate information in the form of *Health Ministry Notes* and on the Health Ministries USA Web site: www.pcusa.org/usa/health/usa/healthy. As new resources become available, this information will be reviewed and the Web site will be updated. This information is also available from Health Ministries USA in print format.

2. *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).*

Response: Health Ministries USA, in the National Ministries Division, has utilized existing funds (in cooperation with the Presbyterian Aids Network, Presbyterian Health, Education and Welfare Association—PHEWA, and Congregational Leader Support) to develop training resources for the training of regional care team training consultants, and promote and support a denomination-wide organization of congregational care teams.

Health Ministries USA has utilized existing funds to provide small implementation grants for 2002 and 2003 to congregations beginning care teams.

Health Ministries USA has provided training grants to middle governing bodies, which organize care team training events in 2002 and 2003.

Health Ministries USA, using existing funds, collected and published, as the March/April 2002 issue of *Church & Society*, a supportive resource for those who wish to learn more about the theological foundation, experiences, and implementation of Congregational Care Teams.

Health Ministries USA, using existing funds, has provided, through the Web site, detailed information to support congregations beginning care teams and those with existing care teams that require additional resources.

Health Ministries USA provides a clearinghouse for care team information in response to congregations throughout the PC(USA) by developing or adapting and making available resources and by centralizing the scheduling of regional care team training conferences.

Health Ministries USA, a national partner in the Public Broadcasting Service “caregiving” effort, promoted care giving, and secured additional resources and training tools for congregations.

Health Ministries USA, in cooperation with the Louisville Presbyterian Theological Seminary, held in March 2003, a denomination-wide conference on care giving entitled, *Encircling Care: A New Vision for Congregational Care Giving*

Health Ministries USA published a second volume of care team resources in the May/June 2003 issue of *Church & Society*.

Health Ministries USA has developed an arrangement with the Department of Nursing at the University of Louisville to develop on-line specialized training for members of congregational care teams.

3. *Overture 01-46. On Calling for a “Decade of the Child” to Extend the Issues and Initiatives Begun this Past “Year of the Child”—From the Presbytery of Mission (Minutes, 2001, Part I, pp. 60, 458).*

Response: By action of the 212th General Assembly (2000), the *Decade of the Child* (2001–2011) was initiated. Initiatives begun during *Year of the Child* remain on the agenda as a staff-based team partners to provide resources, encourage advocacy and ministry to benefit children, throughout the church, the community, the nation, and the world. Two advisory associates, former members of the *Year of the Child* Planning Team, work in consultation.

4. *2002 Referral: Item 11-01, Report: We Are What We Eat, Recommendation C.7. That 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—From the General Assembly Council (Minutes, 2002, Part I, pp. 23, 535).*

Response: Presbyterians Against Domestic Violence Network (PADVN), a network of the Presbyterian Health, Education and Welfare Association (PHEWA), appointed a member from its leadership team to follow issues of violence in rural communities and to give active support to all levels of the church seeking to develop prevention practices.

The Office of Advocacy for Women will incorporate these concerns in their ongoing efforts toward education and awareness. Specifically, these issues are part of our work in “The Living Wage Campaign,” as well as involvement in other efforts toward equality for women: the United Nations Convention on the Elimination of All Forms of Discrimination against Women, the Women’s Advocacy Conference (2003) around issues of Domestic Violence, and the Economic Justice Conference (2004).

5. *2002 Referral: Item 11-01, Report: We Are What We Eat, Recommendation C.8.a.–c., That Mission Responsibility Through Investment Continue to Work on the Directives of Overture 00-89 by Studying the Impact of Multinational Corporations on the Decline of Rural Communities and Their Social Fabric; Advising Trustees and Foundations of the Church’s Governing Bodies About Shareholder Resolutions Having a Deleterious or Positive Impact on Rural Communities; and Advocating Within the Multinational Corporation System on Behalf of Rural Community Vitality and Stability, and on Behalf of Family Farmers and Ranchers—From the General Assembly Council (Minutes, 2002, Part I, pp. 23, 535).*

Response: The Committee on Mission Responsibility Through Investment (MRTI) has continued to study the impact of multinational corporations on the decline of rural communities and their social fabric. Through the Interfaith Center on Corporate Responsibility, MRTI has identified shareholder resolutions on related issues for support through voting of proxies. In addition, MRTI has advocated for rural communities with companies in which the PC(USA) owns stock. One example involves meetings with several large banks about their community reinvestment obligations as they relate to rural communities.

6. *2002 Referral: Item 12-04. Resolution on Restorative Justice, Recommendation 5., That the Criminal Justice Program Office Be Encouraged to Solicit and Publish Widely Stories from Presbyterians Who Have Experience in Restorative Justice Ministries—From the Advisory Committee on Social Witness Policy (Minutes, 2002, Part I, pp. 73, 577).*

Response: The Social Justice program area is collecting stories where the principles of Restorative Justice have been employed and will make them available through Justice Jottings and on the Web site.

7. *2002 Referral: Item 12-04. Resolution on Restorative Justice, Recommendation 10. That the Criminal Justice Program Office, Theological Seminaries, and Church Sessions and Members Involved in Restorative Justice Ministries Be Urged to Become Informed About “Best Practices” in Restorative Justice and to Use Them as Guidelines for Continuing Development and Implementation of Restorative Justice Ministries—From the Advisory Committee on Social Witness Policy (Minutes, 2002, Part I, pp. 73, 578).*

Response: Through the renewal of the network of persons and institutions working on Restorative Justice, the office is able to inform all parties of “best practices” as stories are shared and to facilitate appropriate transfer of models that are proving to be successful.

8. *2002 Referral: Item 13-05, Resolution on Advocacy on Behalf of the Uninsured, Recommendation 9., That the Office of Health Ministries USA, in Consultation with the Presbyterian Washington Office and Other Appropriate Entities, Produce Advocacy Materials in Appropriate Languages on Behalf of Medically Uninsured Persons to Be Ready for Distribution to Congregations Before the Health Awareness Week of 2003—From the Advisory Committee on Social Witness Policy (Minutes, 2002, Part I, pp. 70, 634).*

Response: Health Ministries USA, in cooperation with the Presbyterian Washington Office, has reviewed, collected, adapted, and created advocacy materials on behalf on the uninsured. These will be available for distribution at the 215th General Assembly (2003) and both on the Web site and in print format. Health Ministries USA is affiliated with and able to utilize resources and legislation tracking made available through the *Universal Healthcare Action Network*, *American Public Health Association*, and two entities funded through the Robert Wood Johnson Foundation—*Covering Kids* and *Covering the Uninsured*. Promotional and public awareness materials from the affiliate groups have been incorporated into an advocacy campaign for Presbyterians for Health Awareness Week, 2003.

9. *2002 Referral: Item 13-05, Resolution on Advocacy on Behalf of the Uninsured, Recommendation 12., That Mission Responsibility Through Investments Be Encouraged 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—From the Advisory Committee on Social Witness Policy (Minutes, 2002, Part I, pp. 70, 634).*

Response: As it has in the past, in its meetings with corporations in which the PC(USA) owns stock, the Committee on Mission Responsibility Through Investment has regularly advocated for comprehensive and affordable health care for employees and their families.

10. *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).*

Response: This is answered in D.6., the response to the 2002 Referral: Item 11-01

11. *2002 Referral: Item 12-12. Commissioners’ Resolution 02-8. On Honoring the 100th Anniversary of the Working Men’s Department (Minutes, 2002, Part I, pp. 73, 604).*

Response: The Urban Ministry Office, in collaboration with a number of urban-industrial mission practitioners, has developed an issue of Church & Society magazine to fulfill this assembly action. Entitled “Presbyterian Social Ministry: A Celebration,” the material was published as the January/February 2003 issue. It is hoped that this resource will aid the denomination in fulfilling other aspects of the call for an anniversary celebration.

12. *2001 Referral: 22.128. Response to Recommendation That Churchwide Personnel Services and the Committee on Theological Education Be Encouraged to Gather and Share Models of Healthy and Effective Relationships Among Candidates, Sessions, Seminaries, and Presbytery Committees on Preparation for Ministry—From the General Assembly Council (Minutes, 2001, Part I, pp. 39, 215).*

Response: The PC(USA) seminaries and CPMS have been contacted for healthy models that are shared on the Churchwide Personnel Services Website.

13. *2001 Referral: 22.140. Response to Recommendation That Churchwide Personnel Services Develop Resources to Assist Committees on Ministry, Sessions, and Congregations in the Entry of Pastors into Their First Call with Particular Attention to First Call Issues—From the General Assembly Council (Minutes, 2001, Part I, pp. 39, 216).*

Response: Materials to assist committees on ministry, addressing these concerns, have been developed and are available on the Churchwide Personnel Services Website and in the newly revised Committee on Ministry Handbook.

14. *2001 Referral: 22.141. Response to Recommendation That Churchwide Personnel Services, in Consultation with the Committee on Theological Education, Seek Funding from Foundations and Other Partners to Finance a Coordinated Effort to Assist Synods and Presbyteries in Planning and Administering Programs Designed to Help Newly Ordained Ministers Become Effective Leaders of the Congregations to Which They Have Been Called—From the General Assembly Council (Minutes, 2001, Part I, pp. 39, 216).*

Response: We have made efforts to seek funding as a denominational body and found regional approaches to be more effective. Churchwide Personnel Services (CPS), through its New Pastor Seminar Planning Team, has created partnerships of seminaries and middle governing bodies, which are developing programs for newly ordained pastors in several regions where such programs did not exist. Initial funding from CPS and the Board of Pensions is being used for initial planning and administration, while financial resources are being developed by the partners and sought from foundations.

15. *2001 Referral: 22.142. Response to Recommendation That Churchwide Personnel Services Urge Committees on Preparation for Ministry to Incorporate into Their Counsel of Candidates First-Call Issues and That Concerns About First-Call Issues Be Included in the Final Assessment of Candidates—From the General Assembly Council (Minutes, 2001, Part I, pp. 39, 216).*

Response: Materials are being used in committee on preparation training and are available on the PC(USA) Website.

16. *2001 Referral: 22.148. Response to Recommendation That Churchwide Personnel Services Encourage Committees on Preparation for Ministry in Their Responsibility and Existing Authority in Guiding Candidates' Practical Training and Field Education and Urge Their Use of the Existing Provisions for Adequate Experiences of Supervised Practice of Ministry—From the General Assembly Council (Minutes, 2001, Part I, pp. 39, 216).*

Response: This has been incorporated into training and resources for committees on preparation for ministry.

17. *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).*

Response: National Ministries Division, Women's Ministries program area, in consultation with Congregational Ministries Division, Theology, Worship and Discipleship, held a consultation of pastors, seminary professors, and middle governing body leaders. Resources including print, audio and video were considered. Because of limited financial resources a web-based bibliography was chosen. As funds are available, other resources for congregations lifting up the voices of women theologians will be developed.

18. *2002 Referral: Item 11-01, Report: We Are What We Eat, Recommendation C.3.a.-c., That the Presbyterian Washington Office Continue Advocacy and Education in Areas of Public Policy Regarding Hunger Concerns Related to Economic and Food Production Issues; Alert Presbyterians About Upcoming Public Policy Related to the Agricultural Revolution and Food Production/Consumption; and 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—From the General Assembly Council (Minutes, 2002, Part I, pp. 23, 535).*

Response: The Washington Office alerted Presbyterians about these and other related public policy issues, including concerns of family farmers/ranchers, through reports and action alerts in *Stewardship for Public Life* and *Washington Report to Presbyterians*. The Washington Office has continued to advocate on behalf of hunger concerns by monitoring, reporting on, and advocating for (1) reauthorization of Temporary Assistance for Needy Families (TANF) and (2) reauthorization of the Food Stamp Program in the Farm Bill.

19. *2002 Referral: Item 12-04, Resolution on Restorative Justice, Recommendation 13., That the Presbyterian Washington Office Advocate for the Incorporation of Restorative Justice Principles and Practices in All Relevant Federal and State Legislation—From the Advisory Committee on Social Witness Policy (Minutes, 2002, Part I, pp. 73, 578).*

Response: Through its *Stewardship of Public Life* publications, the Washington Office reported on recent information from the U.S. Justice Department's Bureau of Justice Statistics regarding the high incarceration rates in prisons and jails, while advocating that our criminal justice system incorporate restorative justice principles and practices in prosecution and sentencing those who are caught up in the justice system. The Washington Office advocated and encouraged Presbyterians to do advocacy on criminal justice issues such as the death penalty, juvenile justice, and sentencing guidelines.

20. *2002 Referral: Item 13-06, Recommendation A., To Call Upon the U. S. Department of Health and Human Services to Promote the Adoption of All Cultural and Linguistically Appropriate Services in Healthcare Standards (CLAS) By All Pro-*

viders of Health-care Services Receiving Federal Funds—From the Advocacy Committee on Racial Ethnic Concerns (Minutes, 2002, Part I, pp. 70–71, 644).

Response: The Washington Office wrote a letter to U.S. Department of Health & Human Services Secretary Tommy Thompson encouraging HHS to establish a timetable for mandating adoption of Cultural and Linguistically Appropriate Services in Health Care standards (CLAS).

21. *2002 Referral: Item 14-08, 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, Recommendation 3., That the Presbyterian Washington Office Monitor Legislation Following Up on the World Conference Against Racism; Advocate for Racial Justice According to the Policy Guidelines of the Presbyterian Church (U.S.A.), and Provide Appropriate Opportunities for Advocacy for Racial Justice to Individual Presbyterians, Governing Bodies, Congregations, and General Assembly Entities—From the General Assembly Council (Minutes, 2002, Part I, pp. 55–56, 712).*

Response: During the congressional year of 2002, the Washington Office monitored, reported on, and advocated issues of racial justice in the specific areas of immigration/asylum, voting rights, criminal justice/death penalty, and employment discrimination. The Washington Office worked with the Racial Justice program area by providing follow-up information on World Conference Against Racism type legislation during the Advocacy Committee for Racial Ethnic Concerns May 2002 meeting in Washington; the Racial/Ethnic Convocation July 2002 held in Los Angeles; and various articles in the *Racial Ethnic Torch*. The Washington Office will continue to write about such legislation and administrative actions in the *Stewardship of Public Life* materials.

22. *2002 Referral: Item 14-08, 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, Recommendation 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—From the General Assembly Council (Minutes, 2002, Part I, pp. 55–56, 712).*

Response: The Washington Office sent a letter to Attorney General John Ashcroft and Dr. Marian Frances Berry, who serves as the head of the U.S. Commission on Civil Rights, in order to inform the commission of the stated action of 214th General Assembly (2002).

23. *2002 Referral: Item 12-04. Resolution on Restorative Justice, Recommendation 11, That the General Assembly Council Recognize the Growing Acceptance and Critical Need for Restorative Justice Approaches in Our Society, Support the Current Work of the Criminal Justice Program Office and Explore Ways to Expand Funding to Further Develop and Extend the Restorative Justice Work and Programs of That Office—From the Advisory Committee on Social Witness Policy (Minutes, 2002, Part I, pp. 73, 578).*

Response: The current reality of diminishing financial resources makes it impossible to increase funding at this time. Insofar as possible, efforts are being made to utilize existing resources as efficiently as possible, including use of the Internet for wider distribution of restorative justice resources.

24. *2002 Referral: Item 13-05, Resolution on Advocacy on Behalf of the Uninsured, Recommendation 11., That the Presbyterian Washington Office Advocate for Adequate Funding and Expansion of the Children’s Health Insurance Program; Oppose Federal Tax Credits as a Method to Address Health Needs of the Uninsured; Urge the Expansion of Medicaid to Insure More Low-Income and Fixed Income Persons; and to Encourage Members of Congress to Recognize the Importance of Universal Health Care—From the Advisory Committee on Social Witness Policy (Minutes, 2002, Part I, pp. 70, 634).*

Response: An answer combining the response of Health Ministries, USA, and the Washington Office can be found in Final Response to Referral, Item 9 (2002 Referral: Item 13-05), above.

E. Worldwide Ministries Division Final Responses to Referrals

1. *2002 Referral: Item 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 (Minutes, 2002, Part I, pp. 51, 665).*

Response: The Worldwide Ministries Division (WMD) considers every one in mission service a potential long-term, career missionary. The appointment of all mission personnel is guided by the PC(USA)’s “Presbyterians Do Mission in Partnership Policy” approved by the 212th General Assembly (2000). These principles are outlined in the Mission Personnel (Co-Worker) Handbook, as approved by the General Assembly Council:

The Appointment Action establishes a three-way relationship between the Mission Co-Worker, WMD, and the requesting partner church or institution. The three parties are accountable to each other according to the provisions of this Handbook. Appointment of a person to mission service is normally in response to a position request that has been brought by a partner church or institution to WMD. The initial assignment results from the mutual agreement of a candidate, the organization making the request, and WMD. Subsequent assignments are based on: re-evaluation of the need for the position; the evaluation of the performance of the person; and the strategic priorities of WMD.

The three-, four-, and five-year appointment patterns allow for the above process to take place. It gives all parties involved an opportunity to make proper decisions based on the strategic needs of both the Presbyterian Church (U.S.A.), the partner institution, as well as the vocational and personal needs of the mission worker.

The present funding instability for many PC(USA) causes, especially WMD, makes it difficult to project accurately the extent of WMD's commitment in appointing mission personnel. However, the \$21,500,000 anticipated from the Mission Initiative (MI) will help strengthen the development and retention of long-term, career mission personnel. The MI will make it possible for WMD to deploy approximately fifty-four new long-term compensated mission personnel, including regional experts, educators of leaders, Frontier Evangelism workers, special project enablers, English teachers, disaster response trainers, community development, and health consultants. The "Regional Experts" category acknowledges and seeks support for the continuity and deep cross-cultural skills often associated with persons who serve for longer periods of time. By including this category in the Mission Initiative, the General Assembly Council is affirming that many international partners still value such workers, and that denominational programs benefit from the anchoring effect such workers provide.

The WMD is presently engaged in a study that will lead to an improved system for "innovative mission opportunities" for all church constituencies. A "Short Term Volunteer Platform Development" Task Force is looking at ways to deploy short-term volunteers in a way that requires less WMD staff time and resources but ensures the best possible experience for the volunteer and the partner institution. Presently, the office of Missions Connections coordinates a strategy to create and enhance opportunities for congregations and presbyteries to relate to, and learn from, people in mission, including colleagues from churches around the world and PC(USA) mission personnel.

2. *2002 Referral: Item 14-01. Overture 02-4. A Plan of Christian Compassion to Ameliorate the HIV/AIDS Crisis in Africa—From the Presbytery of New Castle (Minutes, 2002, Part I, pp. 50, 663).*

Response: This overture calls for leadership to enable the support of a campaign for increased international assistance to a level of 0.7 percent of Gross National Product. The GAC has established an 0.7 Initiative Task Team to work on this campaign. Included are representatives from Worldwide Ministries Division programs, Presbyterian Women, National Presbyterian Black Caucus, Presbyterian United Nations Office, Stewardship, and the Presbyterian AIDS Network. Other, yet to be identified representatives, will be invited to work on the campaign as well. During the year 2003, promotional materials will be developed with the expectation that at least one thousand Presbyterian Church (U.S.A.) congregations will subscribe to the campaign during 2004. To accomplish this goal, five work teams were established on 10/24/02—Advocacy (UN office will lead), Stewardship (Stewardship will lead), Education (IHM will lead), Engaging Congregations (UN Peacemaking office, Hunger, Presbyterian Women and Stewardship), and Media (all).

The planning team will develop a clear description that explains to individuals and congregations what types of donations would be counted toward 0.7 giving. Presbyterian donations support the denomination's international development programs with an appreciable portion of this funding targeted for HIV/AIDS education, prevention, and care. The final part of the campaign mobilizes Presbyterians to influence congressional leaders to increase the United States giving from 0.1 percent of the GNP (in 2000) to 0.7 percent.

3. *2002 Referral: Item 12-10. Commissioners' Resolution 02-21. On Assisting the People of Lowndes County, Alabama (Minutes, 2002, Part I, pp. 72, 601).*

Response: Global Service and Witness is working to develop a meaningful partnership with the people of Lowndes County through the Self-Development of People program. Michael Williams, the SDOP staff person who is the partnership advocate for the South, is in contact with the group and is facilitating local efforts to submit an application for SDOP funding to the National Committee on the Self-Development of People. Grants to national projects meeting SDOP's funding criteria are currently in the range of \$25,000 to \$30,000. Through SDOP's ministry, it is hoped that a partnership can be established with some of the poor and disadvantaged citizens of Lowndes County.

While the programmatic details of the project must be determined directly by the people of Lowndes County themselves, an SDOP grant could possibly be used as "seed money" by the people of Lowndes County to fund a long-term effort to raise the \$18 to \$27 million needed to construct the envisioned septic system for the county.

We continue to call Presbyterian Christians to enter into prayer for those who are being "criminalized because they are poor."

As the above process unfolds, we will be communicating our support, concern, and help to the leaders of the churches in Lowndes County, Alabama.

4. *2002 Referral: Item 06-05. Report: Christian-Muslim Relations; Recommendation 2., That Middle Governing Bodies, Sessions, Congregations, and Individuals Interact with Those Muslims in Their Localities Who Are Interested in Building Bridges of Understanding and Trust and Request the GAC to Provide Resources to Assist These Efforts—From the General Assembly Council (Minutes, 2002, Part I, pp. 18, 394).*

Response: The Worldwide Ministries Division made available several print resources:

- A detailed case study of a Presbyterian congregation that has begun dialogue, in *Ecu-Dialogue*, Winter 2002 and on the National Council of Churches web site (www.nccusa.org) on the interfaith relations pages describing the Open House program.
- A new second edition of *Christians and Muslims in Dialogue: Facets of a Relationship* (PDS #74-292-02-001) (describes the experiences of Presbyterians in dialogue and provides brief case studies).
- A packet, *Christians & Muslims in dialogue: Presbyterian Packet* (PDS #74-292-02-002).
- The brochure, “Christians and Muslims” (PDS # 74-292-01-002).

The GAC-sponsored program titled “Interfaith Listening,” conducted in September 2002, gave opportunity for some congregations and governing bodies to further develop their skills in Christian-Muslim dialogue and to expand their local relationships.

5. *2002 Referral: Item 06-05. Report: Christian-Muslim Relations, Recommendation 3., That the General Assembly Council 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—From the General Assembly Council (Minutes, 2002, Part I, pp. 18, 394).*

Response: In partnership between the Worldwide Ministries Division and the Presbyterian Peacemaking Program, the Interfaith Listening pilot project conducted in September 2002 provided a particular opportunity to test a model for the PC(USA) to interact with partners concerning their Christian-Muslim relationships. This included the following partners:

The Worldwide Ministries Division agreed to provide scholarship assistance for the training of the staff person for the women’s desk of the Project for Christian-Muslim Relations in Africa (PROCMURA).

The PC(USA) was represented in a consultation of Christians and Muslims from around the globe convened by the World Council of Churches in Geneva in October 2002.

The PC(USA) General Assembly Moderator, WMD director, and area coordinator called on Muslim leaders during their travels in the Middle East, in the company of partner churches and councils of churches’ representatives, to reaffirm intentions to continue in dialogue and cooperation regarding issues of mutual concern.

Through WMD, the PC(USA) and its General Assembly Council continue to maintain contact with several study and dialogue centers around the world that are devoted to Christian-Muslim relations, giving attention to the changing dynamics of those relations especially in areas where tensions arise, and seeking to be an agent of mutual understanding and reconciliation.

Additionally, in a time when it is critical to keep channels of communication open, and to dispel mutual suspicion, the PC(USA), through various offices, monitors developments in the Muslim world and remains in regular contact with partners in order to be supportive of initiatives and activities of good will.

6. *2002 Referral: Item 14-03. Recommendation That the 214th General Assembly (2002) Approve the “Guiding Principles for Decisions Concerning Religious Freedom Around the World,” and That the General Assembly Council Distribute Them on the PC(USA) Web Site and Through Inclusion in Other Resources—From the General Assembly Council (Minutes, 2002, Part I, pp. 51, 666).*

Response: The “Guiding Principles for Decisions Concerning Religious Freedom Around the World,” has been posted to the Interfaith Website with links to the Human Rights Website.

F. Advisory Committee on Social Witness Policy Final Responses to Referrals

1. *1999 Referral: 25.206. Response to Recommendation Directing the Congregational Ministries Division, in Conjunction with the Advisory Committee on Social Witness Policy, to Develop a Video Resource for Use with Congregations on*

Building Community Among Strangers—*From the Advisory Committee on Social Witness Policy*—(Minutes, 1999, Part I, pp. 32, 402).

Response: The video was developed by the Advisory Committee on Social Witness Policy with Media Services.

2. *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).*

Response: 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 un-funded mandate and attempted to gather responses from entities impacted by the recommendations. The partial and incomplete response from the entities and, in light of the ACSWP’s own prioritizing of its work and workload, combined with staff time and financial constraints, brings the ACSWP to report that further monitoring is not necessary at this time. The ACSWP affirms its continuing commitment to serve the General Assembly in ways that enable positive social witness within the boundaries of the financial and human resources available.

G. Advocacy Committee for Women’s Concerns Final Response to Referral

2002 Referral: Item 13-05. Resolution on Advocacy on Behalf of the Uninsured. 13. Urge the Advocacy Committee for Women’s Concerns and the Advocacy Committee for Racial Ethnic Concerns to Advocate on Behalf of Low-Income and Fixed-Income Persons Who Lack Health Insurance. (Minutes, 2002, Part I, pp 70, 634)

Response: The Advocacy Committee on Women’s Concerns affirms their continued attention and efforts in this matter in their work on behalf of victims of domestic violence, prostituted women, minimum wage workers, and clergywomen. The Web page of the Office of Advocacy for Women contains links to educate and enable involvement in this arena.

H. Presbyterian Publishing Corporation Final Response to Referral

Commissioners’ Resolution 00-10 (Alt). Response to Alternate Resolution Concerning Ministry Resources in Braille (Minutes, 2000, Part I, p. 41).

Response: Single copies of *The Presbyterian Hymnal* are available for \$201.15 unbound from the National Braille Association. Subsidy funds are available only for single copy purchase. The price without subsidy is \$603.45. Discussions with the National Braille Association for a Braille edition of *Book of Common Worship* have found that this project is not feasible. The cost of production would be approximately \$1,575 per copy.

I. Board of Pensions Final Responses to Referrals

1. *2002 Referral: Item 11-02. A Comprehensive Strategy for Ministries with Native Americans: 2002 Supplemental Recommendations of the General Assembly Special Task Force on Native American Ministries, 2. Encourage the Board of Pensions to 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 (Minutes, 2002, Part I, pp. 23, 559).*

Response: The Board of Pensions convened an initial meeting with the present and former moderator of the Native American Consulting Committee, and representatives from Racial Ethnic Ministries, National Ministries Division, Presbytery of Grand Canyon, Dakota Presbytery, and Synod of Lakes and Prairies. The purpose of that meeting was for Board of Pensions’ staff to gain an understanding of the background and specific issues behind this referral and to develop a mutually acceptable action plan for addressing them.

Those participants with a long history of involvement with Native American ministry agreed that the presenting problems of salary and benefits for Native American pastors developed after responsibility for this ministry was transferred from the Board of National Missions (National Missions) to local governing bodies. Prior to this transfer, National Missions paid salaries directly and remitted benefits dues on behalf of these members. At the time of the transfer of responsibility, even though the necessary funds were also transferred, neither the local governing bodies nor the Native American congregations were trained in their new responsibilities. Even when salaries are paid and benefits promised, dues fall behind and coverage lapses, and no one is clearly accountable for this failure to support the affected pastors. Continued poverty on Native American reservations and lack of congregational understanding make it unrealistic to expect that ministry to these populations will be self-supporting at any time in the near future. In the meantime, pastors are serving churches without appropriate compensation, salaries, and benefits, and some are coming closer to retirement.

Specific issues and action plans identified for pursuit are:

- Sources of funds to assist Native American congregations to provide benefits.
- Determination of eligibility of Native American pastors—providing qualified services to local congregations.
- Enhanced presbytery understanding and action on its relationships with these pastors and congregations.
- Shortage of qualified ministers to build racial ethnic congregations as planned by General Assembly (5 percent membership by 2005 and 10 percent by 2010).
- Education on roles and responsibilities for Native American congregations.
- Sensitizing the larger church to the realities and implications of Native American ministry.
- Meeting the current benefits needs of those who are serving or have served Native American congregations.

As a first step, the group agreed to measure the size of the immediate benefits challenge. Racial Ethnic Ministries has identified thirty-eight Native American pastors whose benefit status is in question. Given that any action to address benefit needs has financial consequences, it is important to size the problem. This step should be completed in the spring of 2003. A meeting has been scheduled for May 13, 2003.

Through this working group, the intent is to address each of the identified issues, working with representatives from National Ministries Division, Worldwide Ministries Division, and others as appropriate.

2. *1999 Referral: 25.041–.042. Response to Recommendation Directing Board of Pensions to Report to 215th General Assembly (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).*

Response: As a result of several reviews of cost utilization and claims data, the Board of Pensions implemented the following benefits (packaged as “Abundant Health”) to help improve the health status of Plan members and their eligible spouses and dependents:

- **RESPONSE**, an employee assistance program (EAP): RESPONSE is designed to help Plan members handle problems that affect their physical, emotional, and spiritual well-being, relationships, and work life. Each member of the family is eligible to receive up to six free counseling sessions for any identified problem during the year. A national network of licensed clinicians and professionals, who may see members face-to-face or speak to them over the phone, provides counseling. Special RESPONSE services include clergy consultation, legal advice, financial counseling, workplace services for managers and supervisors, and an Internet website. RESPONSE was implemented on April 1, 1996, by ValueOptions (formerly Value Behavioral Health) and served 3,491 covered lives by the end of the third quarter of 2002.

- **Preventive Health Screenings:** Based upon the screening recommendations of the US Preventive Services Task Force of the Department of Health and Human Services, the Board of Pensions amended the Medical Plan in 1996 to cover age and gender specific exams, tests, and immunizations at 100 percent of allowed charges. Services are available to every eligible member of the family, from birth through retirement. Although preventive healthcare can help to improve quality of life and cut the cost of future disease by detecting conditions early, the Board of Pensions regrets to report that this benefit is underutilized. This pattern is consistent with national utilization figures, however.

- In 1996, the Board of Pensions initiated a twenty-four-hour nurse line service, Smart Choices, which is owned and administered by Intracorp. Plan members and their families use this service for advice about how to take care of common health conditions, to receive guidance about appropriate levels of healthcare (self-care, doctor’s visit, or emergency room visit), and to prepare for discussions with their physicians.

- Another Intracorp service, Smart Steps (initiated in 1999), is a disease management program that helps our members and their families manage diagnosed diabetes, asthma, and cardiac conditions. Plan participants with diabetes are able to receive a monetary educational stipend to learn more about diabetes management, and qualify for preventive eye exams. Each enrollee is assigned to a specific nurse who has experience with the disease. The member, nurse, and the member’s physician form a partnership to keep the condition controlled. Both Smart Choices and Smart Steps nurses have the capability of communicating with members who speak foreign languages; the patient reaches their services through a toll-free number.

- Other programs exist to positively impact the status of Plan members. For example, the Board of Pensions implemented new pastor seminars in 2000 to help pastors avoid the emotional and physical health problems exacerbated by the challenges of transitioning to pastoral ministry after seminary education. Health promotion grants have also been awarded to some presbyteries over the past five years to develop their own health programs. Over the past two years, grants have been used to initiate presbytery clergy colleague groups that help ministers find a “safe” place to discuss issues and be supported by colleagues. Licensed clinical facilitators lead these colleague groups.

Health involves not just the absence of disease, but is “a state of complete physical, mental, and social well-being” (World Health Association). Through its portfolio of programs (*Abundant Health*), the Board of Pensions provides resources that cover every aspect of health. In this way, health status is improved.

Item 01a-01

[The assembly approved Item 01a-01. See p. 4.]

The Committee on the Office of the General Assembly recommends that the 215th General Assembly (2003) approve the proposed docket as follows:

**PROPOSED DOCKET
215TH GENERAL ASSEMBLY (2003)
DENVER, COLORADO**

Friday, May 23

4:30pm–5:30pm Platform Briefing (Plenary)

Saturday, May 24

9:00am Leadership Briefing II (C105-107)
10:00am–11:30am Overture Advocate Orientation (A104-106)

2:00 pm

215TH GENERAL ASSEMBLY CONVENES
Opening Processional and Commissioning Service
BUSINESS MEETING I

- Stated Clerk’s Orientation I (25min)
- Moderator’s Report (15 min)
- Stated Clerk’s Report (10 min)
- Executive Director’s Report (10 min)
- Committee on the Office of the General Assembly Report (10 min)
- General Assembly Council Report (25 min)
- Committee on Local Arrangements Report (20 min)
- Assembly Committee on Business Referrals (10 min)
- General Assembly Nominating Committee Report (10 min)

Announcements

Closing Prayer

Recess

5:30 pm

Dinner Break (On Own)

7:30 pm

Opening Prayer

BUSINESS MEETING 2

- Assembly Committee on Bills and Overtures
- Election of Moderator

Announcements

Closing Prayer

Recess

Sunday, May 25

10:30am Opening Worship Service

12:30pm COLA Group Lunch

1:30pm–3:30pm Moderator’s Reception

2:00pm **NEW BUSINESS DEADLINE**

2:00pm Bills and Overtures Meeting (A107)

3:00pm Overture Advocate Orientation (A104–106)

3:30pm Commissioners’ Resolution Advocate Orientation (A104–106)

6:00pm Group Dinner

7:30pm *Committee Meeting 1*

Monday, May 26

7:00am General Assembly Breakfast and Morning Prayer (Group Meal)

9:30am *Committee Meeting 2*

12:30pm Lunch Break

2:00pm *Committee Meeting 3*

5:30pm Group Dinner
 6:45pm Evening Worship
 8:00pm *Committee Meeting 4*

Tuesday, May 27

8:30am Morning Worship
 9:30am *Committee Meeting 5*
 12:30pm Lunch Break
 2:00pm *Committee Meeting 6*
 Dinner Break (on own)
 Free Evening (Assembly Committees Will Meet Only as Needed)

Wednesday, May 28

8:30am Ecumenical Worship Service
 Distribution of Reports and Reading Time
 Seminary Lunches
 2:00pm Opening Prayer
BUSINESS MEETING 3
 • Assembly Committee on Bills and Overtures
 • Stated Clerk's Orientation II
 • Assembly Committee on General Assembly Procedures (Financial Implications)
 • Assembly Committee on Mission Coordination and Budgets (Financial Implications)
 • National Korean Presbyterian Council (10 minutes)
 • Assembly Committee Reports
 Announcements
 Closing Prayer
 Recess
 6:00pm Dinner Break
 7:30pm Opening Prayer
BUSINESS MEETING 4
 • Speakout
 • Assembly Committee on Bills and Overtures
 • Ecumenical Greeting
 • "We Believe" Curriculum (10 minutes)
 • Assembly Committee Reports
 Announcements
 Closing Prayer
 Recess

Thursday, May 29

8:30am Morning Worship
 9:30am Opening Prayer
BUSINESS MEETING 5
 • Assembly Committee on Bills and Overtures
 • Ecumenical Greeting
 • Assembly Committee on General Assembly Procedures (Financial Implications)
 • Assembly Committee on Mission Coordination and Budgets (Financial Implications)
 • General Assembly Nominating Committee
 • Assembly Committee Reports
 Announcements
 Closing Prayer
 Recess
 12:30pm Group Lunch
 2:00pm Opening Prayer
BUSINESS MEETING 6
 • Speakout
 • Assembly Committee on Bills and Overtures
 • Ecumenical Greeting
 • Assembly Committee Reports

	Announcements
	Closing Prayer
	Recess
6:00pm	Group Dinner
7:30pm	Opening Prayer
	BUSINESS MEETING 7
	• Speakout
	• Assembly Committee on Bills and Overtures
	• Ecumenical Greeting
	• Assembly Committee Reports
	Announcements
	Closing Prayer
	Recess
Friday, May 30	
8:30am	Morning Worship
9:30am	Opening Prayer
	BUSINESS MEETING 8
	• Assembly Committee on Bills and Overtures
	• Ecumenical Greeting
	• Assembly Committee on General Assembly Procedures (Financial Implications)
	• Assembly Committee on Mission Coordination and Budgets (Financial Implications)
	• Assembly Committee Reports
	Announcements
	Closing Prayer
	Recess
12:30pm	Group Lunch
2:00pm	Opening Prayer
	BUSINESS MEETING 9
	• Speakout
	• Assembly Committee on Bills and Overtures
	• Ecumenical Greeting
	• Assembly Committee Reports
	Announcements
	Closing Prayer
	Recess
6:00pm	Dinner Break
7:30pm	Opening Prayer
	BUSINESS MEETING 10
	• Speakout
	• Assembly Committee on Bills and Overtures
	• Ecumenical Greeting
	• Pastoral Leadership Search Effort (PLSE) (10 minutes)
	• Assembly Committee Reports
	Announcements
	Closing Prayer
	Recess
Saturday, May 31	
8:30am	Morning Worship (In Plenary)
9:30am	Opening Prayer
	BUSINESS MEETING 11
	• Assembly Committee on Bills and Overtures
	• Assembly Committee on General Assembly Procedures (Financial Implications)
	• Assembly Committee on Mission Coordination and Budgets (Financial Implications)
	• Introduction of Richmond Committee on Local Arrangements
	Closing Prayer
Noon	ADJOURN

Item 01a-02

[The assembly approved Item 01a-02. See p. 4.]

The Committee on the Office of the General Assembly recommends that the 215th General Assembly (2003) approve the list of referrals of business as the plenary consent agenda as shown in Item 00-03.

Item 01a-03

[The assembly approved Item 01a-03 as amended. See p. 4.]

The Committee on the Office of the General Assembly recommends that the 215th General Assembly (2003) approve the following list of referrals of business:

00 PLENARY

00-01 Committee Structure. [OGA]

00-02 Nominations for Election on Entities of the General Assembly. [GANC]

01a Business Referrals

01a-01 Recommendation to Approve the Docket of the General Assembly. [COGA]

01a-02 Recommendation to Approve the Plenary Consent Agenda. [COGA]

01a-03 Recommendation to Approve the List of Referrals of Business to Assembly Committees. [COGA]

01b Bills and Overtures

01b-01 *Overture 03-36. On a Memorial Minute for Fred Rogers—From the Presbytery of Pittsburgh.*

02 General Assembly Procedures

I. For Plenary Action

02-01 Proposed *Book of Order* Amendments Regarding Biennials. (13 recommendations) [COGA/GAC]

02-02 Proposed Standing Rule Amendments Regarding Biennials. (25 recommendations) [COGA/GAC]

02-03 Proposed Amendments Instituting New Board Terms, Biennials. (7 recommendations) [COGA/GAC]

02-04 Per Capita Budget Items (4 recommendations). [COGA/GAC]

02-05 *Overture 03-13. On Amending G-13.0104 to Change the Number of Requesters Required for Calling a Special Meeting of the General Assembly—From the Presbytery of Baltimore.*

02-06 *Overture 03-15. On Setting Aside the Action on Biennial Assemblies and Returning to the Denomination's Historic Practice Of Holding Annual Meetings—From the Presbytery of National Capital.*

02-07 Recommendation Regarding Future Meeting Sites for the 2008 and 2010 Assemblies. (2 recs.) [COGA]

02-08 Recommendation Regarding Board of Pensions Board Terms. [BOP]

II. Committee Final Action and Report to Plenary

02-A Minutes, Presbyterian Historical Society.

III. Information

02 Agency Summary, Committee on the Office of the General Assembly.

02 Agency Summary, Office of the General Assembly.

02 Agency Summary, Advisory Committee on Litigation.

02 Agency Summary, General Assembly Nominating Committee.

02 Moderator's Report.

02 Per Capita Payments by Presbytery.

02 Affinity Group Reports.

03 Church Polity

I. For Plenary Action

03-01 Recommendation to Add Endnotes (Scriptural Allusions) to the Form of Government. [OGA]

03-02 *Request 03-2. Interpretation of G-11.0414, Release of an Honorably Retired Minister from the Exercise of Ordained Office—SC, Presbytery of West Jersey.* [ACC]

03-03 *Request 03-3. Re. Stay of Enforcement Requests—SC, Presbytery of Miami* (2 recommendations). [ACC]

03-04 *Request 03-4. Re. Possible Conflict Between GA Standing Rule G.2.g and the Rules of Discipline Assuring Compliance with Judicial Commission Orders—Committee on the Office of the General Assembly.* (2 recommendations) [ACC]

03-05 *Request 03-5. Interpretation of G-9.0505b, G-9.0505d, and G-11.0103o Re. Involuntary Dissolutions—Director, Dept. of Constitutional Services, OGA.* (2 recommendations). [ACC]

- 03-06** *Request 03-6. Interpretation of D-10.0401 Re. Time Limits for Investigating Committee (IC) to File Charges—SC, Synod of the Trinity. [ACC]*
- 03-07** *Request 03-7. Interpretation of D-5.0101 re. Persons Who Are Assigned to Review the Procedures of an IC—SC, Synod of the Trinity. [ACC]*
- 03-08** [Has become 04-08]
- 03-09** *Request 03-11. Re. Permissibility of a Session to act as the PNC for a Designated Associate—SC, Presbytery of the Pacific. [ACC]*
- 03-10** [Has become 04-10.]
- 03-11** *Overture 03-1. On Amending D-10.0401a to Grant an Extension of Time for an Investigating Committee to File Charges When Civil Authorities Become Involved—From the Presbytery of Donegal.*
- 03-12** [Has become 04-09.]
- 03-13** *Overture 03-8. On Supporting Synods in Their Responsibility of Oversight of Presbyteries (G-12.0102m, n), and Urging the Adoption of Guidelines to Address Such Issues—From the Presbytery of Redstone.*
- 03-14** *Overture 03-16. On Amending G-10.0301 and G-10.0302, Minutes and Records—From the Presbytery of Sierra Blanca.*
- 03-15** *Overture 03-17. On Amending G-12.0204 Regarding Participation in Synod—From the Synod of Living Waters.*
- 03-16** *Overture 03-27. On Transferring Four Churches From the Presbytery of Great Rivers, Synod of Lincoln Trails, to the Presbytery of Giddings-Lovejoy, Synod of Mid-America—From the Presbytery of Giddings-Lovejoy.*

II. Committee Final Action and Report to Plenary

- 03-A** Vote of Presbyteries.
- 03-B** General Assembly Permanent Judicial Commission Compliance Report.

III. Information

- 03 Agency Summary, Advisory Committee on the Constitution.
- 03 Roster and Decisions of the General Assembly Permanent Judicial Commission.

04 Church Orders and Ministry

I. For Plenary Action

- 04-01** Clergywomen's Experiences in Ministry: Reality and Challenges (11 recommendations). [ACWC]
- 04-02** *Request 03-01. Re. Equal Compensation for Co-Pastors—From the Stated Clerk, Presbytery of Seattle. [ACC]*
- 04-03** *Request 03-8. Interpretation of G-14.0406b Re. Violation Of Ordination Vows for Ministers Who Cover Up, Hide, etc. Truth of His/Her Sexual Misconduct or Sexual Abuse—Pastor & Clerk of Session, First Presbyterian Church, Worland WV. [ACC]*
- 04-04** *Request 03-9. Requesting AI of G-6.0106b—Pastor, Palos Park Presbyterian Community Church, Palos Park, Ill. [ACC]*
- 04-05** *Overture 03-2. On Amending the Form of Government to Clarify the Status of Organizing Pastors—From the Presbytery of Baltimore.*
- 04-06** *Overture 03-7. On Amending G-6.0106a, Deleting G-6.0106b, and Issuing an Authoritative Interpretation—From the Presbytery of Des Moines.*
- 04-07** *Overture 03-12. On Providing an Authoritative Interpretation of G-6.0106b—From the Presbytery of Donegal.*
- 04-08** *Request 03-10. Re. Sexual Abuse Guidelines—SC, Presbytery of Florida. [ACC]*
- 04-09** *Overture 03-6. On Adding Section D-10.0106 Regarding Administrative Leave in Cases Alleging Sexual Misconduct Towards a Minor—From the Presbytery of Hudson River.*
- 04-10** *Request 03-12. Regarding Installation of Organizing Pastors—SC, Presbytery of Baltimore.*

II. Committee Final Action and Report to Plenary

- 04-A** Minutes, General Assembly Committee on Representation.

III. Information

- 04 Agency Summary, General Assembly Committee on Representation.
- 04 Agency Summary, Presbyteries' Cooperative Committee on Examinations of Candidates.
- 04 Agency Summary, Advocacy Committee for Women's Concerns.

05 Catholicity and Ecumenical Relations

I. For Plenary Action

- 05-01** Recommendation on Churches to Send Ecumenical Advisory Delegates. [CER]
- 05-02** Recommendation to Elect Delegates to CANAAC. [CER]
- 05-03** Recommendations Regarding the Seventh Round of Reform/Catholic Dialogue (2 recommendations). [CER]
- 05-04** Recommendations from the Report of the Review of the WCC (6 recommendations). [CER]
- 05-05** Recommendation to Amend G-15.0201 regarding the Catholic Church. [CER]
- 05-06** *Overture 03-3. On Inviting Other Presbyterian and Reformed Bodies to Observe and Advise the Task Force on the Peace, Unity, and Purity of the Church—From the Presbytery of Mississippi.*

- 05-07** Recommendation to Delegates to the General Assembly of the National Council of Churches for the 2004–2007 Quadrennium.

II. Committee Final Action and Report to Plenary

- 05-A** Minutes, Committee on Ecumenical Relations.
05-B Ecumenical Service Award.

III. Information

- 05 Agency Summary, Committee on Ecumenical Relations.
 05 Corresponding Bodies Reports (National Council of Churches in Christ, State of the National Council of Churches, World Alliance of Reformed Churches, World Council of Churches).

06 Mission Coordination and Budgets

I. For Plenary Action

- 06-01** Recommendations Regarding Synods (5 recommendations). [COGA/GAC]
06-02 Mission Budget (7 recommendations). [GAC]
06-03 *Overture 03-5. On Re-establishing a Witness Season Including a Witness Offering—From the Presbytery of Coastal Carolina.*
06-04 *Overture 03-11. On Instituting a New Offering for the Support of Full-time Mission Personnel—From the Presbytery of San Gabriel.*
06-05 *Overture 03-22. On Reaffirming the Church's Commitment to Older Adult Ministry—From the Presbytery of Greater Atlanta.*
06-06 *Overture 03-23. On Appointing a Pastoral Group Whose Primary Concern Would be Gay, Lesbian, Bisexual, and Transgendered Members and Their Families in Our Local Churches—From the Presbytery of Greater Atlanta.*
06-07 *Overture 03-35. On Directing the General Assembly Council with Regard to the Mission and Per Capita Budgets—From the Presbytery of San Diego.*
06-08 Recommendation to Approve Changes in the *Manual of Operations*. [GAC]
06-09 Recommendation to Express Appreciation for Faithful Support Given to Mission. [GAC]
[6-10 Final Response to Alternate Resolution to *Overture 99-39*.]

II. Committee Final Action and Report to Plenary

- 06-A** Minutes, General Assembly Council.
06-B Minutes, PC(USA), A Corporation.
06-C Audit.
06-D through S Synod Minutes.

III. Information

- 06 Agency Summary, General Assembly Council.
 06 Report of the Presbyterian Council for Chaplains and Military Personnel.
 06 Report of the GAC on Current Task Forces, Work Groups, and Ad Hoc Committees.
 06 Affirmative Action and Equal Employment Opportunity Annual Report of Progress.
[06 Report Regarding Changes to the Appendixes of the GAC *Manual of Operations*.]
[06 Report of the Task Force on Older Adult Ministry.]

07 National Issues

I. For Plenary Action

- 07-01** Abolition of For-Profit Private Prisons (17 recommendations). [ACSWP]
07-02 Living Faithfully with Families in Transition (14 recommendations). [ACSWP]
07-03 Recommendation Regarding “When Hate Comes to Town.” (2 recommendations). [ACSWP]
07-04 *Overture 03-9. On Expressing Concern to the General Motors Corporation Over Chevrolet's New Marketing Strategy—From the Presbytery of Detroit.*
07-05 *Overture 03-28. On Concurring with the “Action for Wellness and Healing For Our Present and Future Generations of Saint Lawrence Island Yupik People”—From the Presbytery of Yukon.*

II. Committee Final Action and Report to Plenary

- 07-A** Minutes, Advisory Committee on Social Witness Policy.
[07-B Recognition of Recipients of Awards.]

III. Information

- 07 Agency Summary, Advocacy Committee for Racial Ethnic Concerns.
 07 Agency Summary, Advisory Committee on Social Witness Policy.

08 Health Issues**I. For Plenary Action**

- 08-01** *Overture 03-4. On Ceasing Board of Pensions Coverage for Procedures of Grave Moral Concern—From the Presbytery of Flint River.*
- 08-02** *Overture 03-18. On Offering Moral Counsel to Protect Mothers and Their Babies Late in Pregnancy—From the Presbytery of Huntingdon.*
- 08-03** *Overture 03-21. On Removing Incest and Rape from the Circumstances Allowed for Late-Term Abortion—From the Presbytery of Eastminster.*
- 08-04** Presbyterian Health Education and Welfare Association Report to the 215th General Assembly as Mandated by the 210th General Assembly (1998).

II. Committee Final Action and Report to Plenary**III. Information****09 Evangelism and Higher Education****I. For Plenary Action**

- 09-01** Reclaiming the Vision: A Mission Strategy to Strengthen the Partnership Between the Presbyterian Church (U.S.A.) and Its Related Schools, Colleges, and Universities (9 recommendations). [NMD]
- 09-02** List of Colleges, Universities, and Secondary Schools Related to the PC(USA). [NMD]
- 09-03** Strategy for Ministry with Hispanic-Latino Constituencies in the PC(USA) (7 recommendations). [NMD]
- 09-04** Work Team Report on *Commissioners' Resolution 00-8*. (3 recommendations). [NMD]
- 09-05** PILP board recommendation. [PILP]
- 09-06** *Overture 03-19. On Directing Evangelism and Church Development to Develop and Distribute Materials to Assist Members and Congregations in Sharing the Good News of God's Love in Jesus Christ—From the Presbytery of Inland Northwest.*
- 09-07** *Overture 03-32. On Directing the Congregational Ministries Division to Explore the Appropriateness of Recommending the Alpha Program—From the Presbytery of Alaska.*

II. Committee Final Action and Report to Plenary

09-A Minutes, Presbyterian Investment and Loan Program.

09-B Recognition of Recipients of Awards.

III. Information

- 09 Agency Summary, National Ministries Division.
- 09 Agency Summary, Presbyterian Investment and Loan Program, Inc.

10 Theological Issues and Institutions**I. For Plenary Action**

- 10-01** Trustees of Theological Institutions. [CMD]
- 10-02** Approval of Ted Wardlaw as President of Austin Theological Seminary. [CMD]
- 10-03** Covenant Between PC(USA) and the Evangelical Seminary of Puerto Rico. [CMD]
- 10-04** Trustees for Class of 2006 Mountain Retreat Association Board of Directors. [CMD]
- 10-05** Recommendation Urging the Study and Use of the French Confession and New Presbyterian Catechisms, with Report Back to 216th General Assembly (2004) (6 recommendations). [CMD]
- 10-06** Recommendations Urging Use of Catechisms (5 recommendations). [CMD]
- 10-07** Presbytery Celebration of the Lord's Supper in One Church Each Lord's Day (3 recommendations)[CMD]
- 10-08** Celebration of Lord's Supper at Conferences. [CMD]
- 10-09** Celebration of Lord's Supper at Theological Institutions. [CMD]
- 10-10** *Overture 03-20. On Affirming That the Church Is Called to Present the Claims of Jesus Christ—From the Presbytery of San Diego.*
- 10-11** *Overture 03-26. On Amending the Open Meeting Policy in the Manual of the General Assembly by Adding a Point 8 Regarding the Theological Task Force—From the Presbytery of San Gabriel.*

II. Committee Final Action and Report to Plenary

10-A Minutes, Committee on Theological Education.

III. Information

- 10 Agency Summary, Congregational Ministries Division.
- 10 Committee on Theological Education Report.
- 10 Theology and Worship Report.
- 10 Theological Task Force Narrative.

11 Global Ministries**I. For Plenary Action**

- 11-01 Report on the Review of the Situation of Prostitution Around Military Bases (10 recommendations). [NMD]
 11-02 Recommendation to Approve the Revised Policy Statement “Presbyterians Do Mission in Partnership”. [WMD]
 11-03 Resolution on Africa (34 recommendations). [ACSWP]
 11-04 Human Rights Update (3 recommendations). [ACSWP]
 11-05 *Overture 03-14. On the Crisis of Migrant Worker Deaths in the Borderlands—From the Presbytery de Cristo.*
 11-06 *Overture 03-24. On Reaffirming the Church’s Commitment for an End to the U.S. Embargo Against Cuba and the Restoration of Diplomatic Relations—From the Presbytery of Santa Fe.*
 11-07 *Overture 03-29. On Ratifying the Convention on Climate Change and the Kyoto Protocol—From the Presbytery of Newton.*
 11-08 *Overture 03-33. On Opposing the Free Trade Area of the Americas in Its Current Form—From the Presbytery of San Francisco.*
 11-09 *Overture 03-34. On Creating a Study Guide on the History and Evolving Present Day Situation of the Middle East—From the Presbytery of Chicago.*
 11-10 Recommendation to Affirm “Gathering for God’s Future.”. [WMD]
 11-11 Recommendation to Remove Talisman Energy from the Divestment List. [NMD]
 [11-12 Delegation to the Middle East.]

II. Committee Final Action and Report to Plenary**III. Information**

- 11 Agency Summary, Worldwide Ministries Division.

12 Peacemaking**I. For Plenary Action**

- 12-01 Resolution on the Conflict Between Israel and the Palestinians (19 recommendations). [ACSWP]
 12-02 Commitment to Peacemaking. (11 recommendations). [CMD]
 12-03 *Overture 03-25. On Calling on the U.S. and Russia to Fulfill Their Commitments Under the Nonproliferation Treaty—From the Presbytery of New Covenant.*
 12-04 *Overture 03-30. On Calling on the U.S. and Russia to Fulfill Their Commitments Under the Nonproliferation Treaty—From the Presbytery of Mission.*
 12-05 *Overture 03-31. On Strengthening Our Christian Peacemaking Vision and Witness in Wartime—From the Presbytery of Hudson River.*
 12-06 Recommendation for a Call to Listen to Our Partners in the Midst of Crisis Situations. [WMD]
 12-07 A Joint Statement on Peace and Reunification of Korea. (2 recommendations) [ACSWP]
 12-08 Statement on “Iraq and Beyond.” (4 recommendations). [ACSWP]

II. Committee Final Action and Report to Plenary**III. Information****13 Pensions, Foundation, and Publishing****I. For Plenary Action**

- 13-01 Recommendations Requesting Endorsement of the Foundation’s Work. (3 recommendations). [FDN]
 13-02 Recommendation Confirming the Director of the New Covenant Trust Company. [FDN]
 13-03 Report of the General Assembly Committee on Review. (4 recommendations).
 13-04 Recommendation to Approve Amendment to the Benefits Plan. [BOP]
 13-05 *Overture 03-10. On the Relationship Between the Board of Pensions and Westminster Gardens, Duarte, California—From the Presbytery of San Gabriel.*
 13-06 Recommendation from the Board of Pensions Regarding Westminster Gardens.

II. Committee Final Action and Report to Plenary

- 13-A Minutes, Foundation.
 13-B Minutes, Presbyterian Publishing Corporation.
 13-C Minutes, Board of Pensions.
 13-D Receive Reports Regarding Amendments to the Benefits Plan and Articles of Incorporation, and Bylaws. [BOP]

III. Information

- 13 Report Concerning the Benefits Plan of the Presbyterian Church (U.S.A.), and 2001 Report. [BOP]
 13 Agency Summary, Foundation.
 13 Agency Summary, Presbyterian Publishing Corporation.
 13 Agency Summary, Board of Pensions.

Item 01b-01

[The assembly approved Item 01b-01. See p. 4.]

Overture 03-36. On a Memorial Minute for Fred Rogers—From the Presbytery of Pittsburgh.

The Presbytery of Pittsburgh overtures the 215th General Assembly (2003) of the Presbyterian Church (U.S.A.) to observe a memorial time for the Reverend Fred M. Rogers, who died February 27, 2003.

Rationale

The Reverend Fred Rogers, a member of the Presbytery of Pittsburgh, as host of *Mister Rogers' Neighborhood* since 1968, had a profound effect on the lives of millions of people across the country through his ministry to children and families. Mister Rogers promoted and supported Christian values in the public media with his demonstration of unconditional love. His ability to communicate with children and to help them understand and deal with difficult questions in their lives will be greatly missed.

Item 02-01

The Committee on the Office of the General Assembly and the General Assembly Council recommend that the 215th General Assembly (2003) direct the Stated Clerk to send the following proposed amendments to the presbyteries for their affirmative or negative votes.

[The assembly approved Recommendations A., B., and C.1. **See p. 34.**]

[The assembly also approved a new item of business pertaining to Item 02-01. **See p. 34, Recommendation II.A.6.**]

A. *Time Line for Amending the Book of Order (G-13.0112b; G-18.0301c, d, e)*

1. *Meetings of the Advisory Committee on the Constitution*

Shall G-13.0112b 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 Advisory Committee on the Constitution shall meet ~~at least annually in time to~~ prior to each session of the General Assembly and shall submit its report and recommendations no later than sixty days prior to the convening of the next session of the General Assembly.”

2. *Amending the Book of Order*

a. Shall G-18.0301c 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. Proposed amendments must be approved by the General Assembly and transmitted to the presbyteries for their vote. *Presbyteries shall transmit their votes to the Stated Clerk by the next ensuing stated meeting of the General Assembly, but no later than one year following the adjournment of the assembly transmitting the proposed amendments.*”

b. Shall G-18.0301d be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“d. When the ~~next ensuing General Assembly shall have~~ *Stated Clerk has* received written advice that a proposed amendment to the Book of Order has received the affirmative votes of a majority of all the presbyteries, ~~the General Assembly shall declare the amendment made.~~ *said amendment shall become effective as of one year following the adjournment of the assembly transmitting the proposed amendment.*”

c. Shall G-18.0301e be deleted.

“e. ~~If the General Assembly shall fail to declare such amendment or amendments made after they have received the affirmative vote of a majority of the presbyteries, such amendments shall nonetheless take effect upon the adjournment of the General Assembly to which the affirmative votes of a majority of all the presbyteries were reported.~~”

Rationale for A.1.-2.

Currently, when a proposed amendment to the *Book of Order* is passed by a General Assembly, there is a span of approximately one year (the length of time between stated meetings of the assembly) for presbyteries to consider the amendments and vote whether to concur with the amendments. Changing the provisions as indicated keeps that window of time at approximately its current level. This will allow ample time for presbyteries to vote, without leaving the issue of whether the proposed amendments will become part of the *Book of Order* hanging for too long. By setting a fixed date (one year after the adjournment of the assembly), on which the approved amendments will take effect, the *Book of Order* can be published in “off” years.

B. *Review of Records (G-9.0404d; G-9.0407b, c, d)*

1. Shall G-9.0404d be amended as follows: [Text to be deleted is shown with a strike-through; 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.”

2. Shall G-9.0407b 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 moderator, the stated clerk, the councils, commissions, committees, boards, agencies, and organizations of ~~every governing body above a session~~ *presbyteries and synods* shall report annually all proceedings and actions to that governing body, which shall review them.”

3. Shall the text of G-9.0407c be stricken and new text inserted as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“c. ~~At least once a year every governing body above a session shall review the records of the proceedings of the next lower governing body. If any lower governing body shall fail to send up its records for this purpose, the higher governing body shall order them to be produced at a specified time. The moderator, stated clerk, the councils, commissions, committees, boards, agencies, and organizations of the General Assembly shall report at least biennially all proceedings and actions to the General Assembly, which shall review them.~~”

4. Shall a new section, “G-9.0407d,” be added to read as follows:

“d. *Every governing body above a session shall review the records of the proceedings of the next lower governing body.*

“(1) *Presbyteries shall review the records of sessions annually. If a session shall fail to submit its records for this purpose, the presbytery shall order them to be produced at a specific time.*

“(2) *Synods shall review the records of presbyteries annually. If a presbytery shall fail to submit its records for this purpose, the synod shall order them to be produced at a specific time.*

“(3) *The General Assembly shall review the records of synods at least biennially. If a synod shall fail to submit its records for this purpose, the General Assembly shall order them to be produced at a specific time.*”

Rationale for B.1.–4.

The language currently contained in the *Book of Order* relates to annual review of all records. These changes are needed to allow the assembly to review records biennially, while still maintaining the current standard of annual reviews of lower governing body records.

C. *Changes in Terms of Office (G-13.0111a; G13.0112a; G-13.0202a(2), (3), (4), (5); G-13.0202b(1); G-13.0202d; D-5.0102)*

1. *General Assembly Nominating Committee*

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

[Editor's Note: At the time COGA approved the recommendations to facilitate biennial assemblies, a proposed amendment to G-13.0111a had been approved by the 214th General Assembly (2002), and was before the presbyteries for their affirmative or negative votes. At the close of the 215th General Assembly (2003), the amendment took effect. Therefore, the text below now reflects the current *Book of Order*.]

“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 elected by the General Assembly for a term of ~~five~~ *six* years, and the terms shall be so arranged as to provide that one ~~fifth~~ *third* 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 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 not prevent election of the same person to a full term. No person who has served a full term of ~~five~~ *six* years on a committee shall be eligible for 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."

[The assembly approved Item 02-01, Recommendation C.2. See p. 34.]

2. *Advisory Committee on the Constitution*

Shall G-13.0112a 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 General Assembly shall establish an Advisory Committee on the Constitution composed of nine persons, ministers and elders in numbers as nearly equal as possible. The Stated Clerk of the General Assembly shall be a member ex officio without vote. The nine voting members shall be 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. Voting members shall be nominated by the General Assembly Nominating Committee and elected by the General Assembly and shall serve ~~a~~ *terms of three six* years in three classes. ~~Members shall be eligible to serve not more than two successive terms. No person who has served on the Advisory Committee on the Constitution for a full term of six years shall be eligible for re-election until four years have elapsed after the expired six-year term.~~

[The assembly approved Item 02-01, Recommendation C.3. See p. 34.]

3. *General Assembly Council*

Shall G-13.0202a(1)–(5) 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 General Assembly Council shall consist of the following voting members, each of whom shall be an active member of a congregation, or a continuing member of a presbytery, of the Presbyterian Church (U.S.A.):

"(1) The Moderator of the General Assembly and the Moderator's ~~two~~ most recent living predecessors.

"(2) One (1) member proposed for nomination by each synod, after consultation with the General Assembly Nominating Committee in order to ensure inclusiveness and needed skills, elected by the General Assembly for a ~~three~~ *four-year* term and eligible for one additional term. *No member may serve more than two terms, full or partial.*

"(3) One (1) member proposed for nomination by each of those presbyteries constituting the number of presbyteries established in the Manual of Operations of the General Assembly Council as approved by the General Assembly, after consultation with the General Assembly Nominating Committee in order to ensure inclusiveness and needed skills, elected by the General Assembly for a ~~three~~ *four-year* term and eligible for one additional term. *No member may serve more than two terms, full or partial.* Presbyteries chosen to propose nominations will be selected on a rotation system to be established by the General Assembly Nominating Committee.

"(4) The number of members-at-large constituting the members-at-large established in the Manual of Operations of the General Assembly Council as approved by the General Assembly nominated by the General Assembly Nominating Committee, elected by the General Assembly for a ~~three~~ *four-year* term, and eligible for one additional term. *No member may serve more than two terms, full or partial.*

"(5) Two (2) youth/young adult members, younger than twenty-six years of age when elected, nominated by the General Assembly *Nominating Committee* for a ~~three~~ *four-year* term and eligible for an additional term. *No member may serve more than two terms, full or partial.*"

[The assembly approved Item 02-01, Recommendation C.4. See p. 34.]

4. *General Assembly Council Advisory Members*

Shall G-13.0202b(1) be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“(1) ~~Four~~ (4) Ecumenical Advisory Members from other churches in the United States and from partner churches in other countries, nominated by the General Assembly Nominating Committee on recommendation of the coordinating body for ecumenical involvement and elected by the General Assembly for a ~~one~~ *two*-year term, with eligibility for ~~two~~ *one* additional ~~one~~ *two*-year terms. However, the General Assembly, on the recommendation of the General Assembly Council, may, from time to time, increase or decrease the number of Ecumenical Advisory Members.”

[The assembly approved Item 02-01, Recommendation C.5. See p. 34.]

5. *Establishing Classes in the General Assembly Council*

Shall G-13.0202d be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“d. In the nominating process, the General Assembly Nominating Committee shall consult with the General Assembly Council to identify needed skills, and shall provide for diversity and inclusiveness in accordance with G-4.0403. It will maintain a goal of at least twenty percent racial ethnic membership for the General Assembly Council. It will also follow the provisions of G-9.0104, G-9.0105, and G-13.0111 and shall ensure that, exclusive of the Moderator and predecessor Moderators, one third of the members are ministers of the Word and Sacrament (both women and men), one third laymen, and one third laywomen. The committee will also provide that members be nominated in such a manner as to provide ~~three~~ *two* classes of approximately equal size. Any vacancy occurring during a term shall be filled pursuant to General Assembly policies.”

[The assembly approved Item 02-01, Recommendation C.6. See p. 34.]

6. *Members of the Permanent Judicial Commission of the General Assembly*

Shall D-5.0102 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.]

“The term of each member of a permanent judicial commission shall be six years, with the exception that membership on the Permanent Judicial Commission of the General Assembly shall end when that member transfers membership to a church or presbytery outside the synod from which nominated. In each ~~odd-numbered~~ *even-numbered* year, the General Assembly shall elect members for a term of six years to fill the vacancies then occurring. Their terms of office will begin with the dissolution of the General Assembly at which they are elected.”

Rationale for C.1.–6.

Our current system assumes a standard of three-year terms of service, with the possibility of reelection to an additional three-year term. That system does not fit with biennial meetings of the assembly as some terms would expire in years in which the assembly would not be meeting. After much discussion in various venues and consultation with governing boards of the various entities and agencies of the church, it was determined that the best standard for terms of office would be a term of four years, with the possibility of reelection to one additional four-year term. As is currently the case, there are certain elected positions for which it is appropriate to vary from the standard four-year term.

[The assembly approved Item 02-01, Recommendation D. See p. 34.]

D. *Formula for Determining the Number of Commissioners to a General Assembly (G-13.0102)*

Amend G-13.0102 by adding an “a” and amending the text, and by adding new sections *b* and *c* 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. ~~When~~ *When* the General Assembly meets annually, it 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.~~

“b. When the General Assembly meets biennially, it shall consist of equal numbers of elders and ministers from each presbytery, in the following proportion: Each presbytery consisting of not more than 8,000 members shall elect one elder and one minister. Presbyteries consisting of more than 8,000 members shall elect one additional elder and one additional minister for each additional 8,000 members, so that:

“Presbyteries of 8,001 to 16,000 members shall elect 2 elders and 2 ministers;

“Presbyteries of 16,001 to 24,000 members shall elect 3 elders and 3 ministers;

“Presbyteries of 24,001 to 32,000 members shall elect 4 elders and 4 ministers;

“Presbyteries of 32,001 to 40,000 members shall elect 5 elders and 5 ministers;

“Presbyteries of 40,001 to 48,000 members shall elect 6 elders and 6 ministers;

“Presbyteries of 48,001 to 56,000 members shall elect 7 elders and 7 ministers.

“These persons, so elected, shall be called commissioners to the General Assembly. [The provisions of this amendment shall not take effect until the adjournment of the 217th General Assembly (2006).]

“c. 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.”

Rationale for D.

The 214th General Assembly (2002) directed that a new formula for determining the number of commissioners to a General Assembly be recommended for biennial meetings. After considering various formulas, this one with breaks at 8,000 members seemed to address the issues raised. Based on 2001 membership figures, it would mean a total of 816 commissioners as opposed to the 554 commissioners at the 214th General Assembly (2002). The formula results in 121 presbyteries having a net gain in number of commissioners, and brings the total number of commissioners close to the number at reunion. Assuming the number of advisory delegates remains constant, the formula also addresses the issue of the increasing proportion of advisory delegates at the assembly, bringing the percentage down from 39.9 percent to 27.1 percent.

Rationale for A.–D.

These recommendations are in response to 2002 Referral: Item 02-01. Recommendation 4. That COGA and the Stated Clerk Prepare Book of Order Changes to Increase the Total Number of Commissioners to a Biennial Assembly (Minutes, 2002, Part I, pp. 26, 159).

The 214th General Assembly (2002) voted to move to biennial meetings of the General Assembly by the year 2005. That is, assemblies are to be held in 2003 and 2004, with no assembly in 2005. Such a move necessitates several minor changes in the Form of Government. Those changes naturally break down into four identifiable categories:

- The time line for amending the *Book of Order*.
- The time line for review of records.
- The changes in terms of office.
- The formula to determine the number of commissioners to the General Assembly.

As directed by the 214th General Assembly (2002), a joint committee of representatives from the Committee on the Office of the General Assembly (OGA) and the General Assembly Council (GAC) met to consider the necessary changes and that committee forwarded the above recommendations to COGA and GAC for consideration and approval. The committee consisted of Karen Dimon and Melvin Lowry from GAC, and Catherine Ulrich and Steve Yamaguchi from COGA.

In making these recommendations, the committee was informed in part by discussion of the proposed changes by COGA in October 2002 and a review of those proposed changes by the Advisory Committee on the Constitution. In most instances, the committee is recommending the same changes previously discussed by COGA, except with regard to the time line for amending the *Book of Order*. Committee on the Office of the General Assembly members discussed adding a date certain by which business had to be submitted, rather than the 120-days prior to the assembly rule. Given what has been learned about the possibility of called meetings of the assembly, as well as the advice given by the Advisory Committee on the Constitution, this committee is not recommending going forward with the fixed date proposals.

ACC ADVICE ON ITEM 02-01

Advice on Item 02-01—From the Advisory Committee on the Constitution

The Advisory Committee on the Constitution advises the 215th General Assembly (2003) that the proposed changes are constitutionally consistent and adequately reflect requirements of the move to biennial meetings, with the following addition:

“The 215th General Assembly (2003) directs the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

“Shall G-13.0103i be amended by striking the word “annual” so that the paragraph will read as follows:

“ ‘i. to adopt the comprehensive ~~annual~~ budget of the General Assembly, providing full information to the whole church of its decision in such matters;’ ”

Rationale

Item 02-01 comes from a joint COGA/GAC Executive Committee report on constitutional changes required to conform with the decision to move to biennial meetings of the General Assembly after 2004. The intent of the 214th General Assembly (2002) was clear in its desire to move to biennial assembly meetings and to change the formula by which commissioners are allocated to the presbyteries. The report presented by the joint COGA/GAC Executive Committee group effectively implements this intent.

The issues needing to be addressed are correctly identified in the report. While there may be more than one way to address these issues and define the uncertainties necessitated by the change; no one solution is inherently superior to another. The solutions put forward by the response are congruent with each other, conform to the *Constitution* as a whole, and will likely facilitate the working of the General Assembly.

The reference to an annual budget in G-13.0103i should be removed for consistency. Nothing precludes General Assembly or its entities from presenting budgets in annual form by its removal from the text.

The Advisory Committee on the Constitution notes that the intent of the action to change to biennial meetings was to increase the number of commissioners at the same time the change was made. The delay of this provision for one assembly appears necessary in light of contractual obligations.

Item 02-02

The Committee on the Office of the General Assembly and the General Assembly Council recommend that the 215th General Assembly (2003) approve the following proposed changes to the Standing Rules and other documents in the *Manual of the General Assembly* regarding biennial meetings of the General Assembly.

[The assembly approved Item 02-02, Recommendations A., B., C., D., and E. **See p. 34.**]

A. *Standing Rule A: Participants at the General Assembly*

1. *Missionary Advisory Delegates*

Shall Standing Rule A.2.e. be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“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 dele-

gate shall include transportation only from the point of entry or domicile of the delegate in the United States and return.”

2. *Ecumenical Representatives*

Shall Standing Rule A.4.b. 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. 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.*”

Rationale for A.1.–2.

The changes to Standing Rule A. Participants at the General Assembly are relatively minor and relate to the removal of “annual” language to allow for participants to be identified biennially.

B. *Standing Rule B: General Assembly Plenary Procedures*

Special Committee Time Limit

Shall Standing Rule B.8.b. 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. 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. Special committees shall also publish interim reports, no less than annually, by electronic or print means. Such interim reports should also shall 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.)*”

Rationale for B.

Since the assembly will not be meeting annually, special committees will not have an assembly to which it would make a report each year. The language suggested requires special committees to publish interim reports, no less than annually, which would be made available throughout the PC(USA).

C. *Standing Rule D: Arrangements for the General Assembly Session*

Rotating the Place of Meeting

Shall Standing Rule D.1.d. be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“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~~ *four* 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;~~

~~“• Area E: Synod of the Northeast, Synod of the Trinity, Synod of the Mid-Atlantic.~~

“• Area A: Synod of Alaska/Northwest, Synod of the Pacific, Synod of Southern California and Hawaii, Synod of the Rocky Mountains, Synod of the Southwest;

“• Area B: Synod of the Sun; Synod of Lakes and Prairies, Synod of Mid-America;

“• Area C: Synod of Living Waters, Synod of Lincoln Trails, Synod of the Covenant;

“• Area D: Synod of South Atlantic, Synod of Puerto Rico, Synod of the Northeast, Synod of the Trinity, Synod of the Mid-Atlantic.

Rationale for C.

Given the assembly’s directive to provide for a larger number of commissioners at biennial meetings of the assembly, there is also be a need to make sure that cities within host presbyteries have sufficient meeting and hotel facilities for those increased numbers. Based on our logistical and financial requirements, drawing the regional lines as indicated in the suggested changes results in approximately the same number of cities in each region that has appropriate facilities to host a meeting of the General Assembly.

These changes would also reduce the number of regions through which the assembly is rotated from five to four. Given that meeting biennially will reduce the number of meetings of the assembly by half, the reduced number of regions will result in having the meetings rotate throughout the country in a more reasonable time span.

D. Standing Rule E: Committees of the General Assembly

1. Terms (For Serving on General Assembly Entities)

Shall Standing Rule E.1.c. 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. Persons nominated for election by the General Assembly shall *ordinarily* 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 four-year term, and be eligible for election to one additional term.~~ No person may serve more than two terms, full or partial. 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, *full or partial*, a person shall not be eligible for nomination or renomination to a General Assembly entity until ~~one two years has have~~ elapsed.”~~

Rationale for D.1.

Our current system assumes a standard of three-year terms of service, with the possibility of reelection to an additional three-year term. That system does not fit with biennial meetings of the assembly as some terms would expire in years in which the assembly would not be meeting. After much discussion in various venues and consultation with governing boards of the various entities and agencies of the church, it was determined that the best standard for terms of office would be a term of four years, with the possibility of reelection to one additional four-year term. As is currently the case, there are certain elected positions for which it is appropriate to vary from the standard four-year term.

2. Committee on the Office of the General Assembly—Membership

Shall Standing Rule E.2.a. be amended as follows:

~~“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 a four-year term, and be eligible for election to one additional term. No member may serve more than two terms, full or partial.~~

“The Moderator of the General Assembly will serve as a member of the committee with vote during ~~the year of~~ *his or her* 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.”

Rationale for D.2.

This section is modified to meet the standard of four-year terms.

3. *Advisory Committee on the Constitution Terms of Membership*

Shall Standing Rule E.4.b. be amended by striking the existing 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.]

~~“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. The members of this committee shall be composed as provided for in Book of Order, G-13.0112a.~~

Rationale for D.3.

The Advisory Committee on the Constitution membership is explicitly defined in the *Book of Order*. There is no reason to duplicate that language here.

4. *Advisory Committee on Litigation Membership*

Shall Standing Rule E.5.b. 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 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. The members shall be evenly divided into three classes, shall serve six-year terms, and shall be eligible for election to one additional term. No member may serve more than two terms, full or partial. 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.”~~

Rationale for D.4.

The language is modified to keep the same terms for the Advisory Committee on Litigation, but to fit in a pattern of electing members biennially.

5. *Committee for the Presbyterian Historical Society Membership*

Shall Standing Rule E.7.b. 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 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~~ *four* years and shall be eligible for reelection to one additional term. No member may serve more than two terms, full or partial.”~~

Rationale for D.5.

This section is modified to meet the standard of four-year terms.

6. *Committee on Ecumenical Relations Terms*

Shall Standing Rule E.8.c. 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. Elected members of the committee shall be elected to a ~~three~~ *four*-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~~ *four* years and be eligible for appointment to one additional term.”

Rationale for D.6.

This section is modified to meet the standard of four-year terms.

7. *Agency Review*

Shall Standing Rule E.10. be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“*Based on a six-year schedule,* ~~The entities agencies~~ 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, the General Assembly will elect two~~ ~~a~~ committees, *each* to review the work of one of the ~~entities agencies~~ of the General Assembly ~~based on a six-year schedule.~~ ~~The~~ *Each* committee will be composed of twelve members: four commissioners from the previous ~~six~~ *three* 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 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.

Rationale for D.7.

The language is modified to allow the election of two review committees at each assembly, so that each agency is still reviewed every six years.

E. *Standing Rule F. Moderator of the General Assembly*

1. *Functions of a Moderator*

Shall Standing Rule F.2.b. 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 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 his or her~~ *moderatorial* service.”

2. *Enabling the Moderator to Serve*

Shall Standing Rule F.3.d. be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“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.”

Rationale for E.1.-2.

Since General Assembly Moderators will be serving for two years, language related to annual events has been removed.

[The assembly approved Item 02-02, Recommendations F.1. and F.2.. See p. 34.]

F. *Standing Rule G. Stated Clerk of the General Assembly*

1. *Election Procedures*

Shall Standing Rule G.1.c.(1) be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“(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 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~~ six 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.”

Rationale for F.1.

Given biennial meetings of the assembly, it was necessary to modify the language relating to election of the Stated Clerk. In order to enlarge the pool of candidates for the committee from among commissioners, it is recommended that the General Assembly Nominating Committee consider commissioners from the past six years rather than five.

2. *Functions of the Stated Clerk*

Shall Standing Rule G.2.v. be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“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.”

Rationale for F.2.

Since the assembly will be meeting biennially, the Committee on the Office of the General Assembly will be presenting budgets biennially.

[The assembly approved Item 02-02, Recommendations G., H., I. and J. See p. 34.]

G. *Guidelines for Preparation of Minutes of Agencies*

Shall Item 1. under “General” of the “Guidelines for Preparation of Minutes of Agencies” (as found in the *Manual of the General Assembly*, p. 57) be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“General

“1. Minutes must be submitted ~~annually~~ to the General Assembly on a {calendar-year basis}.”

Rationale for G.

Minutes will be submitted for review when the assembly meets.

H. *Forming Social Policy*

Shall Item 2.d. of “Forming Social Policy” (as found in the *Manual of the General Assembly*, p. 65) be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“d. The ~~annual~~ narrative reports of the Advisory Committee on Social Witness Policy and other entities shall not propose policy nor recommend witness. Moreover, narrative reports are not considered social witness policy documents and are exempt, therefore, from the requirements of these guidelines.”

Rationale for H.

Narrative reports of the various entities will be submitted to each assembly rather than annually.

I. *Standards for Review of General Assembly Agencies*

Shall “The Role of the Committee” of the “Standards for Review of General Assembly Agencies” (as found in the *Manual of the General Assembly*, p. 71) 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 ROLE OF THE COMMITTEE

“~~Annually,~~ ~~†~~The General Assembly Nominating Committee will nominate to the General Assembly for election a committee and its moderator to review the work of one of the agencies of the General Assembly based on a six-year schedule. The review committee’s responsibility is to provide an objective report to the General Assembly as to the agencies’ compliance to the standards of review and the quality and acceptability of the agencies’ self-study. The committee may provide advice on areas of program improvement. The committee’s role will be to examine the agencies’ church relations, its policies and practice, and its program effectiveness. The committee will review the agencies’ self-study report and other documents. It will visit the agency and talk personally with leadership staff and the governing board or committee. The committee is to conduct its work within the context of the General Assembly’s concern for the strong vital connections within the agencies of the General Assembly and the whole church. The governing board of the agency is responsible for the internal management of the agency and its operational details. The committee’s role is to strengthen the bonds of the agencies to the General Assembly, the essential mission of the church, and the basic accountability of the governing board and executive leadership of the agency to the PC(USA). The committee should celebrate with the whole church the successful ministries of the agency it is reviewing. The review committee will report to the General Assembly through the General Assembly committee to which the agency ~~annually~~ reports.”

Rationale for I.

The review committees will be elected at the biennial meetings of the assembly, so language referring to annual election and reporting needs to be removed.

J. *Organization for Mission*

1. *Mission of the General Assembly*

Shall the *Organization for Mission of the Presbyterian Church (U.S.A.)*, III. Mission of the General Assembly, Item i. (as found in the *Manual of the General Assembly*, gray p. 6) be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“i. to adopt the comprehensive ~~annual~~ budget of the General Assembly, providing full information to the whole church of its decision in such matters;”

Rationale for J.1.

Removing the word “annual” will give flexibility in determining the appropriate budgeting process to accommodate biennial meetings of the assembly. The final budgeting process will be considered and acted upon by a future assembly.

2. *The General Assembly Council*

Shall the Organization for Mission of the Presbyterian Church (U.S.A.), V. The General Assembly Council, Item F.3. (as found in the *Manual of the General Assembly*, gray p. 10) be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“3. *Term of Service*

“The term is for ~~three~~ *four* years with eligibility for reelection *to one additional term. No member may serve more than two terms, full or partial.* No person can be nominated to a class that would allow the individual to exceed the constitutional limit of ~~six~~ *eight* consecutive years in any General Assembly elected office.

“In the nominating process, the General Assembly Nominating Committee shall consult with the General Assembly Council to identify needed skills, and shall provide for diversity and inclusiveness in accordance with G-4.0403. It maintains a goal of at least 20 percent racial ethnic membership for the General Assembly Council, follows the provisions of G-9.0104, G-9.0105, and G-13.0111, and assures that, exclusive of the Moderator and predecessor Moderators, one-third of the members are ministers of the Word and Sacrament (both women and men), one-third laymen, and one-third laywomen. The committee ensures that members be nominated in such a manner as to provide for ~~three~~ *two* classes of approximately equal size. Any vacancy occurring during a term shall be filled pursuant to General Assembly policies.”

Rationale for J.2.

This change brings the terms of office for members of General Assembly Council in line with other changes to terms.

3. *VII. Presbyterian Church (U.S.A.), A Corporation*

Shall the Organization for Mission of the Presbyterian Church (U.S.A.), VII. Presbyterian Church (U.S.A.), last paragraph (as found in the *Manual of the General Assembly*, gray p. 16) 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 treasurer shall ~~make~~ *prepare* an annual report, audited by a certified public accountant, of the financial position and operations of the General Assembly activities ~~to~~ *for* the General Assembly.”

Rationale for J.3.

Although the treasurer will not be making an annual report to the assembly, this language still requires an annual audited report that will be available to the General Assembly Council and to the whole church.

4. *VIII. Other General Assembly Related Corporations*

Shall the Organization for Mission of the Presbyterian Church (U.S.A.), VIII. Other General Assembly Related Corporations, Item C., second paragraph (as found in the *Manual of the General Assembly*, gray p. 17) be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“In view of the dynamic interrelationship between the printed word and the mission of our church, there is need for a close continuing relationship between the General Assembly Council and the Presbyterian Publishing Corporation. The corporation is governed by its board of directors, one of whom is the corporation’s president and publisher, and one of whom is the Executive Director. The remaining directors are nominated by the General Assembly Nominating Committee and elected by the General Assembly for ~~three~~ *four-year terms, up to a maximum of three terms* and shall be eligible for reelection *to one additional term. No member may serve more than two terms, full or partial.* The board of directors elects officers of the corporation in accordance with its corporate bylaws.”

Rationale for J.4.

This language brings terms for service on the Presbyterian Publishing Corporation Board of Directors in line with other committees and agencies.

5. *Appendix A of the Organization for Mission*

a. *Role of the Synod*

Shall the Organization for Mission of the Presbyterian Church (U.S.A.), Appendix A, Item II.C.4.d. (as found in the *Manual of the General Assembly*, gray p. 23) be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“d. Annually provide full financial reports to its presbyteries and *provide such reports at least biennially to the General Assembly on the receipt and expenditure of dollars, assets, and liabilities.*”

Rationale for J.5.a.

With these changes, the synods are still accountable to presbyteries annually, and to each biennial meeting of the assembly.

b. *Criteria for Participation in Special Offerings*

Shall the Organization for Mission of the Presbyterian Church (U.S.A.), Appendix A, Item II.D.2.n. (as found in the *Manual of the General Assembly*, gray p. 25) be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“n. ~~Beginning in 2001,~~*The agencies receiving churchwide special offering funds will prepare annual reports annually on the uses of those funds for the General Assembly.*”

Rationale for J.5.b.

These changes still require agencies receive special offering funds to be accountable for making an annual report that will be available to the church.

c. *Remainder of Appendix A of the Organization for Mission*

Shall the remainder of Appendix A of the Organization for Mission, which deals with “General Assembly Budget Development” and “Mission Support Services,” be referred to the General Assembly Council Executive Director and to Mission Support Services for review and study in order to develop an appropriate budgeting and monitoring process; that a report be made to the General Assembly Council and the Committee on the Office of the General Assembly no later than October 2003; and that the General Assembly Council and Committee on the Office of the General Assembly bring a report with a recommendation as to appropriate changes to be made no later than the 216th General Assembly (2004).

Rationale for A.–J.

The 214th General Assembly (2002) voted to move to biennial meetings of the General Assembly by the year 2005. That necessitates several changes in the various documents contained in the *Manual of the General Assembly*.

As directed by the 214th General Assembly (2002), a joint committee of representatives from the Committee on the Office of the General Assembly (OGA) and the General Assembly Council (GAC) met to consider the necessary changes in the *Manual of the General Assembly*. That committee consisted of Karen Dimon and Melvin Lowry from GAC, and Catherine Ulrich and Steve Yamaguchi from COGA.

Item 02-03

[The assembly approved Item 02-03. See p. 34.]

The Committee on the Office of the General Assembly and the General Assembly Council recommend that the 215th General Assembly (2003) approve A, B, and C as follows:

A. Approve the following deliverance amendments to the *Organization for Mission* regarding instituting new board terms: [The General Assembly Nominating Committee will bring to the General Assembly any request for extensions to the two-term limit.]

1. *Appendix C: Presbyterian Church (U.S.A.), A Corporation (As Found in the Manual of the General Assembly, Gray Page 40)*

Shall Appendix C, Section 1.(a)(1)(ii), the at-large board terms of Presbyterian Church (U.S.A.), A Corporation, be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“(ii) Other members of the board of directors of the Corporation may be elected or removed by the General Assembly Council. Such at-large members shall be elected by the General Assembly Council for ~~three~~ *four*-year terms after consideration of the recommendations of the board of directors of the corporation, subject to confirmation by the General Assembly, and each person so elected shall be eligible to serve one additional term. A person elected to an unexpired term shall be eligible to serve only one additional ~~three~~ *four*-year term.”

2. *Appendix B: Presbyterian Church (U.S.A.) Foundation (As Found in the Manual of the General Assembly, Gray Page 38)*

Shall Appendix B, Sections 3.(b)(2) and 3.(b)(3), the board terms of the Presbyterian Church (U.S.A.) Foundation, be amended 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 nineteen (19) members elected by the General Assembly for staggered ~~three~~ *four*-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~~ *two* terms, or a maximum of ~~nine~~ *eight* consecutive years. *No trustee may serve more than two terms, full or partial.* 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~~ *four*-year term.”

3. *Appendix C: Presbyterian Publishing Corporation (As Found in the Manual of the General Assembly, Gray Page 41)*

Shall Appendix C, Section 2.(e), the board terms of the Presbyterian Publishing Corporation, be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“(e) Board of Directors—The Publishing Corporation shall be governed by a nine-member board of directors, one of whom shall be the corporation’s chief executive officer (CEO) and one of whom shall be the Executive Director of the General Assembly Council. The remaining directors shall be nominated by the General Assembly Nominating Committee and elected by the General Assembly for ~~three~~ *four*-year terms up to a maximum of ~~three~~ *two* terms. *No director may serve more than two terms, full or partial.* Classes shall be established so that under normal conditions no more than one-third of the board will be elected in the same year.”

4. *Appendix E: Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. (As Found in the Manual of the General Assembly, Gray Page 45)*

Shall Appendix E, Section 2.(b), the board terms of the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc., 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) Governing board—(1) Until further action of the General Assembly or of any officer or agency thereof thereunto duly authorized, the board of directors of the Corporation shall consist of fifteen members. Employees and staff of General Assembly-level entities are ineligible to serve on the board of directors. The board shall be elected as follows:

“(i) Six at-large members shall be *nominated by the General Assembly Nominating Committee* and elected by the General Assembly Council. Such at-large members shall be elected by the General Assembly Council for ~~three~~ *four*-year terms, subject to confirmation by the General Assembly. Each person so elected shall be eligible to serve ~~two~~

~~additional terms up to a maximum of two terms. A person elected to an unexpired term shall be eligible to serve two additional terms. No director may serve more than two terms, full or partial.~~

“(ii) Four members shall be elected by the General Assembly Council from among its own membership. Such members shall be elected by the General Assembly Council for ~~three~~ *four*-year terms, subject to confirmation by the General Assembly. Each person so elected shall be eligible to serve ~~one additional term up to a maximum of two terms,~~ so long as such person continues to serve as a member of the General Assembly Council. ~~A person elected to an unexpired term shall be eligible to serve one additional term. No director may serve more than two terms, full or partial.~~ Membership on the board of directors shall in any event end at the end of the term of service on the General Assembly Council.

“(iii) Two members shall be nominated by the Presbyterian Church (U.S.A.) Foundation and shall be elected by the General Assembly Council for a ~~three~~ *four*-year term, subject to confirmation by the General Assembly. Each person so elected shall be eligible to serve ~~two additional terms up to a maximum of two terms. A person elected to an unexpired term shall be eligible to serve two additional terms. No director may serve more than two terms, full or partial.~~

“(iv) One member shall be nominated *by the General Assembly Nominating Committee* from among the synods of the Presbyterian Church (U.S.A.) and shall be elected by the General Assembly Council for a ~~three~~ *four*-year term, subject to confirmation by the General Assembly. Each person so elected shall be eligible to serve ~~two additional terms up to a maximum of two terms. A person elected to an unexpired term shall be eligible to serve two additional terms. No director may serve more than two terms, full or partial.~~

(v) One member shall be nominated *by the General Assembly Nominating Committee* from among the presbyteries of the Presbyterian Church (U.S.A.) and shall be elected by the General Assembly Council for a ~~three~~ *four*-year term, subject to confirmation by the General Assembly. Each person so elected shall be eligible to serve ~~two additional terms up to a maximum of two terms. A person elected to an unexpired term shall be eligible to serve two additional terms. No director may serve more than two terms, full or partial.~~

(vi) One member shall be nominated by the National Ministries Division Committee of the General Assembly Council or its successor and shall be elected by the General Assembly Council for a ~~three~~ *four*-year term, subject to confirmation by the General Assembly. Each person so elected shall be eligible to serve ~~two additional terms up to a maximum of two terms. A person elected to an unexpired term shall be eligible to serve two additional terms. No director may serve more than two terms, full or partial.~~”

5. *Appendix J: Presbyterian Church (U.S.A.) Mortgage Corporation (As Found in the Manual of the General Assembly, Gray Page 52)*

Shall Appendix J, Section 2.(b), the board terms of the Presbyterian Church (U.S.A.) Mortgage Corporation, 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) Governing board.—(1) Until further action of the General Assembly or of any officer or agency thereof thereunto duly authorized, the board of directors of the Corporation shall consist of three (3) voting members. The board shall be selected as follows:

“(i) Two members shall be nominated by the Personnel/Nominating Committee of the PILP board of directors from the board’s membership and elected by the General Assembly Council, for ~~three~~ *four*-year terms. Each person so elected shall be eligible to serve ~~two additional terms up to a maximum of two terms,~~ but in no event beyond their term on the PILP board of directors. ~~A person elected to an unexpired term shall be eligible to serve two additional terms, but in no event beyond their unexpired term the PILP board of directors. No director may serve more than two terms, full or partial and in no event beyond their unexpired term on the PILP board of directors.~~

“(ii) One member shall be nominated by the General Assembly Nominating Committee and elected by the General Assembly Council for a ~~three~~ *four*-year term, and eligible to serve ~~two additional terms up to a maximum of two terms. A person elected to an unexpired term shall be eligible to serve two additional terms. No director may serve more than two terms, full or partial.~~ This member must meet the requirements of being an Independent Director as defined in the Articles of Incorporation. “

B. During the period of transition, the General Assembly, through its General Assembly Nominating Committee, may make exceptions to the amendments approved in this deliverance.

C. All of the corporations above-stated shall amend, as necessary, their articles of incorporation, bylaws, and other pertinent documents to carry into effect the purposes and intent of this deliverance and related enactments of the General Assembly. The corporations shall report such amendments to the 216th General Assembly (2004).

Rationale

This is in response to *2002 Referral. Item 02-01. Recommendation 3. COGA and GAC Coordinate with All Agencies the Necessary Changes in Deliverances, Policies, Procedures Necessary to Facilitate Biennial Meetings; Bring Proposals to the 215th General Assembly (2003) (Minutes, 2002, Part I, pp. 26, 159).*

Section G-8.0201 of the Form of Government of the Presbyterian Church (U.S.A.) provides that all property is held in trust for the Presbyterian Church (U.S.A.). Section G-13.0103h of the Form of Government of the Presbyterian Church (U.S.A.) provides that the General Assembly has the responsibility and power to establish and superintend the agencies necessary for the work of the General Assembly. Section G-8.0202 of the Form of Government of the Presbyterian Church (U.S.A.) provides that the General Assembly shall cause corporations to be formed and maintained, including the method to constitute the board of trustees or directors.

The 214th General Assembly (2002) approved a recommendation for General Assembly meetings to occur annually through 2004 and begin meeting biennially in 2006. The 214th General Assembly (2002) directed the Committee on the Office of the General Assembly and the General Assembly Council to “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” (*Minutes, 2002, Part I, p. 159*).

The implementation of biennial General Assembly meetings necessitates a change in the terms of the boards of trustees or directors of certain General Assembly corporations. Those corporations join with the Committee on the Office of the General Assembly and the General Assembly Council in recommending these changes.

This 215th General Assembly (2003) approves the recommendations of the Committee on the Office of the General Assembly and the General Assembly Council relating to the structure and operations of these corporate agencies of the General Assembly, and thereby rescinds all inconsistent enactments of the General Assemblies of the Presbyterian Church (U.S.A.).

Item 02-04

[The assembly approved Item 02-04, Recommendations A.–D. with comment, and with amendment on Saturday, May 31, to update Per Capita Budget (Recommendation B.) and per capita apportionment rate (Recommendation C.) See pp. 34–35, 73.]

Joint Report of the Committee on the Office of the General Assembly (COGA) and the General Assembly Council (GAC)—Recommendations Pertaining to the General Assembly Per Capita Budget

A. The Committee on the Office of the General Assembly and the General Assembly Council recommend that the 215th General Assembly (2003) incorporate into the *Minutes* the 2002 Per Capita Apportionment Budget and Statement of Activities, and the Comparative Statement of Financial Position at December 31, 2002.

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 214th General Assembly (2002) received the 2002 per capita apportionment budget totaling \$14,704,233. The Statement of Activities for the year ended December 31, 2002, is presented on the following pages. Actual expenditures totaling \$13,742,492 for 2002 were under budget by \$961,741. The under expenditures were primarily due to savings from unfilled staff positions, savings in General Assembly meetings and other committee meeting costs, and improved methods using new technology. Consequently, we needed only \$357,278 instead of an amount of \$1,102,868 budgeted to be utilized from prior year reserve to balance the budget.

B. The Committee on the Office of the General Assembly and the General Assembly Council recommend that the 215th General Assembly (2003) approve a proposed 2004 Per Capita Apportionment Budget totaling [~~\$14,708,259~~] [\$14,757,435].

C. The Committee on the Office of the General Assembly and the General Assembly Council recommend that the 215th General Assembly (2003) approve a per capita apportionment rate of [~~\$5.49~~] [\$5.51] per active member for 2004.

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 214th General Assembly (2002) approved the Proposed Per Capita Budget for 2003. The budget figures presented for 2003 include the financial implications of General Assembly actions totaling \$107,673 (approved on the last day at the 214th General Assembly (2002)).

A Proposed Per Capita Budget is also being submitted for 2004 totaling \$14,708,259, which represents an increase of 2 percent over the level of 2003, based on modest increases necessitated by staff compensation costs, General Assembly meeting costs, and other inflationary increases. The planned use of reserves have been carefully allocated to augment funds and minimize the direct impact on per capita.

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)

Based on the factors affecting the proposed per capita budget for 2004 and adjustments to revenue, the proposed per capita apportionment rate for 2004 is \$5.49, an increase of \$0.05 [cents] per capita.

D. The Committee on the Office of the General Assembly and the General Assembly Council recommend that the 215th General Assembly (2003) approve the attached allocation of designated funds for OGA, and General Assembly task forces totaling \$2,310,104 for 2003 and \$2,146,285 for 2004.

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 CHANGE

	<u>2002</u>	<u>2001</u>
ASSETS		
Cash in checking & savings accounts	\$376,914	\$78,854
Investments held by Others	2,707,123	3,540,199
Investments held by Foundation	6,218,808	6,676,953
Investment--PILP	20,000	20,000
Apportionments receivable	1,695,123	1,243,980
Allowance for Uncollectible Apportionments	(200,000)	(200,000)
Other receivables	1,396,999	1,288,211
Assets restricted to investment		
Art collection	8,371,632	8,371,632
Land, Buildings and Equipment	5,116,594	5,116,594
Accumulated depreciation	(2,503,410)	(2,345,701)
Long term investments	1,238,124	1,241,970
TOTAL ASSETS	<u><u>\$24,437,907</u></u>	<u><u>\$25,032,692</u></u>

LIABILITIES AND NET ASSETS**Liabilities**

Accounts payable and accrued expense	<u>\$904,104</u>	<u>\$1,273,222</u>
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Total Liabilities	<u>904,104</u>	<u>1,273,222</u>
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Net Assets

Undesignated	5,912,549	6,269,827
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Designated	5,544,944	5,368,494
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Temporarily Restricted	715,868	602,999
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Permanently Restricted	708,017	708,017
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Plant Fund	<u>10,652,425</u>	<u>10,810,133</u>
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Total Net Assets	<u>23,533,803</u>	<u>23,759,470</u>
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TOTAL LIABILITIES AND NET ASSETS	<u><u>\$24,437,907</u></u>	<u><u>\$25,032,692</u></u>
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GENERAL ASSEMBLY PER CAPITA STATEMENT OF ACTIVITIES
PRELIMINARY—SUBJECT TO AUDIT

	BUDGET 2002	ACTUAL* 2002	BUDGET 2003	PROPOSED 2004
SOURCES OF FUNDING				
APPORTIONMENTS	13,256,365	13,253,284	13,566,169	13,498,708
INCOME FORMULA AND OTHER INCOME	345,000	131,930	345,000	280,000
UTILIZATON OF PRIOR YRS ACCUMULATION	1,102,868	357,278	500,044	929,551
TOTAL INCOME	14,704,233	13,742,492	14,411,213	14,708,259
EXPENDITURES				
I. GENERAL ASSEMBLY SESSION				
COMMISSIONER EXPENSES	888,125	777,468	954,629	912,017
FACILITY EXPENSES	948,690	875,576	928,755	970,809
GA PROGRAM	80,000	89,481	15,000	110,500
GA MINUTES	70,000	70,000	30,000	33,000
TOTAL	1,986,815	1,812,525	1,928,384	2,026,326
II. PERMANENT AND SPECIAL COMMITTEES				
PERMANENT JUDICIAL COMMISSION	67,450	71,427	65,550	76,850
GA NOMINATING COMMITTEE	101,290	80,194	97,340	97,340
COMM ON REPRESENTATION	67,400	64,946	89,525	69,000
ADV COMM CONSTITUTION	38,600	31,337	35,700	35,700
ADV COMM ON LITIGATION	15,000	16,485	13,850	16,000
COMMITTEE ON OGA	77,400	59,269	75,800	75,800
CATECHISM CONSULTATIONS	5,754	-	-	-
COMM ON ECUMENICAL RELATIONS	33,500	22,414	33,500	33,500
COMM ON PHS	12,000	9,801	12,000	17,000
STATED CLERK REV/NOMINATION	-	-	25,900	44,000
COMPENSATION REVIEW	8,900	5,361	8,900	-
COMMITTEE ON REVIEW	45,150	45,150	41,750	40,000
THEOLOGICAL DIVERSITY T/FORCE	59,380	59,380	55,480	77,250
TOTAL	531,824	465,764	555,295	582,440
III. GRANTS TO ECUMENICAL GROUPS				
NCC ASKINGS	421,178	421,178	421,178	400,000
WCC ASKINGS	440,602	440,602	440,602	449,414
CHURCH UNION EFFORTS	63,080	31,817	30,000	30,600
WORLD ALLIANCE ASKINGS	228,168	228,168	228,168	232,731
ECUMENICAL ASSEMBLIES	125,000	125,000	75,000	75,000
TOTAL	1,278,028	1,246,765	1,194,948	1,187,745
IV. DEPARTMENTAL EXPENSES				
STATED CLERK	753,924	706,362	795,701	810,235
GOVERNING BODY RELATIONS	206,295	160,768	112,414	113,095
ORDINATION EXAMS	292,177	321,989	-	-
ECUMENICAL & AGENCY RELATIONS	659,873	625,211	784,710	810,044
CONSTITUTIONAL SERVICES	486,853	493,161	868,970	902,380
ASSEMBLY SERVICES	415,587	342,753	385,608	378,189
COMMUNICATION & TECHNOLOGY	830,262	906,553	786,172	768,388
MODERATORIAL EXPENSES	95,000	89,675	-	-
COMMON EXPENSES	194,050	116,511	186,332	200,500
PRESBYTN HISTORICAL SOCIETY	2,054,423	1,980,628	1,895,897	1,994,483
TOTAL	5,988,444	5,743,611	5,815,804	5,977,314
I-IV TOTAL OGA	9,785,111	9,268,665	9,494,431	9,773,825
V. GENERAL ASSEMBLY COUNCIL				
GAC MEETINGS	449,600	335,984	400,650	401,650
ADVISORY COMMITTEES	169,900	131,492	169,900	169,900
OTHER MEETINGS	378,132	282,107	350,821	261,034
TOTAL	997,632	749,583	921,371	832,584

VI. GAC ADMINISTRATION

EXECUTIVE DIRECTOR	1,059,100	1,071,053	1,061,000	1,142,350
OTHER GAC ADMINISTRATION	1,880,000	1,871,719	1,874,400	1,950,000
AUDIT COSTS	16,500	13,506	14,500	14,500
TOTAL	2,955,600	2,956,278	2,949,900	3,106,850
V-VI TOTAL GAC	3,953,232	3,705,861	3,871,271	3,939,434
VII. SHARED SUPPORT SERVICES	620,511	575,511	620,511	645,000
VIII. UNCOLLECTIBLE PER CAPITA	345,379	192,455	425,000	350,000
REQUIRED UNDEREXPENDITURE	-	-	-	-
TOTAL EXPENDITURES	14,704,233	13,742,492	14,411,213	14,708,259

* SUBJECT TO AUDIT

Presbyterian Church (U.S.A.)

Mission Support Services

STATEMENT OF PER CAPITA BUDGET*Actual and Projected Sources of Funding and Expenditures for 2001–2004***USING THE FOLLOWING ASSUMPTIONS**

- Actual expenditures for 2001.
- Actual expenditures for 2002 (subject to audit.)
- Projected expenditures for 2003 and 2004.
- Actual apportionments for 2003 are reflected in the apportionment revenue.
- Projected apportionments for 2004 are based on a reduction of the 2003 membership by 35,000.

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 Actual*		2003 Budget	2004 Proposed
Unrestricted net assets, January 1	\$6,348,952	\$6,269,827		\$5,912,549	\$5,412,505
Less: Reserve (30 % annual budget)	3,953,525	4,122,748		4,323,364	4,412,478
Income from prior years available	2,395,427	2,147,079		1,589,185	1,000,027
Sources of funding					
<u>Apportionments</u>					
\$4.98 for 2001	12,746,684				
\$5.25 for 2002		13,253,284			
\$5.44 for 2003				13,566,169	
\$5.49 for 2004					13,498,708
Income Formula and Other Income	352,607	131,930		345,000	280,000
Realized and unrealized gain on investments					
Total	13,099,291	13,385,214		13,911,169	13,778,708
Expenditures					
Expenditures	13,178,416	13,742,492		14,411,213	14,708,259
Sources of funding over(under) expenditures	(79,125)	(357,278)		(500,044)	(929,551)
Income from Prior Years	79,125	357,278		500,044	929,551
Unrestricted net assets, December 31	6,269,827	5,912,549		5,412,505	4,482,953

*Subject to Audit

Presbyterian Church (U.S.A.)
PER CAPITA
COMPARATIVE SCHEDULE OF DESIGNATED FUNDS
At December 31
PRELIMINARY—SUBJECT TO AUDIT

	<u>2002</u>	<u>2001</u>
OGA Sales	\$ 460,030	\$ 493,518
Ecumenical Reserve	398,866	273,866
General Assembly Reserve	75,000	75,000
General Assembly Registration	316,947	299,527
CO-OP Reading Group	33,002	31,296
Stated Clerk Training	32,310	37,371
Replacement Reserve	276,676	269,378
Moderator's Travel	8,482	3,339
Moderator's Annual Gathering	28,040	31,174
Executive Personnel Training	7,185	7,185
Review of General Assembly Cmte	59,660	43,240
Theological Diversity Commission	4,920	0
Fred Jenkins Memorial Library Fund	2,650	2,650
National Pastors Conference	39,316	0
Church Property and Legal	65,742	53,754
GAC/GA Task Forces	399,604	287,932
Churchwide Staff Meeting	1,247	1,247
Office of History Philadelphia	2,838,844	2,941,856
Office of History Montreat	496,423	516,161
	<u> </u>	<u> </u>
TOTAL DESIGNATED FUNDS	\$ <u>5,544,944</u>	\$ <u>5,368,494</u>

DESIGNATED FUNDS FOR OGA AND FOR GA TASK FORCES
PRELIMINARY—SUBJECT TO AUDIT

PRELIM BEG BAL 2003	DESIGNATED REVENUE	ACTUAL 2001	ACTUAL* 2002	BUDGET 2003	PROPOSED 2004
	General Assembly Session				
324,111	GA Registration	150,289	98,144	106,000	124,120
	Utilization of Reserves	75,000		146,000	
		225,289	98,144	252,000	124,120
	Ordination Examinations				
32,977	Cooperative Reading Groups	79,923	94,526	60,000	60,000
	Utilization of Reserves		-	20,000	20,000
		79,923	94,526	80,000	80,000
	Governing Body Relations				
91,119	Stated Clerks Training Meetings	129,181	127,194	112,500	123,750
	Utilization of Reserves		-		
		129,181	127,194	112,500	123,750
	Moderator				
28,540	Moderators Gathering	75,636	19,566	25,000	25,000
	Utilization of Reserves		-		
		75,636	19,566	25,000	25,000
	Ecumenical				
398,866	Ecumenical Assemblies	120,000	125,000	75,000	75,000
	Utilization of Reserves			45,000	45,000
		120,000	125,000	120,000	120,000
	Communication and Technology				
534,398	Prodn of OGA Publctns/Communicatns	793,039	675,556	660,000	660,000
	Church Property and Legal				
65,742	Church Property and Legal	39,175	11,987	15,000	15,000
	Replacement Reserve				
276,676	Replacement Reserve	31,634	69,150	70,000	70,000
	Utilization of Reserves	101,074	-	74,000	15,000
		132,708	69,150	144,000	85,000
	Presbyterian Historical Society				
3,494,179	Historical Operations	53,175	411,304	497,300	507,400
	GAC				
399,920	GA Task Forces	117,711	208,213	183,613	231,426
	Utilization of Reserves			132,691	152,339
		117,711	208,213	316,304	383,765
5,646,528	TOTAL DESIGNATED REVENUE	1,765,837	1,840,640	2,222,104	2,124,035
	DESIGNATED EXPENSES				
	General Assembly Session				
	Commissioner Expenses			106,000	124,120
	Facility Expenses	114,610	80,724	146,000	
		114,610	80,724	252,000	124,120
	Ordination Examinations				
	Cooperative Reading Groups Exps.	68,151	92,820	60,000	60,000
	Constitutional Services				
	Stated Clerks Training Meetings	91,929	132,255	112,500	124,000

Moderator				
Moderators Gathering	52,962	22,700	25,000	25,000
Ecumenical				
Ecumenical Assemblies			120,000	120,000
Communication and Technology				
Prodn of OGA Publctns/Communicatns	859,556	709,044	783,000	717,000
Replacement Reserve				
Capital Expenditures	161,077	61,852	144,000	85,000
Presbyterian Historical Society				
Historical Operations	339,961	578,892	497,300	507,400
GAC				
GA Task Forces	46,490	96,541	316,304	383,765
TOTAL DESIGNATED EXPENSES	1,734,736	1,774,828	2,310,104	2,146,285

* Subject to Audit

Item 02-05

[The assembly approved Item 02-05. See p. 34.]

Overture 03-13. On Amending G-13.0104 to Change the Number of Requesters Required for Calling a Special Meeting of the General Assembly—From the Presbytery of Baltimore.

The Presbytery of Baltimore respectfully overtures the 215th General Assembly (2003) 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 G-13.0104 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 General Assembly shall hold a stated meeting at least biennially. The Moderator shall call a special meeting at the request or with the concurrence of ~~twenty-five elders and twenty-five ministers~~, *at least one fourth of the elder commissioners and one fourth of the minister commissioners to the last preceding stated meeting of the General Assembly* representing at least fifteen presbyteries, under the jurisdiction of at least five synods, ~~all of whom must have been commissioners to the last preceding stated meeting of the General Assembly~~. Should the Moderator be unable to act, the Stated Clerk shall, under the same conditions, issue the call. If both the Moderator and the Stated Clerk are unable to act, the most recent Moderator shall, under the same conditions, issue the call. Commissioners to the special meeting shall be the commissioners elected to the last preceding stated meeting of the General Assembly or their alternates. A presbytery may, however, elect a commissioner or alternate instead of one who has died or changed presbytery membership. Notice of a special meeting shall be sent not less than sixty days in advance to each commissioner elected to the last preceding stated meeting of the General Assembly and to the stated clerk of each presbytery. The notice shall set out the purpose of the meeting and no other business than that listed in the notice shall be transacted.”

Rationale

The current constitutional requirement of twenty-five minister and twenty-five elder commissioners to the previous assembly is, in fact, less than 10 percent of the commissioners who are elected and present under the current rules of representation. Consequently, the current provisions for a called meeting could allow a minority of less than 10 percent of elected commissioners to require the reconvening of the assembly for consideration, reconsideration, or action on any matter it deemed important.

The General Assembly has acted to begin meeting biennially in 2004, and the Office of the General Assembly has indicated that it may recommend an increase in the number of elected commissioners. If this does occur, the current G-13.0104 will allow an even smaller minority to require the reconvening of the assembly for any issue or agenda. Additionally, during the time of transition from annual to biennial assemblies, there may be a great temptation to conclude that called meetings are necessary for items that may appear urgent in the heat of the moment, but which can be dealt with through prudent and diligent attention to standard process in the polity of the church.

The financial cost of a called meeting of the General Assembly is significant, requiring funds that would otherwise be used for mission, congregational services, and support. Prudent stewardship of resources requires us to place reasonable limits and requirements for called meetings of the whole assembly.

While it is important to provide the church with the flexibility to respond to issues that a substantial portion of its representatives may believe amount to a crisis requiring immediate action, and it is also important to provide reasonable protection and recourse to minorities within the church; it is equally important to provide protection to an overwhelming majority of the church from the dedicated zeal of a small minority. Our Historic Principles of Church Government make it clear 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; 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” (*Book of Order*, G-1.0400).

The stability, unity, and peace of the church require that decisions made or accepted by a significant majority be allowed to stand until such time as they may be amended through the normal and standard legislative and judicial processes provided by the *Constitution*.

If dedicated minorities within the church do, in fact, require assemblies to meet and reconsider actions with a quorum that is substantially different from stated meetings, then the principle of government of the majority and the stability of the church may be at risk.

Concurrence to Overture 03-13 from the Presbyteries of Giddings-Lovejoy and Northern Plains.

ACC ADVICE ON ITEM 02-05 (OVERTURE 03-13)

Advice on Overture 03-13—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 215th General Assembly (2003) with the following comment:

This overture would increase the number of commissioners necessary to call for a special meeting of the General Assembly. The language proposed in the overture is clear and creates no conflict with any other portion of the *Constitution*. If the assembly wishes to increase the required number of commissioners necessary to call for a special meeting of the General Assembly, the language recommended should accomplish that purpose.

COGA COMMENT ON ITEM 02-05 (OVERTURE 03-13)

Comment on Overture 03-13—From the Committee on the Office of the general Assembly.

The Committee on the Office of the General Assembly concurs with the proposed amendment to increase the minimum number of commissioners necessary to concur in the request for a call for a special meeting of the General Assembly. In view of the significant sacrifice of time and indirect expenses for all the General Assembly commissioners, as well as cost to the whole church, it is important that a fair minority of commissioners confirm that the calling of a special meeting warrants such sacrifices and costs. Moving to a percentage of commissioners attending the last stated General Assembly meeting provides an automatic adjustment if the General Assembly were to change the total number of elected commissioners.

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.

ACREC ADVICE AND COUNSEL ON ITEM 02-05 (OVERTURE 03-13)

Advice and Counsel on Overture 03-13—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Overture 03-13 requests the 215th General Assembly (2003) to approve and propose to the presbyteries an amendment to the *Book of Order*, G-13.0104, which would increase the minimum number of requesters required for calling a special meeting of the General Assembly—From the Presbytery of Baltimore.

The Advocacy Committee for Racial Ethnic Concerns advises that Overture 03-13 be approved.

Rationale: The Advocacy Committee for Racial Ethnic Concerns concurs with the draft comments of COGA (Committee on the Office of the General Assembly), which are as follows:

The Committee on the Office of the General Assembly concurs with the proposed amendment to increase the minimum number of commissioners necessary to concur in the request for a call for a special meeting of the General Assembly. In view of the significant sacrifice of time and indirect expenses for all the General Assembly commissioners, as well as cost to the whole church, it is important that a fair minority of commissioners confirm that the calling of a special meeting warrants such sacrifices and costs. Moving to a percentage of commissioners attending the last stated General Assembly meeting provides an automatic adjustment if the General Assembly were to change the total number of elected commissioners.

The Advocacy Committee for Racial Ethnic Concerns highlights these additional factors as rationale for approval of *Overture 03-13*:

In all governing bodies of the PC(USA), the voice, rights, and vote of the minority are valued and protected, which assumes a productive tension between majority and minority viewpoints in the church.

However, on any given issue the voice, rights, and vote of the majority must prevail (*Book of Order*, G-4.0301e) until a particular action is stayed from enforcement or changed. Thus, *Overture 03-13* proposes amendments that are more consonant with Presbyterian principles and practices of majority rule than are the current constitutional statements of minimum requirements for calling a special meeting of the General Assembly.

Item 02-06

[The assembly disapproved Item 02-06. See p. 33.]

Overture 03-15. On Setting Aside the Action on Biennial Assemblies and Returning to the Denomination's Historic Practice Of Holding Annual Meetings—From the Presbytery of National Capital.

The Presbytery of National Capital overtures the 215th General Assembly (2003) to set aside the action authorizing biennial assemblies and return to the denomination's historic practice of holding annual meetings of the General Assembly.

Rationale

The General Assemblies of the denominations that preceded the Presbyterian Church (U.S.A.) felt it important to meet through civil wars and world wars, through times of economic depression and social upheaval.

The General Assembly is the only time that the world, nation, staff at Louisville, and the General Assembly Council have a chance to hear, in actual votes, the voice of the Presbyterians from across the country.

It will be difficult, if not impossible, to find fully employed clergy or laity to devote two years to the post of Moderator or Vice-Moderator if we abandon annual General Assemblies.

There are timely issues to which the church, in the form of the General Assembly, needs to speak prophetically and these issues do not occur biennially.

The proposed size of the biennial General Assembly meeting is almost 50 percent larger than current meetings, making consensus and community building that much more difficult.

The economic benefits of moving to biennial meetings of the General Assembly have not turned out to be as significant as originally forecast.

Biennial meetings will inevitably increase the role of the General Assembly Council (GAC) and staff, and while we have great trust in the GAC and staff, this unnecessarily narrows rather than broadens the decision-making base in our denomination.

Concurrence to *Overture 03-15—From the Presbytery of Savannah (with Additional Rationale).*

Rationale

We believe that there were those present who believed that this decision would be made by the presbyteries as they voted for the changes to the *Book of Order*.

We believe that a failure to meet every year will mean that more and more the governance of the church will be left to the General Assembly Council and that this will diminish the number of truly representative meetings.

We believe that not all means have been examined whereby the cost of an assembly might be lessened. If such a proposal is made again, there should be a detailed statement of the actual cost of the assembly. It has since been learned that with increased representation as envisioned by the 214th General Assembly (2002) action, the anticipated savings would not be realized.

We believe that with biennial meetings the pool of Moderators who would be available for service for two years will be greatly diminished.

We believe that in a time of significant membership loss and lack of trust and support by the congregations of our denomination, this is a time to nurture our connectionalism and to increase the participation of the people in the work of our church.

Concurrence to *Overture 03-15* from the Presbytery of the Peaks (with Additional Rationale).

Rationale

The 214th General Assembly (2002) made the decision to go to biennial assemblies with haste, pressured by cuts to the mission budget and weariness over repeated amendments concerning ordination issues.

Estimates of cost savings related to biennial assemblies have varied from five million dollars (reported in the General Assembly Reports, 02-01, page 4; see also *Minutes*, 2002, Part I, p. 161) to \$815,000 (Presbyterian News Service 10/25/02). In addition, the cost savings estimates have not included the cost of the alternate year events called for by the 214th General Assembly (2002). It resolved, "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" (*Ibid.*, p. 159). The cost of these alternative year events could reduce the cost savings to zero or could even increase the total cost.

No discussion has taken place on what the alternative year gatherings will involve, who will attend, what their purpose will be, who will sponsor them, or what they will cost.

The grassroots of the church—congregations and presbyteries—will give up a major portion of their decision-making prerogative to national staff and the General Assembly Council (GAC) if the General Assembly meets only every other year.

Changing class terms for committees is a constitutional change. The current three- and five-year terms will need to be changed to even increments. Longer class terms (probably four and six years) will mean that fewer Presbyterians will be able to participate in leadership in the church, thus making it less inclusive.

The proposal of the Committee on the Office of the General Assembly to increase the number of commissioners from 554 every year to 816 every other year is a significant reduction in the number of Presbyterians able to participate in the governance of the church (from 1108 to 816 for each two-year period).

At an annual General Assembly, commissioners deal with more than 700 items of business. When questioned on the first day of the 214th General Assembly (2002), only 19 percent of the commissioners responded that they had read all the material. Biennial assemblies will require that commissioners deal with twice that amount of business or 1,400 items in the same time period. The length of the General Assembly may have to be extended or more business may have to be referred to staff or General Assembly Council.

Currently, changes to the *Book of Order* are voted on in one year, with most of the voting occurring from January through March. With biennial assemblies, voting on amendments, including the most controversial amendments, will be drawn out over a two-year period.

Requiring Moderators to serve two years is certain to have the effect of reducing the number of candidates willing and able to serve. General Assembly Moderators are volunteers. Their service to the denomination requires that a church, semi-

nary, or employer release them from most or all of their regular duties in order to serve. No one has explored the willingness of churches, seminaries, and employers to release people for a longer length of service.

Annual General Assemblies are a time for Presbyterians commissioned by lower governing bodies to come together, to participate in decision-making, to meet the people in denominational leadership, and to communicate the work of the church back to their sessions and presbyteries. Reducing these opportunities may aggravate the divisions in our denomination.

Lower governing bodies are given opportunity to participate at the highest decision-making level of the church by sending commissioners and by sending overtures to the General Assembly. Biennial assemblies decrease their opportunity for participation by half. The effect of decreasing access to the highest governing bodies by lower governing bodies is to foster congregationalism and a sense of disenfranchisement.

COGA COMMENT ON ITEM 02-06 (*OVERTURE 03-15*)

Comment on Overture 03-15—From the Committee on the Office of the General Assembly.

The Committee on the Office of the General Assembly suggests that *Overture 03-15* be referred to the 219th General Assembly (2010).

The 214th General Assembly (2002) discussed the issues raised in this overture. After much debate, it approved by a vote of 67 percent the trial period of holding biennial General Assemblies. The action of the 214th General Assembly (2002) was not to permanently move to biennial assemblies but to engage in a trial period, conduct a study, and then make decisions about the future. The 214th General Assembly (2002) directed that after the 219th General Assembly (2010) a task force would be created 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 . . . ; 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). (*Minutes*, 2002, Part I, p. 159)

- *Size of General Assembly*

Based on 2002 year presbytery membership numbers, the biennial General Assembly of 2008 would have 820 commissioners. This would create an advisory delegate to commissioner ratio of 27 percent. The 214th General Assembly (2002) had 554 commissioners and an advisory delegate ratio of 40 percent.

There have been numerous overtures in previous assemblies to change G.13-0102 of the *Book of Order* 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).

- *Cost Savings with Biennial Assemblies*

GA Session	Cost Based on 2003 Budget	Net Savings Over Two Years Assuming We Budget ½ of Cost Each Year	Cost Based on 820 Commissioners	Net Savings Over Two Years Assuming We Budget ½ of Cost Each Year
Mileage and Per Diem	965,629		1,301,250	
Place of Meeting	425,700		425,700	
Official Personnel	303,659		303,659	
GA Printing	92,500		92,500	
Local Committee	113,700		113,700	
GA News Room	51,000		51,000	
ACC. Insurance	4,000		4,000	
Worship	45,000		45,000	
GA Minutes	30,000		30,000	
GA Programs	35,000		35,000	
Total	2,066,188	1,033,094	2,402,629	1,201,314.50
Net Savings Over 2003 Budget		1,033,094		864,874

The annual savings with a larger number of commissioners will equal \$864,874 compared to the 2003 budget.

- *Additional Cost Related to Annual Assemblies*

Category	Number of Attendees Based on Previous Years	@\$1250 for Housing, Travel and Per Diem	Net Savings Over Two Years Assuming We Budget ½ of Cost Each Year
Synod and Presbytery Staff Plus Alternate Commissioners Housing, Travel, Per Diem	550	\$687,500	
Salary Cost of One Week of Synod and Presbytery Staff @ GA	440	\$691,429	
National Staff Plus Elected Not Included In Assembly Budget Commissioners Housing, Travel, Per Diem	567	\$680,400	
Observers (Calculated at Half Week Commissioners Housing, Travel, Per Diem	869	\$543,125	
Seminary Representatives Commissioners Housing, Travel, Per Diem	56	\$70,000	
Exhibit Hall Rent and Services to Groups (Does Not Include Materials or Displays)		\$163,768	
		\$2,837,472.00	\$1,418,736.00

This does not include the cost of national staff time in preparing for the assembly. It does not include the funds spent by affinity groups.

- The recommendations to implement biennial assemblies that are before the 215th General Assembly (2003) do not add any additional decision-making authority to the Committee on the Office of the General Assembly (COGA) and the General Assembly Council (GAC).

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.

Item 02-07

The Committee on the Office of the General Assembly recommends that the 215th General Assembly (2003) do the following:

[The assembly approved Item 02-07, Recommendation 1. See p. 35.]

1. Accept the invitation from the Presbytery of San Jose to meet in San Jose, California, from June 21 to June 28, 2008.

[The assembly approved Item 02-07, Recommendation 2. See p. 35.]

2. Accept the invitation from the Presbytery of the Twin Cities Area to meet in Minneapolis, Minnesota, from July 3 to July 10, 2010.

Item 02-08

[The assembly approved Item 02-08. See p. 34.]

The Board of Pensions recommends that the 215th General Assembly (2003) approve the amendment to Section 1.1 of the Bylaws of the Board of Pensions of the Presbyterian Church (U.S.A.), as set forth below:

“Section 1.1 Number; Election; Term; Qualifications. The Board of Directors shall consist of not less than twenty-seven (27) persons and not more than thirty-six (36) persons nominated by or through the General Assembly Nominating Committee of the General Assembly of the Presbyterian Church (U.S.A.) and elected by the General Assembly ~~at its annual meeting~~ in accordance with the Constitution of the Presbyterian Church (U.S.A.) and the Manual of the General Assembly.

“Election shall be for a term of ~~three (3)~~ four (4) years, but in no event may a Director serve more than ~~two (2)~~ eight (8) consecutive ~~terms~~ years unless a special exception is granted by the General Assembly Nominating Committee. The Board of Directors shall consist of not more than forty percent (40%) ordained ministers of the Church with the remaining Directors being, at all times during their respective terms, lay members of the Church.”

Rationale

1. *Biennial General Assembly Actions*

Following the action of the 214th General Assembly (2002) approving a biennial meeting of the General Assembly of the Presbyterian Church (U.S.A.) beginning in 2006, the Board of Pensions reviewed its core governing documents and the Benefits Plan document to determine what changes would be necessary to accommodate a biennial meeting. Specific provisions were identified that required changes. At its meeting on March 1, 2003, the Board of Pensions adopted the following amendments to the Board of Pensions’ corporate bylaws and the Benefits Plan. Some amendments require General Assembly approval; others need only be reported to the General Assembly. The applicable implementing action is identified with respect to each amendment below. The verbatim text of the amendment is found in Appendix B.

2. *Amendments to Corporate Bylaws*

To accommodate a biennial meeting of the General Assembly of the Presbyterian Church (U.S.A.), amendments to Sections 1.1, 1.2, 2.4 and 2.6 of the Bylaws of The Board of Pensions of the Presbyterian Church (U.S.A.) (the “Bylaws”) were adopted by the Board of Pensions at its meeting on March 1, 2003, to be effective as of August 1, 2004.

In accordance with Section 7.1 of the Bylaws, Section 1.1 must be approved by the 215th General Assembly of the Presbyterian Church (U.S.A.) (2003). Sections 1.2, 2.4, and 2.6 are to be reported to the 215th General Assembly of the Presbyterian Church (U.S.A.) (2003).

These amendments present two substantive changes to the bylaws. In Section 1.1, the term of the directors is changed from three years to four years with an eight years consecutive service limit. In Section 1.5, a requirement that any amendment of the Pensions Plan, other than a benefit reduction or a dues increase (which amendments require the approval in advance of the General Assembly), shall require a two-thirds majority of directors present at a duly constituted meeting.

These changes are consistent with the terms being recommended to the General Assembly Council and other General Assembly entities. The remaining amendments are editorial and strike references to the General Assembly’s “annual” meeting.

The amendments supersede the provisions of the bylaws to the extent those provisions are inconsistent with the provisions of these amendments.

Item 02-09

[The assembly approved Item 02-09. See p. 34.]

The Committee on the Office of the General Assembly and the General Assembly Council recommend that the 215th General Assembly (2003) direct the General Assembly Nominating Committee, in consultation with the various General Assembly entities (the term entity is used to refer to any board, committee, council, or other body whose membership is elected by the General Assembly), to bring recommendations to the 216th General Assembly (2004) for the adjustment of terms of a limited number of current members during the conversion of terms of office.

Rationale

The 214th General Assembly (2002) approved a recommendation for General Assembly meetings to occur annually through 2004 and begin meeting biennially in 2006. The implementation of biennial General Assembly meetings necessitates a change in the terms of the boards of trustees or directors of certain General Assembly entities.

The 215th General Assembly (2003) needs to implement the recommendations of the Committee on the Office of the General Assembly and the General Assembly Council relating to the structure and operations of these corporate agencies of the General Assembly, and to rescind all inconsistent enactments of the General Assemblies of the Presbyterian Church (U.S.A.).

This language allows the General Assembly Nominating Committee to make adjustments to terms of office for the current members of the various entities so that the transition is made with as little disruption to the operations of those entities as possible.

Item 02-10

[The assembly disapproved Item 02-10. See p. 35.]

Commissioners' Resolution 03-1. Not Counting Vote Abstentions in Assembly Committees or Plenary.

That the 215th General Assembly (2003) direct that abstentions no longer be counted or recorded in committees or in plenary sessions at the General Assembly.

Rationale

Robert's Rules of Order, Newly Revised makes no provision for the counting or recording of abstentions: "The chair should not call for abstentions in taking a vote, since the number of members who respond to such a call is meaningless. To 'abstain' means not to vote at all, and a member who makes no response if 'abstentions' are called for abstains just as much as one who responds to that affect" (p. 43, section 25).

Counting and recording abstentions at the General Assembly serves no helpful purpose.

Committee and plenary time are wasted in the counting and recording of abstentions.

Additional time, expense and effort are expended in writing and printing in the records the number of abstentions on votes.

William Hopper Jr.—Presbytery of San Gabriel
Evelyn Thomas—Presbytery of San Gabriel

Item 02-11

[The assembly disapproved Item 02-11. See p. 35.]

Commissioners' Resolution 03-2. On Directing That the Number of Staff from GAC and OGA at General Assembly Meetings Be Restricted.

That the 215th General Assembly (2003) direct that beginning with the 217th General Assembly (2006), the number of persons attending the General Assembly as staff members and resource persons from the Office of the General Assembly and the General Assembly Council shall not exceed a ratio of one for every two commissioners.

Rationale

Approximately 425 denominational staff and other resource persons have been sent to the 215th General Assembly (2003), at a current ratio of nearly 1:1 with elected commissioners.

The General Assembly is intended to be an elected body, but is frequently inundated by the presence and input of staff and resource persons, to the degree that it can appear to be influenced far more by these individuals than by commissioners. While many logistical and technical functions require the presence of staff and resource persons, both committee and plenary gatherings could be handled by a drastically reduced number of persons in this capacity, utilizing supervisors with knowledge of a number of programs.

The average cost of sending a denominational staff and/or resource person to the General Assembly (travel, housing, food, incidentals), according to the Office of the General Assembly, is approximately \$1,000. That puts this year's total cost for staff and resource persons well in excess of \$400,000.

Advocacy for moving to biennial General Assemblies was based primarily on the need to save money, and our General Assembly Council's Executive Director warned this past winter that additional budget cuts will be required for 2005.

Our denomination's mission budget has decreased in each of the last few years, and has included the elimination of missionary positions.

Currently the number of denominational staff and other resource persons who are sent to our General Assemblies has limits that are overly generous.

The efforts of our denominational staff and other resource persons in running each General Assembly are supplemented by hundreds of hours that are volunteered by local Presbyterians.

The number of commissioners at the 217th General Assembly (2006), when the denomination is scheduled to move to biennial meetings, is currently estimated to be in excess of 800. That being the case, a ratio of 1:2 would still leave more than 400 denominational staff and other resource persons in place, as well as ensure that the expenditures for those sent to General Assembly in this capacity will be limited.

John R. Goodale—Presbytery of Pueblo

Richard Walker—Presbytery of San Diego

COGA COMMENT ON ITEM 02-11 (COMMISSIONERS' RESOLUTION 03-2)

Comment on Commissioners' Resolution 03-2—From the Committee on the Office of the General Assembly

The Committee on the Office of the General Assembly (COGA) suggests that the assembly disapprove Item 02-11 (*Commissioners' Resolution 03-2*).

General Assembly staff, plus elected members and volunteers, perform a variety of functions at a meeting of the assembly, including logistical support, program resourcing in the assembly's exhibit hall, and the resourcing of the assembly in committee and plenary. The COGA and the General Assembly Council (GAC) each approve a staffing rationale prior to an assembly based on the needs in each of these work areas.

The primary function for staff of the Office of the General Assembly (OGA) is the handling of all the logistical needs involved in the preparation and conduct of a meeting of this magnitude. One staff member holds responsibility for program resourcing in the exhibit hall. A few staff members provide both logistical support and resource the assembly in committees and in plenary. This year, that work is conducted with the help of 46 OGA staff members, 12 elected COGA members, 47 assembly assistants (volunteers from throughout the church), 2 temporary local staff members, and 1,000 local volunteers filling thousands of work shifts throughout the week.

Office of the General Assembly staff	46
Elected Members	12
Assembly Assistants (volunteers)	47
Temporary local staff	2
Local volunteers	<u>1,000</u>
	1,107

With a total of 1,107 persons involved largely in logistical support, the number of OGA staff members is significantly supplemented with elected members and volunteers.

This year, assembly registration reveals the following attendance of staff and elected members of the church's entities:

Entity	Staff	Elected
Office of the General Assembly	46	12
General Assembly Council	220	23
Presbyterian Foundation	11	12
Board of Pensions	26	6
Presbyterian Publishing Corp.	10	6
Presbyterian Investment and Loan Program	7	1
TOTALS	320	60

Item 02-12

[The assembly approved Item 02-12. See p. 35.]

Commissioners' Resolution 03-4. On Payment of Travel Expenses to General Assembly.

That the 215th General Assembly (2003) direct the Office of the General Assembly to change the present interpretation of the *Manual of the General Assembly*, Standing Rule D.4., pages 28–29, to allow the payment of the travel expenses for commissioners who are in active service as mission co-workers regardless of the location when they are duly elected as a commissioner to the General Assembly by their presbytery.

Rationale

The present interpretation of the *Manual of the General Assembly*, Standing Rule D.4., only allows the travel expenses of commissioners to be covered within the United States.

When a rotation system of nomination in a presbytery presents a clergy person who is actively serving as a mission co-worker outside the United States, the current interpretation of Standing Rule D.4. can present a hardship to the presbytery and preclude the service of the person in the position of mission co-worker.

Such elections of commissioners serving as mission co-workers probably would not take place more often than in one or two presbyteries in any given General Assembly.

The presence of mission co-workers serving as commissioners would help the General Assembly to understand better the issues facing the Presbyterian Church (U.S.A.) in light of the need to be ecumenical and related to our partners in ministry around the world.

Jerry A. Mahaffey—Presbytery of Shenango
Harold Kurtz—Presbytery of The Cascades

COGA COMMENT ON ITEM 02-12 (*COMMISSIONERS' RESOLUTION 03-4*)

Comment on Commissioners' Resolution 03-4—From the Committee on the Office of the General Assembly

The Committee on the Office of the General Assembly (COGA) encourages presbyteries to elect missionary personnel as commissioners, using the guidelines for missionary advisory delegates. Each presbytery uses its own process for the nomination and election of commissioners to General Assembly. To ensure parity among presbyteries in the payment of the expenses of commissioners to the assembly, the COGA urges the current policies for payment of the expenses of commissioners to remain in place. The election as commissioners of mission co-workers who are in active service and are also on visits back to the United States permits this parity for reimbursing commissioner expenses, while supporting the contributions mission co-workers bring to the work of the General Assembly as commissioners.

Worldwide Ministries Division and the Office of the General Assembly annually appoint missionary personnel as missionary advisory delegates. It is the policy of both entities to appoint those persons during times of furlough or return visits to the United States.

Item 02-13

[The assembly approved Item 02-13. See p. 35.]

Commissioners' Resolution 03-7. On Clarifying Procedures for Calling a Special Meeting of the General Assembly.

That the 215th General Assembly (2003) direct the Committee on the Office of the General Assembly to draft recommendations for amendments to the Standing Rules of the General Assembly that would clarify the procedures

for calling a special meeting of the General Assembly, as provided for in G-13.0104; and report back to the 216th General Assembly (2004). The recommendations shall include details concerning

1. the process whereby commissioners may attempt to recall an assembly,
2. appropriate types of business to be considered, as governed by the *Constitution and Robert's Rules of Order*,
3. the process whereby the Moderator acts on issuing the call,
4. how the expense of a called meeting would be covered.

Rationale

The provisions of G-13.0104 have been so rarely used that there is no established procedure to follow, as evidenced by the confusion and controversy surrounding the attempted recall of the 214th General Assembly (2002). All involved parties desire to uphold the *Book of Order*, and the church would benefit by having an understood and agreed-upon process.

Jon Fancher—Presbytery of The Western Reserve
Thomas Parsons—Presbytery of Albany

Item 02-14

[The assembly disapproved Item 02-14. See p. 35.]

Commissioners' Resolution 03-8. On Increasing and Enhancing the Information Commissioners Have on Nominees to General Assembly Entities Prior to Voting.

That the 215th General Assembly (2003) amend Standing Rule E.6. General Assembly Nominating Committee, by adding a second paragraph to read as follows:

“At least 48 hours before the deadline for submission of the floor nominations, no less than one hour of plenary time shall be docketed for the purpose of allowing commissioners to ask questions of members of the General Assembly Nominating Committee or the nominees themselves, if present, to enable commissioners to be as fully informed as possible about the nominees prior to their vote.”

Rationale

The sheer size and numbers of the membership of our denomination means that, unlike the election process in our congregations or presbyteries, the vast majority of nominees presented for election each year are strangers. Commissioners have such limited knowledge of the nominees before the election that they must cast their votes with inadequate information about the persons who will then serve on the committees, councils, and boards that carry out the mission of the PC(USA) at the level of the General Assembly.

Candidates for Moderator of the General Assembly are submitted to a lengthy time of questioning by commissioners. The Stated Clerk nominees also are subject to questions from commissioners prior to their election. However, those who serve in such important roles as members of the General Assembly Permanent Judicial Commission and on the General Assembly Council are all but unknown to those who vote for them.

Currently, no opportunity for questioning is provided to enable nominations from the floor to be submitted. This resolution offers commissioners an opportunity to ask questions regarding nominees for positions vital to the well-being of our church so that commissioners can be satisfied that they are casting well-informed votes.

David L. Bierschwale—Presbytery of the Twin Cities
Joe Wilson—Presbytery of San Joaquin

Item 02-15

[The assembly disapproved Item 02-15. See p. 35.]

Commissioners' Resolution 03-21. On Amending Standing Rule B.5.e., Commissioners' Resolutions.

That the 215th General Assembly (2003) of the Presbyterian Church (U.S.A.) amend the first paragraph of Standing Rule B.5.e. as follows: [Text to be added is shown as italic.]

“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)) *and that may propose business that a governing body could have proposed under the time line of Standing Rule B.5.a.* No commissioner may sign more than two resolutions.”

Rationale

We have a stellar form of government in the Presbyterian Church (U.S.A.) that allows for local ideas to be considered by a presbytery/synod and effect changes on a national level through the overture process.

The Form of Government explicitly provides that sessions may bring business to the General Assembly only through its presbytery [G-10.0102p(6)].

The presbytery/synod, by the Spirit’s leading and the community’s discernment, becomes a place for broader ownership and refinement of ideas through the overture process.

Our Form of Government allows not only for the overture process, but also for a commissioners’ resolution, making provision for items of such immediate concern that they could not have been anticipated and addressed by the overture process due to submission deadlines.

Commissioners’ resolutions, rather than addressing issues of a timely nature that could not come as an overture, often address issues that could have been introduced through the overture process, thus circumventing that process.

The submission of a commissioners’ resolution on business that could have been introduced through the overture process results in the loss of discernment and refinement that occurs at the presbytery/synod and burdens the assembly with an exceptional task of doing the refinement and discernment for which the presbytery/synod is well-equipped and empowered to do.

Meg Rift—Presbytery of Mid-Kentucky
Kathleen Knechans—Presbytery of Heartland

Item 02-16

[In response to Item 02-16, the assembly approved an alternate request. See p. 35.]

Commissioners' Resolution 03-25. On Adding a New Question to the Annual Statistical Report.

That the 215th General Assembly (2003) instruct the Stated Clerk to place on the forms for the Session’s Annual Statistical Report a question that provides information about “friends of the church” (non-members who worship regularly and pledge their time, talent, and/or treasure).

Rationale

As many in this new generation of seekers come into the fellowship of the church through a longer process of exploration, church growth and evangelism efforts are no longer accurately portrayed by tracking members only.

Many growing churches have a category of “friends of the church” who worship regularly and give of themselves in time, talent, and/or treasure, but have yet to make the formal commitment of membership.

We find that when these “friends” make the decision to become a “member” they come at a different level of commitment to the ministry of the church.

Lonna Chang-Ren Lee—Presbytery of San Francisco
Linda Dickerson—Presbytery of the Peaks

OGA COMMENT ON ITEM 02-16 (*COMMISSIONERS’ RESOLUTION 03-25*)

Comment on Commissioners’ Resolution 03-25—From the Office of the General Assembly

The Office of the General Assembly (OGA) suggests that the assembly disapprove Item 02-16 (*Commissioners’ Resolution 03-25*).

The OGA recognizes that the categories used in the annual statistical report form for congregations can easily be misunderstood. Often that confusion lies in the definition of membership categories as outlined in the *Book of Order*. This fall, the OGA has committed itself to rewriting the statistical workbook that accompanies the annual report form in order to provide clearer instructions and definitions.

Section G-5.0201 in the *Book of Order* defines a category of baptized members that seems to address the call for a new category as outlined in the proposed resolution. That section reads “A baptized member of a particular church is a person who has received the Sacrament of Baptism and who has been enrolled as a baptized member by the session but who has not made a profession of faith in Jesus Christ as Lord and Savior. Such baptized members are entitled to the pastoral care and instruction of the church, and to participation in the Sacrament of the Lord’s Supper.”

Item 02-17

[The assembly disapproved Item 02-17. See p. 35.]

Commissioners’ Resolution 03-26. Publication of an Amicus Brief.

That the 215th General Assembly (2003) of the PC(USA) instruct the Stated Clerk to do the following:

1. Announce the intent to issue any amicus brief to the denomination, no later than thirty days prior to the transmittal of that brief, via the internet and the print and electronic media of the denomination, soliciting comment from the membership of the denomination.
2. Only issue amicus briefs where such amicus briefs are consistent with current adopted policies and confessions of the denomination.
3. Make all amicus briefs public, no later than the day of the transmittal of that brief, via the internet and the print and electronic media of the denomination.

Rationale

The Stated Clerk of the PC(USA) speaks on behalf of the denomination and is authorized to do so through Standing Rule Standing Rule G.2.e

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. [Emphasis added.]

It is the practice of the Stated Clerk to issue amicus curiae briefs (henceforth “amicus briefs”) on a variety of subjects. Statements made on behalf of the denomination are perceived as reflecting the doctrines and policies of the denomination. However, amicus briefs are, in practice, rarely made public.

The report of the Advisory Committee on Litigation to the 215th General Assembly (2003) of the PC(USA) includes the disposition of eight cases reported to the 214th General Assembly (2002) in which the Stated Clerk had filed an amicus brief.

The report also reports five amicus briefs filed during 2002–2003 as “Matters Considered (2002–2003).” The date of the first of the five is May 2, 2002. The most recent is April 24, 2003.

Among the amicus briefs not mentioned are the following:

- An amicus brief filed April 30, 2003, noted by the Baptist Joint Committee on Public Affairs as follows <http://www.bjcpa.org/Pages/News/2003news/04.30.03alabamabrief.html>: “More than 40 Alabama clergy and religious leaders have urged a federal appeals court to uphold a district court’s ruling that Alabama Chief Justice Roy Moore violated the U.S. Constitution by placing a 5,300-pound monument of the Ten Commandments in the State Judicial Building.”

In an amicus brief prepared by the Baptist Joint Committee, the clergy and religious leaders contend that the monument violates the separation of church and state required by the First Amendment. Also joining the brief were the American Jewish Committee, the Anti-defamation League, the Commission on Social Action of Reform Judaism, The Interfaith Alliance, The Interfaith Alliance of Alabama, and the Reverend Clifton Kirkpatrick, as Stated Clerk of the General Assembly of the Presbyterian Church (U.S.A.).

John Daniel—Presbytery of James

Fritz Neal—Presbytery of Indian Nations

COGA COMMENT ON ITEM 02-17 (*COMMISSIONERS’ RESOLUTION 03-26*)

Comment on Commissioners’ Resolution 03-26—From the Committee on the Office of the General Assembly

Under Standing Rule G.2.e., the Stated Clerk does file amicus briefs after consultation with appropriate persons or bodies. Standing Rule E.5.d. provides that the Advisory Committee on Litigation (ACL) advises the Stated Clerk regarding participation in litigation. The criteria used by the ACL for evaluation of an amicus brief (adopted by the 206th General Assembly in 1993) are listed below.* Additionally, the Stated Clerk often consults with the middle governing body that would be most affected by the case. General announcement about an amicus brief prior to filing would not be possible in view of the extremely quick filing deadlines required by the courts. Amicus briefs are published on the PC(USA) Website after the final filed copy is received. Sometimes there is a delay in receiving such final copy, particularly when it is a joint brief prepared and filed by outside counsel. In view of the above information, the Committee on the Office of the General Assembly suggests that *Commissioners’ Resolution 03-26* be disapproved.

*“Criteria for Evaluation of an Amicus Brief”

(Advisory Committee on Litigation, September 1990, Amended October 1993)

1. Does the case raise a significant religious or ethical issue of concern for the Presbyterian Church (U.S.A.)?
2. Has the Presbyterian Church (U.S.A.), through the General Assembly or accepted biblical, confessional, and theological principles, advocated or adopted a position that is relevant to the issue or issues raised in the case?
3. Can the church’s position on the issue or issues be persuasively and effectively communicated in the amicus brief?
4. Does the amicus brief enunciate statements inconsistent with policies and positions adopted by the Presbyterian Church (U.S.A.) through the General Assembly or inconsistent with accepted theological principles? If such inconsistency exists, can the church’s position be expressed in such a way as to accurately reflect the church’s position without compromising that position or the integrity of the amicus brief? Or should a separate amicus brief be prepared?
5. Is the proposed amicus brief well-written and practically and legally well-reasoned and persuasive?
6. Have the committee and the Stated Clerk been provided with adequate time to evaluate any proposed amicus brief and the issues presented?
7. Are the issues raised in the case based on a properly developed record and have key pleadings and lower court decisions been supplied?
8. What other organizations, including other religious entities, have been requested to join as amici?
9. Who has prepared the draft amicus brief and for what purpose?
10. Are there issues in the case that will need interpretation to presbyteries and congregations? Should pastors and governing bodies be notified of the case so that they may be able to answer questions?
11. Are the issues raised in the case of sufficient importance to justify participation?
12. Does the proposed amicus brief really add anything to the court’s consideration of the issues presented?

13. Within the judicial system, is the level appropriate for the church's participation?
14. What positions or views will other proposed amici take with respect to the issue or issues raised?
15. Is there a legislative remedy?"

¹ *Minutes*, 1994, Part I, p. 208.

ACL COMMENT ON ITEM 02-17 (*COMMISSIONERS' RESOLUTION 03-26*)

Comment on Commissioners' Resolution 03-26—From the Moderator of the Advisory Committee on Litigation

Joining and Filing Briefs

In every case, the decision whether to file any brief or a particular brief is the decision of the Stated Clerk. All such briefs are filed only on behalf of the Stated Clerk in his individual capacity and not as the brief of the "Presbyterian Church (U.S.A.)." Each amicus brief contains a statement of interest that explains the brief is that of the Stated Clerk, and not of the church as a whole. Individual members of other governing bodies, such as executive presbyters may also join a particular brief. In every case where a brief involves a local church or presbytery, contact is made by the Stated Clerk with those individuals to seek their input before any brief is filed.

Because the Advisory Committee on Litigation (ACL) does not have a budget for preparing briefs, it often joins the amicus briefs of other denominations, faiths, or groups. In cases where the ACL and Stated Clerk believe that Presbyterian polity or policy is different enough from that of the other amicus parties that a specifically Presbyterian brief is required, a separate brief for the Stated Clerk will be prepared by attorneys in the Office of the General Assembly, the General Counsel's office, a member of the committee or a legal scholar or law firm that volunteers to do so. When members of the committee or volunteering legal scholars or law firms prepare briefs for the Stated Clerk, they do so on a pro bono basis, donating tens of thousands of dollars of legal time, research, and advice without cost to the church.

Requests for participation in amicus briefs often come within weeks or days before they are due. Very often the time under applicable court rules is less than thirty days, and it is rare that the Stated Clerk receives a request to participate thirty or more days before the brief is due. Because amicus briefs in religious freedom cases are often drafted by one denomination and then joined by others, there are usually multiple participants at the drafting stage that have input into the draft brief. This process usually requires one or two weeks before a "final" working draft is available on which the Stated Clerk may make a decision about joining the case. Thus, by the time the committee is convened, there is usually a very short time (less than two weeks) available before the brief must be filed in court. In some cases, the committee has only a few days to consider a request and advises the Stated Clerk not to join in briefs because the time for considering the issues and argument is insufficient. An exception to this is in cases where the church's policy is long-standing and well-established, such as death penalty cases.

Item 02-Info

A. *Affinity Groups*

The Office of the General Assembly, in response to *Overture 00-49*, was directed by the 212th General Assembly (2000) to request that all affinity groups that use the Presbyterian Church (U.S.A.) in their name provide information to assist commissioners in understanding the goals of each affinity group and whom they represent.

The 213th General Assembly (2001) modified the amount of information to be requested from groups by taking action on *Commissioners' Resolution 01-23*. According to that action, the request for information will be annual and the compliance is voluntary. The information received is displayed on the PC(USA) Website, but is also to be sent to all commissioners each year.

The Office of the General Assembly sent a communication to a wide range of groups related to the PC(USA) who might be considered an affinity group. Listed below are the groups to which this communication was sent. Material submitted by the group in response to this communication follows this page.

Association of Presbyterian Interim Ministry Specialists
Association of Presbyterian Tentmakers
Association of Stated Clerks
Clergy Exchange International Foundation
Coalition for Appalachian Ministry
Covenant Network of Presbyterians
Medical Benevolence Foundation
More Light Presbyterians
National Association of Presbyterian Scouters
National Council of Presbyterian Fourth Day Movements
New Wilmington Missionary Conference
OnebyOne
Outreach Foundation
Presbyterian Action for Faith & Freedom
Presbyterian Association on Science, Technology and the Christian Faith
Presbyterian Border Ministry
Presbyterian Coalition
Presbyterian Cuba Connection
Presbyterian Elders in Prayer
Presbyterian Frontier Fellowship
Presbyterian Peace Fellowship
Presbyterian Writers Guild
Presbyterians for Renewal
Presbyterians for Restoring Creation
Presbyweb
Shower of Stoles Project
That All May Freely Serve
Voices of Orthodox Women
Voices of Sophia
Witherspoon Society
World Mission Initiative

A response was not received from: Association of Presbyterian Church Educators, Messiah Now Ministries, National Association of Presbyterian Clergywomen, Presbyterian Center for Mission Studies, Presbyterian Children's Home and Related Ministries, Presbyterian Church Business Administrators Association, Presbyterian Forum, and Presbyterian Parents of Gays & Lesbians.

The following groups responded that they did not qualify as an affinity group (as defined by the assembly's action): Knox Fellowship and Presbyterian Outlook Foundation.

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.

2002–2003 APIMS Council Officers and Members

Name	Title
Suzanne Uittenbogaard	Moderator
Bill Fuerstenau	Vice Moderator
Don Ewing	Treasurer
Kathy Keener-Han	Secretary
David Marx	Past Moderator
Jan Schultz	Member Service Coordinator
Harris Schultz	Special Projects
Tom Sebben	Bridge Newsletter
Virginia Martin	Council Member
Fred Webb	Council Member
Karen Haak	Council Member

Contributions over \$1,000

Presbyterian Church (U.S.A.) made a gift of \$2,000 to be used to help defray the cost of the annual APIMS Council meeting and to upgrade “The Bridge” newsletter. No other contributions of over \$1,000 were received.

Budget Report
7/1/02 Through 6/30/03

Category Description	Actual	Budget	Difference
INCOME			
Balance—previous year	0.00	4,645.00	-4,645.00
Gift Received	0.00	5,000.00	-5,000.00
Membership Fee Individual	9,096.49	10,500.00	-1,403.51
Membership Fee Judicatory	0.00	4,000.00	-4,000.00
TOTAL INCOME	9,096.49	24,145.00	-15,048.51
EXPENSES			
Brochures	0.00	250.00	250.00
Certification Board	0.00	700.00	700.00
Contribution to Consortium	0.00	2,000.00	2,000.00
Council Meetings	4,712.40	6,000.00	1,287.60
Ecumenical Relations	0.00	100.00	100.00
GA Relations-Booth	823.28	800.00	-23.28
Gifts	0.00	600.00	600.00
IM Consortium Representatives	8.14	2,000.00	1,991.86
IM Handbook	414.56	2,000.00	1,585.44
Member Recruitment Retention	0.00	700.00	700.00
Member Services	0.00	2,000.00	2,000.00
Membership Coord. Stipend	800.00	2,000.00	1,200.00
Misc.	0.00	250.00	250.00
Nominating Committee	0.00	100.00	100.00
Not for Profit	10.00	10.00	0.00
Practitioner of Year	0.00	800.00	800.00
Telephone	0.00	200.00	200.00
The Bridge	137.96	3,000.00	2,862.04
Web Site	170.00	600.00	430.00
TOTAL EXPENSES	7,076.34	24,110.00	17,033.66
TOTAL INCOME—EXPENSES	2,020.15	35.00	1,985.15

Association of Presbyterian Tentmakers (APT)

Purposes

- To be advocates for alternative models of ministry throughout the church
- To define and affirm tentmaking as a valid expression of Christian ministry
- To nurture and support tentmakers as continuing active members in good standing of presbyteries
- To foster mutually beneficial contacts and relationships with similar organization in other denominations and other parts of the world
- To organize conferences which will provide opportunities for worship, fellowship, spiritual growth, and for meetings of the association

Activities

- An annual national conference for worship, fellowship, spiritual growth, discussion of issues of concern to tentmakers, and meeting of the Association
- A newsletter (*Tent Talk*) for APT members and denominational leaders
- Providing resources for congregations, governing bodies, and other interested groups for the purpose of interpreting tentmaking
- Facilitating greater communication among tentmakers through various forms of networking
- Providing supportive service and training for governing bodies

Did you know?

- John Calvin was a tentmaker
- Most Presbyterian pastors on the American frontier supplemented their parish income with farming, teaching, or other work
- One third of all Presbyterian congregations have less than 100 members—many of these don't have regular pastoral leadership
- Tentmaking also works well in multi-staff congregations
- An increasing number of Presbyterian congregations are searching for tentmaking pastors
- Tentmaking has a long and continuous history with our denomination
- APT members include ordained ministers, commissioned lay pastors, churches with tentmaking pastors, presbytery staff, members of committees on ministry, and other interested persons and institutions
- The Office of the General Assembly recognizes tentmaking pastors through the 170 series in the statistics volume

Annual Budget

Receipts:	Dues	1,500.00	
	Conference Registrations	5,000.00	
	General Assembly Support	<u>2,000.00</u>	
	Total Receipts:		\$8,500.00
Expenses:	Annual Conference Expenses	5,500.00	
	Newsletter	2,000.00	
	Executive Committee Expenses	500.00	
	General Assembly Exhibit Space	<u>500.00</u>	
	Total Expenses		\$8,500.00

We have no staff positions. Decisions between annual meetings are made by elected executive committee.

The Association of Stated Clerks

Goals The Association of Stated Clerks serves as a resource for the stated clerks serving the Presbyteries and Synods of the Presbyterian Church (U.S.A.). It provides training opportunities through its annual Workshop, as well as through a number of printed resources, such as its Handbook on Judicial Process. The Association also serves as a voice for stated clerks on topics of importance, such as the appropriate role of a stated clerk in the disciplinary process.

Methods of Operation The Association of Stated Clerks has an annual meeting of members at the time of the OGA Fall Polity Conference. Members elect officers (president, vice president, secretary, and treasurer) and representatives from seven geographical districts. These elected persons serve as an Executive Committee, which meets by telephone conference call several times a year.

Theological Emphases As is customary with stated clerks, we do not identify with or espouse any particular theological viewpoint. Keynote speakers at our Workshops have ranged from Jack Haberer to Jack Rogers. Worship and prayer are important parts of all of our gatherings.

Annual Budget The Association of Stated Clerks receives income from dues (\$35.00 per year) and from the Workshop (for which participants pay a registration fee which is based on costs for the program, meals, and lodging). At year-end 2002, the Association had a balance of \$10,723.50. Its annual budget is approximately \$15,000.

Employees The Association has one part-time employee, its Executive Secretary, the Rev. Mr. Marvin F. Miller.

Submitted by Frank B. Baldwin
March 21, 2003

Clergy Exchange International Foundation
Information for Commissioners of the 215th General Assembly
Presbyterian Church (USA)

CEIF welcomes the opportunity to provide a brief written report for the information of the 215th General Assembly, and assures Commissioners of the prayerful support of the CEIF Board and International Advisors as you fulfil your vital responsibilities in Denver.

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 (USA) is an active participant in IME. IME is endorsed by the Worldwide Ministries Division, and the Division has appointed three advisors to IME – the Rev Barrie Gray and Mrs Ann Gray from Phoenix, Arizona, and the Rev 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 Southern Africa - but it is not limited to arranging exchanges only in those churches and those regions. Since CEIF decided to appoint a fulltime staff person at the beginning of 2001, the number of exchanges has been growing steadily. It’s expected there will be 40 exchanges this year and more in 2004.

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 330 ministry personnel listed in its database – around 80 of them are actively seeking an exchange in 2003 or 2004. 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. 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 website – “www.ministry-exchanges.org”.

IME’s second exchange stream is known as “ClergyXchange”. In collaboration with the Council for World Mission based in London, England, IME last year commenced a three-year pilot program of “first world - third world” and “third world - third world” exchanges. One minister of the Presbyterian Church (USA) will participate this year. Others involved in the five exchanges taking place this year will be from the Church of South India, the Church of North India, the Presbyterian Church of Aotearoa New Zealand, the United Church of Canada, the United Church in Jamaica and the Cayman Islands, the United Congregational Church of Southern Africa and the United Reformed Church (UK).

In co-operation with our 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 spouses together. IME provides resources aimed at maximizing the learning for the ministers and congregations from this challenging cross-cultural experience.

2. CEIF was **established in 1992**. It is a specialized ministry of the Presbytery of Grand Canyon. It has tax-exempt status under section 501(c)3 of the Internal Revenue Code. Its offices are located in Canberra Australia and Phoenix Arizona. There are 11 members of the Board - nine from the Presbyterian Church (USA), one from the United Church of Canada and one from the Uniting Church in Australia. Our ministries are assisted by 18 international advisors appointed by our participating denominations.
3. **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 October 2003.

In 2002 donations of more than \$1000 were received from the Council for World Mission, the United Reformed Church and one anonymous individual donor.

4. To date CEIF has only one **staff member**. The Rev Gregor Henderson, formerly general secretary of the Uniting Church in Australia, has served in the position of executive director since February 2001.

GREGOR HENDERSON

28 February 2003

Coalition for Appalachian Ministry
Affinity Report—2003

Our mission statement says:

“The mission for the Coalition for Appalachian Ministry is to make a positive impact wherever Reformed tradition and Appalachian culture come together by networking with church and community, to provide educational and service opportunities.”

To that end we continue to strive to:

- serve as a communications link among church governing bodies of the region;
- hold annual or semiannual “Assemblies” on issues of concern;
- provide information to congregations and presbyteries on such issues as small church ministry, Appalachian culture, and congregational revitalization;
- channel grants funds from the Presbyterian Hunger Programs and other sources for many grassroots projects;
- maintain relationships with other church-related Appalachian agencies;
- conduct seminars to orient and energize pastors, educators, and laity in the region.

CRAFTS MINISTRY—Our ministry of providing an outlet for Appalachian Crafters through the CAM Craft Cabin in Townsend continues to grow every year. As of now we are serving nearly ninety (90) crafters in 9 states. Over \$74,000 was returned to these folks this year alone, and for many of them it provided an economic boost and allowed them to do more. This was up from \$55,000 the year before. In 2002 we had craft exhibits at 24 events ranging from individual churches, to presbyteries, synods, general assemblies, ladies groups, and local craft fairs. These were in Ohio, Pennsylvania, Tennessee, Kentucky, Oregon, New Jersey, Florida, Kentucky, North Carolina, West Virginia, Virginia, Georgia. This year we have scheduled 4 appearances. Most recently was at the Synod of the Living Waters. All told about 8,000 individuals heard the CAM and CAM crafts story. To hear and read the stories of the crafters served is an eye-opening experience.

CAM VOLUNTEERS—The CAM Volunteer group continues to grow each and every year. Year 2002 saw:

- **Workcamp Volunteers**—72 groups, totaling 1,707 persons, scheduled at 18 workcamp sites in 7 different states. This was an increase of 116 people over 2001. These numbers represented a total value of \$711,695.75 to the communities served—based on known expenditures of \$383,100 cash and in-kind labor of \$328,565.75. The people came from the following denominations: ABC—40; CPC—81; Episcopal—50; ELCA—143; PC(USA)—421; RCA—508; UCC—40; UMC—30; Universities—188; Schools—33.

- **Long-Term Volunteers**—There were 7 volunteers, contributing 31 weeks of service. These volunteers (mostly skilled at their professions) provided their communities with an estimated \$10,750 worth of services and incidental spending. This includes a Romanian pastor, Arpad Tordai, who worked as a summer intern at Edgewood Presbyterian Church.

- The total value of all volunteers (groups and individuals) has been \$722,445.75 in 2002. (Cash and in-kind labor)

- To date for 2003, there are 48 groups totaling 984 individuals scheduled, along with 2 long-term individuals and the possibility of a fourth year seminary student from Hungary coming to serve an internship at a Presbyterian church in West Virginia.

At the writing of this report the CAM board is in a discernment process which, when it is completed, will emerge a new, revitalized and better serving organization for all of Appalachia. Excitement runs high among our members as we undergo this grand process. When finished each board member will be trained and be ready to speak before groups, both church and individual groups, about all aspects of our ministry. Currently the brochures are being rewritten to reflect the new and exciting things that will be taking place with CAM. Currently our Craft Cabin is paid for and we are paying down on our building next door which serves as the offices of our administrators, has a conference room for groups to meet, a small library, and living quarters for our cabin volunteers.

Gifts in 2002 to CAM came from the following groups and also listed are gifts of \$1,000 or more within those groups:

Christian Reformed Church—\$2,641.55

Classis of Lake Erie—\$2,288

Cumberland Presbyterian Church—\$15,500
 Board of Missions—\$5,000
 Cumberland Pres.—\$1,000
 East TN Pres.—\$3,300
 Murfreesboro Pres.—\$1,400
 TN Synod—\$3,000

Presbyterian Church (U.S.A.)—\$75,720
 Abingdon Pres.—\$2,200
 PC(USA) National—\$28,000
 Synod of Living Waters—\$14,500
 Synod of the Covenant—\$6,000
 Synod of the Mid-Atlantic—\$12,000
 Synod of the Trinity (Travel)—\$1,000
 Synod of the Trinity (all)—\$12,000

Reformed Church in America (RCA)—\$40,950
 RCA (operating grant)—\$11,000
 RCA meeting expenses—\$1,700
 RCA Volunteer stipends—\$6,000
 RCA Volunteer Program—\$22,250

Anonymous Church in Florida—\$8,290
 Congregations—\$2,294
 Friends of CAM: BD of Dir.—\$3,875
 Friends of CAM: Individuals—\$1,490

Currently we have 6 on our staff: 2 serving the Crafts Cabin, 2 working with volunteers, 1 doing the bookkeeping and budgeting activities, and 1 serving as temporary administrator who attends meetings, attends to the CAM needs in Townsend, and does correspondence. At our spring meeting it is hoped to set in motion the plans to hire a new person for this position who will be full-time serving missions as well.

CAM 2003 BUDGET—Income

2002 Carryover	\$16,660	
CPC:	\$15,000	
CPC Board of Mission		\$4,000
CPC Board of Missions (Volunteer Program)		1,000
Cumberland Presby.		1,000
East TN Presby.		2,500
Grace Presby.		600
Hope Presby.		600
Murfreesboro Presby.		750
Nashville Presby.		350
North Central Presby.		300
Synod of the Southeast		300
TN Synod		3,000
TN/GA Presby.		600
CPCA:	\$300	
CPCA National		300
CRC:	\$3,000	
Classis Lake Erie		3,000
PC(USA):	\$76,200	
National		28,000
Abingdon Presby.		2,200

02 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

Holston		800
Shenandoah Presby.		1,000
Synod of Living Waters		14,500
Synod of the Covenant		6,000
Synod of the Mid-Atlantic		12,000
Synod of the Trinity		10,700
Synod of the Trinity (Travel)		1,000
RCA:	\$40,700	
RCA (Operating Grant)		11,000
RCA Meeting Expenses		1,700
RCA Volunteer Stipends		6,000
Volunteer Program (RCA)		22,000
Miscellaneous:	\$11,597	
CAM Board Members		4,000
Congregations		5,000
Fees & Reimbursements		597
Friends of CAM: Individuals		2,000
Reimbursements from CAM Store: \$13,043		
Store Clerk Salary		8,400
FICA (Store Clerk)		643
Travel		4,000
TOTAL:	\$176,500	

CAM 2003 Budget—Expenses

ADMINISTRATION:	\$63,875	
Bank Fees		\$ 20
Bookkeeper		8,773
Bookkeeper (FICA)		658
Communications Committee		2,000
Coordinator of Missions (Interim)		16,000
CORA Meetings		500
Custodial Supplies		50
Equipment & Service		500
Executive Committee Meetings		2,000
Fall Board Meeting		3,000
Financial Review		400
Homeowners Insurance on White House		1,000
Maintenance		600
Miscellaneous Expense		598
Mortgage on White House		12,586
Office Bond		100
Office Supplies		1,000
Postage		250
Property Tax on White House		420
Spring Board & Assembly Meeting		3,000
Telephones		2,000
Tennessee State Charter		20
Utilities on White House		1,200
Workers Comp. Insurance		1,200
2004 Carryover		6,000
CAM CABIN CRAFTS:	\$52,224	
Coordinator Salary		29,046
Pension/Insurance		7,657
Travel		4,000
FICA (Coordinator)		2,178
Continuing Education		300
Store Clerk		8,400

02 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

FICA (Store Clerk)		643
VOLUNTEER PROGRAM:	\$60,401	
Coordinator Salary		29,150
Pension		6,166
Insurance		10,500
Travel		3,500
FICA		2,185
Continuing Education		300
Office		2,600
Volunteer Stipends		6,000
TOTAL:	\$176,500	

Covenant Network of Presbyterians

www.covenantnetwork.org

1. The Covenant Network of Presbyterians envisions a church as generous and just as God's grace. We work to uphold and act on the Presbyterian Church's historic, progressive vision. We actively pursue conversation and fellowship across theological divides, even as we continue to press for constitutional change to permit the full participation of gay and lesbian Presbyterians and to welcome the leadership gifts of all whom God calls to ordained service. We are committed to helping the church stay together in faithful ministry despite our differences.

The 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.

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 2002 were approximately \$350,000. Principal expense categories include salaries, printing and mailing, travel, expenses for the annual conference, and expenses for G.A. participation.

The Covenant Network is supported by donations of varying sizes from individuals and congregations in the Presbyterian Church (USA). In 2002 we received contributions from 73 congregations and nearly 1,100 individuals. Thirteen individuals or couples and 21 sessions made donations of more than \$1,000. These 21 sessions are listed on the attachment.

3. In 2002, the Covenant Network employed two full-time and two part-time staff members.

Sessions that Donated More than \$1,000 to the Covenant Network in 2002

Bradley Hills Presbyterian Church	Bethesda	MD
Brick Presbyterian Church	New York	NY
Broad Street Presbyterian Church	Columbus	OH
Bryn Mawr Presbyterian Church	Bryn Mawr	PA
Central Presbyterian Church	Atlanta	GA
Church of the Covenant	Cleveland	OH
East Liberty Presbyterian Church	Pittsburgh	PA
Fairmount Presbyterian Church	Cleveland Heights	OH
First & Central Presbyterian Church	Wilmington	DE
First Presbyterian Church	Greenwich	CT
First Presbyterian Church	Santa Fe	NM
First Presbyterian Church	Washington	PA
First Presbyterian Church in the City of NY	New York	NY

First United Presbyterian Church	Troy	NY
Fourth Presbyterian Church	Chicago	IL
Immanuel Presbyterian Church	Milwaukee	WI
Market Square Presbyterian Church	Harrisburg	PA
Montview Presbyterian Church	Denver	CO
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 (USA)

Report prepared by: The Reverend Daniel L. Force, Executive Director
February 11, 2003

Mission Statement

The Medical Benevolence Foundation (MBF) with the Presbyterian Church (USA) proclaims and demonstrates the gospel of Jesus Christ by encouraging and supporting the healing ministries of our worldwide partners.

The Medical Benevolence Foundation is a non-profit corporation established in 1963 in the State of Tennessee. IRS Exemption Code: 501(c)(3)

International Headquarters

3100 S. Gessner, Suite 210
Houston, Texas 77063-3743
Telephone: 1.800.546.7627
Web site: www.MBFoundation.org

Policy setting and management: A Board of Trustees consisting of 45 persons governs the Medical Benevolence Foundation (MBF). A Nominating Committee searches for prominent Presbyterian 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 semi-annually to set policy and direct affairs of the foundation through the following ten standing committees: Executive, Finance, Personnel, Development, Grants, Strategic Planning, Equipment and Supplies, Mission Field, Nominating, Volunteers.

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 receives 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, in a joint program with Project C.U.R.E..
- 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 International Headquarters in Houston, MBF has staff in FL, GA, NC, NY, CA, TX. Total staff: 16 full- time, 2 part-time staff and 1 full- time volunteer.

Theological emphases: MBF seeks to provide a service on behalf 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 2002: Privacy considerations forbid our providing such information.

Medical Benevolence Foundation

Audited Financial Statement for 2001

REVENUE	
Contributions	\$4,381,175
Contributions of medical supplies	1,029,352
Government grants	158,063
Investment return	(38,451)
Other	<u>19,793</u>
Total Revenue	\$5,549,932
EXPENSE	
Program services:	
Worldwide medical missions	\$1,953,903
Supplies and equipment	1,090,821
Grants for medical missions	229,038
Mission education	<u>485,121</u>
Total Program Expenses	\$3,758,883
Management and general	550,577
Fundraising	<u>653,395</u>
Total expenses	\$4,962,855

2/11/03

More Light Presbyterians

General Assembly Affiliated Organization Report

March, 2003

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 2002 was \$267,028, all of it from Presbyterian individuals or congregations. Our membership and donor list is confidential. We are surveying our donors to determine their willingness to have their names public. Sixteen individuals and six congregations contributed \$1,000 or more, totaling \$46,063. This figure includes board members' contribution of their organizational travel and lodging expenses.

STAFF

We are primarily a voluntary organization. In 2002, we employed two full-time field organizers. We also paid 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 214th 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 \$20.00 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 \$1,000.00

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
Affinity Group Report**

THE GOAL 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.

THE THEOLOGICAL EMPHASIS of the New Wilmington Missionary Conference (from Constitution/Bylaws, revised August 1, 1991):

IV Doctrinal Standard

(1) The New Wilmington Missionary Conference is linked to the Presbyterian Church (USA) whose doctrines become the standards for emphases at the Conference.

METHOD OF OPERATION

(from Constitution/Bylaws, 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 be members in good standing of the Presbyterian Church (USA). (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.

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

DONORS OF MORE THAN \$1,000 IN THE YEAR 2002

Tim Van Fleet

Bethany Presbyterian Church, Mercer, PA

New Wilmington Presbyterian Church, PA

Jamestown Presbyterian Church, Jamestown, PA

ANNUAL BUDGET: Please see below.

New Wilmington Missionary Conference 2003 Budget/Spending			
Income	Budget	Total Budget 03	Total Expense
Bookstore		\$9,000.00	
Foundation		\$46,345.00	
Gifts			
Other	\$13,220.00		
Scholarship	\$2,280.00		
Total Gifts		\$15,500.00	
Meals PT & Guests		\$1,600.00	
Misc			
Address Lists	\$400.00		
Drama	\$300.00		
Music	\$220.00		
Postage			
Room Early Arr	\$200.00		
Transportation	\$500.00		
Video/CD	\$100.00		
Total Misc		\$1,720.00	
Offerings			
Sun AM			
Sun PM			
Thurs PM			
Total Offerings		\$9,200.00	
Registration		\$186,525.00	
Savings Interest		\$400.00	
Summer Service			

02 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

Foundation	\$16,000.00	
SS offering	\$3,000.00	
Gifts	\$500.00	
Total Summer Service		\$19,500.00
Total Income		\$289,790.00
Expenses		
Honoraria		
Bus Manager	\$2,300.00	
Director	\$36,840.00	
Institute Spkr	\$1,000.00	
Office Asst	\$3,000.00	
Registrar	\$5,000.00	
Travel	\$5,000.00	
Total Honoraria		\$53,140.00
Insurance		\$7,700.00
Misc.		
advance	0	
Sem. Scholarship	0	
Social hour	\$200.00	
Transportation	\$900.00	
Total Misc.		\$1,100.00
Office Expense		
F Exp Acct	\$1,000.00	
J Exp Acct	\$500.00	
Other	\$4,500.00	
Phone	\$800.00	
Postage	\$1,400.00	
Total Office Expense		\$8,200.00
Operat & Maint		
Athletics	\$300.00	
Board Mtg Exp	\$600.00	
Bookstore	\$6,500.00	
Bookstore SH	0	
Chair Budget	\$1,500.00	
Chatter	\$1,000.00	
College Beds	\$60,000.00	
College Meals	\$94,500.00	
Coordin Supply	\$1,100.00	
Director Budget	\$3,000.00	
Drama	\$600.00	
Electric	\$1,000.00	
Music & Copyright	\$1,700.00	
NWPC Custodian	\$300.00	
Piano tun & mov	\$800.00	
NWPC rent	\$450.00	
Security	\$2,000.00	
Work Crew	\$8,000.00	
Total Operat& Maint		\$183,350.00
Project & Sound		\$1,500.00
Public & Promot		
Newsletter	\$350.00	
Other	\$5,600.00	
Video	\$150.00	
Total Public&Promot		\$6,100.00
Refunds		\$3,500.00
Schholarships		\$5,700.00
Summer Service		
Adminis Pretrip		
On-site		
Travel		

02 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

Total SumService	\$19,500.00
XFund Develop	0
YAnderson Repair	0
Total Expense	\$289,790.00

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-\$1each.
- Other articles and testimonies visit **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 three (3) part-time employees and dedicated, volunteer Board of Directors of ten (10).

OneByOne Inc.

January 1, 2003 to December 31, 2003

Operating Budget

Advertising, Public Relation	\$600.00
Dues, Subscriptions	\$120.00
Employees Benefits	\$180.00
Hospitalization	\$1,800.00
Insurance	\$600.00

02 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

Insurance—NYS Unemployment	\$600.00
Miscellaneous	\$240.00
Officers Salaries	\$21,750.00
Outside Services	\$13,140.00
Office Supplies	\$900.00
Payroll Taxes	\$1,800.00
Postage, Freight, Shipping	\$3,600.00
Printing	\$12,000.00
Rent	\$2,820.00
Telephone, Communications	\$3,600.00
Travel and Entertainment	\$6,000.00
Video, Audio, RM Ministry	\$600.00
General Assembly	\$5,200.00
 TOTAL BUDGET	 \$ 70,980.00

*** Donor Information available with Form 990 filed with the Internal Revenue Service.

The Outreach Foundation of the Presbyterian Church, Inc.

318 Seaboard Lane, Suite 205, Franklin, Tennessee 37068
 (615) 778-8881
www.theoutreachfoundation.org
 ECO #863005

February 27, 2003

The Reverend 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:

In response to the Office of the General Assembly's request for information about our work, The Outreach Foundation is a Validated Mission Support Group that works with the Presbyterian Church (U.S.A.) to strengthen Presbyterian involvement in mission around the world. Since our founding in 1979, The Outreach Foundation has labored to help our denomination, in an age of competing agendas, to stay focused on evangelism at home and abroad, efforts that proclaim the good news of Jesus Christ in word and deed.

The purpose of The Outreach Foundation is to promote, shape, fund and oversee Presbyterian evangelistic mission. As we assist congregations and individuals in finding personal ways that they can participate in God's mission in the world, we seek to preserve a high level of trust with all who share in mission through The Outreach Foundation by strictly honoring donor intent, insuring strong financial accountability, and facilitating communication between mission supporters, projects and missionaries. In addition to providing mission partnership opportunities, we provide congregations with information about how to organize and take mission trips and how to hold mission conferences.

Each year, with input from PCUSA staff, mission co-workers and global partners, the Board of Trustees of The Outreach Foundation identifies high-priority projects of holistic evangelism for which we then seek funding from individuals and congregations. We also identify PC(USA) missionaries who need salary support or ministry funds for their work. In 2002 our receipts for projects and missionaries increased over the prior year, and we disbursed \$4 million for mission, much of it through the PC(USA).

Our administrative budget enables us to develop new projects, facilitate partnerships, handle communications, and raise and disburse funds in ways that expand evangelistic mission. Our Board requests permission to apply 10% of each gift received by The Outreach Foundation to our administrative budget, but this fee is not withheld from gifts that are given by donors who also make contributions that are designated for our administrative budget. The Board considers our donor list to be confidential and does not publish that information.

2003 OUTREACH FOUNDATION ADMINISTRATIVE BUDGET

Operating costs	267,000
Personnel	425,000
Mission consultants	128,000

2003 PROJECTED MISSION DISBURSEMENTS: \$4.5 million

The Board of Trustees, all of whom are ministers or officers in the Presbyterian Church (U.S.A.), is being led in its work during 2003 by the following officers:

Chair – Rev. Dr. John W. Coker, Jr., Fayetteville, NC
 Vice-Chair – Rev. Dr. John W. Daniel, Richmond, VA
 Secretary – Elder W. Powell Jones, Thomasville, GA
 Treasurer – Elder David C. Wood, Nashville, TN

The staff of The Outreach Foundation includes seven full-time persons in our office in Franklin, Tennessee, and a Missionary to the U.S.A., Rev. Jose Carlos Pezini, who serves Portuguese-speaking immigrants in the US. The Outreach Foundation has also contracted with five mission consultants who help to facilitate our work in key parts of the world.

We share our hopes and prayers for the commissioners to the 215th General Assembly of the Presbyterian Church (U.S.A.). May their time together build up our church and strengthen us for God's mission in the world.

Sincerely yours in Christ,
Robert J. Weingartner
Executive Director

Presbyterian Action for Faith and Freedom

1110 Vermont Ave., NW, Suite 1180; Washington, DC 20005
Phone 202/969-8430 FAX 202/969-8429 E-mail: awisdom@ird-renew.org
Booth 453 in the Columbus exhibit hall

February 27, 2003

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 Columbus assembly) that should answer the question about our goals, methods of operation, and theological emphases.

Preliminary figures show Presbyterian Action expenditures in 2002 of \$40,146.37. We do not yet have a final audited statement for 2002. 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.

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

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 214th General Assembly (2002)?

- Modifying proposed guidelines on religious freedom overseas so that they deal frankly and prudently with the problem of partner churches overseas subject to state pressure.
- Opposing the proposal for biennial General Assemblies, on the grounds that less frequent national meetings would tend to make denominational agencies more autonomous and less accountable to the direction of the General Assembly.
- Supporting an elected General Assembly Nominating Committee that will be more representative of and responsive to the whole church (*Overture 02-16*).
- Urging commissioners to make sure that budget adjustments reflect the priority goals of evangelism and discipleship that have been repeatedly voiced by church members and affirmed by previous General Assemblies.
- Encouraging a response to September 11 that reaffirms historic biblical and Reformed teachings about the sovereignty of God, the reality of evil, the duty of government to protect its citizens, and the calling of the Church to proclaim the Gospel “in season and out of season” to all persons.

Who guides and directs Presbyterian Action for Faith and Freedom?

Dr. Herbert Schlossberg
Burke, VA

The Rev. Robert P. Mills
Lenoir, NC

Mr. John L. Boone, Chairman
Nashville, TN

Mr. John Muller
Colleyville, TX

The Rev. M. Louise Holert
Seattle, WA

Mrs. Terry Schlossberg
Burke, VA

Mr. Michael W. Kruse, President
Kansas City, MO

Mr. Roland H. Siebens
Glen Ellyn, IL

Mrs. Rebecca McElroy, Secretary
Monroe City, MO

Mr. Burl S. Watson
Tulsa, OK

**The Presbyterian Association on Science, Technology, and the Christian Faith
February 2003**

General: The Presbyterian Association on Science, Technology and the Christian Faith is an independently incorporated non-profit membership organization recognized by the US Internal Revenue Service as a tax-exempt organization under Section 501(c) (3) of the Internal Revenue Code. Its affiliation with the Presbyterian Church (USA) is expressed through a formal covenant with the Office of Theology and Worship of the Congregational Ministries Division of the Presbyterian Church (USA).

Goals: The general purpose of the Association, as stated in the Bylaws, 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: The Association seeks to fulfill this purpose through the following activities:

1. publishing a quarterly newsletter (*SciTech*†);
2. maintaining a web page www.pastcf.org with information about the Association and links to other sites dealing with science and religion;
3. providing an exhibit at the annual meeting of the Association of Presbyterian Church Educators,
4. providing an exhibit at the annual General Assembly of the Presbyterian Church (USA);
5. hosting a luncheon with speaker for commissioners and visitors at the annual General Assembly;
6. recognizing Presbyterian scientists, engineers, science educators, and other science-related professionals, whose professional work is illumined by their faith and whose faith is enriched by their professional engagement;
7. encouraging the formation of local Chapters to promote the goals of the Association at a local level (local chapters have been organized in the greater Denver, CO, area and in Gaithersburg, MD), and supporting these by providing resources and advice;
8. sponsoring educational programs for churches, presbyteries, synods, and Presbyterian conference centers and camps;
9. providing printed materials as resources for churches wishing to develop educational programs dealing with science and the Christian faith, and for individuals seeking such resources for personal growth;
10. representing the Presbyterian Church (USA) in the Ecumenical Roundtable on Science, Technology and the Church;
11. coordinating the Ecumenical Roundtable exhibit at the annual meeting of the American Association for the Advancement of Science;
12. providing consultative services to the Office of Theology and Worship, and to other Church bodies within the Presbyterian Church (USA), as requested.

Theological Emphasis: The Association does not have any specific theological criteria for membership. The Association respects the integrity of the scientific endeavor and of those who pursue it, regarding science as providing insights into the workings of God’s creation. The Association also respects the integrity of the Reformed tradition and of those Christians who identify with it. The Association encourages members to explore the implications of these two principles for theology and worship. The Board of the Association welcomed the action of the 214th General Assembly (Minutes, 09-08) reaffirming that “God is Creator” and that “there is no contradiction between an evolutionary theory of human origins and the doctrine of God as Creator.”

Annual Budget: During the calendar year 2002, the Association received grants totaling \$3,075.32 from the Office of Theology and Worship, membership dues totaling \$11,415.00, miscellaneous gifts amounting to \$3396.00 (including \$765.00 in support of the Ecumenical Round Table AAAS exhibit, and \$1,685.00 for a memorial fund in memory of the late George and Joanne Neal), and other miscellaneous income amounting to \$561.93, for a total income of \$18,448.25. The largest expense items were those associated with the General Assembly booth and luncheon, together with the Annual Meeting of the Association (\$4,183.96), Board meetings (\$6,168.50), publishing *SciTech*† (\$4,193.42), office expense (\$2,446.49), the exhibit at APCE (\$555.34), and the Association’s share of the Ecumenical Round Table AAAS exhibit expenses (\$362.93). Total expenses for the calendar year 2002 were \$18,261.39. On December 31, 2002, the Association’s bank balance was \$5,572.45.

The Association 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, with the Association's share typically being less than \$500. In the year 2002, the Association hosted the annual meeting of the Ecumenical Round Table, and acted as "treasurer" for this event, leading to in-and-out items amounting to \$3,200. In-and-out bookkeeping items for these two events have been omitted from the above budget summary.

Staff: The Association remains a fully voluntary organization with no paid staff. It is governed by an Executive Board comprised of three elected officers, four other elected Board members, and three non-voting *ex officio* members (*SciTech* editor and web master, development officer, and Theology and Worship representative).

Donors: In 2002, the Association received grants totaling \$3,075.32 from the Office of Theology and Worship of the Congregational Ministries Division, but received no other grants or individual gifts of \$1,000 or more.

Presbyterian Border Ministry
Mission in Mexico

Mission Statement

Presbyterian Border Ministry is a cooperative endeavor of the National Presbyterian Church of Mexico and the Presbyterian Church (U.S.A.). Its mission is to share the Gospel in Mexican cities along the 2,000 mile border with the US: serving the needs of spirit, body, and mind in 7 ministry sites stretching from the Gulf to the Pacific.

PBM Ministry Sites:

Proyecto Amidad Piedras Negras, MX 830-773-8984	Laredos Unidos Nuevo Laredo, MX 956-723-7074	Puentes de Cristo Reynosa, MX 956-843-7277	Pasos de Fe Juarez, MX 915-562-4757
Frontera de Cristo Agua Prieta, MX 520-364-9257	Pueblos Hermanos Tijuana, MX 619-422-3341	Companeros en Mision Sonora, MX 520-287-3060	

The Challenge of the Mission Field

The Mexico-U.S. border is the longest international border in the world where the developing and industrial west meet. Mexican border communities have undergone significant growth from small crossing points to large manufacturing centers, a surge that has far exceeded the ability to provide basic human services, resulting in sprawling subsistence communities.

The Unique Mission Partnership

Ministries of evangelism and compassion are the fruit of a partnership between the Iglesia Nacional Presbiteriana de Mexico and the Presbyterian Church (U.S.A.). Since 1984, when the PC(USA) responded to the invitation of the NPCM, the two sister churches have covenanted to bring the message of God to this uncommon international community, a region immersed in Mexican culture but dominated by the U.S. economy, a locale of rich heritage and enormous potential, yet characterized by vast communities cobbled together from discarded scraps.

Mission in Action

Evangelism: Planting New Churches. Although Mexico has a long Christian tradition, many have never read the Bible and do not know of God's offer of new life in Christ. The primary focus of PBM is to reach people with the Gospel. Evangelism begins door-to-door. There are now 29 new churches engaged in outreach.

Health Ministry: People in marginal neighborhoods in the border cities do not have basic health information, nor is there adequate care. PBM has established 7 clinics to meet this need. The focus is on preventative medicine. Pre- and postnatal care is given. Inoculations are provided. The clinics serve over 10,000 people each year.

Training and Economic Self-Help: there are not enough jobs in the assembly plants to provide for the explosive growth on the border. PBM concentrates on teaching skills which bring a sense of self-worth to the unemployed. Jewelry making, cosmetology, sewing, keyboard, and English as a Second Language are taught, and two bakery cooperatives have been organized.

Mission Education: PBM provides opportunities for U.S. and Mexican Presbyterians to work together. Help is rendered and participants grow in faith as they experience mission and become acquainted with another culture. They leave the border knowing there are no barriers between brothers and sisters in Christ. Over 2,000 volunteers serve each year. A Mission Team orientation packet is available from the San Antonio office.

Who Operates PBM? PBM is governed by the Presbyterian Border Ministry Council, a binational board of representatives chosen by the Presbyterian Church (U.S.A.) and the Iglesia Nacional Presbiteriana de Mexico (National Presbyterian Church of Mexico), selected from their respective presbyteries and synods tangential to the border. It also includes a member from the Worldwide Ministries Division, PC(USA) and from the General Assembly of the NPCM. Each mission site also operates under a local bi-national board elected by the adjacent presbytery of each denomination.

From Where Does Your Financial Support Come? PBM is a Validated Mission of the PC(USA). Presbyterian Border Ministry, Inc., is a 501(c3) nonprofit charitable mission organization with a bi-national Board of Trustees incorporated to support the Presbyterian mission work along the border. All gifts are used 100% as designated by the donor. The annual

budget is \$450,000. Income is received from the following sources: 47% comes from the local churches; 28% from General Assembly, synods, and presbyteries; 15% from individuals; 6% from Presbyterian Women, church school classes, etc.; and 4% from foundations. Gifts may be made to the PBM central office in San Antonio or directly to a local mission site. Each has an Extra Commitment Opportunity number for General Assembly giving. PBM invites churches and organizations to host El Mercado de Mateo, an alternative Christmas shopping experience offering life-giving gifts.

How Can I Serve with PBM? The Young Adult Volunteer Program (ages 19-30) of the Worldwide Ministries Division, PC(USA), places volunteers on the Mexico-U.S. border for a minimum of 1 year. The program includes the spiritual disciplines of prayer, study, reflection, and discipleship formation within the context of service. Volunteers with administrative skills are needed to assist day-to-day management at each of the 7 PBM sites. Term of service: 1 month to 2 years. Three year Mission Service Work Position available through Worldwide Ministries Division. Positions range from Mission Team Coordinator to Health Specialist. Call 1-888-728-7228 ext. 8268 for more information.

Presbyterian Border Ministry/MIP

Approved/Aprobado Feb 15,2003

2003 Proposed Budget/Presupuesto

Ingreso/Income:	<u>2002</u>	<u>2003</u>
Bank Interest/Interes	1000.00	500
PBM Gifts/no-designados	158,857.00	139,500
Evangelismo		7,000
Nutrition		2,000
Salud		200
Voluntarios		2,875
Educacion/Capacitacion		5,450
Total Income:	\$159,857.00	\$157,525.00
Administrative Expenses:		
Accounting	1200.00	1,200
Auto	1500.00	1,250
Contract Services	6400.00	16,000
Continuing Education	1200.00	1,200
Equipment & Maintenance	4500.00	2,000
Insurance	2500.00	2,000
Interpretation	1500.00	1,500
Office Supplies/Service	2000.00	1,700
Video	1000.00	750
Payroll Expense	20,481.00	
Payroll Tax Expense	1567.00	
Postage	5000.00	7,000
Printing	5000.00	5,500
Rent	6000.00	600
Telephone	3500.00	3,500
Contingency	1000.00	1,000
Corp. Meetings	<u>4000.00</u>	<u>3,500</u>
Total Administrative:	\$68,348.00	\$48,700.00
Mexican Coordination		
Salary		18,500
Aguinaldo (Christmas Bonus)		1,545
Housing/Casa		7,200
Home Office/Oficina en casa		1,800
Children Education/Educacion Ninos		<u>1,200</u>
Total Salary Package/Paquete Salarial		\$30,245
SS/Medical		1,000
Auto Insurance		750
Office Supplies/Papelaria oficina		900
Postage/Correro		500
Telefono/Internet		1,400
Travel/Viatico		6,700
Continuing Ed./Educacion Continua		300
Bank Fees/Cobros de Servicio Bancario		<u>175</u>
Total MX Office Expenses/Gastos Oficina		\$11,725

02 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

Total MX oficina	\$42,225.00	<u>\$41,970.00</u>
US Coordinator (Amount sent to Louisville/monto a PCUSA)	36,284.00	36,000
US Coordinator Travel	4000.00	4,000
Council Meetings	8000.00	7,000
Mission Team Staff/Seminar Training	1000.00	<u>1,000</u>
Subtotal Council/Consejo		\$48,000
Sub-total Gastos Operacionales/Operational Exp.	<u>\$159,857.00</u>	<u>\$138,670</u>
Evangelismo		7,000
Voluntarios		2,873
Nutricion		2,000
Salud/Health		200
Educacion Continua/Capacitacion		5,450
Sub-total progamas		<u>\$17,523</u>
Grand Total	\$159,857.00	<u>\$156,193.00</u>

Abilene First Central PC Abilene, TX 7960 I \$1,000	Chatham Township Pres Church Chatham, NJ 07928 \$1,200	Fort Worth First PC Fort Worth, TX 76102 \$5,000
Ann Arbor First Presbyterian Ann Arbor, MI 48104 \$2,000	Community Presbyterian Church Lakeside, CA 92040 \$1,020	Fox Chapel Presbyterian Church Pittsburgh, PA 15238 \$3,000
Arkansas City First Presbyterian Arkansas City, KS 67005 \$1,688.50	Companeros en Mision 81 Nogales, AZ 85628 \$3,000	Gladwyne Presbyterian Church Gladwyne, PA 19035 \$1,750
Arlington Hills Presbyterian Church St. Paul, MN 55106 \$1,000	Concord First PC Concord, CA 94520-2116 \$1,500	Grand Avenue Presbyterian Church Sherman, TX 75090 \$3,356.94
Ashland First United Presbyterian Ashland, WI 54806 \$1,400	Desert Palms Presbyterian Church Sun City West, AZ 85375-2548 \$7,800	Grand Rapids Westminster PC Grand Rapids, MI 49503 \$10,000
Austin First Presbyterian Church Austin, TX 78731 \$2,757.10	Dodge City First Presbyterian Dodge City, KS 67801-4904 \$1,000	Heritage Presbyterian Church Pittsburgh, PA 15237 \$1,250
Babylon First Presbyterian Church Babylon, NY 11702 \$1,200	Mrs. Jeanette Early Dallas, TX 75230 \$3,000	Holston Presbytery Kingsport, TN 37664 \$4,816.68
Mr. & Mrs. Garland Brooking Georgetown, TX 78628-2708 \$2,000	EI Dorado Co. Federated Church Placerville, CA 95667 \$2,987	Houston Memorial Drive Presbyte- rian Houston, TX 77024 \$4,000
Bryn Mawr Presbyterian Church Bryn Mawr, PA 19010 \$5,000	Faith Presbyterian Church Indianapolis, IN 46256 \$1,085	Ingram First Presbyterian Church Ingram, TX 78025 \$2,000
Capital Hill Presbyterian Church Washington, DC 20003 \$1,005	Foothill Presbyterian Church San Jose, CA 95127 \$1,000	Jamestown Presbyterian Church Jamestown, PA 16134 \$1,000
Casa Grande First Presbyterian Casa Grande, AZ 85222 \$3,000	Fort Dodge First Presbyterian Fort Dodge, IA 50501 \$1,000	John Calvin Presbyterian Church San Antonio, TX 78239 \$2,670

02 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

Kerrville First Presbyterian Church Kerrville, TX 78028 \$3,500	Moses Lake First Presbyterian Moses Lake, WA 98837 \$1,055	Sunset Hills U. P. Church Pittsburg, PA 15228 \$2,200
Dr. & Mrs. Louis Kleager Scottsbluff, NE 69361 \$1,000	Myers Park Presbyterian Church Charlotte, NC 28207 \$6,250	Tacoma Trinity Presbyterian Church Tacoma, WA 98405 \$1,555 The Woodlands Community PC The Woodlands, TX 77381 \$1,000
La Jolla Presbyterian Church La Jolla, CA 92037-4301 \$3,400 Ms. Margaret LaPlante Carrollton, TX 75010 \$2,400	New Hope Presbyterian Church Salem, VA 24153 \$1,368 Newton First Presbyterian Church Newton, NC 28658 \$3,027.50	Timber Ridge Presbyterian Church Lexington, VA 24450 \$3,400
Lake City First Presbyterian Lake City, FL 32055 \$2,100	Rev. Hugh Outterson Rochester, NY 14616 \$2,000	Dr. & Mrs. Joe Tippett San Antonio, TX 78239 \$1,000
Lake Edge United Church of Christ Madison, WI 53716 \$1,592.50	Peace Presbyterian Church Goose Creek, SC 29445 \$1,301.70	Trinity Presbyterian Church McKinney, TX 75071 \$1,200
Lake Michigan Presbytery Portage, MI 49002 \$2,000	Pines Presbyterian Church Houston, TX 77024 \$2,200	Tucson Immanuel Presbyterian Tucson, AZ 85710 \$2,480
Las Vegas First United Presbyterian Las Vegas, NM 87701 \$2,105	Presbyterian Women Junction, TX 76849 \$1,003.50	University Place PC University Place, WA 98466 \$3,025
Lower Burrell Grace Community Pres Lower Burrell, P A 15068 \$1,100	Presbyterian Women, FPC Amarillo, TX 79101 \$2,155.03	University Presbyterian Church Buffalo, NY 14214-1316 \$1,366
Lower Providence Presbyterian Church Morristown, PA 19403 \$2,500.00	Red Clay Creek Presbyterian Church Wilmington, DE 19808 \$4,270	Vacaville Community Presbyterian Vacaville, CA 95688 \$4,501.20
MaCalester -Plymouth Church St. Paul, MN 55105-1949 \$2,020	Saluda Presbyterian Church Saluda, NC 28773 \$1,000	Valley Community PC Golden Valley, MN 55422 \$1,125
Madison Square Presbyterian Church San Antonio, TX 78215 \$6,774.42	San Angelo First Presbyterian San Angelo, TX 76903 \$1,793	Valley Presbyterian Church Paradise Valley, AZ 85253 \$22,350
Medical Benevolence Foundation Houston, TX 77042 \$15,594.33	South Park Presbyterian Church Rock Island, IL 61201 \$1,000	Vanguard Charitable Endowment Southeastern, PA 19398-9917 \$5,000
Mexico First Presbyterian Mexico, MO 65265 \$3,000	Mr. & Mrs. Ron Stockdale Tacoma, WA 98402 \$4,000	Vidalia Presbyterian Church Vidalia, GA 30474 \$4,700.03
Midland First Presbyterian Church Midland, TX 79701 \$9,650.04	Sun City Faith Presbyterian Church Sun City, AZ 85351 \$2,500	Visalia First Presbyterian Visalia, CA 93291 \$1,000
Moorestown First Presbyterian Moorestown, NJ 08057 \$11,500		Watertown First PC Watertown, NY 13601 \$1,000

02 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

W. Monroe Highland Presbyterian
West Monroe, LA 71291
\$1,597

Westminster Presbyterian Church
Austin, MN 55912
\$1,000

Woodstock Presbyterian Church
Woodstock, VA 22664
\$3,833

Westfield Presbyterian Church
Westfield, NJ 07090
\$1,000

Presbyterian Coalition

*A movement of Presbyterians committed to exalting Jesus Christ,
energizing congregations, and upholding historic Biblical leadership standards.*

February 20, 2003

Kerry Clements
Associate Stated Clerk
Office of the General Assembly
Presbyterian Church (U.S.A.)
100 Witherspoon Street, #4418
Louisville, Kentucky 40202

Dear Kerry,

In response to your February 5, 2003 request for affinity groups who use the Presbyterian Church (U.S.A.) in their names to supply information for use in educating General Assembly commissioners, we have attached the requested information in a way that does not compromise the covenant we have with our donors to not publish their names nor the amounts of their contributions.

Mission statement:

“The Presbyterian Coalition is a movement of Christ’s people committed to the life and transformation of the Presbyterian Church (U.S.A.) by exalting Jesus Christ, energizing congregations, and upholding historic biblical leadership standards.”

Theological statement: (See below—*Union in Christ: A Declaration for the Church*)

The 2002 budget of the Coalition was \$252,177 and employs two, part-time staff people (an executive director and an administrative assistant). We have a covenant with our donors that does not permit us to publish their names nor the amounts of their contributions. The board of directors has, however, authorized me to inform you that in the year 2002 we had a total of 320 donors (churches and individuals) whose average gift was \$550.

We trust that this information will be helpful as you seek to educate commissioners to the 215th General Assembly (2003).

May God honor you as you honor Him,

Carmen Fowler
Executive Director
106 East Church Street
Orlando, Florida 32801
Phone 407-423-3441 x481
Fax 407-423-2094
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 all 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 of 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. Even so come quickly, Lord Jesus!

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT.

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 2002
TO THE 215th 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 2002 was \$26,995.00 and grants were \$22,784.00.

Donors: There are approximately 400 members of the Presbyterian Cuba Connection in all of the 15 synods of the PC(USA).

Individuals or congregations that contributed \$1000 or more in 2002 are: Northwoods Presbyterian Church, Houston, TX; Los Alamos United Church, Los Alamos, NM; Westminster Presbyterian Church, Minneapolis, MN; Bryn Mawr Presbyterian Church, Bryn Mawr, PA; Dean H. Lewis, Medanales, NM; Richard Ploth, Cutchogue, NY.

Respectfully submitted,

Dean H. Lewis, Secretary

Presbyterian Elders in Prayer

February 20, 2003

1. Legal Title: Presbyterian Elders in Prayer (PEP)

Legal & Tax Status: General Not for Profit Corporation in the State of Missouri, EIN 43-1389481, Missouri Tax ID 17465036 – Exempt from Missouri Sales & Use tax on Purchases and Sales. 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.

Date of Founding: July 1982 incorporated in the State of Missouri, Location of Office: St. Luke Presbyterian Church, 4301 Northeast Vivion Road, Kansas City, MO 64108

Number of Members: We consider our members to be ordained Elders of congregations of the Presbyterian Church (U.S.A.). There are no fees or dues. Resources for our operations come from donations from individuals, organizations and churches.

Publications: *Prayer Power* newsletter issued approximately 8 times a year to a mailing list of approximately 700 all within the PC (U.S.A.). *Forty Days of Blessings from PEP* prepared and sent to our constituents and provided as hand-outs at GA.

Theological Emphasis: 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 them. 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.

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.

Year	Income	Expenses
1998	\$7,182	\$7,044
1999	\$9,778	\$9,117
2000	\$27,442	\$28,435
2001	\$5,082	\$1,783
2002	\$7,976	\$6,424

3. Staff: PEP has no paid staff, printing and report processing is contracted out.

For our business year 2002 there was only one organization that donated aggregate amounts greater than \$1,000 and it was an in-kind donation for printing. The organization was ADT Enterprises, 4216 DR. Greaves Road, Grandview, MO 64030 which donated \$1570 in-kind printing. No individuals or churches donated aggregate amounts greater than \$1000 in 2002.

Don Rathbun, Treasurer
Member of Board of Directors

Presbyterian Frontier Fellowship
Rev. David R. Hackett, General Director
574 Prairie Center Drive #135-313
Eden Prairie, MN 55344
www.pff.net Hackett@pff.net

February 7, 2003

Greetings in our Lord Jesus Christ. This report is in response to your request for an annual report from “PC(USA) Affinity Groups.” Presbyterian Frontier Fellowship does not include “Presbyterian Church (U.S.A.)” in its legal/official name and so does not meet the criteria presented. However, in a spirit of openness and recognition of – in truth, appreciation for – our relationship to the PC(USA), we offer the following information.

Presbyterian Frontier Fellowship (PFF) is an expression within the PC(USA) of the worldwide *frontier mission movement*. As Presbyterians 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 PC(USA) to fulfill the biblical mandate to declare Jesus Christ among all the “*ethne*” (people groups) of the earth.

PFF is a *Validated Mission Support Group* related by covenant agreement to the GAC. Our board-approved mission statement says: “**We challenge, mobilize and empower Presbyterian congregations into global partnerships that establish indigenous churches among unreached people groups.**” We work closely with WMD and NMD 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 PC(USA) Office of International Evangelism (OIE).

The PFF board and OIE jointly and initially determine our projects, which are subsequently ratified by the GAC. Our geographically dispersed team of 10 program-level, 11 adjunct (volunteer)-level, and four support-level members speak and preach continually in local churches and at presbytery, synod, and GA gatherings and at other conferences. We share our vision of deep engagement in frontier mission through frontier mission networks and partnerships at local, regional, national, and international mission gatherings. We invite generous donations to PC(USA) Frontier Mission projects through Extra Commitment Opportunity #863001 and related accounts. Our staff members raise personal support separately so that 100% of donations are delivered to the projects.

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, [and] committed to the unity of the global church in mission.

Through our mission interpretation, we mobilize people and funds for PC(USA) frontier mission. Interestingly, we urge donors to send funds for mission projects directly to the PC(USA) Frontier Mission Program, not to us. We take no percentage, overhead or administrative fee. In this sense we operate to raise funds for the PC(USA).

PFF’s budget (for FY 07/01/02-06/30/03) for its national and regional offices is \$946,932.00. 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. We decline to list donors to PFF to protect our organization’s viability and our donors’ privacy.

Sincerely partnering with you in Christ’s ministry,

David R. Hackett

Presbyterian Peace Fellowship

2002 Report to the General Assembly

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 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 members participate fully in the life of the PCUSA, and some are elected as commissioners, or members of boards and agencies, or are on staffs of colleges, seminaries, or governing bodies.

We organize an annual Presbyterian delegation to Fort Benning, GA, to implement GA policy calling for the closing of the School of the Americas, re-named the Western Hemisphere Institute for Security Cooperation.

In the last two years we have sponsored seminars at Ghost Ranch, along with the Witherspoon Society and Presbyterians for Restoring Creation, dealing with globalization and militarism, alternatives to international violence, and the militarization of space. In Aug., 2003, the seminar will be “Biblical Visions for the Future,” focusing on overarching issues of global peace and justice.

In cooperation with the Christian Peacemaker Teams we have conducted one trip to Israel/Palestine, and another one will take place in Oct., 2003. With Witness for Peace a delegation traveled to Colombia in March, 2003.

In the past year we have worked especially to avoid increased military action against Iraq, in keeping with GA policy to end the economic sanctions and to continue vigorous diplomatic efforts. For instance, we have coordinated a Presbyterian presence at national and regional rallies and provided information on ways that our members can promote a peaceful resolution. One expression of our concern may be found at our website <www.presbypeacefellowship.faithweb.com>.

We have one paid staff person (a part-time office secretary) and a current budget of \$37,200. We have a quarterly publication called “Briefly,” which goes to 2200 people. We are affiliated with the Fellowship of Reconciliation, an interfaith, international, pacifist organization (Box 271, Nyack, NY 10960); being part of the FOR keeps us in touch with 15 other religious peace fellowships.

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. We build upon the foundation of the prophets and apostles who sought justice and peace through sacrificial love. Scripture gives us our understanding of Jesus, who is our peace. We seek to be faithful to the blessing in the Sermon on the Mount in Matthew, where peacemakers are called the children of God. We recognize that this word from Jesus has within it a very sobering challenge, since Jesus the peacemaker, like the prophets, was put to death; we are called upon to embrace even this possibility, knowing that we too shall be raised to dwell in the peaceable reign of our Lord.

Donors who gave more \$1000 in 2002: Lois Baker, 10723 Inwood Dr., Houston TX 77042; Jim Atwood, 7510 June St., Springfield VA 22150.

Presbyterian Writers Guild

Information requested by the 215th 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 \$4,410.00.

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 20, 2003

Presbyterian Writers Guild
2002–2003 Board Members
Website: www.presbywriters.org

President: Kathleen Long Bostrom (2004)

Vice President/Angell Award Chair: Cathy Cummings Chisholm (2004)

Treasurer: Jim Clinefelter (2002)

Recording Secretary: Jack Purdy

Corresponding Secretary/Web Site Manager: Joe Berry

Membership Secretary: Nancy Regensburger (2002)

Corporate Agent: Dale Robb

Past President: Vic Jameson

“The Writer” Editor: Bill Lancaster (2004)

Members at Large: Jeanne Giles (2004); Jerry Van Marter (2004)

Presbyterians For Renewal

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.

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, or by E-mail to Jim Berkley, PFR Issues Ministry Director, jim@pfrenewal.

The 2003 PFR Budget is \$6,046,000, with 72% of that total being generated by our extensive Youth Ministry across the United States. PFR currently employs twelve full-time and four part-time staff persons, and gratefully acknowledges the volunteer support of hundreds of persons.

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 is elected each year by the membership through newsletter ballots. Positions are elected for two-year terms (with no person serving more than six consecutive years).

2) PRC 2003 operational budget is 22,250. Income is from investments, GA Luncheon, membership dues and donations. Expenses are bank/treasurer fees, newsletter printing, postage, GA, Steering Committee meetings, office expenses, and staff.

3) PRC employs a half-time paid staff person who also works half-time with the Environmental Justice Office (PCUSA). The volunteer Steering Committee is ten people.

All donors who gave more than \$1,000 to Presbyterians for Restoring Creation in the calendar year 2002:

1. Environmental Justice Office (PCUSA)—support grant for summer 2002 national Presbyterians for Restoring Creation conference.
2. Presbyterian Peacemaking Program—reimbursed diversity scholarship recipients' costs at summer 2002 conference.

Presbyweb

**Voluntary Annual Information for 2002
As Requested by 212th 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(USA). We post 6 daily issues on the web every week, at <http://www.presbyweb.com>. During GA we update throughout the day as needed.

We provide several categories of information:

- a. All the National Presbyterian News, “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.”
- 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 clergy and lay leaders.
- c. Opinion pieces, theological essays, book reviews etc.
- d. Links, directly or indirectly, to all Presbyterian web sites.
- e. We also offer a platform for our readers in our popular Letters section, and we highlight some unsolicited letters and op-ed pieces by posting them as Viewpoint articles. You find “voices from the entire spectrum” on Presbyweb.

As much as is humanly possible, we 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.

2. Our Annual Budget

There was no budget for 2002, 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 2002 several individuals have contributed unsolicited donations, totaling under \$2,000. We have reached the point that we feel all work done for Presbyweb has to be reasonably compensated.

Therefore Presbyweb was incorporated recently as a non-profit corporation with the name *Presbyweb Foundation*, which is currently in the process of receiving tax-exempt status. (In 2003 we have started to ask our readers for free-will donations.)

3. The Number of Staff

Presbyweb currently has a volunteer staff of three people. Together they work some 100 hours per week.

Respectfully submitted March 29, 2003

Hans Cornelder, editor
Presbyweb, “The Daily News for Presbyterians”

Presbyweb – 616 North 11th Street – Oskaloosa, Iowa 52577
Phone: 641.673.9389 – email: editor@presbyweb.com

The Shower of Stoles Project

57 Upton Ave. S.
Minneapolis, MN 55405
stoleproj@aol.com

Affinity Group 2002 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 2002, 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 2002 was \$82,630. 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 (2002)

Individuals

Fisher, Rod and Nancy
Goodwyne, Lucille
Juillerat, Ernest and Mary
Kidner, Wood
Lunde, Maureen
Thomas, Bob and Carol

Churches/ Organizations

St. Luke Presbyterian Church

That All May Freely Serve

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.

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.

Mission/Theological emphasis. 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.

Organization. *TAMFS* has national offices in Rochester, NY at the Downtown United Presbyterian Church (DUPC) and eight regional partnerships (*TAMFS* Baltimore, *TAMFS* South, *TAMFS* Michigan, *TAMFS* Chicago, *TAMFS* Northern California, *TAMFS* Texas, Presbyterian Promise and Presbyterian Welcome). Each region has a 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, Lisa Larges, Regional Partnership Coordinator, and Cassandra Womack, Administrative Associate, who manages the Rochester office.

Since 1993 DUPC has shared sponsorship of this special mission project with Westminster Presbyterian Church of Tiburon, California, which serves as employer and fiscal agent for *TAMFS*, enabling Janie's relationship with Redwoods Presbytery to remain in good standing. The Minister Director and the Regional Partnership Director are employees of Westminster Presbyterian Church. The Administrative Associate is an employee of the Downtown Presbyterian Church.

The 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.

The *TAMFS* budget for 2003 is \$304,000. In the past year twenty-four donors gave \$1,000-1,999; two donors contributed \$2,000-2,999, five donors gave \$3,000-5,999, one donor gave \$5,000-9,999 and one donor contributed over \$12,500. The organization has an operations manual that is too long to be included here.

Where we are. *TAMFS* is growing and evolving, as several regional partnerships form across the U.S., each with its team of workers dedicated to the same core principles of inclusiveness. Since 1993 DUPC has shared sponsorship of this special mission project with Westminster Presbyterian Church of Tiburon, California, which serves as employer and fiscal agent for *TAMFS*, enabling Janie's relationship with Redwoods Presbytery to remain in good standing.

Where we are going. We will continue to

- 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* and other advocates for justice and inclusion.

In 2000 *TAMFS* had a booth at the General Assembly for the first time. At the 2001 and 2002 General Assemblies, *TAMFS* cooperated with *More Light Presbyterians* and *Shower of Stoles* on a shared hospitality suite, dinner, strategy room, and pastoral care.

Sincerely,
Mary S. Rees
Co-Moderator
TAMFS

Voices of Orthodox Women

1. Voices of Orthodox Women is a nationwide network of women committed to the renewal of the Presbyterian Church (U.S.A.) through the promotion of the doctrines and practices of historic, biblical, and confessional orthodoxy against those of an encroaching culture.

The work of the VOW network includes:

- Purposeful and specific prayer for our church and its ministries
- The encouragement of like-minded individuals and groups
- The political empowerment of orthodox women
- Education
- Calls for accountability
- A faithful and gently assertive presence

As Voices of Orthodox Women we believe in the Triune God—Father, Son and Holy Spirit, the authority of Scriptures, the biblical doctrines taught in *The Book of Confessions*, the sinfulness of human nature, the redemptive and transforming work of Jesus Christ, and Christ’s sole Lordship over every area of life.

In submission to the Scriptures, we believe the intrusions of culture into the life of the church must be exposed and resisted; most particularly, that radical feminism is irreconcilable with biblical orthodoxy; an idolatry—in both our Church and our culture—to be unmasked.

In submission to Christ’s Lordship over every area of life, we believe ourselves called, therefore, to build up the PC(USA) by promoting the doctrines and practices of historic biblical orthodoxy against those of this encroaching culture.

2. Budget for 2002

PW Churchwide Gathering	\$5,000
General Assembly	\$1,500
GA Exhibit Resources	\$500
Annual Meeting	\$1,000
Travel and Housing	\$5,500
Office Supplies	\$750
Postage	\$1,500
Web Page	\$800
Printing	\$1,000
Resource Materials	\$300
Telephone	\$1,000
Miscellaneous	\$300
Advertising	\$1,200
Total	\$20,350

3. We have no “staff.” We are all volunteers.

4. We decline to send a statement that lists all donors who gave more than \$1,000 to VOW in a given calendar year. We believe that is up to our donors to disclose that information if they so choose.

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. 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: \$41,000

3. One part-time (15 hs. week) staffperson

We have two donors who have given over \$1,000 to the Voices of Sophia in 2002. For the privacy of the donors we do not wish to release their names.

The Witherspoon Society
Kent Winters-Hazelton, President
111 N. Mountain Ave.
Claremont, CA 91711

Office of the General Assembly
Kerry Clements, Assoc. Stated Clerk
Presbyterian Church (U.S.A.)
100 Witherspoon Street
Louisville, KY 40202

Dear Mr. Clements:

The following is the 2002 report from The Witherspoon Society as requested by the 212th General Assembly.

1. The Witherspoon Society is named for the 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 social justice programs that the church developed in the 1960s. In the spirit of the Confession of 1967 and the Brief Statement of Faith, 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 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 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 come together for fun, laughter and dance at the mid-point of the Assembly.

Fund-raising is primarily through annual membership dues and a few larger gifts. The Elaine Wareham Fund brings a seminary intern to the Assembly each year to participate in a wide range of activities. The Andrew Murray Fund supports the annual award given to an individual. This year, the Society held a series of consultations to celebrate the 35th anniversary of the Confession of 1967. Reflecting the main theme of that confession, we feel called to serve as God’s reconciling community.

2. The annual budget of The Witherspoon Society for 2002 was \$58,200. A completed financial report for 2002 has not been completed as of this writing.

3. The Witherspoon Society has two part-time staff.

The Witherspoon Society has two donors who have contributed over \$1000 to our work.

Respectfully submitted,

Kent Winters-Hazelton, President
The Witherspoon Society

World Mission Initiative at Pittsburgh Theological Seminary

Affinity Group Report

PURPOSE: World Mission Initiative is a fellowship of Presbyterians dedicated to: developing mission vision; nurturing missionary vocations; cultivating missional congregations.

Seminary Focus: extending God's call to missionary vocations; sending seminary students to cross-cultural mission experiences; preparing seminary students to become world Christian pastors.

Congregational Focus: providing mission resources for the church; consulting with pastors and mission committees; educating the church about what God is doing in the world; networking to help churches reach out to the world; directing congregations to greater involvement and support.

STAFF: Rev. Dr. Donald Dawson, Director; Rev. Dr. Scott Sunquist; Dr. Glendora Paul; Rev. James and Lois Caldwell

DOCTRINAL STANDARD: World Mission Initiative is connected to Pittsburgh Theological Seminary, a graduate professional institution of the Presbyterian Church (USA).

METHODS OF OPERATION: World Mission Initiative is governed by a board comprised of staff, members of the seminary community, members of the community at large, and a representative of the Worldwide Ministries Division of the Presbyterian Church (USA).

ANNUAL BUDGET: Please see below.

DONORS OF \$1,000 OR MORE in 2002:

R. Craig Campbell
Don & Ginny Dawson
Skip & Cathy Gillis
Steve Polley
Jeff Wilson
Elfinwild Presbyterian Church, Glenshaw, PA
First PC, Pittsburgh, PA
First PC, Youngstown, OH
Glenshaw PC, Glenshaw, PA
Hampton United PC, Gibsonia, PA
Mars United PC, Mars, PA
Memorial Park Community PC, Allison Park, PA
Mt. Lebanon United PC, Pittsburgh, PA
Natrona Heights PC, Natrona Heights, PA
New Life PC, PA
New Wilmington Missionary Conference
Oakmont PC, Oakmont, PA
Paoli PC, Paoli, PA
Shadyside PC, Pittsburgh, PA
Union PC of Robinson Twp, McKees Rocks, PA
Westminster PC, Upper St. Clair, PA

For more information, please visit our website at www.worldmissioninitiative.org

World Mission Initiative Budget 2002-03

EXPENSES

Account	Item	Budget 2000-01	Actual 2000-01	Budget 2001-02	YTD 12/31/2001	Budget 2002-03
5123-001	Temp Support-Student-Conf					550.00
5125-002	Adj. Faculty-Lecture & Conf			0.00	1,950.00	2,800.00
5125-004	Adj Faculty Sal-other	0	200.00	400.00	100.00	0.00
5325-000	Special Proj-Books Postage	0		600.00	0.00	600.00
5410-000	Travel-PTS employees	500	3,532.26	1,200.00	682.86	1,400.00
5411-000	Dept Meal Tickets	500	84.40	200.00	69.65	200.00
5412-000	Dept Entertainment	750	636.77	400.00	200.40	400.00
5413-000	Prof Development Trips	4,500	714.00	4,500.00	363.07	4,500.00
5415-000	Travel-Pts Adjunct	0	340.50	400.00	0.00	400.00
5416-000	Housing- Adjunct	0	63.00	100.00	64.00	150.00
5418-000	Travel-Conf	1,000	60.90	1,800.00	0.00	0.00
5418-001	Travel - Conference					1,800.00
5419-000	Housing-Conf	2,000	-	1,000.00	76.00	0.00
5419-001	Housing -Conference					1,250.00
5420-000	Meals-Conf	500	(259.00)	4,000.00	0.00	0.00
5420-001	Meals - Conference					2,900.00
5421-000	Facility Utilization	0		6,000.00	0.00	0.00
5424-000	Travel-Student	3,000	10,535.71	20,000.00	69,500.00	56,000.00
5425-000	Board Mtg					500.00
5510-000	Office Supplies	1,000	157.68	300.00	25.35	200.00
5517-000	Fax	100	11.25	20.00	7.05	30.00
5518-001	Telephone	1,060	865.59	1,500.00	565.46	1,200.00
5520-001	Internet Allocation	107		103.00	37.65	103.00
5522-000	Internal Xerox Charges	600	184.49	250.00	140.08	300.00
5523-000	Internal Printing Charges				14.00	40.00
5524-000	Internal Postage Charges	500	1,455.45	500.00	483.63	900.00
5526-000	External Printing Charges	250	1,273.00	800.00	439.00	800.00
5526-001	Ext. Print - Conference				1,085.30	1,600.00
5527-000	External Postage Charges	250	18.60	0.00	0.00	0.00
5534-000	Books & Periodicals-Dept	1,000	318.19	400.00	146.15	400.00
5535-000	Dues & Subscriptions	250	88.05	100.00	27.00	150.00
5622-002	Website Maint	0	1,506.00	600.00	1,000.00	600.00
5624-001	Advert-Print Media Ch Rel	500	-	0.00	0.00	0.00
5812-002	Equip Maint-Computers	40	-	0.00	0.00	0.00
5812-004	Equip Maint-Telephone	160	75.81	79.00	0.00	79.00
5813-004	Software Maint& Fees Alloc	923	-	0.00	0.00	0.00
5814-001	Computer Lease Alloc	1,000	940.46	950.00	940.45	950.00
5820-003	Dept-Computers	240	-	178.00	0.00	178.00
5840-001	Purch Software Alloc		-	154.00	125.33	154.00
5841-001	Purch Hardware Alloc		-	217.00	142.93	217.00
	No line item - Non-recurring		1,471.37			
	Total Expenses	20,730	24,274.48	46,751.00	78,185.36	81,351.00

*estimated cost for the fiscal year

INCOME

	Budget	Actual	Budget	YTD	Budget
	2000-01	2000-01	2001-02	12/31/2001	2002-03
3057-002 Fees - Conf	0	-	7,800.00	142.00	8,800.00
3057-002 Contributions - Conf	0	-	5,000.00	1,550.00	4,000.00
3057-001 Contributions - General	0	21,798.50	14,540.00	19,975.00	32,483.00
3057-001 Contributions - Scholarship	3,000	6,300.00	18,000.00	6,600.00	12,500.00
Endowment-Shortridge Sch	2,000	-	2,000.00		2,000.00
3057-001 Contributions-Student Travel		3,175.00		1,540.00	28,000.00
Total Income	5,000	31,273.50	47,340.00	29,807.00	87,783.00

3/6/2002

^ Director's salary contributions from NWMC and WMD not included

B. *General Assembly Nominating Committee*

But each of us was given grace according to the measure of Christ's gifts (Eph. 4:7).

The Presbyterian Church (U.S.A.) guarantees full participation and access to the decision-making processes of the church (G-4.0403). This commitment to the ministry of the whole people of God moves Presbyterians to respond to God's call for service—to use their gifts for the life and mission of the church.

The General Assembly Nominating Committee exists “to ensure careful nomination of members of such boards, agencies, and committees as the General Assembly shall from time to time designate ...” (G-13.0111). Through the General Assembly's 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 committee makes nominations to thirty-two such General Assembly level entities.

The General Assembly Nominating Committee (GANC)

- presents to the General Assembly for election, nominations of persons for the at-large vacancies on General Assembly entities;
- 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
- 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.

1. *Accomplishments in 2002E2003*

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. Beginning with the 2003–2004 year, the requests for personal appraisals will be made by the General Assembly Nominating Committee member from the applicant's synod. This change will provide an opportunity for the General Assembly Nominating Committee to have interaction with each applicant's references.

The application form for all applicants is 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. It is also available on the committee's website.

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/or presbyteries to nominate persons to serve on the Mission Development Resources Committee, the Presbyterian Investment and Loan Program, Inc., and the National Committee on the Self-Development of People, as well as a rotation system for presbytery representation on the General Assembly Council as outlined in the *Organization for Mission*. It is important to remember that nominations for these middle governing body positions, including the positions on the General Assembly Permanent Judicial Commission, are made from proposals received from the governing body—the presbytery or synod—through its regular nominating process.

The General Assembly Nominating Committee solicits applications for nominations of persons for consideration for nomination to at-large positions 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. 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 February 12, 2003, there were more than 300 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 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.

During the 2002–2003 year, the General Assembly Nominating Committee, through its Rotation Sub-Committee, has begun work on thinking through issues of the conversion of terms for members of General Assembly entities. The need to make these changes is a result of the action of the 214th General Assembly (2002) to meet biennially beginning with the 217th General Assembly (2006). In preparation for its report to the 216th General Assembly (2004), the nominating committee has begun the consultation process with the General Assembly entities to explain the change in terms as well as receive feedback regarding issues of concern.

For the past three years, the General Assembly Nominating Committee has been meeting with presbytery nominating committees where the location of its meeting permits. During 2002B2003, the General Assembly Nominating Committee met with staff and/or members of the Presbytery of Scioto Valley and the Presbytery of San Diego. 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's 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, assists 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 nominating committee did not hold a face-to-face Fall meeting and instead met via conference call to take action on re-nomination of persons eligible to serve an additional term on their entity. It is important, however, for members to be engaged in other nontraditional ways when adopting a schedule with less on-site meetings.

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 two committees take note that many applicants do not identify

themselves as persons with disabilities even when a disability does exist. Thus, the number of persons with disabilities serving the church on committees at the General Assembly level is actually higher than reported.

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 GA Nominations office as well as via the General Assembly Nominating Committees Website. The development of an online application process is expected to be completed by the time commissioners gather for the 215th General Assembly (2003) in Denver, Colorado.

Two meetings of the nominating committee has been held since the 214th General Assembly (2002): one via conference call in January 2003, and one in San Diego, California, in March, 2003. A third meeting of the nominating committee will be held immediately preceding and during the General Assembly in Denver, Colorado.

2. *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: David A. Zuidema, elder, Synod of the Northeast, moderator; Carmen Stokes, laywoman, Synod of Mid-America, vice-moderator; and David Hunter, minister, Synod of the Rocky Mountains, secretary. The other members of the committee are Clemente Anzaldúa (elder), Synod of the Sun; Gary L. R. Bullard (minister), Synod of Living Waters; Melva Wilson Costen (elder), Synod of South Atlantic; Donald A. Ericson (elder), Synod of Alaska-Northwest; Rita R. Fossell (elder), Synod of Lincoln Trails; Grace S. Kim (elder), Synod of the Pacific; Susan Davis Krummel (minister), Synod of Lakes and Prairies; Cruz A. Negrón Torres (minister), Sinodo Presbiteriano Boriquen en Puerto Rico; Albert G. Peery (minister), Synod of Mid-Atlantic; Anna Pinckney Straight (minister), Synod of the Trinity; Abe Valenzuela (elder), Synod of the Southwest; and Alfred S. Warren Jr. (elder), Synod of the Covenant. The position for the Synod of Southern California and Hawaii is vacant.

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 (elder) serves as the manager for General Assembly Nominations.

Do not lag in zeal, be ardent in spirit; serve the Lord (Rom. 12:11).

C. *Advisory Committee on Litigation*

I. Narrative

Assigned Responsibilities

The Advisory Committee on Litigation (ACL) 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.

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 214th General Assembly (2002) directed the ACL to advise the Advisory Committee on Social Witness Policy (ACSWP) as they dealt with the issue of takings. The ACL appointed one member to meet with ACSWP and provide legal advise on this issue. The ACL additionally took up the issue of the erosion of civil rights and judicial oversight since 9/11 and has been monitoring the civil litigation around this issue. Of much concern are the issues that involve immigrant and asylum detainees without judicial review.

The committee wishes to thank C. Laurie Griffith and Lisa M. Bash 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.

II. Disposition of Cases Reported Last Year

A. *McCarver v. State of North Carolina*

On June 8, 2001, the 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 "F" below.)

B. *Bryce v. Episcopal Diocese of Denver*

On July 15, 2001, the 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, the 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 Palemetto Cumberland Presbyterian Church*

On September 20, 2001, the 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 States Supreme Court denied certiorari.

E. *Silo v. Catholic Healthcare West Medical Foundation*

On September 4, 2001, the Stated Clerk, Clifton Kirkpatrick, joined a wide variety of denominational leaders on an amicus curiae brief in the California Supreme Court challenging whether a Catholic hospital may be liable for terminating an employee in violation of public policy prohibiting religious discrimination. Specifically, the court addressed whether terminating an employee of a religiously affiliated health-care organization for using what it considers objectionable religious speech in the workplace constitutes a form of religious discrimination that violates a fundamental public policy. The California Supreme Court concluded that a religious organization may not be held liable under these circumstances. Although there is a clear, constitutionally based state policy against religious discrimination in employment (Cal. Const., art. I, § 8), there is also a countervailing policy rooted in the free exercise of religion clause of the First Amendment to the United States Constitution, as well as the comparable California constitutional right (Cal. Const., art. I, § 4), that permits religious organizations to define themselves and their religious message.

F. *Atkins v. Virginia*

On June 8, 2001, the Stated Clerk, Clifton Kirkpatrick, joined an amicus curiae brief in *McCarver v. State of North Carolina* 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." 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*, to eliminate the need for re-filing. On June 20, 2002, the Supreme Court of the United States concluded that death is not a suitable punishment for a mentally retarded criminal. The court stated that it was not persuaded that the execution of mentally retarded criminals will measurably advance the deterrent or the retributive purpose of the death penalty. Construing and applying the [Eighth Amendment](#) in the light of "evolving standards of decency,"

they concluded that such punishment is excessive and that the Constitution “places a substantive restriction on the State’s power to take the life” of a mentally retarded offender.

G. *Fifth Avenue Presbyterian Church, et al. v. City of New York, et. al.*

On March 5, 2002, the 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. The Second Circuit Court upheld the District Court preliminary injunction in favor of Plaintiffs-Appellees Fifth Avenue Presbyterian Church, et. al. preventing Defendant-Appellant City of New York from dispersing homeless individuals who are sleeping by invitation on the church’s landings and steps by finding that the District Court did not abuse its discretion in concluding that Presbyterian church had demonstrated a likelihood of success on the merits of its free exercise claim. The United States Supreme Court denied certiorari.

H. *Abington Township, et al. v. Congregation Kol Ami, et al.*

On May 1, 2002, the 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. A three-judge panel of the Third Circuit Court rejected the lower district court’s equal protection analysis, and noted that inasmuch as the Abington zoning ordinance “is so poorly written that we cannot be sure what it means,” remanded the case back to the district court to develop a broader factual record. A Rehearing en banc was requested by the appellees. The en banc Third Circuit has not issued an opinion.

III. Matters Considered (2002–2003)

A. *Warren v. Commissioner of Internal Revenue*

On May 2, 2002, the Stated Clerk, Clifton Kirkpatrick, joined a variety of denominational leaders on an amicus curiae brief in the Ninth Circuit Court of Appeals in *Warren v. Commissioner of Internal Revenue*. The brief argued that I.R.C. § 107 that allowed for a clergy housing exemption did not violate the First Amendment Free Exercise Clause. Through its General Assembly, as its highest governing body, the Presbyterian church has often spoken about religious liberties. In its 1988 policy statement, *God Alone Is Lord of the Conscience*, the 200th General Assembly (1988) expressed its belief that the power to tax income and thus to provide income tax benefits and burdens is a federal constitutional power of the U.S. government and does not violate the Free Exercise clause of the First Amendment. The General Assembly, through this policy, continued to state that both special benefits and special burdens placed upon clergy compensation should, as a matter of equity, be gradually phased out through legislation. The United States Supreme Court denied certiorari.

B. *Wyoming Sawmills Inc v. United States Forest Service Wyoming Sawmills*

On October 30, 2002, the Stated Clerk, Clifton Kirkpatrick, joined an amicus curiae brief in Tenth Circuit Court of Appeals in *Wyoming Sawmills Inc v. United States Forest Service*. This case dealt with the issue of whether the decision by the U.S. Forest Service to designate 50,000 acres of a national forest as a “sacred site” violates the Establishment Clause. The brief argued that the accommodation of private religious practice was not a violation of the Establishment Clause nor an unconstitutional entanglement of state and religion. As of the date of this report, no decision has been made in the matter.

C. *O Centro Espirita Beneficiente Uniao Do Vegetal v. Ashcroft*

On February 20, 2003, the Stated Clerk, Clifton Kirkpatrick, joined an amicus curiae brief in Tenth Circuit Court of Appeals in *O Centro Espirita Beneficiente Uniao Do Vegetal v. Ashcroft*. The context of the case is the use of a governmentally controlled substance used in the ceremonies of a traditional indigenous religious belief. The brief in this case argued that under the Religious Freedom and Restoration Action the government must show a compelling governmental interest with respect to particular religious conduct of the individuals in question and that it does so by the least restrictive means. As of the date of this report, no decision has been made in the matter.

D. Elvig v. Calvin Presbyterian Church, et al

On March 24, 2003, the Stated Clerk, Clifton Kirkpatrick, joined an amicus curiae brief in Ninth Circuit Court of Appeals in *Elvig v. Calvin Presbyterian Church, et al*. The brief argued that the complaint alleging a Title VII employment discrimination based upon sexual harassment was in violation of the First Amendment right to Free Exercise of Religion. The case presented an important question regarding the interplay between Title VII and the religion clauses of the First Amendment. The scope of the “ministerial exception” to Title VII is of importance to all hierarchical church organizations as it impacts their ability to freely choose their representatives. Furthermore, appellant’s effort to seek review of the final decision of a church adjudication in federal court would have a wide-ranging impact on the structure and authority of internal ecclesiastical courts. The First Amendment’s guarantee of church autonomy secures the exclusive jurisdiction of churches over matters of doctrine, polity, religious teaching, and governance, thereby ensuring that churches can govern their spiritual and ecclesiastical affairs free from state oversight or entanglement. As of the date of this report, no decision has been made in the matter.

E. Child Evangelism Fellowship of New Jersey, Inc. v. Stafford Township School

On April 24, 2003, the Stated Clerk, Clifton Kirkpatrick, joined an amicus curiae brief in the Third Circuit Court of Appeals in *Child Evangelism Fellowship of New Jersey, Inc. v. Stafford Township School*. The brief argued that the school district unconstitutionally discriminated against Child Evangelism Fellowship of New Jersey, Inc. (CEF) contrary to First Amendment Establishment of Religion clause when it refused to extend to CEF the same right to distribute and post flyers and participate in back to school nights that secular community organizations enjoyed. As of the date of this report, no decision has been made in the matter.

D. 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 \$192,000 at end of the year 2001. 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 (1998–2002) 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 2002 (as of March 31, 2003) stands at \$262,298. The Office of the General Assembly (OGA) will continue to receive further payments for 2002 from a few presbyteries, and at least one other presbytery has assured full payment, which will hopefully reduce the level of unpaid per capita to be equal to or lower than last year’s level.

We are grateful that the vast majority of our congregations continue to be faithful and support our denomination by participating in the giving of per capita, even when they have disagreements with our governing bodies. Each member’s share of these costs for the year (2003) is \$5.44.

SYNOD/PRES.	GA PER CAPITA GIVING BY PRESBYTERY - (1998 - 2000)								
	APPORNTN-96	AMT. PAID 98	BALANCE	APPORNTN-99	AMT. PAID 99	BALANCE	APPORNTN-00	AMT. PAID 00	BALANCE
SYNOD OF ALASKA/NORTHWEST PRESBYTERY									
ALASKA	6,406.11	6,406.11	0.00	6,582.60	6,582.60	-	7,029.00	7,029.00	-
CENTRAL WASHINGTON	43,497.63	43,497.63	0.00	42,328.98	42,328.98	-	41,085.00	41,085.00	-
INLAND NORTHWEST	47,575.98	47,575.98	0.00	48,067.29	48,067.31	(0.02)	50,826.60	50,826.60	-
NORTH PUGET SOUND	36,466.65	36,466.65	0.00	36,862.56	36,862.56	-	39,060.45	39,060.45	-
OLYMPIA	51,682.95	51,682.95	0.00	50,576.31	50,576.31	-	53,103.60	53,103.60	-
SEATTLE	94,937.31	94,937.31	0.00	94,932.54	94,932.54	-	98,113.95	98,113.95	0.03
YUKON	15,483.42	15,483.42	0.00	15,917.49	15,917.49	-	16,745.85	16,745.85	-
SYNOD OF COVENANT PRESBYTERY									
CINCINNATI	107,057.88	107,057.88	0.00	103,828.59	103,828.59	-	105,484.50	105,484.50	-
DETROIT	200,421.09	200,421.09	0.00	198,966.24	198,966.24	-	201,088.80	201,088.80	-
EASTMINSTER	77,808.24	77,808.24	0.00	76,229.37	76,229.37	-	77,368.50	77,368.50	-
LAKE HURON	74,431.08	74,431.08	0.00	71,979.30	71,979.30	-	72,235.35	72,235.35	-
LAKE MICHIGAN	106,366.23	106,366.23	0.00	105,192.81	105,192.81	-	107,613.00	107,613.00	-
MACKINAC	34,682.67	34,682.67	0.00	34,363.08	34,363.08	-	36,501.30	36,501.30	-
MAUMEE VALLEY	77,908.41	76,183.89	1,724.52	77,154.75	76,205.71	949.04	79,289.10	79,289.10	-
MIAMI	91,021.14	91,021.14	0.00	88,264.08	88,264.08	-	90,639.45	90,639.00	0.45
MUSKINGUM VALLEY	80,527.14	80,527.14	0.00	78,642.99	78,642.99	-	78,804.00	78,804.00	-
SCIOTO VALLEY	137,347.38	136,336.14	1,011.24	136,498.32	136,498.32	-	139,337.55	115,274.21	24,063.34
WESTERN RESERVE(THE)	85,220.82	85,220.82	0.00	83,312.82	83,312.82	-	84,417.30	84,417.30	-
SYNOD OF LAKES AND PRAIRIES PRESBYTERY									
CENTRAL NEBRASKA	38,718.09	38,718.09	0.00	38,126.61	38,126.61	-	39,040.65	39,095.00	(54.35)
DAKOTA	5,251.77	5,186.04	65.73	5,251.77	5,251.77	-	5,449.95	5,449.95	-
DES MOINES	58,990.59	58,990.59	0.00	58,990.59	58,990.59	-	60,370.20	60,370.20	-
EAST IOWA	93,005.46	87,223.68	5,781.78	92,204.10	92,204.10	-	93,772.80	93,351.37	421.43
HOMESTEAD	60,526.53	60,526.53	0.00	59,453.28	59,453.00	0.28	60,305.85	60,305.85	-
JOHN KNOX (THE)	58,055.67	58,055.67	0.00	58,012.74	58,012.74	-	59,088.15	59,088.15	-
MILWAUKEE	60,159.24	60,531.30	-372.06	60,235.56	60,235.56	-	60,117.75	60,117.75	-
MINNESOTA VALLEYS	63,918.00	63,918.00	0.00	61,933.68	61,929.91	3.77	62,662.05	62,662.05	-
MISSOURI RIVER	69,789.87	69,789.87	0.00	68,249.16	68,249.16	-	69,131.70	69,131.70	-
N.CENTRAL IOWA	53,371.53	53,371.53	0.00	52,312.59	52,312.59	-	54,014.40	54,014.40	-
NORTHERN PLAINS	45,148.05	45,148.05	0.00	44,585.19	44,585.20	(0.01)	45,228.15	45,228.15	-
NORTHERN WATERS	42,605.64	42,605.64	0.00	42,395.76	42,395.76	-	43,297.65	43,297.65	-
PROSPECT HILL	52,565.40	52,565.40	0.00	51,597.09	51,597.09	-	52,098.75	52,098.75	-

GA PER CAPITA GIVING BY PRESBYTERY - (1998 - 2000)									
SYNOD/PRES.	APPORTN-98	AMT. PAID 98	BALANCE	APPORTN-99	AMT. PAID 99	BALANCE	APPORTN-00	AMT. PAID 00	BALANCE
SOUTH DAKOTA	48,482.28	48,482.28	0.00	48,157.92	48,165.71	(7.79)	48,747.60	48,747.60	-
TWIN CITIES	134,003.61	134,003.61	0.00	131,494.59	131,494.59	-	135,060.75	135,060.75	-
WINNEBAGO	44,995.41	44,995.41	0.00	44,623.35	44,623.35	-	44,401.50	44,401.50	-
SYNOD OF LINCOLN TRAILS PRESBYTERY									
BLACKHAWK	99,578.52	99,578.52	0.00	97,207.83	97,207.83	-	98,193.15	98,193.06	0.09
CHICAGO	206,612.55	206,612.55	0.00	204,919.20	204,919.20	-	211,716.45	208,390.05	3,326.40
MIDWEST HANMI	12,006.09	12,363.64	357.55	12,902.85	12,902.85	-	13,761.00	13,761.00	-
GREAT RIVERS	117,733.14	117,733.14	0.00	116,898.39	116,898.39	-	119,225.70	119,225.70	-
OHIO VALLEY	51,573.24	51,573.24	0.00	50,323.50	50,323.50	-	50,757.30	50,735.95	21.35
SOUTHEASTERN ILLINOIS	70,448.13	70,448.13	0.00	68,807.25	68,807.25	-	70,661.25	70,661.25	-
WABASH VALLEY	120,323.25	114,616.28	5,706.97	118,167.21	105,071.28	13,095.93	113,543.10	103,037.20	10,505.90
WHITEWATER VALLEY	119,402.64	119,402.64	0.00	118,157.67	118,157.67	-	129,041.55	129,041.55	-
SYNOD OF LIVING WATERS PRESBYTERY									
EAST TENNESSEE	74,302.29	66,002.49	8,299.80	74,392.92	65,845.08	8,547.84	77,828.85	68,913.90	8,914.95
HOLSTON	45,978.03	45,978.03	0.00	45,291.15	45,291.00	0.15	46,737.90	46,737.97	(0.07)
MID-KENTUCKY	60,521.76	60,177.08	344.68	59,582.07	59,582.07	-	60,627.60	58,264.87	2,362.73
MEMPHIS	61,366.05	61,366.05	0.00	60,927.21	60,927.21	-	62,266.05	62,266.05	-
MIDDLE TENNESSEE	86,122.35	88,770.00	-2,647.65	87,868.17	87,868.00	0.17	94,688.55	94,689.00	(0.45)
MISSISSIPPI	35,102.43	35,102.43	0.00	35,808.39	35,808.39	-	37,006.20	37,006.20	-
NORTH ALABAMA	30,995.46	30,995.46	0.00	30,279.96	30,279.96	-	30,180.15	30,180.15	-
SOUTH ALABAMA	27,999.90	27,927.77	72.13	28,176.39	27,970.95	205.44	29,279.25	29,008.15	271.10
SHEPPARDS AND LAPSLEY	78,747.93	76,036.03	2,711.90	77,517.27	68,384.88	9,132.39	79,081.20	68,492.99	10,588.21
ST ANDREW	34,687.44	34,687.44	0.00	34,821.00	34,821.00	-	35,159.85	35,159.85	-
TRANSYLVANIA	61,189.56	61,189.56	0.00	61,265.88	61,265.88	-	63,048.15	63,048.12	0.03
WESTERN KENTUCKY	23,983.56	23,983.56	0.00	24,040.80	24,040.80	-	24,913.35	24,913.35	-
SYNOD OF MID-AMERICA PRESBYTERY									
GIDDINGS-LOVE JOY	133,445.52	133,445.52	0.00	131,628.15	131,628.15	-	134,253.90	134,253.90	-
JOHN CALVIN	47,418.57	47,418.57	0.00	47,141.91	47,141.91	-	49,005.00	49,005.00	-
HEARTLAND	144,392.67	144,392.67	0.00	141,788.25	141,788.25	-	145,747.80	145,747.80	-
MISSOURI UNION	48,181.77	48,181.77	0.00	46,917.72	46,917.72	-	47,104.20	47,104.00	0.20
NORTHERN KANSAS	58,704.39	58,704.39	0.00	57,311.55	57,311.55	-	58,350.60	58,350.60	-
SOUTHERN KANSAS	64,914.93	64,914.93	0.00	63,445.77	63,445.77	-	64,567.80	64,567.80	-

SYNOD/PRES.	GA PER CAPITA GIVING BY PRESBYTERY - (1998 - 2000)								
	APPORNTN-98	AMT. PAID 98	BALANCE	APPORNTN-99	AMT. PAID 99	BALANCE	APPORNTN-00	AMT. PAID 00	BALANCE
SYNOD OF MID-ATLANTIC PRESBYTERY									
ABINGDON	24,765.84	24,765.84	0.00	24,117.12	24,117.12	-	25,353.90	25,353.90	-
ATLANTIC KOREAN				4,531.50	2,000.00	2,531.50	6,251.85	660.46	5,591.39
BALTIMORE	104,815.98	104,815.98	0.00	103,122.63	103,122.60	0.03	107,028.90	107,028.90	-
CHARLOTTE	204,647.31	204,647.31	0.00	206,450.37	206,450.37	-	216,126.90	216,126.90	-
COASTAL CAROLINA	148,909.86	148,909.86	0.00	149,248.53	149,248.53	-	154,895.40	154,895.00	0.40
EASTERN VIRGINIA	94,632.03	94,632.03	0.00	94,579.56	94,579.56	-	97,267.50	97,267.50	-
JAMES	136,235.97	136,235.97	0.00	136,794.06	136,793.58	0.48	139,570.20	139,570.20	-
NATIONAL CAPITAL	179,957.79	179,957.79	0.00	177,386.76	177,386.76	-	184,333.05	184,333.05	-
NEW CASTLE	67,066.20	67,075.74	9.54	66,188.52	66,188.52	-	67,711.05	67,711.05	-
NEW HOPE	155,964.69	155,964.69	0.00	157,934.70	157,934.70	-	165,998.25	165,998.25	-
PEAKS(THE)	110,993.13	110,258.55	734.58	108,584.28	107,902.17	682.11	108,642.60	108,642.60	-
SALEM	174,076.38	174,076.38	0.00	173,360.88	173,360.88	-	180,219.60	180,219.60	-
SHENANDOAH	90,940.05	90,940.05	0.00	91,550.61	91,550.61	-	94,153.95	94,153.95	-
WESTERN NO. CAROLINA	103,928.76	86,355.00	17,573.76	102,760.11	96,000.00	6,760.11	106,053.75	105,392.60	661.15
SYNOD OF THE NORTHEAST PRESBYTERY									
ALBANY	61,208.64	61,208.64	0.00	58,971.51	58,971.51	-	59,122.80	59,122.80	-
BOSTON	14,930.10	14,930.10	0.00	15,383.25	15,383.25	-	15,602.40	15,602.40	-
CAYUGA-SYRACUSE	36,509.58	36,509.58	0.00	36,366.48	36,366.48	-	36,852.75	36,852.75	-
EASTERN KOREAN	6,439.50	6,439.50	0.00	6,067.44	7,104.74	(1,037.30)	7,444.80	10,708.73	(3,263.93)
ELIZABETH	85,363.92	85,363.92	0.00	84,324.06	84,324.06	-	86,298.30	86,301.60	(3.30)
GENESEE VALLEY	94,021.47	94,021.47	0.00	92,189.79	91,588.77	601.02	93,757.95	93,757.95	-
GENEVA	46,636.29	46,636.29	0.00	45,992.34	45,992.32	0.02	47,322.00	47,322.00	-
HUDSON RIVER	95,776.83	94,587.88	1,188.95	92,762.19	89,646.59	3,115.60	94,624.20	92,698.60	1,925.60
LONG ISLAND	64,943.55	60,670.81	4,272.74	65,678.13	62,241.39	3,436.74	66,998.25	62,864.10	4,134.15
MONMOUTH	76,291.38	76,291.38	0.00	75,924.09	75,924.09	-	80,487.00	80,487.00	-
NEWARK	42,524.55	42,524.55	0.00	41,689.80	41,689.80	-	43,564.95	43,564.95	-
NEW BRUNSWICK	61,289.73	61,289.73	0.00	58,647.15	58,647.15	-	60,404.85	60,404.85	-
NEWTON	80,632.08	80,632.08	0.00	79,806.87	79,806.87	-	82,526.40	82,526.40	-
NEW YORK CITY	89,680.77	89,680.77	0.00	88,722.00	89,337.36	(615.36)	92,886.75	92,886.75	-
NORTHERN NEW ENGLAND	18,025.83	18,025.83	0.00	18,698.40	18,698.40	-	19,567.35	19,567.36	(0.01)
NORTHERN NEW YORK	19,843.20	19,843.20	0.00	19,642.86	19,642.86	-	19,631.70	19,631.72	(0.02)
PALISADES	48,763.71	48,763.71	0.00	46,912.95	46,912.96	(0.01)	48,351.60	48,351.60	-
SO. NEW ENGLAND	46,874.79	46,874.79	0.00	46,450.26	46,450.26	-	46,985.40	47,049.75	(64.35)
SUSQUEHANNA VALLEY	39,982.14	39,958.00	24.14	38,450.97	38,450.97	-	39,199.05	39,199.05	-
UTICA	25,614.90	25,614.90	0.00	25,176.06	25,176.06	-	25,977.60	25,977.60	-
WESTERN NEW YORK	86,232.06	75,702.52	10,529.54	84,204.81	72,952.99	11,251.82	86,535.90	75,971.00	10,564.90
WEST JERSEY	77,832.09	76,247.48	1,584.61	77,092.74	76,149.51	943.23	79,932.60	79,932.60	-

GA PER CAPITA GIVING BY PRESBYTERY - (1998 - 2000)											
SYNOD/PRES.	APPORTN-98	AMT. PAID 98	BALANCE	APPORTN-99	AMT. PAID 99	BALANCE	APPORTN-00	AMT. PAID 00	BALANCE	APPORTN-00	BALANCE
SYNOD OF THE PACIFIC											
PRESBYTERY											
CASCADES	139,617.90	139,617.90	0.00	138,869.01	138,869.01	-	142,015.50	142,015.50	-		
BOISE	15,216.30	15,216.30	0.00	14,686.83	14,686.83	-	15,048.00	15,048.00	-		
EASTERN OREGON	6,153.30	6,153.30	0.00	6,057.90	6,057.90	-	6,311.25	6,311.25	-		
KENDALL	13,871.16	13,871.16	0.00	13,518.18	13,518.18	-	13,558.05	13,558.05	-		
NEVADA	26,301.78	26,301.78	0.00	27,451.35	27,451.35	-	28,848.60	28,848.60	-		
REDWOODS (THE)	46,321.47	46,321.47	0.00	45,143.28	45,143.28	-	46,921.05	46,921.05	-		
SACRAMENTO	74,249.82	74,249.82	0.00	74,540.79	74,540.79	-	77,977.35	77,977.35	-		
SAN FRANCISCO	143,114.31	141,752.20	1,362.11	141,502.05	141,502.05	-	146,643.75	146,643.75	-		
SAN JOAQUIN	42,076.17	42,076.17	0.00	41,775.66	41,775.66	-	43,480.80	43,480.80	-		0.80
SAN JOSE	60,726.87	53,542.26	7,184.61	59,725.17	59,725.00	0.17	62,186.85	61,684.00	502.85		
STOCKTON	23,144.04	23,144.04	0.00	22,953.24	22,953.24	-	23,250.15	23,250.15	-		
SYNOD OF PUERTO RICO											
PRESBYTERY											
NORTHWEST	18,955.98	18,955.98	0.00	19,060.92	19,060.92	-	20,146.50	20,146.50	-		
SAN JUAN	10,079.01	10,079.01	0.00	10,079.01	10,079.01	-	9,924.75	9,924.75	-		
SOUTHWEST (THE)	10,961.46	10,961.46	0.00	11,481.39	11,481.39	-	11,983.95	11,983.95	-		
SYNOD OF THE ROCKY MOUNTAINS											
PRESBYTERY											
PLAINS AND PEAKS	61,866.90	55,093.04	6,773.86	61,480.53	57,125.52	4,355.01	63,468.90	58,964.40	4,504.50		
DENVER	70,128.54	70,128.54	0.00	71,163.63	71,163.63	-	71,799.75	71,799.75	-		
GLACIER	19,871.82	19,871.82	0.00	19,766.88	19,709.64	57.24	19,740.60	19,740.60	-		
PUEBLO	45,725.22	45,711.24	13.98	45,763.38	45,763.38	-	47,737.80	47,737.80	-		
UTAH	22,681.35	22,681.35	0.00	22,781.52	22,781.52	-	22,601.70	22,681.35	(79.65)		
WESTERN COLORADO	12,506.94	12,506.94	0.00	12,483.09	12,483.09	-	12,721.50	12,321.50	400.00		
WYOMING	28,009.44	28,009.44	0.00	27,728.01	27,728.01	-	26,997.30	26,997.30	-		
YELLOWSTONE	16,885.80	16,885.80	0.00	16,833.33	16,833.32	0.01	17,226.00	17,226.00	-		
SYNOD OF SOUTH ATLANTIC											
PRESBYTERY											
CENTRAL FLORIDA	147,784.14	147,784.14	0.00	147,545.64	147,545.64	-	154,999.35	154,999.35	-		
CHARLESTON-ATLAN	78,652.53	78,652.53	0.00	79,644.69	79,645.00	(0.31)	85,159.80	85,160.00	(0.20)		
CHEROKEE	51,420.60	48,882.33	2,538.27	52,780.05	53,460.85	(680.80)	56,731.95	56,731.95	-		
FLINT RIVER	38,951.82	36,120.77	2,831.05	38,446.20	34,525.61	3,920.59	39,931.65	37,167.89	2,763.76		
FLORIDA	46,221.30	46,221.30	0.00	45,434.25	45,434.25	-	47,455.65	47,455.65	-		
FOOTHILLS	106,213.59	106,213.59	0.00	107,902.17	107,902.16	0.01	113,038.20	113,038.20	-		
GREATER ATLANTA	231,898.32	231,898.32	0.00	235,389.96	223,116.75	12,273.21	247,960.35	243,832.05	4,128.30		
NEW HARMONY	67,824.63	62,845.00	4,979.63	68,010.66	68,011.00	(0.34)	70,824.60	70,824.60	-		
NORTHEAST GEORGIA	44,771.22	44,771.22	0.00	45,477.18	45,477.18	-	47,524.95	47,524.95	-		

GA PER CAPITA GIVING BY PRESBYTERY - (1998 - 2000)									
SYNOD/PRES.	APPORTN-98	AMT. PAID 98	BALANCE	APPORTN-99	AMT. PAID 99	BALANCE	APPORTN-00	AMT. PAID 00	BALANCE
PEACE RIVER	109,318.86	109,318.86	0.00	108,336.24	108,336.00	0.24	112,454.10	112,454.00	0.10
PROVIDENCE	41,646.87	41,646.87	0.00	41,551.47	41,551.47	-	42,966.00	42,966.00	-
ST. AUGUSTINE	95,929.47	92,947.60	2,981.87	95,013.63	95,138.06	(124.43)	99,564.30	99,593.30	(29.00)
SAVANNAH	33,294.60	34,084.00	789.40	33,871.77	33,871.77	-	35,204.40	35,204.40	-
TAMPA BAY	138,873.78	136,059.48	2,814.30	137,414.16	135,358.29	2,055.87	140,208.75	137,941.65	2,267.10
TRINITY	89,494.74	89,494.74	0.00	91,506.76	91,506.76	-	97,119.00	97,119.00	-
TROPICAL FLORIDA	96,096.42	89,591.36	6,505.06	93,587.40	82,490.95	11,096.45	90,441.45	82,704.90	7,736.55
SYNOD OF S. CALIF. & HAWAII									
PRESBYTERY									
HANMI	23,859.54	0.00	23,859.54	24,374.70	-	24,374.70	25,294.50	-	25,294.50
LOS RANCHOS	111,985.29	111,985.29	0.00	111,990.06	111,990.06	-	115,919.10	115,919.10	-
PACIFIC	78,423.57	76,323.16	2,100.41	75,404.16	74,371.37	1,032.79	76,621.05	75,523.61	1,097.44
RIVERSIDE	40,726.26	39,853.35	872.91	38,913.66	38,040.75	872.91	39,471.30	39,471.30	-
SAN DIEGO	93,658.95	93,658.95	0.00	93,301.20	93,301.20	-	97,218.00	97,218.00	-
SAN FERNANDO	48,964.05	48,964.05	0.00	48,863.88	48,863.88	-	48,633.75	48,633.75	-
SAN GABRIEL	53,724.51	53,398.47	326.04	53,204.58	53,204.58	-	53,563.95	53,563.95	-
SANTA BARBARA	47,070.36	47,070.36	0.00	48,634.92	48,634.92	-	51,009.75	51,009.75	-
SYNOD OF THE SOUTHWEST									
PRESBYTERY									
DE CRISTO	44,208.36	44,208.36	0.00	44,561.34	44,561.34	-	45,525.15	45,525.15	-
GRAND CANYON	89,323.02	89,323.02	0.00	89,485.20	89,485.20	-	90,877.05	90,877.05	-
SANTA FE	36,099.36	36,099.36	0.00	35,221.68	35,221.68	-	36,709.20	36,709.20	-
SIERRA BLANCA	14,257.53	14,257.53	0.00	14,324.31	14,324.31	-	14,671.80	14,671.80	-
SYNOD OF THE SUN									
PRESBYTERY									
ARKANSAS	88,039.89	88,039.89	0.00	87,667.83	87,667.83	-	89,916.75	89,916.75	-
CIMARRON	17,763.48	17,763.48	0.00	17,210.16	17,210.16	-	17,622.00	17,622.00	-
EASTERN OKLAHOMA	66,388.86	66,388.86	0.00	65,964.33	65,964.33	-	68,473.35	68,473.35	-
GRACE	246,728.25	246,773.28	45.03	242,988.57	242,988.55	0.02	250,781.85	250,781.85	-
INDIAN NATIONS	57,931.65	57,931.65	0.00	58,532.67	58,532.67	-	58,697.10	58,697.10	-
MISSION	152,754.48	152,754.48	0.00	153,417.51	153,417.51	-	159,726.60	159,726.60	-
NEW COVENANT	194,668.47	194,668.47	0.00	195,698.79	195,698.80	(0.01)	203,014.35	202,900.00	114.35
PALO DURO	57,187.53	56,209.53	978.00	56,429.10	56,429.10	-	58,004.10	58,004.04	0.06
PINES(THE)	38,212.47	36,881.90	1,330.57	37,301.40	35,376.87	1,924.53	38,476.35	37,289.03	1,187.32
SOUTH LOUISIANA	63,216.81	61,368.13	1,848.68	61,790.58	61,626.71	163.87	63,280.80	63,280.80	-
TRES RIOS	44,475.48	44,475.48	0.00	43,597.80	43,597.80	-	42,867.00	42,867.00	-

02 ASSEMBLY COMMITTEE ON GENERAL ASSEMBLY PROCEDURES

		GA PER CAPITA GIVING BY PRESBYTERY - (1998 - 2000)							
SYNOD/PRES.	APPORTN-98	AMT. PAID 98	BALANCE	APPORTN-99	AMT. PAID 99	BALANCE	APPORTN-00	AMT. PAID 00	BALANCE
SYNOD OF THE TRINITY									
PRESBYTERY									
BEAVER-BUTLER	86,203.44	82,303.48	3,899.96	85,239.90	77,360.79	7,879.11	87,981.30	82,402.37	5,578.93
CARLISLE	81,614.70	80,823.85	790.85	81,194.94	79,903.14	1,291.80	84,189.60	81,372.98	2,816.62
DONEGAL	113,583.24	113,583.24	0.00	114,103.17	114,103.17	-	117,745.65	117,745.65	-
HUNINGDON	42,028.47	42,028.47	0.00	41,074.47	41,074.47	-	41,837.40	41,837.40	-
KISKIMINETAS	71,640.63	71,640.63	0.00	69,293.79	69,293.79	-	70,710.75	70,710.75	-
LACKAWANNA	49,655.70	46,170.64	3,485.06	49,302.72	40,474.84	8,827.88	50,475.15	48,038.14	2,437.01
LAKE ERIE	65,806.92	65,806.92	0.00	64,628.73	64,629.00	(0.27)	66,136.95	66,137.00	(0.05)
LEHIGH	61,003.53	61,003.53	0.00	60,822.27	60,822.27	-	63,285.75	63,285.75	-
NORTHUMBERLAND	32,593.41	32,593.41	0.00	31,477.23	31,477.23	-	32,605.65	32,605.65	-
PHILADELPHIA	225,773.64	212,741.99	13,031.65	223,956.27	205,671.04	18,285.23	230,006.70	230,006.70	-
PITTSBURGH	259,082.55	259,082.55	0.00	254,851.56	254,851.56	-	261,780.75	261,780.75	-
REDSTONE	97,188.75	94,273.33	2,915.42	94,589.10	93,592.70	996.40	95,426.10	92,563.22	2,862.88
SHENANGO	85,402.08	72,299.09	13,102.99	84,228.66	62,644.52	21,584.14	86,535.90	73,017.12	13,518.78
UPPER OHIO VALLEY	58,060.44	39,183.05	18,877.39	56,782.08	50,185.54	6,596.54	58,677.30	55,329.67	3,347.63
WASHINGTON	65,701.98	65,701.98	0.00	65,124.81	65,124.81	-	65,538.00	65,538.00	-
WEST VIRGINIA	90,162.54	86,860.96	3,301.58	87,810.93	87,811.03	(0.10)	88,595.10	85,756.71	2,838.39
TOTALS	12,455,972.55	12,273,162.50	186,111.63	12,448,792.78	12,262,413.14	186,379.64	12,806,036.10	12,642,779.81	163,256.29

GA PER CAPITA GIVING BY PRESBYTERY - (2001 - 2002)						
SYNOD OF ALASKA/NORTHWEST	APPORTN-01	AMT. PAID 01	BALANCE	APPORTN-02	AMT. PAID 02	BALANCE
SYNOD/PRES.						
ALASKA	6,653.28	6,653.28	-	6,924.75	6,924.75	-
CENTRAL WASHINGTON	40,397.76	40,397.76	-	41,396.25	41,396.25	-
INLAND NORTHWEST	51,308.94	51,308.94	-	49,423.50	49,423.50	-
NORTH PUGET SOUND	39,426.66	39,426.66	-	40,283.25	40,283.25	-
OLYMPIA	54,590.76	54,590.76	-	58,763.25	58,763.25	-
SEATTLE	100,625.88	100,625.88	-	106,722.00	106,722.00	-
YUKON	17,370.24	17,370.24	-	18,191.25	18,191.25	-
SYNOD OF COVENANT PRESBYTERY						
CINCINNATI	104,435.58	104,435.58	-	108,045.00	108,045.00	-
DETROIT	194,927.16	194,927.16	-	202,702.50	202,702.50	-
EASTMINSTER	75,242.82	75,242.82	-	77,516.25	77,516.25	-
LAKE HURON	71,607.42	71,607.42	-	72,507.75	72,507.75	-
LAKE MICHIGAN	109,091.88	109,091.88	-	113,872.50	113,872.50	-
MACKINAC	36,518.34	36,518.34	-	38,603.25	38,603.25	-
MAUMEE VALLEY	77,991.78	77,991.78	-	79,327.50	79,327.50	-
MIAMI	89,042.40	89,042.04	0.36	90,741.00	90,468.00	273.00
MUSKINGUM VALLEY	75,481.86	75,481.86	-	78,046.50	78,046.50	-
SCIOTO VALLEY	140,381.22	112,948.75	27,432.47	139,592.25	139,597.50	(5.25)
WESTERN RESERVE(THE)	82,767.60	82,767.60	-	84,540.75	84,540.75	-
SYNOD OF LAKES AND PRAIRIES PRESBYTERY						
CENTRAL NEBRASKA	38,480.46	38,510.34	(29.88)	38,241.00	38,241.00	-
DAKOTA	5,099.52	5,099.52	-	5,029.50	5,029.50	-
DES MOINES	60,531.90	60,531.90	-	62,175.75	62,175.75	-
EAST IOWA	92,294.34	92,294.34	-	95,802.00	93,184.76	2,617.24
HOMESTEAD	59,232.12	59,232.00	0.12	61,808.25	61,808.00	0.25
JOHN KNOX (THE)	58,619.58	58,619.58	-	60,653.25	60,653.25	-
MILWAUKEE	60,541.86	60,541.86	-	63,987.00	63,987.00	-
MINNESOTA VALLEYS	61,752.00	61,752.00	-	63,950.25	63,876.75	73.50
MISSOURI RIVER	69,376.38	69,376.38	-	71,967.00	71,967.00	-
N.CENTRAL IOWA	53,266.08	53,266.00	0.08	54,967.50	54,967.48	0.02
NORTHERN PLAINS	44,232.36	44,232.36	-	44,535.75	44,537.74	(1.99)
NORTHERN WATERS	42,618.84	42,618.84	-	43,942.50	43,942.50	-
PROSPECT HILL	51,851.76	51,851.76	-	52,510.50	52,510.50	-
SOUTH DAKOTA	48,744.24	48,744.24	-	50,384.25	50,384.25	-
TWIN CITIES	134,728.92	134,728.92	-	140,731.50	140,731.56	(0.06)

GA PER CAPITA GIVING BY PRESBYTERY - (2001 - 2002)						
SYND/PRES.	APPORTN-01	AMT. PAID 01	BALANCE	APPORTN-02	AMT. PAID 02	BALANCE
WINNEBAGO	44,391.72	44,391.72	-	47,355.00	47,355.00	-
SYNOD OF LINCOLN TRAILS						
PRESBYTERY						
BLACKHAWK	96,298.26	96,298.26	-	100,296.00	100,296.00	-
CHICAGO	213,945.78	213,945.78	-	218,877.75	218,877.75	-
MIDWEST HANMI	14,093.40	14,093.40	-	19,530.00	19,530.00	-
GREAT RIVERS	118,548.90	118,548.90	-	121,453.50	121,453.50	-
OHIO VALLEY	50,283.06	50,283.06	-	51,465.75	51,465.50	0.25
SOUTHEASTERN ILLINOIS	69,710.04	69,710.04	-	72,166.50	72,166.50	-
WABASH VALLEY	112,239.24	99,156.35	13,082.89	114,938.25	99,207.59	15,730.66
WHITEWATER VALLEY	128,015.88	128,015.88	-	130,893.00	130,893.00	-
SYNOD OF LIVING WATERS						
PRESBYTERY						
EAST TENNESSEE	77,697.96	68,639.34	9,058.62	82,923.75	73,809.75	9,114.00
HOLSTON	47,359.80	47,359.00	0.80	49,623.00	49,623.00	-
MID-KENTUCKY	59,625.54	58,580.56	1,044.98	62,438.25	61,905.50	532.75
MEMPHIS	62,449.20	62,449.20	-	65,252.25	65,252.25	-
MIDDLE TENNESSEE	91,119.06	91,119.06	-	95,975.25	96,274.94	(299.69)
MISSISSIPPI	36,194.64	36,194.64	-	36,797.25	36,797.25	-
NORTH ALABAMA	30,238.56	30,238.56	-	31,531.50	31,531.50	-
SOUTH ALABAMA	29,611.08	27,170.88	2,440.20	30,723.00	29,207.20	1,515.80
SHEPPARDS AND LAPSLEY	75,820.50	63,950.33	11,870.17	80,073.00	76,159.29	3,913.71
ST ANDREW	34,406.82	34,407.00	(0.18)	36,419.25	36,419.00	0.25
TRANSYLVANIA	61,333.68	61,333.68	-	63,540.75	63,540.72	0.03
WESTERN KENTUCKY	24,177.90	24,177.90	-	24,696.00	24,696.00	-
SYNOD OF MID-AMERICA						
PRESBYTERY						
GIDDINGS-LOVE JOY	129,330.60	129,330.60	-	133,161.00	133,161.00	-
JOHN CALVIN	49,087.86	49,087.86	-	50,872.50	50,408.86	463.64
HEARTLAND	143,105.28	143,105.28	-	149,325.75	149,325.75	-
MISSOURI UNION	42,718.44	42,718.44	-	43,564.50	43,564.50	-
NORTHERN KANSAS	57,374.58	57,389.52	(14.94)	59,718.75	59,718.75	-
SOUTHERN KANSAS	63,933.24	63,986.30	(53.06)	65,845.50	65,845.50	-
SYNOD OF MID-ATLANTIC						
PRESBYTERY						
ABINGDON	25,188.84	25,188.84	-	25,924.50	25,924.50	-
ATLANTIC KOREAN	6,339.54	6,339.54	-	6,247.50	4,000.00	2,247.50
BALTIMORE	104,027.22	104,027.22	-	109,866.75	109,866.75	-
CHARLOTTE	219,558.24	219,558.24	-	228,963.00	228,963.00	-

GA PER CAPITA GIVING BY PRESBYTERY - (2001 - 2002)						
SYNOD/PRES.	APPORTN-01	AMT. PAID 01	BALANCE	APPORTN-02	AMT. PAID 02	BALANCE
COASTAL CAROLINA	155,953.68	155,954.00	(0.32)	162,183.00	162,183.00	-
EASTERN VIRGINIA	96,338.10	96,338.10	-	104,178.23	104,178.23	(2,774.48)
JAMES	140,216.88	140,216.88	-	148,790.25	148,790.25	-
NATIONAL CAPITAL	184,150.44	184,150.44	-	193,131.75	193,131.75	-
NEW CASTLE	67,767.84	67,767.84	-	70,743.75	70,743.75	-
NEW HOPE	168,244.32	168,244.00	0.32	170,378.25	170,378.25	-
PEAKS(THE)	108,922.56	108,922.56	-	114,450.00	104,601.00	9,849.00
SALEM	178,657.50	178,657.49	0.01	187,293.75	187,293.75	-
SHENANDOAH	93,843.12	93,843.12	-	97,739.25	97,739.25	-
WESTERN NO. CAROLINA	105,396.72	105,396.75	(0.03)	111,478.50	111,584.03	(105.53)
SYNOD OF THE NORTHEAST	-	-	-	-	-	-
PRESBYTERY	-	-	-	-	-	-
ALBANY	58,156.44	58,057.00	99.44	58,936.50	58,937.00	(0.50)
BOSTON	15,916.08	15,916.08	-	16,758.00	16,758.00	-
CAYUGA-SYRACUSE	36,518.34	36,518.35	(0.01)	37,999.50	37,999.50	-
EASTERN KOREAN	7,933.14	9,949.04	(2,015.90)	11,004.00	13,816.48	(2,812.48)
ELIZABETH	85,312.38	84,552.61	759.77	87,696.00	80,953.46	6,742.54
GENESEE VALLEY	91,153.92	91,153.92	-	93,938.25	93,938.25	-
GENEVA	46,961.40	46,961.40	-	48,111.00	48,111.00	-
HUDSON RIVER	94,231.56	92,051.51	2,180.05	97,938.75	94,268.00	3,670.75
LONG ISLAND	68,385.36	64,131.12	4,254.24	73,358.25	69,373.96	3,984.29
MONMOUTH	79,849.32	79,849.36	(0.04)	83,469.75	83,469.84	(0.09)
NEWARK	43,435.56	43,435.56	-	45,139.50	45,139.50	-
NEW BRUNSWICK	59,984.10	59,984.11	(0.01)	63,204.75	63,204.75	-
NEWTON	82,991.70	82,991.70	-	85,086.75	85,086.75	-
NEW YORK CITY	93,389.94	93,390.00	(0.06)	96,862.50	96,862.50	-
NORTHERN NEW ENGLAND	19,979.76	19,979.76	-	21,110.25	15,832.68	5,277.57
NORTHERN NEW YORK	19,661.04	19,661.04	-	19,881.75	19,881.76	(0.01)
PALISADES	47,992.26	47,992.28	(0.02)	50,825.25	50,825.24	0.01
SO. NEW ENGLAND	47,235.30	47,235.28	0.02	50,090.25	50,090.24	0.01
SUSQUEHANNA VALLEY	38,799.18	38,799.18	-	40,393.50	40,152.00	241.50
UTICA	25,507.56	25,507.56	-	26,958.75	26,958.75	-
WESTERN NEW YORK	84,211.80	72,354.99	11,856.81	87,003.00	73,488.00	13,515.00
WEST JERSEY	79,286.58	78,649.13	637.45	83,123.25	83,123.25	-
SYNOD OF THE PACIFIC	-	-	-	-	-	-
PRESBYTERY	-	-	-	-	-	-
CASCADES	141,297.54	141,297.54	-	148,396.50	148,396.50	-
BOISE	15,288.60	15,288.60	-	15,660.75	15,660.75	-
EASTERN OREGON	6,384.36	6,384.36	-	6,772.50	6,772.50	-
KENDALL	13,749.78	13,749.78	-	13,770.75	13,770.75	-

GA PER CAPITA GIVING BY PRESBYTERY - (2001 - 2002)						
SYNOD/PRES.	APPORNTN-01	AMT. PAID 01	BALANCE	APPORNTN-02	AMT. PAID 02	BALANCE
NEVADA	29,645.94	29,645.94	-	32,250.75	32,250.75	-
REDWOODS (THE)	46,717.38	46,717.38	-	48,483.75	48,483.75	-
SACRAMENTO	78,464.88	78,464.88	-	83,637.75	83,637.75	-
SAN FRANCISCO	144,429.96	144,429.96	-	154,460.25	154,460.25	-
SAN JOAQUIN	43,878.78	43,880.00	(1.22)	44,892.75	44,892.75	-
SAN JOSE	62,628.48	61,905.00	723.48	64,590.75	64,549.00	41.75
STOCKTON	23,321.34	23,321.34	-	24,375.75	24,375.75	-
SYNOD OF PUERTO RICO						
PRESBYTERY						
NORTHWEST	19,461.84	19,461.84	-	20,784.75	21,468.91	(684.16)
SAN JUAN	9,969.96	4,000.00	5,969.96	10,332.00	4,984.98	5,347.02
SOUTHWEST (THE)	12,365.34	12,365.34	-	13,041.00	13,041.00	-
SYNOD OF THE ROCKY MOUNTAINS						
PRESBYTERY						
PLAINS AND PEAKS	63,788.82	63,549.78	239.04	66,260.25	66,260.25	-
DENVER	71,363.40	71,363.40	-	75,468.75	75,468.75	-
GLACIER	19,327.38	19,327.38	-	19,624.50	19,624.50	-
PUEBLO	47,623.74	47,623.74	-	37,792.13	37,792.13	-
UTAH	22,614.18	22,614.18	-	23,903.25	23,903.25	-
WESTERN COLORADO	13,147.20	13,147.20	-	13,807.50	13,807.50	-
WYOMING	26,747.58	26,747.58	-	27,951.00	27,951.00	-
YELLOWSTONE	17,166.06	17,166.06	-	17,498.25	17,498.25	-
SYNOD OF SOUTH ATLANTIC						
PRESBYTERY						
CENTRAL FLORIDA	158,115.00	158,115.00	-	167,238.75	167,238.75	-
CHARLESTON-ATLAN	87,837.24	87,837.24	-	92,909.25	92,910.00	(0.75)
CHEROKEE	57,135.54	55,327.18	1,808.36	62,186.25	54,500.08	7,686.17
FLINT RIVER	39,929.64	39,326.00	603.64	40,377.75	39,903.99	473.76
FLORIDA	47,354.82	47,354.82	-	48,903.75	48,903.75	-
FOOTHILLS	114,520.08	114,520.02	0.06	122,036.25	98,742.00	23,294.25
GREATER ATLANTA	247,555.80	239,557.92	7,997.88	253,732.50	249,816.00	3,916.50
NEW HARMONY	70,626.36	70,626.00	0.36	74,544.75	74,545.00	(0.25)
NORTHEAST GEORGIA	47,658.60	47,658.60	-	50,352.75	50,352.75	-
PEACE RIVER	113,703.36	113,703.36	-	120,335.25	120,335.25	-
PROVIDENCE	44,361.84	44,361.84	-	46,767.00	46,767.00	-
ST. AUGUSTINE	101,084.04	101,212.57	(128.53)	107,404.50	107,117.56	286.94
SAVANNAH	35,607.00	35,607.00	-	35,133.00	35,133.00	-
TAMPA BAY	139,788.60	137,537.60	2,251.00	145,404.00	142,894.50	2,509.50
TRINITY	97,568.16	97,568.16	-	102,805.50	102,789.75	15.75

GA PER CAPITA GIVING BY PRESBYTERY - (2001 - 2002)						
SYNOD/PRES.	APPORTN-01	AMT. PAID 01	BALANCE	APPORTN-02	AMT. PAID 02	BALANCE
TROPICAL FLORIDA	90,770.46	85,106.74	5,663.72	95,219.25	87,033.32	8,185.93
SYNOD OF S. CALIF & HAWAII						
PRESBYTERY						
HANMI	27,394.98	10,000.00	17,394.98	30,192.75	10,000.00	20,192.75
LOS RANCHOS	116,292.96	116,292.96	-	120,246.00	120,246.00	-
PACIFIC	76,881.24	75,344.38	1,536.86	80,697.75	78,812.32	1,885.43
RIVERSIDE	39,401.76	39,401.76	-	41,354.25	40,020.83	1,333.42
SAN DIEGO	98,031.30	98,031.30	-	101,178.00	101,178.00	-
SAN FERNANDO	48,958.38	48,958.38	-	49,901.25	49,901.25	-
SAN GABRIEL	53,360.70	53,360.70	-	55,324.50	54,080.53	1,243.97
SANTA BARBARA	51,249.18	51,249.00	0.18	54,516.00	54,516.00	-
SYNOD OF THE SOUTHWEST						
PRESBYTERY						
DE CRISTO	45,965.40	45,965.40	-	48,158.25	48,158.25	-
GRAND CANYON	88,843.20	88,843.20	-	92,379.00	92,379.00	-
SANTA FE	37,041.24	37,041.24	-	38,939.25	38,939.25	-
SIERRA BLANCA	14,576.46	14,576.44	0.02	14,799.75	14,799.75	-
SYNOD OF THE SUN						
PRESBYTERY						
ARKANSAS	89,161.92	89,161.92	-	91,360.50	92,788.42	(1,427.92)
CIMARRON	15,786.60	15,786.60	-	15,361.50	15,361.50	-
EASTERN OKLAHOMA	68,639.34	68,639.34	-	72,150.75	72,150.75	-
GRACE	248,347.62	248,348.00	(0.38)	257,885.25	257,885.28	(0.03)
INDIAN NATIONS	57,852.65	57,852.96	(0.30)	60,747.75	60,748.00	(0.25)
MISSION	160,440.66	160,440.66	-	168,866.25	168,866.25	-
NEW COVENANT	204,189.96	204,190.62	(0.66)	212,782.50	197,312.50	15,470.00
PALO DURO	54,013.08	54,013.18	(0.10)	54,930.75	54,930.76	(0.01)
PINES(THE)	37,454.58	36,352.59	1,101.99	38,550.75	28,900.00	9,650.75
SOUTH LOUISIANA	62,479.08	62,479.08	-	62,422.50	62,422.50	-
TRES RIOS	42,987.36	42,987.36	-	44,231.25	43,494.12	737.13
SYNOD OF THE TRINITY						
PRESBYTERY						
BEAVER-BUTLER	87,862.14	72,526.66	15,335.48	91,523.25	69,709.59	21,813.66
CARLISLE	84,595.26	82,251.16	2,344.10	87,249.75	84,188.10	3,061.65
DONEGAL	119,843.70	118,844.43	999.27	126,099.75	120,112.57	5,987.18
HUNINGDON	41,961.48	41,961.48	-	43,664.25	43,664.25	-
KISKIMINETAS	70,163.22	70,163.22	-	72,303.00	72,303.00	-
LACKAWANNA	49,292.04	41,835.90	7,456.14	50,977.50	38,504.18	12,473.32
LAKE ERIE	65,825.64	65,825.64	-	67,851.00	62,194.00	5,657.00
LEHIGH	62,822.70	62,822.70	-	65,562.00	65,562.00	-
NORTHUMBERLAND	31,677.78	31,677.78	-	32,219.25	32,219.25	-

GA PER CAPITA GIVING BY PRESBYTERY - (2001 - 2002)						
SYNOD/PRES.	APPORTN-01	AMT. PAID 01	BALANCE	APPORTN-02	AMT. PAID 02	BALANCE
PHILADELPHIA	228,203.52	228,203.52	-	237,048.00	233,247.62	3,800.38
PITTSBURGH	259,049.64	259,049.64	-	264,899.25	264,899.24	0.01
REDSTONE	93,036.36	93,036.36	-	95,660.25	92,811.80	2,848.45
SHENANGO	86,512.56	57,686.67	28,825.89	90,478.50	72,362.33	18,116.17
UPPER OHIO VALLEY	58,181.34	48,004.23	10,177.11	59,839.50	56,008.79	3,830.71
WASHINGTON	65,407.32	65,407.32	-	67,599.00	59,262.00	8,337.00
WEST VIRGINIA	86,059.38	85,592.34	467.04	86,803.50	84,351.38	2,452.12
TOTALS	12,746,683.50	12,553,313.78	193,369.72	13,240,686.38	12,978,387.89	262,298.49

****PER CAPITA PAYMENTS RECEIVED AGAINST PREVIOUS YEARS Q/S BALANCES**

PAYMENTS RECEIVED IN 2000	AMOUNT	FOR YEAR	PAYMENTS RECEIVED IN 2003	FOR YEAR
PRESBYTERY			PRESBYTERY	AMOUNT
Wabash	558.11	1998	Sheppards/Lap	20.22
Upper Ohio Valley	223.13	1998	West Virginia	4.98
Total Past Payments	781.24			25.20

PAYMENTS RECEIVED IN 2001	AMOUNT	FOR YEAR
PRESBYTERY		
Beaver-Butler	475.40	1999
Hudson River	629.64	1999
Long Island	0.92	1999
Philadelphia	143.10	1999
Total Past Payments	1,249.06	

PAYMENTS RECEIVED IN 2002	AMOUNT	FOR YEAR
PRESBYTERY		
Beaver-Butler	559.31	2000
Upper Ohio Valley	3,350.21	2000
West Virginia	1,123.63	2000
	5,033.15	

NOTE: Since outstanding accounts for 2001 and prior years have been closed, the above payments have been credited to the prior years adjustments account in 2002. This report is based on receipts as of March 31, 2003.

E. Committee on the Office of the General Assembly, Office of the General Assembly, Presbyterian Historical Society Agency Summary

A. Office of the General Assembly (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.

B. Responsibilities of the OGA

The Office of the General Assembly (OGA) is charged with the responsibility for the ecclesiastical activities of the Presbyterian Church (U.S.A.). Directed by the Stated Clerk of the General Assembly and with a staff of more than 75 persons in three locations (Louisville, Kentucky; Philadelphia, Pennsylvania; and Montreat, North Carolina), along with the 16 elected members of the Committee on the Office of the General Assembly, OGA attended to the work assigned to them in 2002 and set forth a full agenda of work for 2003.

The responsibilities of OGA include:

- Duties assigned to the Stated Clerk of the General Assembly.
- Responsibilities outlined in the *Book of Order*.
- Functions designated in the Standing Rules of the General Assembly.
- Assignments made by each General Assembly.

Stated Clerk Clifton Kirkpatrick and Gradye Parsons, Director of Operations, lead the Staff Coordinating Cabinet for OGA. Additional persons involved in the cabinet are: 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, Sharon K. Youngs, coordinator, Communications.

C. Committee on the Office of the General Assembly (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. The COGA exercises the assembly's accountability for OGA between sessions of the assembly. The COGA is composed of fifteen members who are nominated by the General Assembly Nominating Committee and elected at the General Assembly meeting, and the current Moderator of the General Assembly. The Stated Clerk of the General Assembly, the Executive Director of the General Assembly Council, and the Vice Chair of the General Assembly Council serve as corresponding members of the committee. For 2002–2003, the Reverend Sandy Peirce served as moderator and Elder Kathleen Walker as vice moderator. In 2003–2004, leadership will be provided by the Reverend Katherine Cunningham as moderator and Elder Kathleen Walker as vice moderator.

D. 2002 Highlights and Accomplishments

- The 214th General Assembly (2002) convened in Columbus, Ohio, with the theme “Ambassadors for Christ.” Working in partnership with the Presbytery of Scioto Valley host committees, the General Assembly Council, COGA, and 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 assembly was a blessing for the whole church with its strong affirmation of Jesus Christ as Lord and Savior, its launching of the Mission Initiative, and its holding firm to the *Constitution of the Presbyterian Church (U.S.A.)* in a deeply pastoral spirit. The assembly truly proved to be an experience that strengthened the church.

- The approval of the proposal to move to biennial assemblies was a vote of confidence in the ministry of both the committee and the office and will have lasting significance for the welfare of the church. A major priority in the year ahead will be in the area of forming proposals for biennial assemblies that will enable these gatherings to be not only less frequent, but to also be more faithful spiritual gatherings that build up the church.

- The General Assembly Breakfast was one of the assembly meeting highlights in 2002, drawing more than 1,500 persons and featuring Robin Roberts, a lifelong Presbyterian and professional broadcaster for ESPN and *Good Morning America*.
- This year, the OGA called the church to faithfulness to the *Constitution* and supported our presbyteries as the governing bodies primarily charged with upholding the *Constitution* in relation to sessions and ministers. This position was strongly affirmed by the 214th General Assembly (2002). At the same time, the office has provided support for the important work of the General Assembly Permanent Judicial Commission (PJC), the Advisory Committee on the Constitution (ACC), the Advisory Committee on Litigation (ACL), and the Presbyteries' Cooperative Committee on Examinations for Candidates (PCCEC).
- Two new ventures hold great promise for caring for the whole church. Our office is staffing the Task Force on the Peace, Unity, and Purity of the Church, whose work could, it is hoped, lead to reconciliation and renewal in our church, and we are one of the co-sponsors with other General Assembly entities for a national pastors conference to provide spiritual renewal for our parish pastors.
- Since the assembly meeting, commissioners to the 214th General Assembly (2002) have received "Continuing the Journey," a newsletter designed 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 middle governing bodies throughout the last year.
- The Committee on the Office of the General Assembly and the General Assembly Council continued in 2002 the consultation process with synods and presbyteries that was mandated by the 211th General Assembly (1999) and initiated in 2000. The purpose of the consultations is to examine and encourage relationships within and among the General Assembly, the synods, and the presbyteries. The joint report for this General Assembly (2003) will deal mainly with synods. A major, and likely final, report with recommendations for all governing bodies will come in 2004.
- Along with other partners, the OGA has launched a project entitled *Common Faith, Common Mission*. This project will engage the whole church in a process of dialogue with our *Constitution*, beginning with a reclaiming of the core values of our Reformed faith and discerning how those values shape the future mission of the church. This project will be a major focus for our ministry in the years ahead.
- A new communication initiative was launched in the spring of 2002. *Perspectives* is a monthly online magazine published by OGA that offers an exploration of issues facing the church through the lens of Scripture, our Reformed theology, and constitutional framework. It also offers some reflective analysis of our life together as the Presbyterian Church (U.S.A.). The Web site address for *Perspectives* is pcusa.org/oga/perspectives. The new communication initiative is being coordinated by Sharon K. Youngs, who filled the new position of communications coordinator for OGA in August 2002.
- The most important ecumenical breakthrough of the last twelve months has undoubtedly been the launching of Churches Uniting in Christ (CUiC) during the Week of Prayer for Christian Unity and the celebration of the birthday of Dr. Martin Luther King Jr. It is the culmination of almost forty years of the work of the Consultation on Church Union. Its mission focus of overcoming racism serves as a reminder that this ministry is not only a social justice concern, but also an imperative for Christian unity. In a world dealing with international terrorism, inter-religious relations have become more important and have involved us in some significant new ventures seeking peace and reconciliation with people of other faiths.
- The annual Fall Polity Conference sponsored by the OGA drew a vast majority of our presbytery and synod executives and stated clerks. This conference took place in Denver, Colorado, and made an important contribution by providing training through workshops and seminars relating to the practice of polity in the church.
- The year 2002 was a year in which the 150th anniversary of the Presbyterian Historical Society was celebrated. A variety of special events highlighted both the historic contributions of the society and the promise it has as a renewal agency for the future of the church. These events and the ongoing quality work of the society have affirmed the importance of preserving and celebrating the church's heritage. In addition, the society's development efforts proved quite fruitful in 2002.
- In December 2002, Moderator Fahed Abu-Akel invited synod and presbytery moderators to gather with him in Louisville for the 2002 Moderators' Conference. More than 130 moderators and other middle governing body leaders shared in discussion, workshops, and worship around the conference theme, "Christ, Our Peace/Salaam/Shalom: Leadership for Justice and Peace."

E. *Looking Ahead*

The following letter addresses work to be accomplished by OGA in 2003:

Sisters and Brothers in Christ,

We anticipate that 2003 will be a full and fulfilling year in the work and witness of the Presbyterian Church (U.S.A.).

The 215th General Assembly (2003) will convene in Denver, Colorado, in May. At that meeting of the assembly, which is the church's most inclusive governing body, elected commissioners will gather "to seek together to find and represent the will of Christ" (*Book of Order*, G-4.0301d). Paul Simon, retired United States Senator from Illinois and director of the Public Policy Institute at Southern Illinois University, will serve as the General Assembly breakfast speaker. An increasing number of commissioners will be virtually paper-free, opting to receive General Assembly reports electronically.

Our work in staffing the Task Force on the Peace, Unity, and Purity of the Church will continue this year. The first of several resources that grow out of the task force's work is expected to be produced in time for the General Assembly in May. We anticipate resources to be produced in print, as well as be available online. These resources are designed to help the whole church engage in dialogue and study in response to the work of the task force.

In 2003, our plans are to engage the whole church in a process of dialogue with our *Constitution* through a project called *Common Faith, Common Mission*. This project is multiyear in scope and will begin with helping Presbyterians to reclaim the core elements of our Reformed faith and discern how those elements and values shape the future mission of the church.

These and many more initiatives will move the OGA forward in 2003 to better serve the church so that the church, in turn, can better proclaim in word and deed the gospel of Jesus Christ.

Clifton Kirkpatrick
Stated Clerk of the General Assembly

Sandy Peirce
Moderator, Committee on the Office of the General Assembly

E. *Members of the Committee on the Office of the General Assembly*

Fahed Abu-Akel Atlanta, GA	Helen Baily Cochrane Bethlehem, PA	Kyung-Il Ghymn Reno, NV	Lena Prewitt Tuscaloosa, AL
John Bartholomew Orange Park, FL	James Collie Albuquerque, NM	Stephen Grace Midland, MI	Catherine Ulrich Fort Smith, AR
Vernon Carroll Frenchtown, MT	Katherine Cunningham Ridgewood, NJ	Allie Latimer Washington, D.C.	Katherine Walker St. Petersburg, FL
Brian Child Knoxville, TN	William Forbes Westfield, NJ	Sandy Peirce Placerville, CA	Steven Yamaguchi Long Beach, CA

F. *Staff Coordinating Cabinet*

Clifton Kirkpatrick
Stated Clerk

Gradye Parsons
Director of Operations

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 **

Robina Winbush
Director, Department of Ecumenical and Agency Relationships

*A shared office with the General Assembly Council

G. *Addresses*

Office of the General Assembly Presbyterian Church (U.S.A.)
100 Witherspoon Street • Louisville, Kentucky 40202-1396
(888) 728-7228 • FAX: (502) 569-8005 • www.pcusa.org/oga

Presbyterian Historical Society
425 Lombard Street • Philadelphia, Pennsylvania 19147
(215) 627-1852 • FAX: (215) 627-0509 • prehist@shrsys.hslc.org

Presbyterian Historical Society
P.O. Box 849 • Montreat, North Carolina 28757
(828) 669-7061 • FAX: (828) 669-5369 • pcusadoh@montreat.edu

Item 03-01

[The assembly approved Item 03-01. **See p. 67.**]

The Office of the General Assembly recommends that the 215th General Assembly (2003) direct the Office of the General Assembly to insert the following, as endnotes, to the Chapters of the *Form of Government* listed. [Such allusions would be added to the 2004–2005 edition.]

Scriptural Allusions Endnotes

FORM OF GOVERNMENT

Chapter III

1. Col. 1:18; Eph. 4:16; 1Cor. 1:18

Chapter V

1. Acts 2:46, 47
2. Heb 8:5; Gal. 6:16

Chapter VII

1. Acts 2:41, 47

Chapter VIII

1. Acts 15:1–29; 16:4

Chapter XIII

1. See Acts 15:1–29; 16:4

Chapter XV

1. Ezek 43:11, 12

Chapter XVI

1. Acts 15:5, 6

Chapter XVII

1. Acts 21:17, 18; Acts 6; Acts 15:2, 3, 4, 6, 22

Chapter XVIII

1. Confession of 1967;* Preface at 9.03; see also G-2.0200

Rationale

[This recommendation is in response to the following referral: *Comment from the Assembly on Item 04-15. That 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 (Minutes, 2002, Part I, p. 68).*]

In response to action of the 213th General Assembly (2001) on *Overture 01-58*, the Office of the General Assembly prepared scriptural allusions to Chapters 1, 2, 4, 6, 9, 10, 11, 12, and 14 of the *Form of Government*. The 214th General Assembly (2002) directed that the Office of the General Assembly “prepare scriptural allusions for Chapters 3, 5, 7, 8, 13, 15, 16, 17, and 18 of the Form of Government” (*Minutes, 2002, Part I, p. 68*).

Using the same procedure¹ as was utilized in preparing the scriptural allusions to the 124th General Assembly, the Department of History and the Department of Constitutional Services worked together to review the Form of Government from the United Presbyterian Church in North America (UPNA) (1800s); the first Presbyterian Church in the United States of America (PCUSA)(1700s–1800s). The Presbyterian Church in the United States (PCUS) never included scriptural allusions. By 1900, scriptural allusions were not included with amendments to the Form of Government, so no allusions exist for a number of sections. After the reunion of the United Presbyterian Church in North America and the United Presbyterian Church in 1958, scriptural allusions were no longer included.

[The following pages are the full text of the Scriptural Allusions for the *Book of Order*.]

FORM OF GOVERNMENT

Chapter III

G-3.0200c “The Church is the body of Christ¹, both in its corporate life and in the lives of its individual members, and is called to give shape and substance to this truth.”

¹**Col. 1:18** He is the head of the body, the church; he is the beginning, the firstborn from the dead, she that he might come to have first place in everything. **Eph. 4:16** [Christ] from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body’s growth in building itself up in love. **1 Cor. 1:18** For we being many are one bread, and one body: for we are all partakers of that one bread. (From the Chapter III, Form of Government, PCUSA, p. 353, 1896)

Chapter V

G-5.0101a “The incarnation of God in the life, death, and resurrection of Jesus Christ gives to the church not only its mission but also its understanding of membership. One becomes an active member of the church through faith in Jesus Christ as Savior and acceptance of his Lordship in all of life.¹ Baptism and a public profession of faith in Jesus as Lord are the visible signs of entrance into the active membership of the church.”

¹**Acts 2: 46, 47** Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved. (From Chapter III, UPNA, 1880)

G-5.0202 “An active member of a particular church is a person who has made a profession of faith in Christ, has been baptized, has been received into membership of the church, has voluntarily submitted to the government² of this church, and participates in the church’s work and worship. An active member is entitled to all the rights and privileges of the church, including the right to participate in the Sacrament of the Lord’s Supper, to present children for baptism, to take part in meetings of the congregation, and to vote and hold office. Other conditions of active membership that meet the needs of the particular church and are consistent with the order and confessions of the Presbyterian Church (U.S.A.) may be adopted by the session after careful study and discussion with the congregation.”

²**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 t thee 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 Chapter III. 1, UPNA, 1880)

Chapter VII

G-7.0102 The particular church carries a vital responsibility in the mission of the church. There God’s people perform especially the ministries of worship, proclamation, sharing the Sacraments¹, evangelism, nurture, counseling, personal and social healing, and service. Without this basic ministry to persons, neighborhoods, and communities, and the support given at the congregational level through prayer, personnel, and money, any other significant ministry of the church becomes impossible. Congregations serve as essential mission arms of the presbytery and of the larger church.

¹**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 favour with all the people. And the Lord added to the church daily such as should be saved. (From Chapter II.4, PCUSA, 1855)

Chapter VIII

G-8.0101 The provisions of G-1.0400¹ and other provisions of this Constitution prescribing the manner in which decisions are made, reviewed, and corrected within this church are applicable to all matters pertaining to property.

¹**Acts 15:1–29; 16:4.** (Chapter XII PCUSA, 1888)

Chapter XIII

G-13.0101 “The General Assembly¹ is the highest governing body of this church and is representative of the unity of the synods, presbyteries, sessions, and congregations of the Presbyterian Church (U.S.A.).”

¹The radical principles of Presbyterian church government and discipline are: --That the several different congregations of believers, taken collectively, constitute one church of Christ, called emphatically should govern a smaller, or determine matters of controversy which 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 judicatories, 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 authority. **See Acts 15:1–29; 16:4.** (Chapter XII PCUSA, 1896)

Chapter XV

G-15.0103 “All governing bodies of the church, in consultation with the next higher governing body, shall be authorized to work with other Christian denominations in the creation and strengthening of effective ecumenical agencies for common mission.¹

¹**Ezek 43:11, 12** Show them the form of the house, and the fashion thereof, and the goings out thereof and 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. (Chapter VIII, PCUSA, 1956)

Chapter XVI

G-16.0301 “With the approval of the presbytery, and the consent of the General Assembly, particular churches of this church may unite to form union churches with one or more particular churches of churches other than those of the Reformed faith but which recognize Jesus Christ as Lord and Savior, accept the authority of Scripture, and observe the Sacraments of Baptism and the Lord’s Supper.”¹

¹**Acts 15:5, 6** But there rose up certain of the sect of Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses. And the apostles and elders came together for to consider this matter. (Chapter VIII, PCUSA, 1956–57)

Chapter XVII

G-17.0101 “A presbytery of this church may unite to form a union presbytery with one or more comparable governing bodies,¹ each of which is a member of another Reformed body, with the approval of the synod or comparable governing body of which each is a part.”

Acts 21:17, 18 Acts 6. That the church of Ephesus had more congregations than one, under a presbyterial government, appears from **Acts 15: 2, 3, 4, 6, 22.** And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.—And the apostles and the elders came together to consider this matter. (From Chapter X, PCUSA, 1897)

Chapter XVIII

G-18.0201a “Amendments to the confessional documents^{1*} of this church may be made only in the following manner:”

^{1*} Confession of 1967; Preface at 9.03; see also G-2.0200

Endnote

¹ In response to *Overture 01-58*, the Office of the General Assembly reviewed previous editions of the Form of Government, which had 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 taken from those prior editions of the Form of Government into the current text. They first appear in the version released during the 215th General Assembly (2003).

Item 03-02

[The assembly approved Item 03-02. See p. 67.]

Request 03-2. Re. G-11.0414 Release of an Honorably Retired Minister from the Exercise of Ordained Office—From the Stated Clerk, Presbytery of West Jersey

The Advisory Committee on the Constitution recommends that the 215th General Assembly (2003) answer Request 03-2 with the following response:

An individual may not be released from the exercise of ordained office and continue to retain the designation “honorably retired minister.” The phrase “honorably retired minister” carries with it specific constitutional meaning including continued inclusion on the active membership roll of presbytery. A minister of the Word and Sacrament released from the exercise of ordained office at her/his own request is required to discontinue all functions of that office, may not use the designations “reverend, minister, pastor, or other similar term,” and her/his name is deleted from the roll of presbytery. When the name is so deleted, the individual is given a certificate of membership to a particular church. Regardless of previous service, an individual cannot be on the roll of continuing members of a presbytery and the roll of a particular church simultaneously.

Letter of Request Received by the Advisory Committee on the Constitution

The Presbytery of West Jersey, meeting March 22, 2002, granted the request of a minister to be released from the exercise of the ordained ministry in accordance with G-11.0414.

The minister was honorably retired at the time. He had transferred his membership to the presbytery in 1961 from the American Baptist Convention and served the presbytery with distinction until his retirement December 31, 1988.

He asked me earlier in the year whether or not he was still honorably retired even though he had been released from the ordained ministry.

My interpretation, subsequently confirmed by Mark Tammen, was that honorably retired is one of the categories of active ministers who are continuing members of presbytery as specified in G-11.0406a. As such honorably retired ministers may vote at presbytery and perform all the functions of clergy. In contrast persons released from the exercise of the office of the ordained ministry must discontinue all functions of that office (G-11.0414b). Thus they cannot call themselves honorably retired.

His release from the ordained ministry moves him to the status of the laity but in effect erases that he did in fact retire from the ministry. I realize that it is very rare when a retired minister asks to be released from the office. That it might happen has not occurred to most of us nor been incorporated into the Form of Government. I believe that the *Book of Order* should reflect that if a retired clergy is released from the exercise of the ministry, that his or her status as honorably retired should not be affected by a subsequent release from the exercise of the ordained office. In fact many clergy as they progress in years either by choice or infirmity are not exercising their ministry—they do not preach, administer the sacraments, provide pastoral services, nor serve in presbytery. But they retain their honorably retired status.

Rare as it be that a retired minister is released from the office, might not the Form of Government have a provision that a person who is released post-retirement retains the honorably retired designation without having the right to vote in presbytery or perform the other functions of ordained ministry?

I would appreciate the Advisory Committee on the Constitution considering this situation and making a recommendation to the General Assembly to rectify the provision that denies a retired minister honorably retired status even though he or she has been released from the office.

If I can provide any additional information, please do not hesitate to contact me. Thank you very much for considering my request.

Sincerely yours,

John T. Ash, III
Stated Clerk
West Jersey Presbytery

Item 03-03

[The assembly approved Item 03-03 with comment. **See p. 67.**]

Request 03-3. Re. Stay of Enforcement Requests—From the Stated Clerk, Presbytery of Miami

The Advisory Committee on the Constitution recommends that the 215th General Assembly (2003) answer *Request 03-3* with the following actions:

A. That the 215th General Assembly (2003) approve the following authoritative interpretation of D-6.0103:

The Rules of Discipline impose no clear obligation upon the stated clerk of a governing body to forward a request for stay of enforcement to the permanent judicial commission of that governing body. Under the current language of D-6.0103a(2) and (3), a complainant may forward such a request herself or himself to the members of the appropriate permanent judicial commission.

B. That the 215th General Assembly (2003) direct the Stated Clerk to send the following proposed amendments to the presbyteries for their affirmative or negative votes:

1. Shall D-6.0103 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“D-6.0103 Stay of Enforcement

“The action or decision of a governing body, of its permanent judicial commission, or of a respondent named in D-6.0202b may be suspended by a stay of enforcement. A stay of enforcement is a written ~~statement~~ *instruction, obtained in the manner described in D-6.0103a, that requests orders* the implementation of a decision or action be delayed until a complaint or appeal is finally determined.”

2. Shall D-6.0103a 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. Any person or governing body qualified to file a complaint or appeal may stay enforcement by filing with the governing body, commission, or respondent whose action or decision is to be stayed, A stay may be entered in any of the following manners after the filing of a complaint or notice of appeal, but no later than forty-five days after the decision or action, one of the following:~~

“(1) From an action of a governing body, by delivering to the stated clerk of the governing body whose action the complainant seeks to stay, and the stated clerk of the governing body whose permanent judicial commission has jurisdiction, (a) a complaint concerning the irregularity signed by one or more persons or governing bodies having standing to challenge the action taken, and (b) a request for a stay of enforcement signed by at least one third of the members recorded as present when the decision or action was made by the governing body; or

“(2) From a decision of a permanent judicial commission, by a stay of enforcement signed by at least one third of the members of the permanent judicial commission who decided the case, obtained by means of a request directed to the commission through the clerk of the permanent judicial commission or the stated clerk of the permanent judicial commission’s governing body; or

“(3) From an action of a governing body or a decision of a permanent judicial commission, by a stay of enforcement signed by at least three of the members of the permanent judicial commission having jurisdiction to hear the complaint or appeal on the decision or action, ~~provided there has been~~ submitted to such members of the permanent judicial commission through the stated clerk of the governing body of that permanent judicial commission. The following procedure shall be followed for seeking a stay under this subsection:

“(a) The complainant or appellant shall deliver to the stated clerk either in person or by certified mail directed to the stated clerk’s office address either a copy of the complaint or notice of appeal, ~~or the substance of the complaint or appeal to be filed, with the reasons therefor,~~ and a request for stay containing a short statement of the basis for challenging the decision or action, a short statement of the harm that will occur if the decision or action is not stayed, and a list of telephone numbers and addresses for the complainant or appellant and the opposing party or governing body;

“(b) The stated clerk shall promptly transmit the request for stay by the most expeditious means available to all members of the permanent judicial commission eligible to participate in consideration of the complaint or appeal;

“(c) Any member who determines that entry of a stay is appropriate shall sign and return to the stated clerk a certification stating ~~that such members certify~~ that in their her or his judgment probable grounds exist for finding the decision or action erroneous and for finding that harm will occur if the decision or action is not stayed;

“(d) Upon receipt of certifications finding a stay is appropriate from three or more members of the permanent judicial commission, the stated clerk shall immediately advise the parties that a stay has been entered.”

Rationale

Section D-6.0103 currently does not contain any express requirement that the stated clerk of a governing body forward a request for stay to members of the permanent judicial commission of that governing body. Nor do the provisions of the Rules of Discipline provide any clerk basis for implying such a duty. To the contrary, where duties are imposed upon stated clerks in the Rules of Discipline, those duties are specifically defined in D-6.0307. Moreover, D-6.0103a(1), (2), and (3) are currently written in parallel language. There is no contemplation that a stated clerk could be required to transmit a request for stay to all members of a governing body recorded as present under D-6.0103a(1). Since subsections (2) and (3) are written in parallel language, there is no basis to imply any different obligation of a stated clerk when stays are sought under these provisions. Accordingly, D-6.0103a cannot be read to impose an obligation on stated clerks to forward a request for a stay of enforcement to members of the permanent judicial commission of that governing body.

However, transmission of the request for a stay by a complainant directly to members of the permanent judicial commission may raise concerns about *ex parte* contacts with members of the commission (i.e., contacts outside the presence of other parties to the judicial process in which improper attempts to influence the members might occur). This process for seeking a stay risks improper attempts to influence the decision-making of a permanent judicial commission and is inconsistent with the prohibition in D-7.0302 upon the circulation of papers to members of the permanent judicial commission. Accordingly, the Advisory Committee on the Constitution believes that amendment to the current process for seeking a stay of enforcement is advisable. This amendment will place additional obligations upon stated clerks, and will require that each clerk make appropriate arrangements to insure that communications sent to them in their official capacity are properly managed when she or he is unavailable for an extended period of time.

Letter of Request Received by the Advisory Committee on the Constitution

I received the following request for clarification from William Newcomb, Stated Clerk of the Presbytery of Miami. I agree that it does need clarification and submit it for your interpretation.

“I recently inquired whether I as stated clerk should forward a request for stay of enforcement to the permanent judicial commission or advise the complainant to do so. You advised by telephone message that the complainant should send the request to permanent judicial commission members. An attorney member of our permanent judicial commission who is a former moderator of our synod permanent judicial commission also thought this was the correct procedure. So I furnished to the complainant the names and addresses of the permanent judicial commission and sent a letter to permanent judicial commission members advising them of what was coming and asking them to advise me whether they wish to grant the stay. The case involves the sale of church property and a stay of enforcement was granted in a timely manner.

I believe that some clarification is in order. The text of D-6.0103 is not clear and I did not find clarification in Polity Reflections. Forms 4 and 5 that are not official say that the complainant may send the form to permanent judicial commission members. On the other hand, I am aware of accusations that the stated clerk of the Synod of the Pacific allegedly failed to do

his duty, presumably by not asking the permanent judicial commission if it wished to grant a stay of enforcement. From the complaint in *Presbytery of San Joaquin v. Permanent Judicial Commission Synod of the Pacific*, it is not clear whether a stay had been requested.

I am very concerned about cases challenging ordination or installation of persons elected to church office before they are ordained or installed. I am sure that all stated clerks, regardless of how they feel about the issues, want to do the right thing.

Where a stay has not been requested, I believe that a stated clerk has a responsibility to advise complainants that they have the right to request a stay but should not initiate a stay where it has not been requested in writing.

I would appreciate your thoughts.”

Mark Tammen, Director
Department of Constitutional Services

Item 03-04

[The assembly approved Item 03-04. See p. 68.]

Request 03-4. Re. Interpretation of Possible Conflict Between GA Standing Rule G.2.g. and the Rules of Discipline Assuring Compliance with General Assembly Permanent Judicial Commission Orders—From the Committee on the Office of the General Assembly.

The Advisory Committee on the Constitution recommends that the 215th General Assembly (2003) answer *Request 03-4* with the following authoritative interpretation: [This request asks for an authoritative interpretation of the Rules of Discipline. In particular it asks whether the last sentence of the General Assembly’s Standing Rule G.2.g. is in conflict with provisions laid out in the Rules of Discipline for assuring compliance with judicial commission orders.]

Because Standing Rule G.2.g. does not provide due process and conflicts with the role of the General Assembly Permanent Judicial Commission, the Standing Rule violates the *Book of Order*. Therefore, the last sentence of Standing Rule G.2.g. is hereby null and void.

Standing Rule G.2.g. states in part:

. . . If the General Assembly deems such compliance [with an order of the General Assembly’s Permanent Judicial Commission] 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.

Although this sentence concludes a paragraph specifying the responsibility of the Stated Clerk to report statements of compliance, it does not give the Stated Clerk any authority to enforce orders of the General Assembly Permanent Judicial Commission.

Provisions dealing with “enforcement” of judicial commission orders are found in D-11.0801 and apply to disciplinary cases. Sections D-7.0402b, D-7.0402c, D-7.0402d, and D-7.0700 indicate that in remedial cases the signing, communication, reporting, and recording of a judicial decision are sufficient to accomplish its implementation. Section D-6.0000 provides the possibility of initiating a remedial case alleging a delinquency if a judicial commission order is disobeyed. Sections G-9.0407, G-9.0408, G-9.0409, and G-9.0410 provide for administrative review.

It is assumed that members, officers, and governing bodies of the church will abide by lawful orders issued by its permanent judicial commissions.

Section G-7.0103 says in part:

. . . The law and government of the Presbyterian Church (U.S.A.) presuppose the fellowship of women and men with their children in voluntary covenanted relationship with one another and with God through Jesus Christ. The organization rests upon the fellowship and is not designed to work without trust and love.

Provisions for monitoring compliance with a judicial decision order are found not in the Rules of Discipline, but in the Form of Government as listed in the note below found in the Rationale. Nevertheless, the sentence in D-1.0101 that assures due process applies:

... In all respects, members are to be accorded procedural safeguards and due process, and it is the intention of these rules so to provide.

Further, D-2.0102 states:

The governing bodies of the church for judicial process are the session, the presbytery, the synod, and the General Assembly. The session itself conducts trials. The presbytery, the synod, and the General Assembly conduct trials and hearings through permanent judicial commissions.

As noted in D-2.0102 above, the General Assembly conducts trials and hearings in judicial matters only through its permanent judicial commission. In a case where it is alleged to the General Assembly that a governing body has failed to implement satisfactorily an order issued by the General Assembly Permanent Judicial Commission, that governing body has a right to due process, which includes a fair hearing. Due process includes a clear notice of the matters at issue, time to prepare and present a reasoned defense, and opportunity to present relevant evidence and testimony. Only after a hearing with due process could findings of fact be made and further orders issued.

If there is a concern that a decision of the General Assembly's Permanent Judicial Commission is not being obeyed, there are mechanisms for assuring compliance. They include

1. Administrative review under the provisions listed in the note below.
2. Remedial action under the provisions of D-6.0000.
3. Assumption of original jurisdiction by a presbytery over a session, by a synod over a presbytery, or the General Assembly over a synod.

Rationale

NOTE:

G-4.0301 Presbyterian Polity . . .

f. 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;

.....

i. Governing bodies possess whatever administrative authority is necessary to give effect to duties and powers assigned by the Constitution of the church.

G-9.0407 . . .

Review of Records

c. At least once a year every governing body above a session shall review the records of the proceedings of the next lower governing body. If any lower governing body shall fail to send up its records for this purpose, the higher governing body shall order them to be produced at a specified time.

G-9.0408 Special Administrative Review

If a higher governing body learns at any time of any irregularity or delinquency by a lower governing body, it may require the governing body to produce any records and take appropriate action (G-12.0102n, G-12.0304, G-13.0103k, n)

G-9.0409 Manner of Review

a. In reviewing the proceedings of a lower governing body, the higher governing body shall determine, either from the records of those proceedings or from any other information as may come to its attention, 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 a higher governing body have been obeyed.

G-9.0410 Action of Higher Governing Body

It is ordinarily sufficient for the higher governing body to record in its own proceedings, and in those under review, its approval, disapproval, or correction. If necessary, the higher governing body may direct the lower governing body to reconsider and correct an irregularity or cure a delinquency.

G-10.0102 Responsibilities

[The session has responsibility and power] . . .

p. to maintain regular and continuing relationship to the higher governing bodies of the church, including . . .

(4) observing and carrying out the instructions of the higher governing bodies consistent with the *Constitution of the Presbyterian Church (U.S.A.)*[.]

G-10.0301 Minutes

Each session shall keep a full and accurate record of its proceedings which shall be submitted at least once each year to the presbytery for its general review and control. (G-11.0103x, G-9.0409) . . .

G-11.0103

[The presbytery has responsibility and power] . . .

t. to maintain regular and continuing relationship to the higher governing bodies of the church, including ...

(2) seeing that the orders of higher governing bodies are observed and carried out, . . .

x. to review session minutes and records at least once each year; . . .

G-11.0305 Records

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. . . .

G-12.0102 Responsibilities

[The synod has responsibility and power] . . .

n. to review the records of its presbyteries and to take care that they observe the Constitution of the church;

o. to maintain regular and continuing relationship to the General Assembly, including

(1) seeing that the orders and instructions of the General Assembly are observed and carried out, . . .

G-12.0304 Records

The synod shall keep a full and accurate record of its proceedings which shall be submitted to the next succeeding meeting of the General Assembly for its general review and control. . . .

G-13.0103 Responsibilities

[The General Assembly has responsibility and power]

l. to review the records of the synods and to take care that they observe the Constitution of the church; . . .

Letter of Request Received by the Advisory Committee on the Constitution

The Committee on the Office of the General Assembly submits the following to the Advisory Committee on the Constitution:

The last sentence of the Standing Rule of the General Assembly, G.2.g. dealing with the duties of the Stated Clerk, states that

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.

Is the last sentence of Standing Rule G.2.g. in conflict with the provisions laid out in the Rules of Discipline for assuring compliance with judicial commission orders?

Catherine Ulrich
Katherine Cunningham

Item 03-05

[The assembly approved Item 03-05. See p. 68.]

Request 03-5. Re. Interpretation of Involuntary Dissolutions—From the Director of Constitutional Services, Office of the General Assembly.

The Advisory Committee on the Constitution recommends that the 215th General Assembly (2003) answer *Request 03-5* as follows:

A. Proposed Authoritative Interpretation

By advising the 215th General Assembly (2003) approve the following response to the request as an authoritative interpretation (G-13.0103r): [This request asks for interpretation of G-9.0505b, G-9.0505d, and G-11.0103o. Section G-11.0103o grants a presbytery authority to dissolve a pastoral relationship “when it finds that the church’s mission under the Word imperatively demands it.”]

1. The first question asks whether an administrative commission is obligated to grant a hearing according to G-9.0505b in making a determination to ask the presbytery to dissolve the pastoral relationship under G-11.0103o.

The answer is no.

If the administrative commission has made a preliminary decision to dissolve a pastoral relationship and intends, as a commission, to dissolve the relationship, before doing so the commission is obligated to grant a hearing under the provisions of G-9.0505b giving all those affected “the opportunity to be heard and a consideration of the respective positions” (*Gaba v. Presbytery of Eastern Virginia*, Remedial case 215-3).

If instead the commission has determined to recommend that the presbytery itself dissolve the pastoral relationship, the process under G-9.0505b is unclear. Our polity presumes that individuals and groups will be treated with respect and fundamental fairness, which in the case of dissolving pastoral relationship must minimally provide “the opportunity to be heard and the consideration of respective positions.”

Current G-9.0505 provides clear procedure when the commission itself is taking the action. The Advisory Committee on the Constitution finds less clarity when the commission has determined to ask the presbytery to dissolve the relationship.

2. The second question asks “In dissolving a pastoral relationship under G-11.0103o, is a presbytery obligated to hold a hearing as described in G-9.0505b?”

The answer is no.

Section G-9.0505b applies to circumstances in which an administrative commission is dissolving a pastoral relationship. If the presbytery itself is considering a motion to dissolve a pastoral relationship, the presbytery must give all those affected “the opportunity to be heard and a consideration of the respective positions.”

Multiple hearings are not required. If an administrative commission is acting to dissolve a pastoral relationship, the protections provided by G-9.0505b come into play. If an administrative commission asks the presbytery itself to dissolve a pastoral relationship pursuant to G-11.0103o, the opportunity to be heard is on the floor of the presbytery itself.

B. Proposed Amendment to the Constitution

In order to clarify that G-9.0505b does not require multiple hearings, the Advisory Committee of the Constitution recommends that the 215th General Assembly (2003) direct the Stated Clerk to send the following proposed amendment to G-9.0505b to the presbyteries for their affirmative or negative votes:

Shall G-9.0505b be amended to read as follows: [Text to be deleted is shown with strike-through; text to be inserted is shown as italic.]

“(1) When an administrative commission has been appointed to settle differences within a church, a governing body, or an organization of the church, it shall, before making its final decision, afford to all persons to be affected by the decision fair notice and an opportunity to be heard on the matters at issue. (See G-9.0503a(4), a(6), G-9.0505b–d) Fair notice shall consist of a short and plain statement of the matters at issue as identified by the commission and of the time and place for a hearing upon the matters at issue. The hearing shall include at least an opportunity for all persons in interest to have their positions on the matters at issue stated orally. ~~If the question is dissolution of the pastoral relationship,~~

“(2) Whenever the administrative commission has been empowered to dissolve a pastoral relationship and the administrative commission chooses to exercise that power, there shall always be a meeting of the congregation at which the commission shall hear the positions of the pastor and the members if they choose to speak. The pastor shall be accorded the right to hear the concerns expressed by members in the meeting and to have reasonable time to respond during the meeting. (See G-14.0601, G-14.0602, G-14.0603, G-11.0103o).”

Letter of Request as Received by the Advisory Committee on the Constitution

Over the past several months, since the *Gaba vs. Presbytery of Eastern Virginia (Remedial Case 215-4)* was rendered, a number of presbytery commissions have sought the advice of the Department of Constitutional Services on several questions:

1. In making its determination to ask the presbytery to dissolve the pastoral relationship under G-11.0103o, is the commission obligated to grant a G-9.0505b hearing?

2. In dissolving a pastoral relationship under G-11.0103o, is a presbytery obligated to hold a hearing as described in G-9.0505d?

I believe the answer to both questions to be “no.”

I read the *Gaba* decision to require “the opportunity to be heard and a consideration of the respective positions” to be the criteria to be utilized in both these circumstances.

Does the Advisory Committee on the Constitution concur?

Yours in Christ,

Mark Tammen, Director
Department of Constitutional Services

Item 03-06

[The assembly approved Item 03-06. See p. 68.]

Request 03-6. Interpretation of D-10.0401 Re. Time Limits for Investigating Committee (IC) to File Charges—From the Stated Clerk, Synod of the Trinity.

The Advisory Committee on the Constitution recommends that the 215th General Assembly (2003) answer Request 03-6 with the following authoritative interpretation:

The one year period in which an investigating committee must determine whether charges should be filed should be determined from the date the names of the members of the investigating committee are reported to a meeting of the governing body, or the date of the first meeting of the investigating committee, whichever comes first.

Rationale

The use of the term “formed” can allow for varied interpretations because the *Constitution* itself allows for flexibility in the creation of the investigating committee.

The request suggests three possible meanings of the language “the investigating committee was formed ...” (D-10.0401):

1. the date on which the governing body (or its delegated entity) are informed by the stated clerk that accusations have been made,
2. the date on which the investigating committee is named by the appropriate appointing entity,
3. the date on which the investigating committee holds its organizational meeting to begin its business.

Surely the committee cannot be considered “formed” simply because the stated clerk informs a governing body of an alleged offense. A not-yet-appointed committee can hardly be considered “formed.”

If the investigating committee is appointed at a meeting of the governing body, then the committee is “formed” upon the announcement of the names of the committee’s members.

If the presbytery has provided by its own rule for the appointment of an investigating committee (D-10.0201b), then the committee may be appointed and have had its first meeting before its appointment is reported to the governing body. Having met, it is formed.

Letter of Request as Received by the Advisory Committee on the Constitution

I am writing to you to request that you place before the Advisory Committee on the Constitution, the following item for constitutional interpretation:

An interpretation of D-10.0401, regarding the time limits for the investigating committee to file charges.

The current language of D-10.0401 says that charges shall not be filed later than one year after “the investigating committee was formed. . .” The question arises from the use of the term “formed.” Three possible meanings (in the context of the paragraph), it seems to me, are possible:

- the date on which the governing body (or its delegated entity) are informed by the stated clerk that accusations have been made of a nature requiring the appointment of an investigating committee.
- the date on which the investigating committee is named by the appropriate appointing entity. This could be the same date as in the first meaning, if there had been sufficient advanced knowledge of the need to have an investigating committee for the moderator or appointing entity to have the names of the investigating committee ready for the action of the governing body.
- the date on which the investigating committee holds its organizational meeting to begin its business. This meaning allows the most time for the investigating committee to do its work, if that is the purpose of the “one-year” rule.

The “tolling date” of the one-year rule, it seems to me, affects the parties in different ways, and raises the question of who is the intended beneficiary of the rule. If the accused is the beneficiary, then the first meaning of the term affords that. If the intended beneficiary is the investigating committee (and indirectly the accuser), then the third meaning of the term affords them the most benefit. But all parties need to know so that all will be equally protected. I hope the Advisory Committee on the Constitution will find this of sufficient importance to recommend that the General Assembly give an authoritative interpretation of D-10.0401.

If I can be of any assistance in clarifying this requested interpretation, do not hesitate to contact me.

Yours in Christ’s service,

David E. Meerse, Co-Stated Clerk,
Synod of the Trinity

Item 03-07

[The assembly approved Item 03-07. See p. 68.]

Request 03-7. Interpretation of D-5.0101 Re. Persons Who Are Assigned to Review the Procedures of an IC—From the Stated Clerk, Synod of the Trinity

The Advisory Committee on the Constitution recommends that the 215th General Assembly (2003) answer *Request 03-7* with the following comment:

It is clear that the “members of the presbytery commission ... designated to review” are to be current commission members. However, if members are “assigned responsibilities under D-10.0204 or D-10.0303” then those members are not considered as part of the total number of commission members for determining a quorum (D-5.0204). A seven-member commission, therefore, with two members assigned such duties would figure its quorum as a majority of five rather than of seven. The minimum number for hearing a case in such an instance would thus be three. If a presbytery determines that such a number is insufficient to provide a fair hearing, then the presbytery may initially elect a larger commission. Section D-5.0101 requires a presbytery commission “be composed of no fewer than seven members” [emphasis added]. A larger number is assuredly allowable resolving the problem posed by *Request 03-7*.

Letter of Request as Received by the Advisory Committee on the Constitution

I am writing to you to request that you place before the Advisory Committee on the Constitution, the following item for constitutional interpretation:

An interpretation of D-5.0101, involving the two members of a commission who are assigned to review “any petition for review of the procedures of an investigating committee.” These two persons are not to sit in any case in which they have acted as the review panel. The question is: can this requirement be met by members of the reserve roster of the commission (D-5.0206b), in lieu of two current members of the commission? The language would seem to suggest not. However, if a presbytery with a commission must eliminate two members because of a review petition, that reduces the size of the commission to a point where, in order to have a quorum present for the conduct of a trial, it will have to turn to the reserve roster to secure commission members. Would it not be more economical of time and talents for the review of procedures of an investigating committee to be conducted by persons from the reserve roster initially? If the current language of D-5.0101 is flexible enough to be authoritatively interpreted by the General Assembly to allow governing bodies the choice of first going to the reserve roster for persons to conduct the review, that is certainly helpful and expeditious. If, however, the language is not that flexible, may this request for an interpretation be answered by either the Office of the General Assembly or the Advisory Committee on the Constitution recommending to the General Assembly the adoption of a clarifying amendment to D-5.0101 (and subsequent sections if necessary) that would say that two members, either of the commission or from the reserve roster; should be designated to review such petitions. I understand that such an amendment would still need to go to the presbyteries for their affirmative or negative votes.

If I can be of any assistance in clarifying this requested interpretation, do not hesitate to contact me.

Yours in Christ’s service,

David E. Meerse, Co-Stated Clerk,
Synod of the Trinity

Item 03-08

Not Assigned.

Item 03-09

[The assembly approved Item 03-09 with amendment. See p. 68.]

Request 03-11. Re. Permissibility of a Session to Act as the PNC for a Designated Associate—From the Stated Clerk, Presbytery of the Pacific.

The Advisory Committee on the Constitution recommends that the 215th General Assembly (2003) answer *Request 03-11* with the following comment.

Section G-14.0501e provides that a designated associate pastor shall be nominated by the congregation’s pastor nominating committee [in an open search process guided by the committee on ministry]. [~~The only provision for the session to act in place of the pastor nominating committee is in the event that the designated pastor or designated associate~~

~~pastor has served for two years, and the session wishes to call that individual as pastor or associate pastor.] [If a designated pastor or designated associate pastor has served in a specific church for more than two years, the session may act as the PNC/APNC and bring to the congregation the nomination of the above category of pastor.]~~

Rationale

The request asks whether it is permissible for the session of a church to act as the PNC for a designated associate pastor.

Letter of Request Received by the Advisory Committee on the Constitution

I am writing as the Stated Clerk of the Presbytery of the Pacific. My question has to do with the newly established designated associate pastor position.

Is it permissible for the session of a church on the designated associate track to act as the pastor nominating committee? The *Book of Order* does not deny it, but does not, at the same time support that possibility. This is relatively new and has become of interest to some of our churches looking for staff. We would like the Advisory Committee on the Constitution to consider defining it more precisely.

Although this may be more clearly understood by the Advisory Committee, it is not, nor has it been clear to us as to whether churches in the process of searching for a designated associate may use the session as its PNC.

Thanks for listening to this concern.

Reverend Frank Marshall, Stated Clerk
Presbytery of the Pacific

Item 03-10

Not Assigned.

Item 03-11

[In response to Item 03-11, the assembly approved an alternate resolution. See pp. 68–69.]

Overture 03-1. On Amending D-10.0401a to Grant an Extension of Time for an Investigating Committee to File Charges When Civil Authorities Become Involved—From the Presbytery of Donegal.

The Presbytery of Donegal overtures the 215th General Assembly (2003) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall D-10.0401a 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. For instances of sexual abuse of another person, the only time limit for filing charges shall be one year from the date the investigating committee was formed, regardless of the date on which an offense is alleged to have occurred. *In those situations where the civil authorities have requested, in writing, postponement of any action by the investigating committee, the investigating committee may request and receive an extension of its time for filing charges—such extension not to exceed six months from the conclusion of any investigation undertaken by the civil authorities.*”

Rationale

Investigations of sexual abuse allegations by both civil authorities and presbytery investigating committees usually coincide. The civil investigation of a sexual allegation may cause the presbytery investigating committee’s process to be delayed because that committee was barred from or asked to refrain from interviewing witnesses or proceeding with its investigation by civil authorities. The civil investigation may cause the time of the presbytery’s investigation process to

extend beyond one year from the point of formation of that presbytery's investigating committee, thus causing the investigating committee to be unable to proceed with its investigation as related to that specific case.

ACC ADVICE ON ITEM 03-11 (*OVERTURE 03-1*)

Advice on Overture 03-1—From the Advisory Committee on the Constitution

The Advisory Committee on the Constitution advises the 215th General Assembly (2003) to answer *Overture 03-1* with an alternate resolution as follows:

“The 215th General Assembly (2003) directs the Stated Clerk to send the following amendment to the presbyteries for their affirmative or negative votes:

“Shall D-10.0401 be amended as follows [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]:

“ ‘D-10.0401
 “ ‘Time Limit

“ ~~“Except in the instance where the offense alleged is sexual abuse of another person, No charges shall be filed later than three years from the time of the commission of the alleged offense, nor later than one year from the date the investigating committee was formed, whichever occurs first, except as noted below.~~

“ *“a. In those situations where civil proceedings have commenced, the investigating committee may request of its permanent judicial commission or session and receive an extension of its time for filing charges of up to six months from the conclusion of any investigation or resulting trial undertaken by the civil authorities. The investigating committee shall maintain contact with civil authorities to determine when such civil proceedings have concluded.*

“ ~~“a. b. For instances of sexual abuse of another person, the three year time limit shall not apply. only time limit for filing charges shall be one year from the date the investigating committee was formed, Charges may be brought regardless of the date on which an offense is alleged to have occurred.~~

“ ~~“b. c. Sexual abuse of another person is any offense involving sexual conduct in relation to~~

“ ‘(1) any person under the age of eighteen years or anyone over the age of eighteen years without the mental capacity to consent; or

“ ‘(2) any person when the conduct includes force, threat, coercion, intimidation, or misuse of office or position.

“ ~~“e. d. If an alternative form of resolution is initiated, the time limits herein provided shall be extended for the duration of the process.”~~

Rationale

Overture 03-1 seeks to amend D-10.0401a by altering the period of time available to an investigating committee when an allegation of sexual misconduct is also being investigated by civil authorities. The overture seeks to return to the Rules of Discipline a provision previously included in an earlier version of the Rules of Discipline. Under our current Rules of Discipline, the two members of the permanent judicial commission designated in D-5.0000 and D-10.0000 could be assigned responsibility to authorize extensions. The proponents of the overture rightly recognize that civil investigations may require or be aided by delaying any ecclesiastical investigation. The six-month time period following the conclusion of civil proceedings seems a reasonable time period in which matters can be concluded.

The Advisory Committee on the Constitution cautions that care should be taken in postponing an investigating committee's work. Due process for the accused, guarding potential victims from future misconduct, and protecting the church from legal liability all urge prompt completion of an investigating committee's work.

ACWC ADVICE AND COUNSEL ON ITEM 03-11 (*Overture 03-1*)

Advice and Counsel on Overture 03-01—From the Advocacy Committee for Women's Concerns.

Overture 03-01 urges the General Assembly to amend D-10.0401a by granting an extension of time for an investigating committee to file charges when civil authorities become involved.

The Advocacy Committee for Women's Concerns (ACWC) advises that the overture be referred to ACWC for inclusion in its study of the denomination's sexual misconduct policy.

Rationale

The Advocacy Committee for Women's Concerns is aggrieved by the many incidents of sexual abuse and misconduct within the church and calls the church to take a strong stand against all forms of sexual misconduct and abuse. The committee is leading a work group to study the denomination's sexual misconduct policy and to make recommendations for changes in that policy that will strengthen it, giving greater protection to victims and clearer standards of communication and discipline for the church.

Item 03-12

Not Assigned.

Item 03-13

[In response to Item 03-13, the assembly approved an alternate resolution. See p. 69.]

Overture 03-8. On Supporting Synods in Their Responsibility of Oversight of Presbyteries (G-12.0102m, n), and Urging the Adoption of Guidelines to Address Such Issues—From the Presbytery of Redstone.

The Presbytery of Redstone respectfully overtures the 215th General Assembly (2003) of the Presbyterian Church (U.S.A.) to do the following:

1. Remind all synods of their responsibility for oversight of their presbyteries (including the presbytery's oversight of its sessions) G-12.0102m, n.
2. Issue guidance and support to synods as they deal with
 - a. the frustration of presbyteries who find themselves unwilling/unable to comply with the terms of G-6.0106b,
 - b. the frustration of presbyteries dealing with sessions within their bounds who are unwilling/unable to comply with the terms of G-6.0106b,
 - c. the frustration of those angered by the perceived failure of presbyteries and synods to adequately address such defiance within their bounds.
3. Urge synods to adopt guidelines or amend their standing rules to provide for appointment of committees to address such issues.

Rationale

Since 1996, when G-6.0106b was added to our *Constitution*, there has been great tension inside our beloved denomination. For a large minority of the Presbyterian Church (U.S.A.), such a provision is deemed unconstitutional. For the majority, the Scriptures and confessions are so clear that the minority's perspective is beyond comprehension.

In these six years, innumerable cases of judicial process have been initiated. First came remedial cases such as *Wier v. Second Presbyterian Church* (Minutes, 1999, Part I, p. 831) and *Londonderry et.al. v. Presbytery of Northern New England* (Minutes, 2001, Part I, p. 577). More recently, one elder has filed disciplinary complaints against more than twenty individuals.

Immediately prior to the convening of the 214th General Assembly (2002), the session of Christ Church in Burlington, Vermont, withdrew the statement that gave rise to the *Londonderry* complaint. Following the adjournment of the 214th General Assembly (2002), the same session issued a new statement again expressing defiance.

The Presbyteries of Baltimore and Redwoods appear to have failed to adequately carry out their responsibilities in the face of credible allegations against their members.

The Presbytery of Cincinnati continues to seem unable to adequately carry out its responsibilities for Mt. Auburn's session and pastors.

Sessions around the denomination continue to call upon Stated Clerk Clifton Kirkpatrick to take actions that are beyond his authority. Such calls are often publicly made and exhibit little forbearance, as required by *Constitution*.

The press continues to fan the flames of discontent with inaccurate and inflammatory reporting.

The synods stand in a position of unique opportunity and responsibility for addressing these situations.

The General Assembly possesses clear authority to call upon the synods to take actions to address this sad state of affairs.

ACC ADVICE ON ITEM 03-13 (*OVERTURE 03-8*)

Advice on Overture 03-8—From the Advisory Committee on the Constitution

Overture 03-8 seeks direction from the 215th General Assembly (2003) in regard to supporting synods in their responsibility of oversight of presbyteries (G-12.0102m, n). The overture further requests that the 215th General Assembly (2003) approve guidelines to address such issues. The overture proposes no constitutional change and asks no interpretation of existing constitutional text. However, as the matter at issue rests on constitutional principles, the Advisory Committee on the Constitution advises the 215th General Assembly (2003) with the following comment:

Synods and presbyteries are reminded that the constitutional provisions for administrative review and judicial action provide all authority necessary for oversight and correction; and, that synods and presbyteries are urged to establish through their own rules and procedures not only to review the work under their charge but also to intervene (G-9.0408). Through such pastoral interventions, our covenantal relationships reflect the trust and love on which our community is based.

Rationale

“The law and government of the Presbyterian Church (U.S.A.) presuppose the fellowship of women and men with their children in voluntary covenanted relationship with one another and with God through Jesus Christ. The organization rests upon the fellowship and is not designed to work without trust and love” (G-7.0103).

Church discipline, as it is reflected in the Rules of Discipline and in the understanding of the whole *Constitution*, grows out of and is expected to reflect this voluntary covenantal relationship based in trust and love. As the text itself asserts: “the purpose of discipline is to honor God by making clear the significance of membership in the body of Christ; to preserve the purity of the church by nourishing the individual within the life of the believing community; to correct or restrain wrongdoing in order to bring members to repentance and restoration; to restore the unity of the church by removing the causes of discord and division; and to secure the just, speedy, and economical determination of proceedings. . . .” (D-1.0101).

Both administrative and judicial processes are means by which church order is implemented within the context of pastoral care and oversight.

Within the framework of these broad covenantal understandings, the *Constitution* clearly gives a synod strong support in its relationship with its presbyteries. Section G-12.0102l speaks of the role of synod, in judicial matters, the conduct of which has frustrated many, as noted in the overture's rationale. However, G-12.0102 m and n are not constrained to judicial matters. The synods have all the authority they need to exercise by their own act a warning or witness against error and to see to it through the review of records (all records necessary) that the *Constitution* is being observed.

The General Assembly may create guidelines to assist synods in conducting their business. We note that the Office of the General Assembly continues to produce such resources. A set of recommended forms and processes may standardize the ways in which governing bodies respond to alleged irregularities. However, no process within community will guarantee a result satisfactory to all.

COGA COMMENT ON ITEM 03-13 (OVERTURE 03-8)

Comment on Overture 03-13—From the Committee on the Office of the General Assembly.

The Committee on the Office of the General Assembly (COGA) thanks the Presbytery of Redstone for proposing and forwarding a plan to the assembly to address conflictual issues in the church. With the action proposed by the overture, the assembly affirms the administrative review process outlined in our *Constitution*. The approach proposed below is consistent with our historic tradition as illustrated in the *The Book of Confessions*, Confession of 1967, at 9.38:

Each member is the church in the world, endowed by the Spirit with some gift of ministry and is responsible for the integrity of his witness in his own particular situation. He is entitled to the guidance and support of the Christian community and is subject to its advice and correction. He in turn, in his own competence, helps to guide the church.

The COGA reminds commissioners that the church has historically taken pastoral administrative approaches to difficult issues such as the divorce of ministers and ordination of women. Those approaches have served the Presbyterian church well in our past; COGA believes, as clearly does the Presbytery of Redstone that they can again.

Therefore, the COGA suggests that 215th General Assembly (2003) answer *Overture 03-08* by approving the following alternate resolution:

“The 215th General Assembly (2003) does the following:

“1. Directs the Office of the General Assembly to develop procedural models and offer training for administrative review by middle governing bodies.

“2. Encourages each synod, pursuant to its G-12.0102r¹ authority, to adopt bylaws or standing rules that explicitly authorize some entity of the synod to undertake special administrative review (G-9.0408²), or to give authority to the council or officers of the synod to appoint a committee or task force, between meetings of the synod.

“3. Encourages each synod to undertake such review with the goal of working pastorally with the presbyteries to assist them in fulfilling their obligations to comply with the *Constitution*.

“4. Encourages synods to work in partnership with presbyteries, pursuant to their G-11.0103v³ authority, to adopt bylaws or standing rules that explicitly authorize some entity of the Presbytery to undertake special administrative review (G-9.0408), or give authority to the council or officers of the presbytery to appoint a committee or task force, between meetings of the presbytery.

“5. Encourages synods to work in partnership with each presbytery to undertake such review with the goal of working pastorally with sessions to assist them in fulfilling its obligation to comply with the *Constitution*.

We note and commend to the middle governing bodies the Stated Clerk’s recent Advisory Opinion #1, which addresses this issue directly:

Higher governing bodies regularly undertake administrative review of lower governing bodies. They regularly review the minutes and other records. (G-11.0103x, G-12.0102n, G-13.0103l). Such review takes place under the authority granted by G-4.0301f⁴ and G-9.0407⁵. This is a manifestation of the connectional nature of our system of governance.

¹ ‘to establish and superintend the agencies and task forces necessary for its work, including a synod council when the synod deems one is necessary to provide for the regular review of the functional relationship between synod’s structure and its mission;’

² ‘If a higher governing body learns at any time of any irregularity or delinquency by a lower governing body, it may require the governing body to produce any records and take appropriate action. (G-12.0102n, G-12.0304, G-13.0103k, n)’

³ ‘to establish and superintend the agencies necessary for its work, including a presbytery council, providing for the regular review of the functional relationship between presbytery’s structure and its mission. The presbytery may, by its own established rules, assign to its council responsibility for action between meetings of presbytery on such specific areas of its responsibilities as it shall deem appropriate . . .’

⁴ ‘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;’

⁵ Reporting to Session

“G-9.0407a. The congregation of a particular church and the committees, bodies, and organizations of that church shall report annually all proceedings and actions to the session, which shall review and summarize them and incorporate the summary in its minutes.

Occasionally a higher governing body will learn of some particular irregularity committed (or omitted) by a lower governing body under its jurisdiction. In such cases, the higher governing body may undertake Special Administrative Review. (G-9.0408) In undertaking such a review, the higher governing body determines whether:

“The proceedings have been correctly recorded;” (G-9.0409a(1))

“The proceedings have been regular and in accordance with the *Constitution*;” (G-9.0409a(2))

“The proceedings have been prudent and equitable;” (G-9.0409a(3); G-9.0409a(4))

“The proceedings have been faithful to the mission of the whole church;” (G-9.0409a(4))

“The lawful injunctions of a higher governing body have been obeyed.” (G-9.0409a(5))

Such a review is appropriate for a wide range of situations. It may be utilized when a presbytery or synod learns of an irregular ordination by a session or presbytery. It may be utilized when a session or presbytery has taken an action that exceeds its authority or fails to carry out a constitutionally required action. NOTE: This process may be undertaken to review actions/inactions that would be appropriate subjects for remedial complaints under D-6.0202. This is possible and not a conflict because the reviewing body is not among the parties eligible to file a remedial complaint under D-6.0202a, b.

A higher governing body has much discretion in determining which group will undertake such review as well as the scope of that review. A presbytery or synod might delegate the task to the council; it might appoint a special committee or task force; it might delegate the task to an already existing group—Committee on Ministry, Committee on Preparation for Ministry, Trustees. The scope will depend upon the nature of the presenting issue.

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.

Item 03-14

[The assembly disapproved Item 03-14. See p. 70.]

Overture 03-16. On Amending G-10.0301 and G-10.0302, Minutes and Records—From the Presbytery of Sierra Blanca.

The Presbytery of Sierra Blanca overtures the 215th General Assembly (2003) of the Presbyterian Church (U.S.A.) to direct the Stated Clerk to send the following proposed amendments to the presbyteries for their affirmative or negative votes:

1. Shall G-10.0301 be amended as follows: [Text to be added is shown in italic.]

“Each session shall keep a full and accurate record of its proceedings *in either an archival digital or archival paper format, which shall be submitted at least once each year to the presbytery for its general review and control. . . .* [The rest of the section remains unchanged.]”

2. Shall the first paragraph of G-10.0302 be stricken and new text inserted to read as follows: [Text to be deleted is shown with a strike-through; text to be inserted is shown as italic.]

“[Reporting to Governing Body]

“G-9.0407b. 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.

“Review of Records

“G-9.0407c. At least once a year every governing body above a session shall review the records of the proceedings of the next lower governing body. If any lower governing body shall fail to send up its records for this purpose, the higher governing body shall order them to be produced at a specified time.”

~~“Every session shall maintain rolls of members as defined by G-5.0200 and registers as provided below. Every session shall maintain rolls of members and registers as defined by G-5.0200 in either an archival digital or archival paper format. Rolls and registers shall avoid sexist language. The rolls and registers shall include the following:”~~

Rationale

The current paper format for minutes and membership rolls is expensive and cumbersome. Digital alternatives are now available that are archival, less expensive, more versatile, and require less space for long-term storage. Digital membership records, for instance, are more easily searched than paper records. Since most minutes are now prepared on computers, recording them on a CD is more convenient, less labor intensive, and just as archival as on acid free paper.

What is more, the current format for listing persons in the chronological roll is outdated and sexist. The instructions for the chronological roll read: “In case a married woman or widow insert after her name that of her husband, e.g., Mary Clay Smith (Mrs. Charles J. or widow of Charles J).”

While it is of value to record the connection of members to one another listed on the chronological roll, the value is not limited to only female members.

ACC ADVICE ON ITEM 03-14 (*OVERTURE 03-16*)

Advice on Overture 03-16—From the Advisory Committee on the Constitution

The Advisory Committee on the Constitution advises the 215th General Assembly (2003) to disapprove *Overture 03-16*.

Rationale

The latest technological tools and equipment, while useful for many tasks in the church, are nevertheless problematic as a sole source for records production and permanent storage. Electronic equipment changes so frequently that equipment used currently may be outmoded in a few years. Electronically stored records may then become inaccessible. Although initially generated on computer, session records and church rolls should be regularly printed on acid-free paper for archival storage. Churches are encouraged to utilize the services of the Presbyterian Historical Society for establishing microfilm records.

OGA COMMENT ON ITEM 03-14 (*OVERTURE 03-16*)

Comment on Overture 03-16—From the Office of the General Assembly.

The Presbyterian Historical Society/Department of History does not support *Overture 03-16*. Currently, there is no archivally permanent electronic format. Even if the medium (tape, disk, CD-ROM, etc.) survives for longer than a few years, there is no guarantee that the hardware and/or software to read it will have survived as well.

Only acid-free paper and properly processed microfilm are considered permanent at this time.

While any records that are identified in the *Book of Order* as permanent, including session minutes and registers, can be created on a computer, the record copy must be printed out on acid-free paper, stored securely, and can eventually be transferred to microfilm. Records copies of minutes should be printed out and signed at the time of their creation, and, at a minimum, registers should be printed out annually.

Item 03-15

[The assembly approved Item 03-15 with amendment. See p. 70.]

Overture 03-17. On Amending G-12.0204 Regarding Participation in Synod—From the Synod of Living Waters.

The Synod of Living Waters overtures the 215th General Assembly (2003) to send the following proposed amendment to the presbyteries for their affirmative or negative vote:

Shall G-12.0204 be amended by striking the existing text and inserting the following text:

~~“Each presbytery shall have a part in the synod’s responsibilities and service through its elected commissioners in the synod, and through the membership of a least one elder or minister from each presbytery, nominated by the presbytery and elected by the synod, on the synod council when there is a council and, where feasible, on each permanent committee of the synod. The synod may provide that the members from the presbytery on the council and permanent committees shall alternate, with a minister succeeding an elder and vice versa. The synod’s nominating committee shall coordinate this process, keeping in mind the need for presbytery representatives and members from the church at large, and seeing that adherence is given to the principles of participation and representation expressed in G-9.0104. Each presbytery shall participate in the synod’s responsibility and service through its elected commissioners to the synod. Each presbytery shall elect at least one elder and one minister to serve as commissioners to synod. The synod council, if there is one, shall be elected by the synod from the commissioners and non-commissioner ministers and elders from the presbyteries of the synod. The synod shall devise a process of rotation of members on synod council from among the presbyteries to ensure compliance with the provisions of G-9.0104 and G-4.0403. [All committees of synod may be composed of synod commissioners and non-commissioner ministers and elders from the presbyteries of the synod.] [The synod shall provide a process for assuring balance on committees so that all presbyteries are fairly represented and for assuring attention to the principles of participation and representation expressed in G-9.0104.]”~~

Rationale

The provision of G-12.0204 reflects a time when there were more synod commissioners from each presbytery.

Some synods have chosen to reduce the number of commissioners to one elder and one minister from each presbytery.

The language of G-12.0204 is so specific as to require each committee of synod to be composed of one elder and one minister from each presbytery.

The provision G-12.0204 mandates that the synod nominating committee devise and oversee the system for ensuring compliance with the provisions of G-9.0104 and G-4.0403 in selecting the synod council.

Some presbyteries would prefer a different entity to devise and oversee the system for ensuring compliance with the provisions of G-9.0104 and G-4.0403 in selecting the synod council.

Other provisions in the *Book of Order* (G-9.0104 and G-4.0403) require synod to be in compliance with equal representation and a fair system of rotation.

ACC ADVICE ON ITEM 03-15 (*OVERTURE 03-17*)

Advice on Overture 03-17—From the Advisory Committee on the Constitution.

The Advisory Committee on the Constitution advises the 215th General Assembly (2003) to approve an alternate resolution to *Overture 03-17* as follows:

“The 215th General Assembly (2003) directs the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

“Shall G-12.0204 be amended as follows [Text to be deleted is shown as a strike-through; text to be added is shown in italics.]:

“G-12.0204 Participation

“ ‘Each presbytery shall have a part in the synod’s responsibilities and service through its elected commissioners ~~in the synod~~, and through the membership of at least one elder or minister from each presbytery, nominated by the presbytery and elected by the synod, on the synod council when there is a council ~~and, where feasible, on each permanent committee of the synod~~. The synod ~~may provide that the members from the presbytery on the council and permanent committees shall alternate, with a minister succeeding an elder and vice versa. The synod’s nominating committee shall coordinate this process, keeping in mind the need for presbytery representatives and members from the church at large, and seeing that adherence is given~~ shall provide a process for assuring balance on council and committees so that all presbyteries are fairly represented and for assuring attention’ to the principles of participation and representation expressed in G-9.0104.’ ”

Rationale

The structure and administration of the sixteen synods varies widely. While the proposed language of the overture may be appropriate for the synod submitting the overture, it would dictate a change in structure for other synods. The last sentence of the proposed language would require all who serve on any committee of any synod to be ministers or elders. Some synods have active members on non-ecclesiastical committees and on the committee on representation.

It appears from the rationale of this overture that there is a preference for some committee other than the nominating committee to have responsibility to devise and oversee the system for ensuring compliance with requirements for diversity and inclusiveness. The language of the overture and the language of the proposal from the Advisory Committee on the Constitution would both permit this. However, it is clear that the language of neither would permit the synod to eliminate a nominating committee. Section G-9.0902a would still mandate a nominating committee.

Inasmuch as the Committee on the Office of the General Assembly and the General Assembly Council are still considering a referral concerning middle governing bodies, it is desirable at this time in the life of the denomination to permit flexibility in structure and administration of synods. It is the opinion of the Advisory Committee on the Constitution that the language it proposes accomplishes this more effectively than the language of the overture, while allowing for the intent of the overture.

Item 03-16

[The assembly approved Item 03-16. See p. 70.]

Overture 03-27. On Transferring Four Churches from the Presbytery of Great Rivers, Synod of Lincoln Trails, to the Presbytery of Giddings-Lovejoy, Synod of Mid-America—From the Presbytery of Giddings-Lovejoy.

The Presbytery of Giddings-Lovejoy respectfully overtures the 215th General Assembly (2003) to approve the transfer of Jersey County, Illinois, and First Presbyterian Church, Jerseyville; Calhoun County, Illinois, and First Presbyterian Church, Hardin, and First Presbyterian Church Kampsville; and First Presbyterian Church, Brighton, in Macoupin County, Illinois, from the Presbytery of Great Rivers and the Synod of Lincoln Trails to the Presbytery of Giddings-Lovejoy and the Synod of Mid-America.

Rationale

The geographic location of Jersey County and First Presbyterian Church, Jerseyville, Calhoun County and First Presbyterian Church, Hardin, and First Presbyterian Church, Kampsville, and First Presbyterian Church, Brighton, in Macoupin County, Illinois, is more naturally to have allegiance with the Presbytery of Giddings-Lovejoy.

The overture was approved by the congregations of First Church, Kampsville, on January 27, 2002; First Church, Hardin, on January 27, 2002; First Church, Brighton, on October 13, 2002; and First Church, Jerseyville, on October 27, 2002.

[Concurrences to Overture 03-27 from the Presbytery of Great Rivers, the Synod of Lincoln Trails, and the Synod of Mid-America.]

Item 03-17

[The assembly approved Item 03-17. See p. 70.]

Commissioners' Resolution 03-5. On Reviewing the General Assembly Permanent Judicial Commission and Remedial Case 215-12: Session of Westminster Presbyterian Church, Canton, Ohio v. Moderator of the 214th General Assembly (2002), Fahed Abu-Akel, Et Al.

That the 215th General Assembly (2003) direct the Committee on the Office of the General Assembly to do the following:

1. Review the interim order of the General Assembly Permanent Judicial Commission in *Remedial Case 215-12: Session of Westminster Presbyterian Church, Canton, Ohio v. Moderator of the 214th General Assembly (2002), Fahed Abu-Akel, et al*, in light of the role of the Moderator as described in the Standing Rules of the General Assembly, Standing Rule F., the role of the moderator as described in *Robert's Rules of Order (G-9.0302)*, and the role of the Moderator as described in G-9.0202.
2. Compare the role and responsibilities in those sections with the concept of “entity” as described in D-6.0202b
3. Bring recommendations to the 216th General Assembly (2004) necessary to clarify the current confusion surrounding the role and accountability of the Moderator to the electing body.

Rationale

In *Remedial Case 215-12: Session of Westminster Presbyterian Church, Canton, Ohio v. Moderator of the 214th General Assembly(2002), Fahed Abu-Akel, et al (Westminster)*, the General Assembly Permanent Judicial Commission found that it had jurisdiction over the Office of the Moderator when, “the Moderator is acting in a representative capacity ... insofar as the Moderator is exercising [the] particular duty [to call a special meeting of the 214th General Assembly (2002)] in his or her representative capacity, the Office of the Moderator is ‘an entity of the General Assembly’ over which this Commission has jurisdiction. (See D-6.0202b; D-2.0202)” (See 03-Info, p. 30.)

Virtually any act undertaken by a Moderator, outside of actually moderating a meeting, would be undertaken in a representative capacity, i.e. appointing persons to committees, serving ex officio on committees or commissions, responding to correspondence to the governing body.

The decision in *Westminster* does not on its face limit itself to the Moderator of the General Assembly, and thus implicitly applies to jurisdiction over the moderators of the middle governing bodies.

Such assumption of jurisdiction gives vocal minorities the means to effectively frustrate the clear intention of the majority contrary to G-4.0301e.

Previous to the *Westminster* decision, there had always existed a virtually universal understanding that the electing body had the authority and responsibility to “discipline” its moderator for dereliction of duty or office.

Dr. Arnold Lovell, in his article in the *Presbyterian Outlook* (May 2003) noted our rich uniquely Presbyterian role for our moderators:

In referencing the role of the moderator, the structure of our *Form of Government* and our polity as a whole are derivative from our theology and confessions and insistent upon order. It is thus intentional that the structure our polity follows that only ordained presbyters may serve as moderators...with the varied role in each governing body explained in the chapters on the Session, Presbytery, Synod, and General Assembly.

All moderators, by virtue of their ordination to office, are subject to the jurisdiction of their ordaining bodies for offenses (D-2.0203b). In our system we assign discipline for offenses to permanent judicial commissions (D-3.0101). For dereliction in duties, it is the governing body itself that is represented and thus empowered.

R. Rhodes Stipp—Presbytery of South Louisiana
Sherry Joyce—Presbytery of Arkansas

COGA COMMENT ON ITEM 03-17 (COMMISSIONERS’ RESOLUTION 03-5)

Comment on Commissioners’ Resolution 03-5—From the Committee on the Office of the General Assembly

The Committee on the Office of the General Assembly shares the concerns raised in *Commissioners’ Resolution 03-5* and welcomes its approval.

Item 03-18

[The assembly disapproved Item 03-18. See p. 70.]

Commissioners’ Resolution 03-6. On Studying the Feasibility of a Book of Order That Contains Only the First Four Chapters, Which Would Not Include G-8.0201.

That the 215th General Assembly (2003) approve the following resolution:

The 215th General Assembly (2003) directs that a study be done to examine the legal, financial, and ecclesiastical impact of a *Book of Order* with only the first four chapters and therefore would not include section G-8.0201, which states that “all property held by or for a particular church ... is held in trust nevertheless for the use and benefit of the Presbyterian Church (U.S.A.).”

Rationale

Our Stated Clerk, the Reverend Clifton Kirkpatrick, has stated publicly that he would like to see a *Book of Order* with only the first four chapters, setting out the fundamental principles upon which we are governed and allowing for more flexibility at the local level.

A *Book of Order* with more broad guidelines and less specificity would eliminate Chapter VIII of the *Book of Order*, which affects the property of every congregation in the denomination.

Before those ideas are implemented, the church needs to understand the process for making an orderly and legal transfer of ownership of property from the General Assembly to the local churches who invested their own moneys to buy, build, and maintain those properties.

R. Dennis Macaleer—Presbytery of Redstone

Craig Kozak—Presbytery of Plains and Peaks

COGA COMMENT ON ITEM 03-18 (*COMMISSIONERS' RESOLUTION 03-6*)

Comment on Commissioners' Resolution 03-06—From the Committee on the Office of the General Assembly

The Committee on the Office of the General Assembly suggests that the assembly disapprove Item 03-18 (*Commissioners' Resolution 03-06*) with the following comment:

“The Committee on the Office of the General Assembly and the Stated Clerk believe that the first four chapters of the *Book of Order* are foundational to the rest of the document and have continued to call the church to a more profound respect for the entire *Constitution*.”

The Committee on the Office of the General Assembly and the Stated Clerk regret giving any impression that the following thirty-five chapters are of lesser importance.

ACC ADVICE ON ITEM 03-18 (*COMMISSIONERS' RESOLUTION 03-6*)

Advice on Commissioners' Resolution 03-6—From the Advisory Committee on the Constitution

Commissioners' Resolution 03-6 asks the 215th General Assembly (2003) to direct that a study be done to examine the impact of reducing the *Book of Order* to its initial four chapters.

Over the past twenty years, the *Book of Order* has expanded with the inclusion of a great deal of material that is more “manual” in its character. As early as the late 1980s, this mix of foundational constitutional principle and daily practice was creating an often burdensome book. This was most particularly true in the Form of Government. [The Directory of Worship and the Rules of Discipline have both been fully revised and replaced during this period.] At the direction of the General Assembly, a special committee produced and submitted to the General Assembly a report titled “The Nature of the Church and the Practice of Governance.” Included in this report was a request to condense the Form of Government. An outline of particular sections to be retained as foundational and sections to be placed in a manual was detailed in the report.

In response to this study, the Advisory Committee on the Constitution (ACC) produced a draft of such a reduced volume and submitted it to governing body clerks for review. It was determined that in the form described the condensed version was unworkable. From 1995 through 1999, the ACC carried out a writing product to produce a Foundational Form of Government along with a set of Binding Policies that would govern the church but be established at a lower level of constitutional authority. In 1999, the assembly determined that the church was not ready for such a comprehensive representation of the Form of Government so the effort was ended. [The results may be seen on the PC(USA) Website in the Office of the General Assembly section: (http://horeb.pcusa.org/oga/Foundational_Principles/TOC.htm)]

Should the General Assembly wish to pursue the intent of *Commissioner's Resolution 03-6*, they would be reminded that the material currently in Chapters V through XVII contain the accumulated wisdom of the church on how this Body of Christ faithfully lives out the principles articulated in Chapters I through IV. The material in Chapter VIII represents carefully crafted legal understandings made necessary in order that the secular courts understand our tradition. Even if removed, the content of Chapter VIII would remain as legal foundation. The material in Chapter XVIII needs to be retained to sustain whatever constitutional material remains.

Item 03-19

[The assembly referred Item 03-19, with amendment, to the Office of the General Assembly. See p. 71.]

Commissioners' Resolution 03-28. On Furthering Theological, Social, and Political Purposes.

That the 215th General Assembly (2003) of the PC(USA) do the following:

1. Study the ~~[possibility of the use]~~ [possible misuse] of disciplinary process to promote theological, social, or political interests; the frequency and financial costs of such judicial proceedings; and the standing of individuals and interested groups involved in promoting complaints and allegations.
2. Request, in consultation with the Office of the General Assembly, to recommend any appropriate measures to ensure the spirit of the Rules of Discipline in the judicial processes [and report back to the 216th General Assembly (2004)].

Rationale

The Form of Government provides for theological, political, and social diversity within certain bounds (G-4.0403, G-6.0108a–b), and the Rules of Discipline are designed “. . . to honor God by making clear the significance of membership in the body of Christ; to preserve the purity of the church by nourishing the individual within the life of the believing community; to correct or restrain wrongdoing in order to bring members to repentance and restoration; to restore the unity of the church by removing the causes of discord and division; and to secure the just, speedy, and economical determination of proceedings . . .” (D-1.0101); and the Rules of Discipline make no mention of being intended to be a means of testing the bounds of Presbyterian theological, social, and political diversity.

In courts of civil law, frivolous, self-interested, or abusive suits can be summarily dismissed, following application of clear processes by appropriate authorities, subject always to appeal. Mutual forbearance and sound judgment suggest similar measures to improve the legal processes within the church. Beyond precedents in civil law, our theological priorities of grace over judgment and love over legalism call our church to spend less time and money on negative, divisive, and adversarial behavior. In Matthew 18:15, Jesus charges us to strive first to address in person any sister or brother who has “sinned against us.”

Rather than allowing the established process of prayer, study, debate, dissent, discussion, overture, and resolution to take its course, some lawsuits seem to be used in an effort to establish ecclesiastical standards through the judicial process. This process of review and recommendation may save the Presbyterian Church (U.S.A.) needed funds, needed energy, and needed gifts for mission and ministry.

Diane Gibson—Presbytery of San Jose
Beth DuBois—Presbytery of Cayuga-Syracuse

ACSWP ADVICE & COUNSEL ON ITEM 03-19 (COMMISSIONERS' RESOLUTION 03-28)

Advice and Counsel on Commissioners' Resolution 03-28—From the Advisory Committee on Social Witness Policy (ACSWP).

Commissioners' Resolution 03-28 requests that the 215th General Assembly (2003) of the PC(USA) study the use of disciplinary process to promote theological, social, or political interests and requests in consultation with the Office of the General Assembly, to recommend any appropriate measures to ensure the spirit of the Rules of Discipline.

The Advisory Committee on Social Witness Policy (ACSWP) advises that *Commissioners' Resolution 03-28* be referred to the Advisory Committee on the Constitution (ACC).

Rationale: The resolution makes no reference to an entity of the General Assembly to do the studying and recommending. The appropriate entity to review this resolution would be the Advisory Committee on the Constitution (ACC).

Item 03-A

[The Assembly Committee on Church Polity confirmed, and the assembly received as information, Item 03-A. See p. 71.]

PROPOSED AMENDMENTS TO THE 214TH GENERAL ASSEMBLY (2002) (Amendments require 87 votes to pass)

		Affirm.	Neg.	No Action
02-A.1.	Concentration in Educational Ministry: Add "Teacher" to Pastoral Office Definition—On Amending G-6.0202a	72	101	
02-A.2.	Concentration in Educational Ministry: Establish Standards and Requirements for Educational Ministry—On Amending G-14.0310b(3)	56	117	
02-A.3.	Concentration in Educational Ministry: Add Lesson Plan as Alternative to Sermon—On Amending G-14.0305j(6) and G-14.0402a	31	142	
02-A.4.	Concentration in Educational Ministry: Alternative Means to Ordination (Option for Limited Time)—On Amending G-14.0313	29	144	
02-A.5.	Concentration in Educational Ministry: Succession to Associate Pastor Position (Option for Limited Time)—On Amending G-14.0501	29	143	1
02-B.	Election of General Assembly Nominating Committee—On Amending G-13.0111a	94	79	
02-C.1.	Certified Christian Educators: Two Levels of Christian Educators—On Amending G-14.0702b	90	83	
02-C.2.	Certified Christian Educators: Add Worship and Sacraments Requirements—On Amending G-14.0703	115	58	
02-C.3.	Certified Christian Educators: Listing of Christian Educators—On Amending G-11.0305a, G-11.0306, and G-11.0407	112	61	
02-C.4.	Certified Christian Educators: Compensation and Benefits Guidelines—On Amending G-11.0103n and G-14.0705b	100	73	
02-C.5.	Certified Christian Educators: Include in Committee on Ministry Pastoral Care—On Amending G-11.0501a	96	76	1
02-D.	Clarify Meaning of the Term "Conference"—On Amending D-10.0203	170	3	
02-E.	Removing Time Limit Extension in Alternative Dispute Resolution—On Amending D-10.0401c	139	33	1

PRESBYTERY	214th GA (2002)										Totals													
	Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment			
	02-A.1	02-A.2	02-A.3	02-A.4	02-A.5	02-B	02-C.1	02-C.2	02-C.3	02-C.4	02-C.5	02-D	02-E	A	NA	N	NA	A	NA	N	NA	A	NA	
Abingdon	A	N	N	N	N	A	N	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N
Alaska	A	N	N	N	N	A	N	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N
Albany	N	A	N	N	N	N	N	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N
Arkansas	A	N	N	N	N	A	N	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N
Atlantic Korean-Amer	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A
Baltimore	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A
Beaver/Buller	N	N	N	N	N	A	N	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N
Blackhawk	N	N	N	N	N	A	N	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N
Boise	N	N	N	N	N	N	N	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N
Boston	N	N	N	N	N	A	N	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N
Carlisle	N	N	N	N	N	N	N	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N
Cascades	A	N	N	N	N	A	N	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N
Cayuga-Syracuse	A	N	N	N	N	A	N	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N
Central Florida	N	N	N	N	N	A	N	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N
Central Nebraska	A	A	N	N	N	N	N	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N
Central Washington	N	N	N	N	N	N	N	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N
Charleston-Atlantic	A	N	N	N	N	A	N	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N
Charlotte	N	N	N	N	N	A	N	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N
Cherokee	N	N	N	N	N	A	N	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N
Chicago	N	N	N	N	N	N	N	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N
Cimarron	N	N	N	N	N	N	N	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N
Cincinnati	N	N	N	N	N	N	N	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N
Coastal Carolina	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A
Dakota	N	N	N	N	N	N	N	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N
de Cristo	N	N	N	N	N	N	N	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N
Denver	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A
Des Moines	N	N	N	N	N	A	N	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N
Detroit	N	N	N	N	N	A	N	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N
Donegal	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N
East Iowa	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A

PRESBYTERY	214th GA (2002)														Totals																																										
	Amendment 02-A.1.		Amendment 02-A.2.		Amendment 02-A.3.		Amendment 02-A.4.		Amendment 02-A.5.		Amendment 02-B.		Amendment 02-C.1.		Amendment 02-C.2.		Amendment 02-C.3.		Amendment 02-C.4.		Amendment 02-C.5.		Amendment 02-D.		Amendment 02-E.																																
	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	A	N	NA																											
East Tennessee	N			N			N			N			N			N			N			N			N			N																													
Eastern Korean	A			A			A			A			A			A			A			A			A			A																													
Eastern Oklahoma	A			N			N			N			N			N			N			N			N			N																													
Eastern Oregon	A			N			N			N			N			N			N			N			N			N																													
Eastern Virginia	A			A			N			N			N			N			N			N			N			N																													
Eastminster	N			N			N			N			N			N			N			N			N			N																													
Elizabeth	N			N			N			N			N			N			N			N			N			N																													
Flint River	A			A			A			A			A			A			A			A			A			A																													
Florida	A			A			A			A			A			A			A			A			A			A																													
Foothills	N			A			N			N			N			N			N			N			N			N																													
Genesee Valley	N			N			N			N			N			N			N			N			N			N																													
Geneva	A			A			A			A			A			A			A			A			A			A																													
Gettings-Lovejoy	A			A			A			A			A			A			A			A			A			A																													
Glacier	N			N			N			N			N			N			N			N			N			N																													
Grace	A			A			A			A			A			A			A			A			A			A																													
Grand Canyon	N			N			N			N			N			N			N			N			N			N																													
Greater Atlanta	A			A			A			A			A			A			A			A			A			A																													
Great Rivers	A			A			A			A			A			A			A			A			A			A																													
Hamm	A			A			A			A			A			A			A			A			A			A																													
Heartland	N			N			N			N			N			N			N			N			N			N																													
Holston	N			N			N			N			N			N			N			N			N			N																													
Homeslead	A			A			A			A			A			A			A			A			A			A																													
Hudson River	A			A			A			A			A			A			A			A			A			A																													
Huntingdon	N			N			N			N			N			N			N			N			N			N																													
Indian Nations	N			N			N			N			N			N			N			N			N			N																													
Inland Northwest	N			N			N			N			N			N			N			N			N			N																													
James	A			A			A			A			A			A			A			A			A			A																													
Totals	13	2	11	13	13	4	13	4	9	13	4	13	4	9	13	8	5	13	3	10	13	1	12	13	1	13	13	3	10	13	7	5	1	13	8	5	13	9	4	13	12	1	13	2	11	13	8	5	13	3	10	13	2	11	13	9	4

PRESBYTERY	214th GA (2002)																				Totals			
	Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Total	A	N	NA
	02-A.1	02-A.2	02-A.3	02-A.4	02-A.5	02-B	02-C.1	02-C.2	02-C.3	02-C.4	02-C.5	02-D	02-E	02-F	02-G	02-H	02-I	02-J	02-K	02-L				
John Calvin	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N	A	N
John Knox	A	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N
Kendall	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N
Kiskimelas	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A
Lackawanna	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A
Lake Erie	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N
Lake Huron	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A
Lake Michigan	A	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N
Lefhigh	A	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N
Long Island	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A
Los Ranchos	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N
Madison	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N
Maumee Valley	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A
Memphis	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N
Miami	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N
Middle Tennessee	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N
Mid-Kentucky	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N
Midwest Hammi	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N
Milwaukee	A	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N
Minnesota Valleys	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N
Mission	A	N	A	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N
Mississippi	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N
Missouri River Valley	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N
Missouri Union	A	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N
Monmouth	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N
Mustungum Valley	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N
National Capital	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A
Nevada	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N
New Brunswick	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A
New Castle	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A

PRESBYTERY	214th GA (2002)															Totals														
	Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment			
	A	NA	A	NA	A	NA	A	NA	A	NA	A	NA	A	NA	A	NA	A	NA	A	NA	A	NA	A	NA	A	NA	A	NA	A	NA
New Covenant	N		N		N		N		N		N		N		N		N		N		N		N		N		N		N	
New Harmony	A		A		A		A		A		A		A		A		A		A		A		A		A		A		A	
New Hope	A		A		A		A		A		A		A		A		A		A		A		A		A		A		A	
New York City	N		N		N		N		N		N		N		N		N		N		N		N		N		N		N	
Newark	N		N		N		N		N		N		N		N		N		N		N		N		N		N		N	
Newton	N		N		N		N		N		N		N		N		N		N		N		N		N		N		N	
North Alabama	N		N		N		N		N		N		N		N		N		N		N		N		N		N		N	
North Central Iowa	A		A		A		A		A		A		A		A		A		A		A		A		A		A		A	
North Puget Sound	A		A		A		A		A		A		A		A		A		A		A		A		A		A		A	
Northeast Georgia	N		N		N		N		N		N		N		N		N		N		N		N		N		N		N	
Northern Kansas	A		A		A		A		A		A		A		A		A		A		A		A		A		A		A	
Northern New Eng	A		A		A		A		A		A		A		A		A		A		A		A		A		A		A	
Northern New York	N		N		N		N		N		N		N		N		N		N		N		N		N		N		N	
Northern Plains	N		N		N		N		N		N		N		N		N		N		N		N		N		N		N	
Northern Waters	N		N		N		N		N		N		N		N		N		N		N		N		N		N		N	
Northumbertand	N		N		N		N		N		N		N		N		N		N		N		N		N		N		N	
Northwest PR	A		A		A		A		A		A		A		A		A		A		A		A		A		A		A	
Ohio Valley	A		A		A		A		A		A		A		A		A		A		A		A		A		A		A	
Olympa	N		N		N		N		N		N		N		N		N		N		N		N		N		N		N	
Pacific	A		A		A		A		A		A		A		A		A		A		A		A		A		A		A	
Paisades	N		N		N		N		N		N		N		N		N		N		N		N		N		N		N	
Palo Duro	N		N		N		N		N		N		N		N		N		N		N		N		N		N		N	
Peace River	A		A		A		A		A		A		A		A		A		A		A		A		A		A		A	
Peaks	N		N		N		N		N		N		N		N		N		N		N		N		N		N		N	
Philadelphia	A		A		A		A		A		A		A		A		A		A		A		A		A		A		A	
Pines	N		N		N		N		N		N		N		N		N		N		N		N		N		N		N	
Pittsburgh	N		N		N		N		N		N		N		N		N		N		N		N		N		N		N	
Plans and Peaks	N		N		N		N		N		N		N		N		N		N		N		N		N		N		N	
Prospect Hill	N		N		N		N		N		N		N		N		N		N		N		N		N		N		N	
Providence	A		A		A		A		A		A		A		A		A		A		A		A		A		A		A	

PRESBYTERY	214th GA (2002)																Totals					
	Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Amendment		Total	A	N	NA
	02-A.1	02-A.2	02-A.3	02-A.4	02-A.5	02-B	02-C.1	02-C.2	02-C.3	02-C.4	02-C.5	02-D	02-E	02-F	02-G	02-H						
Pueblo	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	13	4	9		
Redstone	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	13	5	8		
Redwoods	A	A	N	N	A	N	N	N	N	N	N	N	N	N	N	N	N	13	10	3		
Riverside	A	A	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	13	7	6		
Sacramento	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	13	8	5		
St. Andrew	A	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	13	5	8		
St. Augustine	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	13	4	9		
Salem	A	A	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	13	10	3		
San Diego	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	13	3	10		
San Fernando	A	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	13	5	8		
San Francisco	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	13	2	11		
San Gabriel	A	A	N	N	A	N	N	N	N	N	N	N	N	N	N	N	N	13	10	3		
San Joaquin	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	13	3	10		
San Jose	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	13	7	6		
San Juan	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	13	7	6		
Santa Barbara	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	13	2	11		
Santa Fe	A	A	A	A	A	N	N	N	N	N	N	N	N	N	N	N	N	13	12	1		
Savannah	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	A	13	13			
Scoot Valley	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	13	8	5		
Seattle	A	A	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	13	7	6		
Shenandoah	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	13	2	11		
Shenandoah	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	13	7	6		
Sheppards/Lapsley	A	A	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	13	9	4		
Sierra Blanca	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	13	1	12		
South Alabama	A	A	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	13	6	7		
South Dakota	A	A	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	13	6	7		
South Louisiana	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	13	6	7		
Southeastern Illinois	A	A	A	A	A	N	N	N	N	N	N	N	N	N	N	N	N	13	12	1		
Southern Kansas	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	13	2	11		
Southern New Eng.	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	13	6	7		

PRESBYTERY	214th GA (2002)																																		
	Amendment 02-A.1		Amendment 02-A.2		Amendment 02-A.3		Amendment 02-A.4		Amendment 02-A.5		Amendment 02-B		Amendment 02-C.1		Amendment 02-C.2		Amendment 02-C.3		Amendment 02-C.4		Amendment 02-C.5		Amendment 02-D		Amendment 02-E		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	A	N	NA	Total	A	N	NA	
Stockton	N																												13	3	10				
Summit	N																												13	3	10				
Susquehanna Valley	N																												13	3	10				
Tampa Bay	A																												13	12	1				
Tennessee	N																												13	3	10				
Trinity	N																											NA	13	6	6	1			
Tropical Florida	N																												13	11	2				
Twin Cities Area	N																												13	5	8				
Upper Ohio Valley	N																												13	8	5				
Utah	N																												13	3	10				
Utica	N																												13	7	6				
Wabash Valley	N																												13	2	11				
Washington	N																												13	8	5				
West Jersey	N																												13	3	10				
West Virginia	N																												13	6	7				
Western Colorado	N																												13	8	5				
Western Kentucky	N																												13	3	10				
Western New York	N																												13	3	10				
Western NC	A																												13	8	5				
Western Reserve	N																												13	10	3				
Whitewater Valley	N																												13	7	6				
Winnipeg	A																												13	2	11				
Wyoming	A																												13	6	7				
Yellowstone	N																												13	11	2				
Yukon	N																												13	6	7				
	72	101	56	117	31	142	29	144	29	144	29	143	1	94	79	90	83	115	58	112	61	100	73	96	76	1	170	3	139	33	1	2249	1133	1113	3

Item 03-B

[The assembly approved Item 03-B with comment. See p. 70.]

Governing Bodies Statements of Compliance with Permanent Judicial Commission Decisions

Standing Rule G.2.g. requires that when a decision of the Permanent Judicial Commission contains an order directed to another governing body, the Stated Clerk report to the General Assembly a statement of the governing body's compliance. Below is a report of the statements of compliance received by the Stated Clerk from the governing bodies for cases decided by the Permanent Judicial Commission during the year 2002-2003.

1. 213-2, Session, Londonderry Presbyterian Church v. Presbytery of Northern New England

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.

IT IS FURTHER ORDERED that the Stated Clerk of the Synod of the Northeast report this Decision to 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.

At its stated meeting on March 8, 2003, the Presbytery of Northern New England accepted the report and recommendations of its pastoral committee concerning its work with the session of Christ Church Presbyterian of Burlington, Vermont.

After rescinding (June 2002) its statement of defiance developed in 1998, the session of Christ Church Presbyterian continued working as counseled by presbytery, to reinstate its disagreement concerning limitations on ordination of homosexual persons in such a manner that would honor our denominations *Constitution* and not defy it.

The session of Christ Church issued its statement, entitled Statement of Compliance with G-6.0106b of the PC(USA) Book of Order on November 11, 2002. After consultation with the presbytery's pastoral committee, an amended statement was passed by the session of Christ Church on March 2, 2003.

At the presbytery assembly on March 8, 2002, the pastoral committee made its final report. They affirmed the success of the work and discernment of the Christ Church Presbyterian session in developing a commitment to comply with our *Book of Order*, rejecting their previous defiance which had occasioned a complaint to the Permanent Judicial Commission some years ago.

The pastoral committee was dismissed with thanks for their dedication, energy and faithfulness.

2. 215-1 and 215-7, The Reverend Hyun Chan Bae v. Atlantic Korean American Presbytery and the American Korean American Presbytery v. the Synod of the Mid-Atlantic

The following orders were entered by the General Assembly Permanent Judicial Commission:

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 the General Assembly.

IT IS FURTHER ORDERED that the Stated Clerk of the Atlantic Korean-American Presbytery 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 Atlantic Korean American Presbytery sent a copy of their Presbytery Minutes for 9/10/02 in Korean. The governing body attests that GA PJC decision was reported at that meeting. The Synod of the Mid-Atlantic reported the GAPJC decision and entered the full decision in its minutes of the Stated Meeting on 07/18/02.

3. *215-2 Diane Carter Bentley Cuthbertson v. Session, Matthews Murkland Presbyterian Church*

The following orders were entered by the General Assembly Permanent Judicial Commission:

IT IS THEREFORE ORDERED that the SPJC decision is reversed in conformity with this decision.

IT IS FURTHER ORDERED that the Presbytery of Charlotte is ordered to form an administrative commission to work pastorally, educationally, and administratively with the current parties of the Matthews Murkland Presbyterian Church USA for the purpose of promoting the peace, unity and purity of the church. The charge to the administrative commission shall include:

- a. To correct any financial irregularities in such a fashion that shall bring the church into compliance with G-10.0102h, "assuring that all offerings are distributed to the objects toward which they were contributed";
- b. To guarantee session's compliance with G-10.0102i which calls in part for the session to provide "full information to the congregation of its decisions" in all financial matters;
- c. To assist the session in fulfilling the requirements of G-10.0401d which call for an annual full financial review; and
- d. To work with the session and PDA to clarify the guidelines for the use of PDA funds, to assist in the preparation of an interim report to PDA, and to assist in devising a repayment schedule for any monies improperly used.

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 the General Assembly.

IT IS FURTHER ORDERED that the Stated Clerk of the 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 Synod of the Mid-Atlantic meeting on 07/18/02 and the Presbytery of Charlotte meeting on 09/17/02. An excerpt of the minutes has yet to be provided to the Office of the Stated Clerk.

4. *215-3 Presbytery of San Joaquin v. the Permanent Judicial Commission of the Synod of the Pacific and the Synod of the Pacific*

The following orders were entered by the General Assembly Permanent Judicial Commission:

IT IS THEREFORE ORDERED that the complaint of the Presbytery of San Joaquin against the Synod be dismissed for failure to state a claim upon which relief can be granted and that its complaint against the SPJC be dismissed for lack of standing.

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 San Joaquin 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 of the Pacific meeting on 09/26/02 and the Presbytery of San Joaquin meeting on 09/26/02. An excerpt has yet to be provided to the Office of the Stated Clerk.

5. *215-4 Octavius Gaba v. The Presbytery of Eastern Virginia*

The following orders were entered by the General Assembly Permanent Judicial Commission:

IT IS THEREFORE ORDERED that the SPJC decision be reversed in conformity with this decision.

IT IS FURTHER ORDERED that the dissolution effected by the Presbytery on April 24, 2001 be allowed to stand, and to remand to the SPJC the responsibility of determining fair and equitable terms of dissolution for Gaba that are consistent with the customary practice of Presbytery in cases in which the pastoral relationship is involuntary dissolved. The Presbytery shall be responsible for fulfilling these terms.

IT IS FURTHER ORDERED that the findings in the report of the administrative commission entered in the minutes of the Presbytery on April 24, 2001 are invalidated and out of order, and that the Presbytery so note this at the place it is entered in the minutes.

IT IS FURTHER ORDERED that nothing in this case shall compromise the ministerial status of appellant, or inhibit the free and orderly transfer of his membership to another presbytery; and that the Presbytery be enjoined from transferring Appellant's name to the inactive roll of the presbytery for any reason for a period of one year from the date of this decision.

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 the General Assembly.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Eastern Virginia 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 of the Mid-Atlantic meeting on 07/18/02 and the Presbytery of Eastern Virginia meeting on 07/23/02 and entered into its minutes. An excerpt was provided to the Office of the Stated Clerk.

6. *Remedial Case 215-5, Daniel J. McKittrick v. The Session of the West End Presbyterian Church of Albany, New York*

IT IS THEREFORE ORDERED that the decision of the Permanent Judicial Commission of the Synod of the Northeast be reversed and that the Permanent Judicial Commission of the Synod of the Northeast immediately remand this matter to the Permanent Judicial Commission of the Presbytery of Albany with direction that it proceed forthwith to conduct a trial and render a decision on the facts alleged in Appellant's amended complaint.

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 General Assembly.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Albany 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.

This is the GAPJC decision from the meeting held on 02/28/03 in Kansas City, Mo. This decision was reported at the Synod of the Northeast meeting held on 04/25/03–04/27/03. The Minutes from the Synod meeting will be approved in early August. The decision was reported at the Albany Presbytery meeting on 03/22/03. The Albany Presbytery PJC met in a pretrial hearing on May 6, 2003 to receive a copy of an agreement reached between the parties. The complaint was withdrawn and the case dismissed. A copy of the Presbytery Minutes will be sent to the Office of the Stated Clerk upon approval on 06/09/03.

7. *Remedial Case 215-6, Presbyterian Church (U.S.A.) by The Presbytery of Elizabeth v. Thomas D. Lynn*

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 General Assembly.

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.

This is the GAPJC decision from the meeting held on 02/28/03. This decision will be reported at the next Synod of the Northeast meeting on 10/16/03–10/17/03 and was reported at the Presbytery of Elizabeth meeting on 3/25/03. Copies of the Minutes will also be forwarded to the Office of the Stated Clerk.

8. *Remedial Case 215-8, Presbytery of San Joaquin v. The Presbytery of the Redwoods, and Edgar T. Hart, Steve Nesheim, Larry Ballenger, Bill McDonald, Merle Wood, Rebecca Jordan-Irwin, and Kent A. Webber v. The Presbytery of the Redwoods*

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 General Assembly.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of San Joaquin and the Stated Clerk of the Presbytery of the Redwoods 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.

This is the GAPJC decision from the meeting held on 02/28/03. This decision will be reported at the next Synod of the Pacific meeting on 05/09-03-05/10/03 and the Presbytery of San Joaquin meeting on 6/19/03. Copies of the Minutes will also be forwarded to the Office of the Stated Clerk.

9. *Disciplinary Case 215-9, Presbyterian Church (U.S.A.) by Presbytery of Charlotte v. George W. Jacobs*

IT IS THEREFORE ORDERED that the decision of the Permanent Judicial Commission of the Synod of the Mid-Atlantic be sustained with the exception of the specification of error regarding new evidence, since that evidence has been ruled inadmissible.

ADDITIONAL MATTER: During oral argument, both parties concurred in their understanding that the period of censure would not begin until after the appeal process had been completed. This is inconsistent with D-12.0104f –h. Unless there is a stay of enforcement in place, censure takes effect immediately upon the pronouncement of the decision at trial, which would indicate that the time of censure began on June 24, 2001.

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 the General Assembly.

IT IS FURTHER ORDERED that the Stated Clerk of the 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.

This is the GAPJC decision from the meeting held on 02/28/03 in Kansas City, MO. This decision will be reported at the next Synod of Mid-Atlantic meeting on 06/21/03 and the Presbytery of Charlotte meeting on 5/20/03. Copies of the Minutes will also be forwarded to the Office of the Stated Clerk.

10. *Remedial Case 215-10, Melodie M. Wager v. Synod of the Northeast of the Presbyterian Church (U.S.A.)*

IT IS THEREFORE ORDERED that the case be dismissed and the stay of enforcement be terminated.

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 General Assembly.

This is the GAPJC decision from the meeting held on 02/28/03 in Kansas City, MO. This decision will be reported at the next Synod of the Northeast meeting on 10/16/03–10/17/03. A copy of the Minutes will also be forwarded to the Office of the Stated Clerk.

11. *Remedial Case 215-11, John Minihan and J. Randall Richards v. The Presbytery of Scioto Valley*

This case will be carried over and will be renumbered as 216-1.

12. *Remedial Case 215-12, Session, Westminster Presbyterian Church of Canton, Ohio v. Office of the Stated Clerk of the General Assembly, Office of the Moderator of the General Assembly, Committee on the General Assembly, Fahed Abu-Akel, as Moderator of the Presbyterian Church (U.S.A.), and Clifton Kirkpatrick, as Stated Clerk of the General Assembly of the Presbyterian Church (U.S.A.)*

IT IS FURTHER ORDERED that the Stated Clerk of the General Assembly report this decision to the General Assembly at its first meeting after receipt and that the General Assembly enter the full Decision and Order upon its minutes.

IT IS FURTHER ORDERED that the Clerk of Session of Westminster Presbyterian Church of Canton, Ohio, report this decision to the session at its first meeting after receipt, that the session enter the full Decision and Order upon its minutes, and that an excerpt from those minutes showing entry of the Decision and Order be sent to the Stated Clerk of the General Assembly.

This is the GAPJC decision from the meeting held on 03/17/03 in Kansas City, Mo. This decision will be reported at the May 2003 meeting of the General Assembly in Denver, Colo. The Clerk of Session of Westminster Presbyterian Church of Canton, Ohio, will report this decision to the session at its 5/14/03 meeting. A copy of the Minutes will also be forwarded to the Office of the Stated Clerk.

Item 03-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 give final interpretation of the *Constitution* apart from the determinative action of the General Assembly. 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 on 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 two meetings. At its three-day fall meeting, held in conjunction with the Office of the General Assembly (OGA) Fall Polity Conference, we were able to orient our new members, begin work on our task of preparing for the 215th General Assembly (2003), offer preliminary evaluation of proposals made by the Committee on the Office of the General Assembly concerning biennial assemblies, and advise the Stated Clerk that, based on the circulating petition calling for a special meeting of the General Assembly, the 120-day deadline for matters requiring interpretation of the *Book of Order* would apply. At its winter four-day meeting, the Advisory Committee on the Constitution concluded its work of preparing responses to constitutional issues to be considered by the 215th General Assembly (2003).

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 a subcommittee 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. *Constitutional Concerns and the Nature of Judicial Process*

During this past year, the Advisory Committee on the Constitution discussed at length the numerous constitutional issues raised in the life of the church by the challenge to the role of the Stated Clerk in judicial process and the request to call a special meeting of the General Assembly. The work of the General Assembly, its entities, elected and appointed staff members, elected commissioners and advisory delegates are under the mandate and guidance of the *Constitution*, the *Manual of the General Assembly*, and (in regard to the conduct of meetings) *Robert's Rules of Order (Newly Revised)*. Recent struggles have made clear that we use certain words inconsistently in these various documents as we govern our life together. The Office of the General Assembly could provide much needed help to the church by undertaking the task of bringing consistency of language among these documents so central to our life and work.

The Advisory Committee on the Constitution also notes with concern that there seems to be a lack of understanding about the nature of judicial process and the effect of the decisions of a permanent judicial commission. Decisions of a judicial commission contain both findings and orders. Findings generally consist of an analysis of the constitutional issues raised by the case as it is presented to the commission. Orders are instructions to the particular parties involved in the case. Findings of a decision (especially of the General Assembly Permanent Judicial Commission) do set precedent for future cases, however,

no other governing bodies or individuals are directed by such orders. In any future case, the permanent judicial commission must determine if the findings remain supported by the reasoning of the current case and are applicable to the facts of the new case. Each case is unique and when a judicial decision includes orders to a particular governing body, no other governing body can substitute its judgment as to how the order is to be implemented by the body that receives the order. While decisions of the judicial commission of a lower governing body can be appealed to commissions of the next higher governing body, once appeals are concluded the decision is final and not subject to amendment, or expansion beyond the plain meaning of the words themselves.

D. Special Thanks

On behalf of the 215th General Assembly (2003), the Advisory Committee on the Constitution expresses its thanks and appreciation to the Reverend R. Craig Countiss for his dedicated service to the church through his membership on the Advisory Committee on the Constitution. He has served two, full, three-year terms on the committee and has given extraordinary service. Countiss is not eligible for reelection.

The advisory committee is grateful for the staff assistance of the Reverend Mark Tammen, Associate Stated Clerk and director for the Department of Constitutional Services, and Elder Mary Ruth Phares, administrative assistant with the Department of Constitutional Services.

General Assembly Permanent Judicial Commission

A. Roster of Former Members (D-5.0206b)

1. Class of 2003

Ernest E. Cutting, 3145 North 40th Ave. South, Minneapolis, MN 55406; Mary Lou Koenig, 114 Downing Road, DeWitt, NY 13214; James McClure, 440 South Gulfview Blvd., #1204N, Clearwater, FL, 33767; Patricia K. Norris, 40 North Central, Phoenix, AZ 85004; Daniel M. Saperstein, 1630 NE Stadium Way, Pullman, WA 99163.

2. Class of 2001

The Reverend David Bridgman, 1958 North Webb Road, Wichita, KS 67206; The Reverend Charles A. Hammond, 2200 Locust St., Philadelphia, PA 19103-5596; The Reverend Laura S. Mendenhall, P.O. Box 5488, Austin, TX 78763; The Reverend James H. Quillin, 3253 Waynoka Circle South, Memphis, TN 38111; Stephen L. Taber, Esq., 1915 Oak Street, San Francisco, CA 94117.

3. Class of 1999

E. Cader Howard, Esq., 303 Rutherglen, Cary, NC 27511; The Reverend Ferdinand Pharr (resigned in 1998), 2421 Ashley River Road, Charleston, SC 29414-4600; The Hon. Frances Pitts, 1000 Stafford Place, Detroit, MI 48207; Ruby Rodriguez, Esq., Box 383, Rincon, PR 00677; The Reverend Janet Schlenker, 14696 E. Asbury Ave., Aurora CO 80014.

B. Final Decisions of the Permanent Judicial Commission

The Permanent Judicial Commission met in Phoenix, Arizona, on July 11th–15th, 2002. Having received the final decisions from the commission from its clerk, Ernest E. Cutting, the Stated Clerk now reports to the 215th General Assembly (2003) the final decisions received in the following cases and advises the General Assembly that they will be included in the *Minutes*:

1. Remedial Case 215-1

**Rev. Hyun Chan Bae,
Complainant/Appellant,**

v. Remedial Case 215-1

**Atlantic Korean-American Presbytery
Respondent/Appellee.**

**American Korean-American Presbytery,
Complainant/Appellant,**

Remedial Case 215-7

v.

**Synod of the Mid-Atlantic
Respondent/Appellee.**

D-8.0104 gives a permanent judicial commission discretion to grant a petition for withdrawal of an appeal, if it finds that such approval would not defeat the ends of justice.

**Rev. Hyun Chan Bae,
Complainant/Appellant,**

DECISION and ORDER

v. **Remedial Case 215-1**

**Atlantic Korean-American Presbytery,
Respondent/Appellee.**

**American Korean-American Presbytery,
Complainant/Appellant,**

DECISION and ORDER

v. **Remedial Case 215-1**

**Synod of the Mid-Atlantic,
Respondent/Appellee.**

a. *History*

These cases have come before the General Assembly Permanent Judicial Commission (GA PJC) in consequence of the dissolution of the Rev. Hyun Chan Bae’s (Bae) pastoral relationship with the Richmond Korean Presbyterian Church through the Atlantic Korean-American Presbytery (Presbytery). Bae filed complaints with the Synod of the Mid-Atlantic and its Permanent Judicial Commission (SPJC). He appealed the decisions of the SPJC to this Commission.

Previously the SPJC issued two orders, one on April 6, 2001 and the other on November 3, 2001. This Commission by its Order of April 12, 2002, stayed a portion of the November 3, 2001 order and left in place the April 6, 2001 order.

The Presbytery now requests that this Commission approve its withdrawal both of its appeal and a subsequent complaint (215-7) filed by the Presbytery on December 5, 2001. Bae raises no objection to the AKAP requests.

D-8.0104 gives a permanent judicial commission discretion to grant a petition for withdrawal of an appeal if it finds that such approval would not “defeat the ends of justice.”

b. *Order*

This Commission orders that that the request of the Atlantic Korean-American Presbytery for withdrawal of its appeal and complaint is approved, without modification of this Commission’s stay of April 12, 2002 which shall remain in full force and effect.

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 the General Assembly.

IT IS FURTHER ORDERED that the Stated Clerk of the Atlantic Korean-American Presbytery 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.

Fane Downs, member of this Commission, was not present and took no part in the deliberations or decision.

Dated this 14th day of July, 2002.

2. *Remedial Case 215-2*

**Dianne Carter (Bentley) Cuthbertson,
Complainant.**

DECISION and ORDER

v. **Remedial Case 215-2**

**Session of Matthews Murkland Presbyterian Church,
Respondent.**

This is a remedial case which has come before the General Assembly Permanent Judicial Commission (GAPJC) on appeal by Dianne Carter Bentley Cuthbertson, Appellant/Complainant from a decision by the Permanent Judicial Commission of the Synod of the Mid Atlantic (SPJC).

a. *History*

The Permanent Judicial Commission finds that it has jurisdiction, that Appellant 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 (D-8.0105).

On October 12, 1999, Dianne Carter Bentley Cuthbertson filed a complaint with the Presbytery of Charlotte (Presbytery) against the session of the Matthews Murkland Presbyterian Church. In the Complaint she alleged improper use of money donated to the church by Presbyterian Disaster Assistance (PDA) and failure to permit the complainant access to session minutes. On receipt of the complaint the Presbytery assigned case number 99-2 to the allegation of improper use of the funds and case number 99-3 to the issue involving access to session minutes.

There is not in the record a copy of the decision issued by the Presbytery in either case. However, based upon the Notice of Appeal on December 1, 2000 this Commission can conclude that a decision was issued.

On March 4, 2001, the order of the SPJC on complainant's appeal found the specification of error in case 99-2 was not sustained. Specification of error in case 99-3 was sustained. The SPJC ordered the Presbytery to conduct a hearing on case 99-3 and determine whether to grant the requested relief.

The complainant filed an appeal from the decision of the SPJC in case 99-2 (now titled case 2001-2) on April 18, 2001. On February 8, 2002, the Executive Committee of the GAPJC issued a Preliminary Order finding that the GAPJC has jurisdiction, that the appellant has standing to file the appeal, that the appeal papers were properly and timely filed, and that the appeal states one or more of the grounds set forth in D-8.0105.

The record in this case indicates that the respondent received over \$200,000 from the PDA following a fire in its sanctuary on June 6, 1996. Because the church indicated they did not wish to rebuild the sanctuary, PDA gave permission to use the money to "bolster the efforts of your congregation in developing new channels of ministry within your community."

The record also shows that at the stated meeting on March 6, 2000 the session was reminded that the former church secretary was still listed with the Board of Pensions of the Presbyterian Church (U.S.A.) as a current employee at the Matthews Murkland Presbyterian Church. The former secretary left the employment of the Church due to medical reasons in July 1999. For nine months (July 1999 through April 2000), the session reported to the Board of Pensions that the former secretary was an employee of the Matthews Murkland Presbyterian Church in order for the former secretary to continue to receive medical benefits. The session used PDA funds from the general account in excess of \$1,600 to pay her insurance premiums.

The session sought advice from PDA and the Presbytery on the use of the funds and were told the ultimate decision regarding the use of the funds rest with the session of the Matthews Murkland Presbyterian Church. Notwithstanding the advice and the opinion given, any discretion regarding use of the funds must adhere to the broad purposes for which funds were provided, i.e., developing new channels of ministry within the community.

b. *Specification of Error*

That the Session of Matthews Murkland Presbyterian Church USA improperly used monies given by Presbyterian Disaster Assistance for the purpose of rebuilding and for developing new channels of ministry within the community.

This specification of error is sustained.

G-10.0102h places upon the session the responsibility of “assuring that all offerings are distributed to the objects toward which they were contributed.” In expending money from the interest gained from the PDA for church operating expenditures and for the fraudulent expenditures for the health insurance of the former secretary, the session failed to meet its fiduciary responsibility. However, given that said monies had been clearly intended for the building up of the ministry of the Matthews Murkland Presbyterian Church USA, the church’s repayment schedule assigned to the Session should not impair the church’s ability to continue its ministries, but should not exceed a five year period.

c. *Order*

IT IS THEREFORE ORDERED that the SPJC decision is reversed in conformity with this decision.

IT IS FURTHER ORDERED that the Presbytery of Charlotte is ordered to form an administrative commission to work pastorally, educationally, and administratively with the current parties of the Matthews Murkland Presbyterian Church USA for the purpose of promoting the peace, unity and purity of the church. The charge to the administrative commission shall include:

- a. To correct any financial irregularities in such a fashion that shall bring the church into compliance with G-10.0102h, “assuring that all offerings are distributed to the objects toward which they were contributed”;
- b. To guarantee session’s compliance with G-10.0102i which calls in part for the session to provide “full information to the congregation of its decisions” in all financial matters;
- c. To assist the session in fulfilling the requirements of G-10.0401d which call for an annual full financial review; and
- d. To work with the session and PDA to clarify the guidelines for the use of PDA funds, to assist in the preparation of an interim report to PDA, and to assist in devising a repayment schedule for any monies improperly used.

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 the General Assembly.

IT IS FURTHER ORDERED that the Stated Clerk of the 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.

Fane Downs, member of this Commission was not present and took no part in the deliberations or decision.

Dated this 14th day of July 2002.

3. *Remedial Case 215-3*

**Presbytery of San Joaquin,
Complainant,**

DECISION and ORDER

v. Remedial Case 215-3

**Permanent Judicial Commission,
Synod of the Pacific, and
Synod of the Pacific,
Respondents.**

This remedial case of original jurisdiction comes before the General Assembly Permanent Judicial Commission (GA PJC) on a complaint filed by the Presbytery of San Joaquin (San Joaquin) against the Permanent Judicial Commission of the Synod of the Pacific (SPJC) and the Synod of the Pacific (Synod).

a. *History*

On October 9, 2001, seven members of the Presbytery of the Redwoods (Redwoods) filed a remedial case with the SPJC against Redwoods (the Redwoods case). The complaint asserted that Redwoods had committed an irregularity when, on September 21, 2001, it voted to ordain a candidate to the Ministry of the Word and Sacrament in violation of G-6.0106b. These presbytery members also filed a petition for stay of enforcement and requested the SPJC to stay enforcement of Redwoods' action approving the candidate for ordination. The complaint and petition alleged that the Interim Stated Clerk of Redwoods had advised the Presbytery's committee on ministry that the proposed ordination would constitute an irregularity under the *Book of Order*.

On October 17, 2001, the SPJC, minus three of its members, met by conference telephone call. The members of the SPJC participating in the conference call discussed the requested stay of enforcement and whether probable grounds existed for finding that the decision or action of Redwoods was erroneous. Following this discussion, the conference call participants announced their individual decision on the requested stay of enforcement, and two commissioners stated they would sign the stay. The moderator of the SPJC then directed the Stated Clerk of the Synod, who was participating in the conference call as a "resource," to telephone the three absent members of the SPJC to "ascertain their willingness or lack thereof to sign" the stay request. Ultimately, less than three members of the SPJC signed the requested stay of enforcement, and Redwoods' action was not stayed. [See D-6.0103a(3).]

On or about November 19, 2001, San Joaquin, which had never been a party to the initial case against Redwoods, filed a remedial complaint with this Commission against the SPJC and asserted that the SPJC had abused its discretion in refusing to issue the stay of enforcement requested in the Redwoods case. San Joaquin also requested that this Commission order the SPJC to "request reference" to this Commission of any further action involving the candidate and Redwoods. (See D-4.0101) The SPJC answered, denying that it had abused its discretion in not issuing the stay and asserting that San Joaquin's complaint failed to state a claim upon which relief can be granted and that San Joaquin lacked standing to file the complaint. Subsequently, the SPJC moved to dismiss San Joaquin's complaint, reiterating its arguments that the complaint failed to state a claim upon which relief can be granted and that San Joaquin lacked standing to file the complaint. Thereafter, San Joaquin filed an amended complaint adding the Synod as a respondent. The Synod objected to this amendment, but filed an answer urging the same grounds for dismissal put forward by the SPJC.

On July 12, 2002, this Commission conducted a hearing on both the objection to the amendment and on respondents' motion to dismiss. The Commission has accepted the filing of the amended complaint.

b. *Decision*

In this case, San Joaquin contended at oral argument that it seeks to redress two alleged harms: (1) misconduct by the Synod's Stated Clerk in the way in which he processed the complaint in the Redwoods case, and (2) misconduct by the SPJC in allegedly disregarding the Constitution in its ruling on the stay in the Redwoods case. The Commission concludes that the complaint against the Synod fails to state a claim upon which relief can be granted and that San Joaquin lacks standing to seek the requested relief against the SPJC.

(1) *Mutual Accountability in Our Covenantal Life*

Fundamental to our Presbyterian system of government is the understanding that the members of the church come together in "voluntary covenanted relationship with one another and with God through Jesus Christ." (G-7.0103) Indeed, a central theme of the Reformed tradition is "covenant life marked by a disciplined concern for order in the church according to the Word of God." [G-2.0500a(2)] The concept of mutual accountability and responsibility lies at the heart of this covenantal understanding, and our system of government is structured to achieve such mutual accountability.¹

(2) *San Joaquin's Complaint Regarding the Synod Stated Clerk*

The rules on standing in our Rules of Discipline, which govern who may file a remedial complaint, also seek to implement the concept of mutual accountability. Under D-6.0202a(4), a presbytery may file a remedial complaint against its synod with the General Assembly. This standing provision recognizes that a presbytery has an interest in holding the synod of which it is a member accountable for functioning in accordance with our *Constitution*.

San Joaquin clearly has an interest, as a member of the Synod of the Pacific, in holding the Synod accountable for the conduct of the Synod staff in properly discharging its functions. San Joaquin would unquestionably have standing under D-

¹ See, e.g., G-1.0400 (historic principles of Presbyterian Church government include a larger part of church governing a smaller part, and appeals being sent from lower to higher governing bodies); G-4.0301f (higher governing bodies have right of review of lower governing bodies and power to determine matters of controversy); G-4.0301h (ecclesiastical jurisdiction is a shared power).

6.0202a(4) to initiate a remedial complaint against the Synod seeking a declaration that the conduct of the Synod's Stated Clerk in the handling of the Redwoods complaint was in violation of the Constitution. However, San Joaquin moved, without opposition, to dismiss with prejudice the allegation in its complaint before this Commission that the conduct of the Stated Clerk was improper. Hence, San Joaquin has elected not to pursue this allegation as a separate ground for relief.² The Commission therefore dismisses the complaint against the Synod for failure to state a claim upon which relief can be granted.

(3) *San Joaquin's Complaint Against the SPJC*

With respect to the second harm alleged by San Joaquin—namely, the SPJC's alleged disregard of the *Constitution* in its stay ruling—our system of government ensures the accountability of a judicial body by providing for a process of direct appeal. In other words, the appellate process is the means by which a judicial commission's alleged errors in constitutional interpretation are corrected. Our Rules of Discipline do not permit a person to seek remedial relief, as San Joaquin is attempting here, against a judicial commission based upon that commission's rulings in another case in which that person was not a party.

An appeal is, by definition, “the transfer to the next higher governing body of a case in which a decision has been rendered in a lower governing body, for the purpose of obtaining a review of the proceedings and decision to correct, modify, set aside, or reverse the decision.” (D-8.0101)³ A central task of the appellate process is the correction of any constitutional error by a judicial commission.⁴ Under D-8.0102, an appeal in a remedial case “may be initiated *only* by one or more of the original parties in the case.” (Emphasis added.)⁵

In this case, San Joaquin seeks to challenge the rulings of the SPJC *not* through the direct appeal process designed to correct errors in constitutional interpretation, but through a *collateral attack* on the SPJC's interim rulings in the Redwoods case by filing a separate remedial complaint against that judicial body. Our Rules of Discipline do not confer standing upon a party not involved in a particular case to collaterally attack the rulings of a judicial commission in that case.

Our ruling that San Joaquin lacks standing to file an action against the SPJC does not leave it without a remedy to ensure that lower governing bodies obey the *Constitution*. San Joaquin could have moved to intervene—that is, to join the original Redwoods complainants—as a party in the initial Redwoods case, but it did not do so. In addition, San Joaquin could have, and later did, initiate its own remedial complaint against Redwoods.⁶ By either of these means, San Joaquin could ensure, as a party to the appeal in a remedial case, that the SPJC is held accountable to the *Constitution* in its rulings. In short, the same constitutional question that San Joaquin raises in its challenge to the stay ruling—namely, whether probable grounds existed to believe that Redwoods had violated the *Constitution* in voting to ordain a particular candidate—could be raised before this Commission through the direct appeal process.⁷

c. *Order*

IT IS THEREFORE ORDERED that the complaint of the Presbytery of San Joaquin against the Synod be dismissed for failure to state a claim upon which relief can be granted and that its complaint against the SPJC be dismissed for lack of standing.

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 San Joaquin 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.

Wendy Warner, member of the Commission from the Synod of the Pacific, did not participate in the deliberations or final decision. Fane Downs, member of this Commission, was not present and took no part in the deliberations or decision.

Dated this 14th day of July 2002.

² We find that San Joaquin Presbytery reserved the right to present at any trial on the merits of this case evidence of the Stated Clerk's conduct in support of its claim that the SPJC abused its discretion in declining to issue a stay.

³ See also D-13.0101 (appeal in disciplinary case); G-4.0301f

⁴ D-8.0105g, D-13.0106g (error in constitutional interpretation is ground for appeal in remedial and disciplinary cases).

⁵ See also D-13.0102, D-13.0103 (only parties to disciplinary case may pursue appeal)

⁶ See D-6.0202a(5) (complaint by any governing body against any other governing body of the same level).

⁷ The Commission assumes, without deciding the question addressed in the concurring opinion – namely, whether an appeal properly lies from a failure to grant a stay. Because of its ruling on the standing question, the Commission does not address this separate issue.

d. *Concurring Opinion of Daniel Saperstein, Catherine Borchert, Christopher Yim, and Jesse Butler*

We concur with the majority in its decision and agree with the reasoning of its opinion. However, we believe the motion to dismiss could and should have been granted on other, more foundational grounds of jurisdiction.

D-6.0103 defines a stay of enforcement as “a written statement that requests the implementation of a decision or action be delayed until a complaint or appeal is finally determined.” It also indicates, “Any person or governing body qualified to file a complaint or appeal may stay enforcement by filing with the governing body, commission, or respondent whose action or decision is to be stayed, no later than forty-five days after the decision or action, one of the following: [omitting those options not at issue]

D-6.0103a(3): a stay of enforcement signed by at least three of the members of the permanent judicial commission having jurisdiction to hear the complaint or appeal on the decision or action, provided there has been submitted to such members of the permanent judicial commission either a copy of the complaint or notice of appeal, or the substance of the complaint or appeal to be filed, with the reasons therefore, and that such members certify that in their judgment probable grounds exist for finding the decision or action erroneous.

From these foundational statements, the following may be concluded:

- a. A stay of enforcement requires two separate actions to become effective: the signatures of three members of the permanent judicial commission having jurisdiction, and the timely filing of the endorsed petition with the governing body, commission, or person whose action or decision is to be stayed by the person seeking the stay.
- b. The decision to endorse or not to endorse a stay is not made by the permanent judicial commission acting as a body, but by the independent judgment of the individual members of that commission. In the instant case, the minutes of the SPJC reflect this understanding. During the teleconference of October 17, 2001, no vote was taken; rather, individual decisions of each member were received by the Stated Clerk, who was also instructed to solicit decisions of members not present. Were this the action of the SPJC as a body, this would have been out of order, as members not present would not be entitled to vote.
- c. That it is entirely possible for the full complement of commissioners on a PJC to endorse a stay and still not have it take effect, if the person or governing body seeking the stay fails to file the endorsed petition. The decision to endorse a stay by members of a PJC is a necessary, but not sufficient, prerequisite to effect a stay.
- d. A request to endorse a petition for a stay creates no obligation either to act or to fail to act on the part of the members of the PJC. Although all members of a PJC are bound by their ordination vows to pursue the business of the commission with diligence, we are aware of no explicit provision in either the Constitution or in case history to require a member of a PJC to act in concert with the request made in the petition, irrespective of the merits of the pleading. It is not even necessary that all of the members of a PJC receive the request to endorse the petition. Indeed, the decision to endorse or to fail to endorse a petition for a stay could hardly be construed as an action or omission of the commission as a body if there is no requirement that it be submitted to the whole commission. A body cannot be held responsible for failing to act if it is not required to act in the first place.

D-2.0202b defines a delinquency as “an omission or a failure to act.” This definition by itself has little judicial meaning, but implies “an omission or a failure to act in a situation where a judiciary is required to act by our Constitution” (*Edmonds v. Presbytery of Cape Fear*, 1984, 107, 11.088). The decision of a PJC member to endorse or to fail to endorse a petition for a stay is entirely a matter of individual discretion. No constitutional provision mandates a particular action on a request in any circumstance, or even action at all. Where there is no constitutional mandate to act, there can be no delinquency (*Edmonds v. Presbytery of Cape Fear*, 1984, 107, 11.088).

In short, the matter alleged in the complaint is an empty shell; it is, in fact no matter at all. There is no action or decision, no constitutional omission or failure to act when individual members of a PJC do not endorse a petition for a stay, irrespective of the merits of the pleading. Judicially speaking, a request for a stay “is nothing until it becomes something,” and it doesn’t become “something” until the three necessary endorsements are signed and the endorsed petition is properly filed. Until then, it has no judicial relevance at all.

Therefore, the complaint in the instant case meets the requirements of neither D-6.0305a nor D-6.0305d: the governing body does not have jurisdiction, and the complaint fails to state a claim upon which relief can be granted.

The above notwithstanding, members of judicial commissions have a solemn duty to uphold the *Constitution* and to maintain order in the Church. In all situations, the exercise of discretion is a matter of conscience bound by the *Constitution*

(G-6.0108a). Commission members who refuse to do so violate the trust placed in them, abuse their office, and are honor-bound to resign their commissions.

e. *Concurring Opinion of John Dudley*

I agree with the full text and substance of the concurring opinion entered by Saperstein *et. al.*, with the exception that I do not agree with the reasoning of the decision in the majority opinion.

4. *Remedial Case 215-4*

**Octavius A. Gaba,
Complainant/Appellant,**

DECISION and ORDER

v. Remedial Case 215-4

**The Presbytery of Eastern Virginia,
Respondent/Appellee.**

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 the Mid-Atlantic (SPJC).

Appellant Octavius A. Gaba is a minister member of the Presbytery of Eastern Virginia (Presbytery). On October 24, 2000, the Presbytery authorized its moderator to appoint a seven-member administrative commission to work with Covenant Presbyterian Church, Norfolk, Virginia (Covenant), of which Appellant was the pastor. The administrative commission was directed to visit the session, the pastor and others necessary to evaluate the situation at the church, its financial situation, and its mission; to inquire into and settle any differences among the session, pastor, and presbytery; to assume original jurisdiction, if they judged it necessary to carry on the work of Covenant ensuring compliance with G-9.0505b (G-11.0103s); and to report any recommendations it had as soon as possible. The administrative commission was not given authority to dissolve the pastoral relationship. The administrative commission investigated the situation at Covenant in considerable detail, and received testimony concerning many serious problems in the congregation, in the pastor's conduct and performance of his duties, and with the pastoral relationship.

On April 7, 2001, the administrative commission met with Gaba and informed him that it would recommend to the Presbytery that the pastoral relationship be dissolved. The administrative commission presented Gaba with an ultimatum that he either resign, in which case he would receive some severance, or that it would assume original jurisdiction, place Gaba on administrative leave, and provide Gaba no severance. Gaba was issued a dissolution agreement. He requested the opportunity to confer with counsel before signing. That request was refused. He was then given a notice placing him on administrative leave, which he also refused to sign.

On April 24, 2001, the administrative commission presented a recommendation to the Presbytery that the pastoral relationship between Gaba and Covenant be dissolved based on the allegations that Gaba was not fulfilling his ordination vows. Gaba was not timely furnished with a "short and plain statement of the matters at issue," (G-9.0505b) even though he had requested it at the April 7, 2001 meeting. The charges of violations of ordination vows were not furnished until the presbytery meeting at which the report was to be presented. The Presbytery heard the report of the administrative commission, which included statements from current and former members of Covenant. Gaba was permitted to address the Presbytery, but was not effectively informed of the amount of time that he had to present his response to the findings of the administrative commission. Gaba's counsel, a corresponding member of Presbytery, was not permitted to address the Presbytery on Gaba's behalf. Members of Covenant who were not elders were not permitted to address the Presbytery. The Presbytery voted to dissolve the pastoral relationship.

Gaba initiated a remedial complaint against the Presbytery on May 9, 2001 with the Synod of the Mid-Atlantic. He alleged a number of violations of due process in the actions taken by the administrative commission and in the action of the Presbytery in dissolving the pastoral relationship on April 24, 2001. SPJC determined that there were no violations of due process, but ordered the Presbytery to amend the minutes of the April 24, 2001 meeting "to include an explicit reference to this ruling by the SPJC at the point in the text of the minutes where the motion by the administrative commission appears,"

because it found “that the administrative commission erred in that the form of the motion to Presbytery at its stated meeting of 24 April 2001 was inappropriately worded since it inferred (*sic*) a disciplinary rather than an administrative action.”

b. *Specifications of Error*

Appellant alleges injustice in the decision, and four errors in constitutional interpretation by the SPJC, which may be condensed and restated as two.

- I. *The SPJC erred in failing to rule that the administrative commission denied due process to Gaba by failing to act within the authority granted it by Presbytery, and by failing to grant him a hearing under G-9.0505d before placing him on administrative leave.* (Appellant’s specifications 1 and 2)

This specification of error is sustained.

SPJC ruled that because the action to dissolve the relationship was administrative in nature, the provisions of G-9.0505d do not apply.¹ G-9.0505d states, in part: in any case where allegations or assertions concerning individuals are determined to be of such seriousness that their consequence, if proven true, could be the removal from office or position, discipline, or other serious result for the individual, those concerned shall be given the right to face their accusers, and to hear from them the allegations or assertions against them, and be given sufficient time to prepare and make a reasoned defense, including the cross-examination of witnesses. This paragraph shall apply whether or not formal charges under the Rules of Discipline have been filed or anticipated.

While this Commission previously ruled in *Bower v. Presbytery of Pittsburgh* (2000, 584, 12.140) that when an administrative commission is not granted the power to dissolve a relationship, a hearing under G-9.0505d is not required, *Bower* does not apply in the instant case. The administrative commission concluded and reported to the Presbytery that it had “found that . . . Gaba had conducted his ministry in a manner inconsistent with his ordination vows,” and proceeded to represent eight specific allegations as its “findings.” SPJC correctly ruled that these findings implied a disciplinary action. As such, the administrative commission was bound by the provisions of G-9.0505d. There is nothing in the record to indicate Gaba was notified of the specific allegations against him, or provided an opportunity to prepare a reasoned defense, or to cross-examine witnesses of the alleged misconduct. The administrative commission’s failure to provide these requirements undermined the reliability of its findings and rendered them out of order in the Presbytery action to dissolve.

Moreover, Presbytery specifically instructed the administrative commission to conduct fair hearings under G-9.0505b as part of its charge. G-9.0505b requires:

When an administrative commission has been appointed to settle differences within a church, a governing body, or an organization of the church, it shall, before making its final decision, afford to all persons to be affected by the decision fair notice and an opportunity to be heard on the matters at issue. (See G-9.0503a(4), a(6), G-9.0505b–d) Fair notice shall consist of a short and plain statement of the matters at issue as identified by the commission and of the time and place for a hearing upon the matters at issue. The hearing shall include at least an opportunity for all persons in interest to have their positions on the matters at issue stated orally. . . .

While the administrative commission acted diligently in many ways, the fair notice provision of G-9.0505b was not met either prior to its decision of April 7, 2001 to exercise original jurisdiction over the session, or prior to its decision to recommend dissolution of the pastoral relationship. The purpose of this provision is not merely a matter of fairness or information-gathering, but an exercise of pastoral oversight of churches by a presbytery to facilitate reconciliation. In the instant case, the failure to provide this opportunity not only deprived the parties of procedural safeguards, but also compromised any determination that the dissolution of the pastoral relationship was imperatively demanded under the ministry of the Word. Not only this, but the action of the administrative commission to issue an ultimatum demanding Gaba’s resignation without fair notice of the specific allegations against him constituted an abuse of the commission’s authority and an injustice.

- II. *The SPJC erred in characterizing the action of Presbytery to dissolve the relationship as an administrative action, thus depriving the appellant of due process provisions and a fair hearing under G-9.0505d.* (Appellant’s specifications 3 and 4)

This specification of error is sustained in part and not sustained in part.

The action of a presbytery to dissolve a pastoral relationship is by nature an administrative action. And, a presbytery is empowered to dissolve a pastoral relationship “when the ministry under the Word imperatively demands it.” (G-11.0103o) However, when the relationship is dissolved without the concurrence of the pastor or the congregation, the presbytery is required to provide procedural safeguards to the church and pastor. In *Lewis v. Presbytery of New York City* (1995, 133,

11.066) this Commission found, “The presbytery . . . in making such a decision is obligated to treat all parties fairly and provide them with an opportunity to present their positions. The test is fundamental fairness—the opportunity to be heard and a consideration of their respective positions without prejudice.”

In the instant case, the actions of the administrative commission and Presbytery failed to meet this standard of fundamental fairness. The report of the administrative commission presented as “findings” allegations of pastoral misconduct that themselves had never been established through the provisions of G-9.0505b and d. Moreover, the specific allegations being made were intentionally withheld from both the pastor and the congregation until the day of the presbytery meeting, thereby depriving them of the opportunity to prepare a reasoned response to the motion to dissolve. While Presbytery was not obligated to provide a full hearing under G-9.0505d at the meeting, it was obligated to provide the interested parties fair notice and a reasonable opportunity to be heard on the matters at issue.

Upon review of the record of the Presbytery meeting of April 24, 2001 we find that the report of the administrative commission was so tainted with procedural error as to compromise a proper debate by the Presbytery. Thus, a determination that “the ministry under the Word imperatively demands” the dissolution of the pastoral relationship could not have been fairly and reliably established at that time. SPJC therefore erred in ruling that the dissolution of the pastoral relationship was in order under G-11.0103o. Consequently, Gaba was deprived of whatever benefits the Presbytery customarily accords a pastor whose pastoral relationship is dissolved involuntarily.

While the relationship was dissolved improperly, appellant is no longer requesting a reinstatement of the pastoral relationship.

c. *Order*

IT IS THEREFORE ORDERED that the SPJC decision be reversed in conformity with this decision.

IT IS FURTHER ORDERED that the dissolution effected by the Presbytery on April 24, 2001 be allowed to stand, and to remand to the SPJC the responsibility of determining fair and equitable terms of dissolution for Gaba that are consistent with the customary practice of Presbytery in cases in which the pastoral relationship is involuntary dissolved. The Presbytery shall be responsible for fulfilling these terms.

IT IS FURTHER ORDERED that the findings in the report of the administrative commission entered in the minutes of the Presbytery on April 24, 2001 are invalidated and out of order, and that the Presbytery so note this at the place it is entered in the minutes.

IT IS FURTHER ORDERED that nothing in this case shall compromise the ministerial status of appellant, or inhibit the free and orderly transfer of his membership to another presbytery; and that the Presbytery be enjoined from transferring Appellant’s name to the inactive roll of the presbytery for any reason for a period of one year from the date of this decision.

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 the General Assembly.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Eastern Virginia 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 member of the Commission was not present and took no part in the deliberations or decision: Fane Downs.

Dated the 14th day of July, 2002.

The General Assembly Permanent Judicial Commission met in Kansas City, Missouri, on February 27th–March 3rd, 2003. Having received the final decisions from the commission from its clerk, Ernest E. Cutting, the Stated Clerk now reports to the 215th General Assembly (2003) the final decisions received in the following cases and advises the General Assembly that they will be included in the *Minutes*:

Endnote

¹ This case is governed by the 2000–2001 edition of the *Book of Order*, the edition in effect at the time of the alleged irregularity. In 2002, amendments were adopted which provide greater procedural specificity in cases of dissolution of the pastoral relationship.

5. Remedial Case 215-5

**Daniel J. McKittrick,
Complainant/Appellant,**

HEADNOTE

v. Remedial Case 215-5

**The Session of the West End Presbyterian,
Church of Albany, New York,
Respondent/Appellee.**

Admonishing a session: In a remedial case, a permanent judicial commission has the authority to issue an order admonishing a session to refrain from conducting future irregular installations.

**Daniel J. McKittrick,
Complainant/Appellant,**

DECISION AND ORDER

v. Remedial Case 215-5

**The Session of the West End Presbyterian,
Church of Albany, New York,
Respondent/Appellee.**

This remedial case comes to the General Assembly Permanent Judicial Commission (GAPJC) 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 Appellant has standing to appeal, that the appeal was properly and timely filed, and that the appeal states one or more grounds for appeal under D-8.0105.

a. *History*

This remedial case grows out of a complaint by Daniel J. McKittrick (Appellant), an elder of the West End Presbyterian Church, Albany, New York, (Church) to the installation of an elder-elect, challenging the sufficiency of the Session's examination.

On January 30, 2000, the Nominating Committee of the Church presented five candidates to the congregation and three were elected.

Following confusion and subsequent delays over the Session's examination process, particularly the framing of the questions asked of the candidates, the examination was held on April 29, 2000; the examination was sustained 5-2; and the class of three was installed to a three-year term of office on April 30, 2000.

Appellant filed a complaint with Permanent Judicial Commission of the Presbytery of Albany (PPJC) to have the installation of one of the elders set aside. He claimed that the elder had admitted during his examination that he was a gay man in a fifteen-year relationship, and that this information had previously been shared with his pastors and the nominating committee of the church.

In his original complaint, dated May 23, 2000, Appellant claimed that the Moderator of the Session failed to prevent the premature closure of the examination of Elders-elect. Appellant further alleged that the following day, the Moderator presided over the installation of the elders in violation of G-6.0106.

Subsequently on July 14, 2000, Appellant filed an amended complaint asking the PPJC to determine that the examination of an elder was irregular and to set aside the installation pending an examination that is compliant with the requirements of the Constitution.

The Moderator and Clerk of the PPJC, in their review of the jurisdictional questions, reserved judgment as to whether the complaint as amended stated a claim on which relief can be granted (D-6.0305d). A hearing was held on September 25, 2000. The Moderator and Clerk recommended to the full PPJC that IF a trial were held AND the examination were held to be irregular, that the PPJC still did not have the power to set aside the installation. They stated that the ordination and installation of an officer cannot be separated; therefore, installation cannot be set aside by remedial action, only disciplinary action, citing several previous cases decided by this Commission: *Wier v. Second Presbyterian Church of Ft. Lauderdale, FL* – Remedial Case 211-2, 1999, 831, (*Wier* 1) and *Maxwell v. Pittsburgh Presbytery* Remedial Case No. 1, 1975, 254).

Appellant argued that these cases were not applicable, that there was a difference between ordination and installation; therefore, although the elder was previously ordained, his installation could be set aside without setting aside his ordination.

In its decision, PPJC rejected the argument of a distinction between ordination and installation, ruling on October 31, 2000, that neither an ordination nor installation can be set aside without procedural and evidentiary safeguards afforded in a disciplinary case. PPJC found no authority for separating the acts of ordination and installation; in fact, they found that ordination and installation are substantially identical, citing G-14.0202b, G-14.0205, G-14.0207, and G-14.0209.

Appellant appealed to the SPJC on February 10, 2001, arguing that the PPJC failed to distinguish between the functions of office which are perpetual versus those which are temporal; moreover, installation to serve as an active elder on session is not perpetual and said installation can be set aside in a remedial action without impairing whatsoever the perpetual function of the office.

SPJC ruled on October 13, 2001, dismissing both specifications of error and ordered that the decision of the PPJC be affirmed. In a concurring opinion, two commissioners questioned the fairness of the timing of the examination on April 29, 2000, and the installation on the next day which did not provide Appellant an opportunity to request a stay of enforcement.

Appellant appealed to GAPJC on November 13, 2001.

b. *Specification of Error*

Appellant urges only one ground for appeal:

That the SPJC committed an error in constitutional interpretation (D-8.0105) in ruling that the amended complaint “does not set forth facts upon which relief could be granted, and that the complaint must therefore be dismissed.”

This specification is sustained.

In ruling on a motion to dismiss for failure to state a claim, a permanent judicial commission must assume the truth of the facts alleged in the complaint and then determine whether those assumed facts warrant any relief. Appellant argues that the amended complaint sets forth two separate claims for relief: (1) that the process of examination was incomplete in light of the elder-elect’s disclosure of participation in a committed gay relationship, and should be declared irregular, and (2) that the installation of this elder-elect should be set aside.

We disagree with the assumption of the SPJC and the Appellee that these are not separate claims for relief. The first claim—essentially one for declaratory relief—seeks the kind of relief that a permanent judicial commission has authority to grant in a remedial case under D-7.0402b, which states in part that the commission “shall either order such action as is appropriate or direct the lower governing body to conduct further proceedings in the matter.” In fact, in our decision in *Wier I*, we concluded that an order admonishing a session to refrain from future irregular ordinations was “*in itself*, an appropriate and constitutional action.” (Emphasis supplied.) In short, we concluded that such declaratory relief was available *even though* the irregular ordination in that case could not properly be set aside through a remedial, as opposed to a disciplinary, proceeding.

Therefore, in this case, Appellant was entitled to a trial at which he could present evidence in support of his allegation that the examination process was irregular, and we are remanding this matter to the SPJC with instructions that it remand this matter immediately to the PPJC for the purposes of conducting such a trial.

We note that, according to the record, the term of this elder-elect may expire on April 30, 2003. We therefore direct the SPJC and PPJC to act with all due speed to ensure that Appellant receives a trial on the merits and a decision before that date. However, passage of time will not moot the first claim for relief.

Appellant’s second claim for relief raises the question whether an installation may be set aside in a remedial action.

When the basis for challenging an installation is purely procedural and does not involve any possible allegation of personal conduct violating constitutional standards on the part of an installee or class of installees, but rather a delinquency or irregularity on the part of the governing body, then a remedial case is in order.

However, when a challenge to an installation is predicated upon presumed guilt of an individual installee, then a disciplinary case, not a remedial is in order (*Wier I*). The reason for such is that the structure and nature of our constitution are based on presumed trust. (G-7.0103) This is both a great strength and severe weakness. We trust that governing bodies

will enforce the decisions of permanent judicial commissions. We also trust that governing bodies will rightly ordain and install officers.

When a governing body violates the presumed trust upon which its power rests, and wrongly installs someone, the proper remedy is multifaceted. First, since the person in question has already been installed and has, thereby, certain due process rights, a remedial case is not in order since the prosecution of said remedial case would necessarily presume guilt on disciplinary charges not yet proven. Given that the governing body in question holds presumed trust, a mere allegation is not sufficient to warrant the truncation of any individual's right to due process. Therefore the proper placement of a complaint against the individual allegedly wrongly installed is in the disciplinary realm rather than remedial.

Regarding the governing body, since the disciplinary and not the remedial course is in order, an administrative review by the higher governing body may be required to remedy the situation of a person allegedly or wrongly installed. The consequence of the administrative review is possible assumption of original jurisdiction of the lower governing body or instruction that said lower body correct itself.

It should be further noted that when the presumed trust granted to governing bodies is violated, the rule and benefit of law are placed in danger. The rule of law affords protection to all minorities from the capriciousness of the majority. It also gives opportunity to all through a uniform code of behavior and understanding. For the Church Universal not to live in such a way would only make us indistinguishable from the world that our Lord Jesus came to save and redeem.

It will be necessary for the PPJC to decide whether any installation can be set aside only if, after a full trial on the facts alleged to constitute an irregularity in the examination process, it concludes that the Session erroneously decided that the elder-elect was eligible for installation (an irregularity) or that the Session failed to conduct a proper examination (a delinquency), and that the second claim is not otherwise moot (*Session of Londonderry Presbyterian Church, et al. v. Presbytery of Northern New England, Remedial Case 213-2, 2001*).

We further note that when, as in this case, an installation occurs immediately following the examination process, there may be no practical opportunity for a protesting or dissenting party to seek a stay of enforcement of the decision to install. The Presbyterian custom of conducting business "decently and in order" should not be converted into a race in which the swift prevail. We undermine our system of mutual accountability when the proceedings such as ordination or installation are rushed with the consequence (whether intended or otherwise) that certain remedies become unavailable. Therefore, we encourage governing bodies to permit sufficient time between the examination and installation or ordination of a candidate so that there can be no intimation that any governing body intended to shield its action from scrutiny.

c. *Order*

IT IS THEREFORE ORDERED that the decision of the Permanent Judicial Commission of the Synod of the Northeast be reversed and that the Permanent Judicial Commission of the Synod of the Northeast immediately remand this matter to the Permanent Judicial Commission of the Presbytery of Albany with direction that it proceed forthwith to conduct a trial and render a decision on the facts alleged in Appellant's amended complaint.

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 General Assembly.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Albany 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.

Jesse Butler, William Carlough, John Dudley, Mildred Morales, and Daniel Saperstein, members of this Commission, were not present for the hearing and took no part in the deliberation or decision.

Dated this 3rd day of March, 2003.

6. *Disciplinary Case 215-6*

**Presbyterian Church (U.S.A.) by
The Presbytery of Elizabeth
Complainant/Appellee**

v. **HEADNOTE**

**Thomas D. Lynn
Respondent/Appellant.**

Disciplinary Case 215-6

Vindication: An Investigating committee formed in response to a request for vindication must follow all procedures applicable to the investigative process in D-10.0200, et al. including notifying the accused of his/her rights as provided in D-10.0203.

**Presbyterian Church (U.S.A.) by
The Presbytery of Elizabeth
Complainant/Appellee**

v. DECISION AND ORDER

Disciplinary Case 215-6

**Thomas D. Lynn
Respondent/Appellant.**

This disciplinary case comes to the General Assembly Permanent Judicial Commission (GAPJC) 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 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-13.0106.

a. *History*

On February 13, 1999, the Rev. Thomas D. Lynn (Appellant) requested an inquiry for vindication (D-9.0000) by the Presbytery of Elizabeth. Appellant made this request in response to allegations against him contained in a letter written by a couple in his congregation to whom he had sold an automobile. The allegations concerned not only the sale of the automobile but also the Appellant's counseling practices. The Presbytery appointed an Investigating Committee (IC) which conducted interviews during the Spring of 1999. The IC vindicated the Appellant of charges related to the sale of the automobile.

In the course of its work, however, the IC heard negative testimony concerning the Appellant's counseling techniques and pastoral care. On October 14, 1999, the IC filed formal charges against the Appellant and referred the case to the Committee on Ministry. The Committee On Ministry requested "that the Pastor cease all counseling and advertising for counseling immediately" until the Permanent Judicial Commission (PPJC) rendered a decision. A pre-trial conference was held on October 30, 1999, before the PPJC.

On December 1, 1999, the IC submitted amended charges, and the trial began on December 11, 1999. The trial took place in ten different sessions between December 11, 1999, and March 23, 2000. The decision of the PPJC was issued May 17, 2000.

The PPJC found the Appellant guilty of the offenses of verbally abusing and intimidating members of his congregation, failing to maintain confidentiality in private matters shared with him as a minister of the Word and Sacrament, and failing to act in a reconciling way. The PPJC ordered a program of rehabilitation which included: 1) completion of one unit of Clinical Pastoral Education (CPE) under an accredited CPE Supervisor; 2) seeking help from an accredited Pastoral Counselor for a three-month period, dealing with issues of power, authority and communication; 3) not accepting any new counseling relationships until the previous conditions had been completed; and 4) undergoing training in conflict management and resolution with members of the session.

The Appellant perfected a Notice of Appeal with the Synod of the Northeast on November 14, 2000. On December 12, 2000, the Moderator and Clerk of the SPJC found that the papers in the appeal were not properly filed. On April 20, 2001, the SPJC heard an appeal of the December 12 decision and upheld the decision. A second Notice of Appeal was filed May 31, 2001, and the hearing on the appeal was held on October 11, 2001. The SPJC affirmed the decision of the Presbytery on October 13, 2001. The Appellant appealed this decision to the GAPJC.

This case arose out of a request for vindication by the Appellant. In the course of investigating the events giving rise to the request, the IC was made aware of a pattern of conduct inconsistent with acceptable pastoral practice. To some, it may seem a bewildering result that, in the course of requesting vindication for unfounded allegations of misconduct, one can be found innocent of wrongdoing in an alleged matter but guilty of misconduct in other situations that come to light in the course of investigation. Such is the instant case. When this reversal of expectations took place, the IC filed charges based on the information it had received, and the process common to the prosecution of a disciplinary case began.

b. *Specifications of Error*

The Appellant urges that the Synod Permanent Judicial Commission erred in its decision in eight separate specifications. These are restated as four specifications in the interest of clarity.

Specification I:

The SPJC erred in failing to address the irregularities in the process.

This specification is not sustained.

Appellant alleges that the charges filed by the IC were flawed in that they lacked specificity in regard to date, time, place, and circumstances. The record does not support this contention. The charges were sufficiently specific that Appellant knew the nature of the offenses with which he was being charged and was not deprived of a reasonable opportunity to defend himself.

Appellant further alleges that the IC failed to follow the procedures set forth in D-10.0202 b–d. There is, however, no evidence of any lack of thoroughness on the part of the IC in carrying out its investigation. Nor is there evidence of any papers, documents, or records that the IC failed to examine or to consider. Finally the reference to “all available witnesses” in D-10.0202d does not include any and all people who may know the Appellant but only those who had some knowledge of the events that led the Appellant to request an inquiry for vindication.

Appellant also argues that the IC failed to advise him of his “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-10.0203). This Commission agrees that the IC should have so advised Appellant. According to D-9.0101a, when a governing body grants a request for vindication, “it shall proceed with an investigating committee as provided in D-10.0201.” The reference to D-10.0201 not only serves to legitimate the appointment of an investigating committee but also requires the investigating committee appointed under D-9.0101a to carry out its work in keeping with the procedures set forth in D-10.0202 and D-10.0203. Thus this Commission does not agree with the finding of SPJC to the contrary. This Commission does, however, agree with the SPJC that the “findings of guilt do not depend on any statements alleged to have been made by the Appellant to the IC but are substantiated by credible, admissible evidence of witnesses other than the Appellant.”

Specification II:

The SPJC erred in failing to address the deficiencies in the PPJC receipt of evidence including:

- a. *The refusal of the PPJC to provide Appellant equal time to present defense evidence;*
- b. *the PPJC’s action in declining to receive proper evidence and testimony on behalf of the Appellant because of time constraints;*
- c. *receiving improper evidence and/or testimony from the Appellee over the objection of the Appellant’s counsel; and*
- d. *closing the trial and hastening to judgment before the Appellant’s evidence and testimony were fully received.*

This specification is not sustained.

Trial proceedings in this appeal began with a pretrial conference on October 30, 1999. The trial was begun on December 11, 1999, and included sessions on December 13, 1999, and January 3, 4, 11, 27, 28, 2000; March 6 and 23, 2000, and concluded on May 17, 2001. Nothing in the record suggests that the Appellant lacked ‘equal time’ or that the PPJC declined to receive evidence and testimony favorable to him. No fewer than thirty witnesses gave testimony both for and against the Appellant. There exists no evidence in the record that the PPJC hastened to judgment.

Specification III:

The SPJC erred in failing to find the entire process and decision unjust.

This specification is not sustained.

The record does not support this specification. The Appellant urges irregularities and argues that the IC did not follow the Book of Order provisions mandating that such committees look at all evidence. To the contrary, it is because the committee looked at all evidence that the vindication was granted and the other charges were filed.

Specification IV:

The SPJC erred in its interpretation of the Constitution.

This specification is not sustained.

The appellant makes no specific claim of misinterpretation and, in a review of the record, this Commission finds none.

c. *Order*

IT IS THEREFORE ORDERED that the decision of the Permanent Judicial Commission of the Synod of the Northeast 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 General Assembly.

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.

Jesse Butler, William Carlough, Mildred Morales, and Daniel Saperstein, members of this Commission, were not present for the hearing and took no part in the deliberation or decision.

Dated this 3rd day of March, 2003.

7. *Remedial Case 215-8*

**Presbytery of San Joaquin,
Appellant,**

HEADNOTES

v. Remedial Case 215-8

**The Presbytery of the Redwoods,
Appellee.**

**Edgar T. Hart, Steve Nesheim,
Larry Ballenger, Bill McDonald,
Merle Wood, Rebecca Jordan-Irwin,
And Kent A. Webber,
Appellants,**

HEADNOTES

v. Remedial Case 215-8

**The Presbytery of the Redwoods,
Appellee.**

1. Conflict of Interest—Any time a member of a permanent judicial commission acts for or against a party as counsel, that commissioner should be recused from any further hearing involving the party.

2. Standard for Ordination—The Constitution, G-6.0106b, specifies that a person who refuses to repent of any self-acknowledged practice that the confessions call sin is not eligible for ordination or installation. Sexual orientation, therefore, alone is insufficient to make a person ineligible for ordination or installation.

3. Governing body standard for inquiry—If a person does not self-acknowledge a practice that the confessions call sin, then a governing body has a positive obligation to make further inquiry only if it has direct and specific knowledge that such person is in violation of the ordination and installation standards of the Constitution. A hunch, gossip or stereotype is not a sufficient ground to compel a governing body to make further inquiry. Reasonable grounds must include factual allegations of how, when, where, and under what circumstances the individual was self-acknowledging a practice which the confessions call sin.

**Presbytery of San Joaquin,
Appellant,**

v. Remedial Case 215-8

**The Presbytery of the Redwoods,
Appellee.**

**Edgar T. Hart, Steve Nesheim,
Larry Ballenger, Bill McDonald,
Merle Wood, Rebecca Jordan-Irwin,
And Kent A. Webber,
Appellants,**

v. Remedial Case 215-8

**The Presbytery of the Redwoods,
Appellee.**

These remedial cases come before this Commission on appeal from a decision of the Permanent Judicial Commission of the Synod of the Pacific (SPJC) dismissing the complaints for failure to state a claim in light of this Commission's decision in *Wier v. Session, Second Presbyterian Church, Ft. Lauderdale, Florida*, Remedial Case 214-5 (Minutes, 2002, page 339). (Hereinafter referred to as *Wier 2*).

Pursuant to *Book of Order* D-8.0103, this Commission finds that it has jurisdiction, that appellants have standing to appeal, that the appeals were properly and timely filed, and that the appeals state one or more grounds for appeal under D-8.0105.

a. *History*

On September 21, 2001, after receiving the report and unanimous recommendation of its Committee on Preparation for Ministry, the Presbytery of the Redwoods voted to ordain a self-acknowledged lesbian as a minister of the Word and Sacrament.

Appellants Hart, et al. (Hart, et al.) are minister members or presbyters of the Presbytery of the Redwoods (Appellee). On October 9, 2001, they filed a remedial complaint alleging that Appellee had acted irregularly in voting to ordain because the candidate's self-disclosure of her sexual orientation triggered a duty of further inquiry that was not fulfilled. Their complaint requested a declaration of irregularity, an order setting aside the ordination, an admonition to Appellee to adhere to the *Book of Order*, and a remand for further examination of the candidate. Hart, et al. also filed a petition with the SPJC seeking a stay of enforcement of the decision to ordain, but were unsuccessful in that attempt, and the candidate was ordained on October 21, 2001.

On November 19, 2001, Appellant Presbytery of San Joaquin (San Joaquin) filed a substantially similar remedial complaint against Appellee, except that they did not seek to set aside the ordination which had already occurred. San Joaquin also filed a separate remedial complaint against the SPJC with this Commission requesting a determination that the SPJC had abused its discretion in refusing to grant the stay sought of enforcement sought by Hart, et al. and seeking an order of reference under which this Commission would conduct any further proceedings involving this candidate and the Appellee. The SPJC appointed one of its commissioners to its Committee of Counsel to defend against that complaint.²

In a pretrial conference on March 4, 2002, the complaints of Hart, et al. and San Joaquin were consolidated for trial before the SPJC, and all parties were ordered to submit prior to trial an outline of the evidence to be produced and the theory upon which the evidence was relevant.

On April 23, 2002, Appellee filed a motion to dismiss both cases in light of the decision rendered by this Commission on April 14, 2002, in *Wier 2*. In spite of this notice that Appellee would rely upon the pleading standards outlined in *Wier 2*, Appellants decided not to amend their complaints at any time prior to trial and the SPJC's ruling on Appellee's motion.

On May 17, 2002, the parties gathered for trial. Appellant San Joaquin challenged the composition of the SPJC on three grounds. First, it moved to recuse the commissioner who served on the Committee of Counsel in the separate case filed by San Joaquin against the SPJC on the ground that her role as counsel disqualified her from service. Second, it challenged the participation of the moderator on the ground that she had failed to enforce against the Appellee her pretrial order of March 4, 2002, regarding the outline of evidence. Third, San Joaquin challenged the entire SPJC and sought a reference of its complaint to this Commission on the ground that the SPJC was the respondent in the separate matter San Joaquin had filed against it. The SPJC rejected all three challenges.

The SPJC then heard arguments on Appellee's Motion to Dismiss All Cases in light of *Wier 2*. It ruled that *Wier 2* required dismissal of the complaints for failure to state a claim because nowhere did either complaint allege that the candidate self-acknowledged a *practice* which the confessions call sin.³

b. *Specifications of Error*

I. *That the motion to dismiss which was granted in favor of the respondent was not timely filed.*

This specification is not sustained.

Contrary to the argument of Hart, et al., D-6.0303 permits, but does not require a motion to dismiss to be filed with the Answer to the complaint. In this case, the basis for the motion to dismiss did not arise until the *Wier 2* decision was rendered. Appellee filed its motion to dismiss nine days following that decision. We find this was timely.

II. *That the motion to dismiss was based upon a case (Wier v. Session, 2002) that was not final as it is under appeal.*

This specification is not sustained.

The decisions of the GAPJC are final and not subject to appeal.

III. *That the SPJC erroneously determined that the complaint did not state a claim upon which relief could be granted.*

This specification is not sustained.

IV. *That the SPJC erroneously found that the complaint did not state that the candidate was self-acknowledged in a practice that the Confessions call sin.*

This specification was withdrawn, with Hart, et al. admitting that "self confession as a practicing lesbian...was not actually alleged in the complaint."

V. *That the SPJC failed to allow the Complainants to amend their complaint to conform to the Wier 2 standard.*

This specification is not sustained.

The brief of Hart et al. states that they chose not amend their complaint lest they admit "that their case was ill-founded." Further, if Hart, et al did indeed possess sufficient or direct evidence of the non-compliance of the candidate to the constitutional standards for ordination, then three weeks is more than sufficient to amend a complaint.

VI. *That there was injustice in the process by the SPJC.*

This specification is not sustained.

VII. *That there were error in the reception of evidence and error in hastening to a decision.*

This specification is not sustained.

Since there was not sufficient ground to proceed to a trial wherein any evidence would have been received, there is no error.

Presbytery of San Joaquin Specifications of Error

VIII. *That the challenge to the commissioner who served on the Committee of Counsel for the SPJC should have been granted.*

This specification is sustained.

Any time a member of a permanent judicial commission acts for or against a party as counsel, that commissioner should be recused from any further hearing involving the party. In the instant case, this error is harmless since San Joaquin's case is fatally flawed as discussed below.

IX. *That the challenge to SPJC Moderator should have been granted.*

This specification is not sustained.

The Appellee sufficiently complied with the SPJC Moderator's pre-trial order.

X. *That the challenge to the entire SPJC should have been granted and that a reference should have been asked of the GAPJC.*

This specification is not sustained.

Only a Session or a PJC can ask for a reference. There were not sufficient grounds for a reference to be mandated. The alleged disqualification and the alleged need for a reference arose only because San Joaquin had filed a separate case against the SPJC. As this Commission ruled in *Presbytery San Joaquin v. SPJC*, that effort was procedurally improper. Therefore, San Joaquin cannot seek to disqualify the entire SPJC based upon an improper remedial case.

XI. *That the SPJC erroneously cited the Wier 2 Decision as a basis for dismissal.*

This specification is not sustained.

The Decisions of the GAPJC are interpretations of the Constitution under which the case was filed. That Constitution did not change. Further, the Appellants had sufficient opportunity and notice to amend their complaint to the *Wier 2* standard.

XII. *That the SPJC erroneously held that the complaint fails to allege a self-acknowledged practice that the Confessions call sin.*

This specification is not sustained.

San Joaquin alleges the self-acknowledged homosexual orientation of the candidate but, by choice, left out any allegation concerning self-acknowledged practice in their complaint. Their reasoning was that, according to the *Le Tourneau Decision* (1993, 163, *LeTourneau v. Pby of Twin Cities Area*), orientation alone is sufficient ground for further questioning of a candidate. However, *Le Tourneau* was determined prior to the adoption of G-6.0106b, which specifies that a candidate who refuses to repent of any self-acknowledged practice that the confessions call sin is not eligible for ordination or installation. Orientation, therefore, alone is insufficient to make a person ineligible for ordination or installation. Further, this commission cured the theological defect of the *Le Tourneau Decision* through the application of the doctrine of total depravity in *Wier 2*. The defect in question rested upon the assumption that one category of persons is more prone to sin than other categories of persons. The doctrine of total depravity teaches us that not only do all fall short of the glory of God, but that there is no part of our person that is not in need of the redeeming grace of our Lord Jesus Christ. Thus, sexual orientation alone would be no more sufficient or reasonable grounds for further questioning than would singleness, obesity or any other categorization. In other words, stereotypical profiling is not a reasonable or valid ground for singling out a candidate for additional questioning. Therefore, if a person does not self-acknowledge a practice that the confessions call sin, then a governing body has a positive obligation to make further inquiry only if it has direct and specific knowledge that said person is in violation of the ordination and installation standards of the Constitution. In order to faithfully hold the essential tenet of total depravity, there must be a higher pleading specificity as to what constitutes the grounds for reasonable cause prior to inquiry. A hunch, gossip or stereotype is not a sufficient ground to compel a governing body to make further inquiry. Reasonable grounds must include factual allegations of how, when, where, and under what circumstances the individual was self-acknowledging a practice which the confessions call a sin.

c. *Order*

IT IS THEREFORE ORDERED that the decision of the PJC of the Synod of the Pacific is affirmed.

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 General Assembly.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of San Joaquin and the Stated Clerk of the Presbytery of the Redwoods 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.

Jesse Butler, William Carlough, Mildred Morales, and Daniel Saperstein, members of this Commission, were not present for the hearing and took no part in the deliberation or decision. As a representative from the Synod of the Pacific, Wendy

Warner, recused herself and did not take part in the hearing, nor did she take part in the deliberations or the decision in this case.

Dated this 3rd day of March, 2003.

Endnote

¹ This Commission rejected San Joaquin's effort to charge the SPJC with abuse of discretion in a case to which San Joaquin had not been a party because San Joaquin lacked standing. See *Presbytery of San Joaquin v. Permanent Judicial Commission of the Synod of the Pacific and Synod of the Pacific (Minutes, 2002)*.

² Appellant San Joaquin belatedly sought to amend its complaint only on August 29, 2002, *after* it had filed its notice of appeal of the SPJC's decision.

8. *Disciplinary Case 215-9*

**Presbyterian Church (U.S.A.) by
Presbytery of Charlotte,
Complainant/Appellee,**

HEADNOTE

v. *Disciplinary Case 215-9*

**George W. Jacobs,
Respondent/Appellant.**

1. Temporary exclusion—When a censure includes the temporary exclusion from the exercise of ordained office, and no stay of enforcement is in effect, the temporary exclusion is effective at the time of the decision at trial. (D-11.0403)

2. Make up of a permanent judicial commission—The inclusion of two pastors from the same church on a permanent judicial commission, though not prohibited by D-5.0101, may nevertheless give the appearance of impropriety.

**Presbyterian Church (U.S.A.) by
Presbytery of Charlotte,
Complainant/Appellee,**

DECISION AND ORDER

v. *Disciplinary Case 215-9*

**George W. Jacobs,
Respondent/Appellant.**

This disciplinary case comes to the General Assembly Permanent Judicial Commission (GAPJC) on appeal from a decision of the Permanent Judicial Commission of the Synod of the Mid-Atlantic (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 appeal states one or more grounds for appeal found in D-8.0105.

a. *History*

On October 31, 2000, a written statement of an alleged offense by the Appellant was filed with the Stated Clerk of Charlotte Presbytery. During the following week, pursuant to *Book of Order* D-10.0103, the Stated Clerk formed an Investigating Committee (IC) to determine whether charges should be filed (D-10.0201). The Appellant was also notified that an accusation had been made, following which the Appellant took a leave of absence from his duties as pastor of Mallard Creek Presbyterian Church. On November 9, 2000, the Stated Clerk/Executive Presbyter met with the session of the church to tell them that an unspecified accusation had been made against their pastor, and to suggest providing an extended leave of absence.

Following discussions with the session during December of 2000, the Appellant notified the session and congregation of his intention to resign. The pastoral relationship was formally dissolved at a congregational meeting held on January 14, 2001.

The IC continued its work throughout November, December, and January. On February 6, 2001, the IC filed formal charges against the Appellant (D-10.0403, D-10.0404). The Appellant then filed a Petition for Review (D10.0204) on February 23, 2001. After a request for extension by the Appellant, a hearing on the Petition for Review was held on March 27, 2001 (D-10.0204a). The determination of this hearing was that the IC had made a proper inquiry, and that the prosecution could continue.

A pre-trial conference with the Appellant was held on April 23, 2001 (D-10.0405). The trial before the Presbytery Permanent Judicial Commission (PPJC) was held on May 31 through June 2, 2001. The PPJC found the Appellant guilty of all five charges against him, and issued a censure in which the Appellant is to be excluded from exercise of ordained office for at least three years from the date of the judgment (June 24, 2001).

The Appellant filed a Notice of Appeal on July 17, 2001.

At the conclusion of the hearing on June 1, 2002, the SPJC ruled that of the ten specifications of error, none were affirmed, except the affirmation that the Appellant had the right to submit new evidence to the PPJC under D-14.0501.

b. *Specifications of Error*

Specification of Error #1

“That there were irregularities in the proceedings (D-13.0106a); specifically that the Stated Clerk of Charlotte Presbytery disclosed the name of the accused before the investigation began, in violation of D-10.0203[sic].”

This specification is not sustained.

D-10.0103 states:

Upon receipt of a written statement of an alleged offense, the clerk of session or the stated clerk of presbytery, without undertaking further inquiry, shall then report to the governing body only that an offense has been alleged without naming the accused or the nature of the alleged offense, and refer the statement immediately to an investigating committee.

The decision of the SPJC erred in stating that the Appellant invited the Stated Clerk to convene the session. This is not a fact stipulated by anyone.

In the absence of the Appellant during the period of November 2–10, 2000, the Stated Clerk/Executive Presbyter did convene the session on November 9, 2000, in order to obtain a leave of absence for the Appellant. At that same meeting of the session, which was NOT the governing body of jurisdiction over the Appellant (that being the presbytery alone), the Stated Clerk/Executive Presbyter did state that the presbytery was investigating a formal accusation against the Appellant, but the content and nature of the alleged offense was not made known. Though it may have been inadvisable for the Stated Clerk to have made this disclosure to the session, it was not in violation of D-10.0103.

Specification of Error #2

“That there were irregularities in the proceedings (D-13.0106a); specifically, that two members of the PPJC were pastors at the same church in violation of D-5.0101.”

This specification is not sustained.

The SPJC was correct in their ruling that “even though this is permitted by the *Book of Order* (D-5.0101), which clearly distinguishes between elders (on one hand) and ministers of the word and sacrament [sic](on the other), we believe that the inclusion of two pastors from the same congregation may present an appearance of impropriety, and should be avoided. We note that Appellant had an opportunity to object during the trial, and did not do so. Finally Appellant has not shown injury resulting from this circumstance.” (SPJC decision)

Specification of Error #3

“The SPJC wrongly shifted their responsibility for hearing this new evidence. This new evidence could have been considered by the SPJC as it related directly to their own affirmation of an irregularity in the PPJC’s proceedings.” D-14.0501 and D-14.0502.”

This specification is not sustained.

Since this evidence could have been discovered prior to the filing of the appeal, it was not timely filed (D-14.0502). Therefore, the new evidence is not admissible.

c. *Order*

IT IS THEREFORE ORDERED that the decision of the Permanent Judicial Commission of the Synod of the Mid-Atlantic be sustained with the exception of the specification of error regarding new evidence, since that evidence has been ruled inadmissible.

ADDITIONAL MATTER: During oral argument, both parties concurred in their understanding that the period of censure would not begin until after the appeal process had been completed. This is inconsistent with D-12.0104f–h. Unless there is a stay of enforcement in place, censure takes effect immediately upon the pronouncement of the decision at trial, which would indicate that the time of censure began on June 24, 2001.

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 the General Assembly.

IT IS FURTHER ORDERED that the Stated Clerk of the 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.

Jesse Butler, William Carlough, Mildred Morales, and Daniel Saperstein, members of this Commission, were not present for the hearing and took no part in the deliberation or decision.

Dated this 3rd day of March, 2003.

9. *Remedial Case 215-10*

**Melodie M. Wager,
Complainant,**

v.

**ORDER OF DISMISSAL
and
TERMINATION OF STAY OF ENFORCEMENT**

**Synod of the Northeast of the,
Presbyterian Church (U.S.A),
Respondent.**

This remedial case has come before this Commission on a complaint in a matter of original jurisdiction commenced by Melodie M. Wager against the Synod of the Northeast arising out of an employment relationship and requesting a stay of enforcement.

The General Assembly Permanent Judicial Commission granted a stay of enforcement.

The Commission received a written communication from Melodie M. Wager dated February 26, 2003, in which she advised that the matter had been settled and that she requested leave to withdraw her complaint and that the stay of enforcement be terminated.

As the parties have agreed on a dismissal of the case, it is appropriate to grant the motion to dismiss.

IT IS THEREFORE ORDERED that the case be dismissed and the stay of enforcement be terminated.

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 General Assembly.

Jesse Butler, William Carlough, John Dudley, Mildred Morales, and Daniel Saperstein, members of this Commission, were not present for the hearing and took no part in the deliberation or decision.

Dated this 3rd day of March, 2003.

10. *Remedial Case 215-12*

**Session, Westminster Presbyterian Church
Of Canton Ohio,
Complainant,**

v. **Remedial Case 215-12**

HEADNOTE

**Office of the Stated Clerk of the
General Assembly; Office of the Moderator
Of the General Assembly; Committee on the
General Assembly; Fahed Abu-Akel, as
Moderator of the Presbyterian Church
Clifton Kirkpatrick, as Stated Clerk of the
General Assembly of the Presbyterian
Church (USA),
Respondents.**

Jurisdiction—Insofar as the Moderator is exercising the particular duty in G-13.0104 in his or her representative capacity, the Office of the Moderator is “an entity of the General Assembly” over which this Commission has jurisdiction to entertain a remedial case alleging a delinquency in failing to call a special meeting.

**Session, Westminster Presbyterian Church
Of Canton Ohio,
Complainant,**

v. Remedial Case 215-12

**Office of the Stated Clerk of the
General Assembly; Office of the Moderator
Of the General Assembly; Committee on the
General Assembly; Fahed Abu-Akel, as
Moderator of the Presbyterian Church
Clifton Kirkpatrick, as Stated Clerk of the
General Assembly of the Presbyterian
Church (USA),
Respondents.**

a. *History*

This remedial case came before this Commission on a complaint filed by the Session of Westminster Presbyterian Church, Canton, Ohio, a constituent congregation of the Presbytery of Muskingum Valley in the Synod of the Covenant (Session), against the Office of the Stated Clerk of the General Assembly, Office of the Moderator of the General Assembly, Committee on the General Assembly, Fahed Abu-Akel, as Moderator of the Presbyterian Church (USA), and Clifton Kirkpatrick, as Stated Clerk of the General Assembly of the Presbyterian Church (USA), respondents.¹

Session’s complaint alleges that on January 14, 2003, a commissioner to the 214th General Assembly (2002) (Assembly) delivered a letter to the Moderator with what purported to be the written requests of fifty-seven commissioners to the Assembly requesting the Moderator to call a special meeting of that Assembly in accordance with G-13.0104. Accusing the respondents of “conspiring together,” the complaint asserts that the respondents have prevented the assembly from “being recalled into special session.”

The Executive Committee of this Commission entered a preliminary order finding that Session’s complaint did not state a claim upon which relief could be granted. Session challenged this preliminary order and requested a hearing on the findings of the Executive Committee as to the preliminary questions specified in D-6.0305. Pursuant to D-6.0306a, a hearing on the preliminary questions was held by the entire Commission on February 28, 2003. In addition, the Commission heard a motion to dismiss filed by the respondents, which asserted that the Commission lacked jurisdiction to hear the complaint and that the complaint failed to state a claim upon which relief could be granted.

b. *Decision*

We find that Session has standing to file and that the complaint was timely filed. We further find that the Commission has jurisdiction over two of the respondents, but that the complaint states a claim upon which relief can be granted against only one of these respondents.

(1) *Office of the Moderator*

Under D-6.0202b, a remedial complaint to correct an alleged irregularity or delinquency may be filed against “an entity of the General Assembly. . . .” (See also D-2.0202.) The question of jurisdiction therefore rests on whether the Office of the Moderator constitutes “an entity of the General Assembly.”

A fundamental principle of our polity is that “ecclesiastical jurisdiction is a shared power, to be exercised jointly by presbyters gathered in governing bodies.” (G-4.0301h) In short, individuals do not have authority to act alone, but only as part of or on behalf of governing bodies. With respect to calling a special meeting of the General Assembly, the *Book of Order* authorizes fifty commissioners to the last General Assembly to call the larger body back into session, and further requires the Moderator to implement that decision on behalf of the body. In fact, the language of G-13.0104 makes clear that, in exercising the duty to call a special meeting, the Moderator is acting in a representative capacity by, first, acting on behalf of the commissioners requesting the special meeting and, second, acting on behalf of the Assembly in calling the meeting.

... The Moderator shall call a special meeting *at the request of or with the concurrence of* twenty-five elders and twenty-five ministers, representing at least fifteen presbyteries, under the jurisdiction of at least five synods, all of whom must have been commissioners to the last preceding stated meeting of the General Assembly. (Emphasis added.)

Insofar as the Moderator is exercising this particular duty in his or her representative capacity, the Office of the Moderator is “an entity of the General Assembly” over which this Commission has jurisdiction. (See D-6.0202b; D-2.0202.) While it may be true in other instances that the Moderator’s actions or omissions would not be deemed actions of “an entity of the General Assembly,” the particular duty in G-13.0104 is clearly one that the Book of Order requires the Moderator to fulfill in a representative capacity on behalf of the governing body. Therefore, this Commission may entertain a remedial case against the Office of the Moderator for an alleged delinquency in exercising this duty.

(2) *Office of the Stated Clerk*

The Commission concludes that the complaint against the Office of the Stated Clerk fails to state a claim upon which relief can be granted insofar as the complaint contains no allegation that the Moderator was unable to act. Rather, the allegation was that the Moderator refused to act. The Stated Clerk of the General Assembly may only call a special session of the General Assembly “should the Moderator be *unable* to act. ...” (G-13.0104) (Emphasis added).

(3) *Committee on the Office of the General Assembly*

We further conclude that the Committee on the General Assembly (Committee on the Office of the General Assembly (COGA)) is an “entity of the General Assembly” over which this Commission has jurisdiction under D-2.0202 and D-6.0202b. However, because COGA has no authority under G-13.0104 to call a special meeting, the complaint fails to state a claim for which relief can be granted against COGA.

(4) *Moderator and Stated Clerk as Individuals*

To the extent that the complaint has attempted to state a claim against the Moderator and Stated Clerk in their individual capacities, we conclude that this Commission has no jurisdiction since the relief to be granted would be disciplinary, not remedial. A remedial case may not be used to prosecute a disciplinary case. *Wier v. Session, Second Presbyterian Church, Fort Lauderdale, Florida (Minutes, 1999, page 831)*. Therefore the Session’s allegations of conspiracy and interference may not and will not be heard in this remedial case.

In conclusion, under the unique circumstance of this case, this Commission finds that it has jurisdiction over the Office of the Moderator as an entity of the General Assembly, and that the complaint has stated a claim upon which relief can be granted against this respondent. Session is, therefore, entitled to a trial on the factual and constitutional issues outlined below.

c. *Order*

At trial the parties shall present evidence *only* upon the following factual issues:

(1) Which commissioners to the 214th General Assembly requested or concurred in the request for a special meeting;

(2) Which commissioners were added or removed from the petition after its presentation to the Moderator on January 14, 2003, and when were they added or removed.

Further, we direct the parties to stipulate to the following:

(1) the names of commissioners whose signature and status are not in question; and

(2) the authenticity of all correspondence and communications concerning the request and petition for a special meeting, when authenticity is not in dispute.

The parties are also directed to submit to this Commission a trial brief addressing the following issues of constitutional interpretation:

(1) Whether a commissioner may be added or removed from a petition to call a special meeting of the General Assembly and if so, when;

(2) Whether the Office of the Moderator may request commissioners to reconsider their request or concurrence to call a special meeting of the General Assembly;

(3) Whether the matters identified in the petition presented to the Moderator required an interpretation of the Constitution and had to be communicated in writing to the Stated Clerk of the General Assembly no later than 120 days prior to the convening of the special meeting;

(4) Whether it was appropriate for the signatures and the status of the requesting commissioners to be verified, and if so, how; and

(5) Whether the Moderator was required to call a special meeting of the 214th General Assembly.

The respondents' motion to dismiss is granted in part and denied in part in conformity with the foregoing decision. All other issues raised in the motion but not addressed in the decision are taken under advisement.

d. *Dissent*

I dissent from the decision of the GA PJC in the Westminster case. The Book of Order gives the GA PJC jurisdiction over "entities" of the General Assembly. Neither the Moderator nor the Stated Clerk is an entity. I would have affirmed the Executive Committee's decision to dismiss this case on the ground that it failed to state a claim on which relief can be granted.

James J. McClure, Jr.

Endnote

¹ Session unilaterally attempted to add the General Assembly Council (GAC) as a respondent in the briefs it filed with this Commission. That effort is procedurally improper, and the Commission will not grant Session leave to add the GAC.

[Note: The Permanent Judicial Commission met in Kansas City, Missouri on March 16th–March 19, 2003. Having received the final decision from the Commission from its clerk, Ernest E. Cutting, the Stated Clerk now reports to the 215th General Assembly (2003) the final decision received in the following case and advises the General Assembly that this will be included in the *Minutes*.]

11. *Remedial Case 215-12 [Part 2]*

Remedial Case 215-12

**Session of Westminster Presbyterian Church, Canton, Ohio,
Complainant.**

v.

Remedial Case 215-12

**Office of the Stated Clerk of the General Assembly, Office of the Moderator of the General Assembly, Committee on the General Assembly, Fahed Abu-Akel, as Moderator of the Presbyterian Church (U.S.A.), and Clifton Kirkpatrick, as Stated Clerk of the General Assembly of the Presbyterian Church (U.S.A.),
Respondents.**

a. *Headnotes*

Remedial Case 215-12

Changing requests or concurrences for a special meeting: Commissioners may join or withdraw from a request for a special meeting until such time as the Moderator issues the call for that meeting.

Verification process for a special meeting: The Office of the Moderator has the right and responsibility on behalf of the General Assembly to verify the standing and signatures of commissioners requesting a special meeting, and to conduct other verification as needed to maintain order and justice.

The role of the Office of the Moderator: When presented with sufficient requests which, if valid, would require the call for a special meeting, the Moderator is obliged to cease advocacy of a particular position and act with impartiality in the exercise of the duties described in G-13.0104.

Business before a special meeting: The convening of a special meeting of an assembly is not a continuation of the previous assembly, but is a new meeting of the same assembly. Business requiring constitutional interpretation is subject to the 120-day requirement in G-13.0112c.

b. *Preliminary Matters and Jurisdiction*

This remedial case came before this Commission on a complaint filed by the session of Westminster Presbyterian Church, Canton, Ohio, a constituent congregation of the Presbytery of Muskingum Valley in the Synod of the Covenant (Complainant), against the Office of the Stated Clerk of the General Assembly, Office of the Moderator of the General Assembly, Committee on the General Assembly, Fahed Abu-Akel, as Moderator of the Presbyterian Church (U.S.A.), and Clifton Kirkpatrick, as Stated Clerk of the General Assembly of the Presbyterian Church (U.S.A.) (Respondents).

This is a case of original jurisdiction before the General Assembly Permanent Judicial Commission under D-6.0202b(2). The Commission conducted trial on the issues set forth in its Preliminary Order dated March 3, 2003. In that Order, the Commission previously determined that the session has standing to file the complaint, that the complaint was timely filed, that the Commission has jurisdiction over the Office of the Moderator of the General Assembly insofar as the Moderator is exercising his duty in his representative capacity under G-13.0104, and that the complaint states a claim upon which relief can be granted only against the Office of the Moderator of the General Assembly.

c. *History*

On or about September 28, 2002, Alex Metherell (Metherell), a commissioner to the 214th General Assembly (2002) (Assembly) communicated to the other 553 commissioners of the Assembly an invitation to join him in requesting a special meeting of the Assembly in accordance with G-13.0104. He invited the use of a reply card to be signed by the commissioners, stating:

**URGENT AND CONFIDENTIAL – Please Sign and Return As Soon As Possible
REQUEST FOR SPECIAL CALLED MEETING OF THE 214th GENERAL ASSEMBLY**

I, the undersigned Commissioner to the 214th General Assembly, exercising my right under G-13.0104 of the Book of Order hereby request the Moderator of the 214th General Assembly call a special meeting of the 214th General Assembly at the earliest possible time.

The Purpose of the meeting shall be to:

- Continue oversight of the GAPJC decision in Londonderry vs Presbytery of Northern New England in order to effect compliance with the Constitution of the Presbyterian Church (USA)
- Respond to the growing defiance of, delinquency, and enforcement of the Constitution of the Presbyterian Church (USA) by officers, agencies and governing bodies with respect to G-6.0106b and the GAPJC decision on holy unions (Benton vs Hudson River Presbytery)
- Exercise all necessary powers authorized to the General Assembly under the Constitution to propose and adopt directives to officers, agencies, and Governing bodies in order to deal with all matters relating to the issues detailed in items # 1 & 2 above.

Signed: _____ Print Name: _____
Elder/Minister* Commissioner, 214th General Assembly [(*) delete one]

Presbytery: _____ Synod: _____
Address: _____ City/State/ZIP _____
Phone: _____ E-mail: _____

Metherell continued his efforts to obtain concurrences throughout the following months and retained these in his possession.

A chronology follows:

- November 11, 2002, the Moderator of the Assembly, Fahed Abu-Akel (Moderator), wrote the commissioners of the Assembly expressing his concerns regarding the wisdom of calling for a special meeting of the Assembly
- January 14, 2003, Metherell personally delivered to the Moderator a letter and written documents, consisting of signed letters and reply cards, which purported to be the written requests of 57 commissioners (Requesters) requesting that the Moderator call a special meeting in accordance with G-13.0104. (Thirty-one were from elder commissioners and 26 were from minister commissioners, representing at least 15 presbyteries and five synods.)
- January 14, 2003, Moderator issued a letter to the 57 Requesters, imploring them “not to sign” the request
- January 15, 2003, e-mail message from David Rodriguez to Stated Clerk asking for his name to be withdrawn from list of Requesters

- January 15, 2003, fax transmittal from Beatrice Thomas to Moderator requesting that her name be withdrawn from list of Requesters
- January 15, 2003, fax transmittal from Office of the General Assembly to stated clerks of presbyteries requesting verification of standing of Requesters, and asking the clerks to certify “whether that person is still a member of your presbytery and still a commissioner of record from your presbytery to the 214th General Assembly (2002)”
- January 15, 2003, e-mail message from Metherell to Stated Clerk acknowledging a previously received request from Brian Janssen who “asked that his name be removed” from the list of Requesters, (but whose name had nevertheless been submitted)
- January 16, 2003, fax transmittal allegedly from Angela Davis requesting the withdrawal of her name
- January 16–17, 2003, the Stated Clerk issued a letter in the name of the Moderator to 56 of the Requesters asking them to verify that they: “(1) are the named commissioner to the 214th General Assembly from [NAME OF PRESBYTERY]; (2) wish to call for a special meeting of the 214th General Assembly for the three purposes stated above” with the return of response letter
 - January 20, 2003, fax transmittal from Debra Huffmyer asking to be included as a Requester
 - January 20, 2003, letter from Donald Hoagland asking to be included as a Requester
 - January 21, 2003, session of Westminster Presbyterian Church, Canton, Ohio, initiated this remedial complaint
 - January 24, 2003, e-mail from Kay Moore to Grady Parsons that the verification process was complete
 - January 24, 2003, Moderator determined that a total of only 22 ministers and 24 elders were in concurrence with the request for a special meeting of the Assembly and so informed the church and announced that he was not calling a special meeting of the Assembly
 - January 31, 2003, Executive Committee of this Commission issued Preliminary Order dismissing this case on jurisdictional grounds
 - February 13, 2003, Complainant appealed the Preliminary Order of the Executive Committee to the Commission
 - February 28, 2003, Commission heard the appeal on the Preliminary Order
 - March 3, 2003, Commission issued its Decision and Order that it had jurisdiction only over the Office of the Moderator as an entity of the General Assembly, dismissed the complaint against other named parties, and ordered that a trial be held
 - March 17, 2003, trial was held at Kansas City, Missouri.

d. *Discussion*

The Commission asked the parties to address the following issues in their trial briefs:

1. Whether a commissioner may be added or removed from a petition to call a special meeting of the General Assembly and if so, when;
2. Whether it was appropriate for the signatures and the status of the requesting commissioners to be verified and if so, how;
3. Whether the Office of the Moderator may request commissioners to reconsider their request or concurrence to call a special meeting of the General Assembly;
4. Whether the matters identified in the petition presented to the Moderator required an interpretation of the *Constitution* and had to be communicated in writing to the Stated Clerk of the General Assembly no later than 120 days prior to the convening of the special meeting; and

5. Whether the Moderator was required to call a special meeting of the 214th General Assembly.

The Commission responds to these issues as follows:

1. Changing Requests or Concurrences: The Commission concludes that commissioners may join or withdraw from a request for a special meeting until such time as the Moderator issues the call for that meeting. A request is not a vote, but a statement of personal intent, which is subject to change until such time as it effects an action that cannot be undone, such as a call for a meeting. “In ... 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” (G-1.0100c). Just as “the church, in obedience to Jesus Christ, is open to the reform of its standards of doctrine as well as of governance” (G-2.0200), individual commissioners should remain open to the guidance of the Holy Spirit and therefore retain the right to add or withdraw their concurrence in a request for a special meeting until such time as the Moderator issues a call.

2. Verification Process: The Office of the Moderator has the right and responsibility on behalf of the General Assembly to verify the standing of commissioners and their signatures in requests for a special meeting. G-13.0104 requires that those who request or concur in the request for such a meeting “must have been commissioners to the last preceding stated meeting of the General Assembly.” From this requirement flows the need for a verification process.

The standing of commissioners shall be verified with the stated clerks of the presbyteries of the Requesters. The signatures should ordinarily be verified by personal attestation of the Requester.

In addition to this verification process, in the instant case the Office of the Moderator conducted further inquiry to verify the intention of the Requesters. This was not improper for three reasons: (1) because of the receipt of independent, unsolicited communications from commissioners contradicting or withdrawing the alleged requests; (2) because the requests for a special meeting had been received over an extended period of time and kept by Metherell rather than the Requesters or an officer of the Assembly; and (3) because the right of commissioners to withdraw their requests was entitled to protection as discussed above. This verification process (as distinguished from the Moderator’s plea for reconsideration) was required for the maintenance of order and the just execution of the office.

3. The Role of the Office of the Moderator: The Moderator, as “an ambassador of this General Assembly to all parts of the Presbyterian Church (U.S.A.),” has the capacity to communicate with the church (Standing Rule F.2.c., *Manual of the General Assembly*, p. 39). The Moderator appropriately exercised this role when on November 11, 2002, he expressed his concerns regarding a special meeting. However, when presented with sufficient requests which, if valid, would require the call for a special meeting, the Moderator’s role as ambassador must give way to the constitutional duties of G-13.0104. The Moderator in this role is obliged to cease advocacy of a particular position and act with impartiality in the exercise of these constitutional duties.

In the instant case, the Moderator acted improperly in his letter of January 14, 2003, when he “implored [the Requesters] in the name of Christ and for the good of the Presbyterian Church (U.S.A.) to reconsider [their] decision” to call for a special Assembly. This had the appearance of seeking to undermine the rights of commissioners. The Moderator has an obligation to see that the concerns of all parties, especially those expressing a minority opinion, are given full opportunity to be heard. Any action that appears to abridge this right should be scrupulously avoided. Notwithstanding the improper advocacy contained in the letter of January 14, 2003, the Complainant failed at trial to meet the burden of proving by a preponderance of the evidence that the Moderator’s actions changed the response of any of the Requesters (D-7.0402a).

4. Business Before a Special Meeting: The convening of a special meeting of an assembly is not a continuation of the previous assembly, but is a new meeting of the same assembly. (*Robert’s Rules of Order Newly Revised*, 10th ed., §9, p. 89, §22, p. 236). The Office of the Moderator properly concluded that business coming before this new meeting would be subject to the 120-day requirement in G-13.0112c because it would require constitutional interpretation.¹

5. Necessity of Calling a Special Meeting: Based on this Commission’s review of the verification process, this Commission concludes that the Office of the Moderator was not required to call a special meeting of the Assembly for the reasons stated above.

e. *Additional Matters*

In an exhibit introduced into evidence, Metherell stated that this Commission “had set up [the Complainant] for failure” because it had denied the Complainant “the right to call most of its key witnesses.”

Complainant was not, however, deprived of the right to call “key witnesses.” Before trial Complainant requested this Commission to issue citations for the attendance at trial of several witnesses. In making this request, the Complainant’s counsel argued only that these individuals would provide testimony relevant to whether they had interfered and conspired to

prevent the Moderator from calling the Assembly into a special session. Because this Commission had dismissed the allegations of interference and conspiracy from this case, testimony relating to these dismissed allegations was irrelevant. Thus, this Commission properly denied the Complainant's request for issuance of trial citations. (*Benton v. Presbytery of Hudson River, Minutes*, 2000, Part I, page 586).

Further, a trial citation is issued only when necessary to compel a witness's attendance at trial (*Baker v. Presbytery of Middle Tennessee, Minutes*, 1995, Part I, page 130). No restrictions (other than relevancy) were placed on the voluntary witnesses the Complainant decided to present at trial.

Finally, during closing argument, Complainant's counsel emphasized the importance of trust in honoring and enforcing the constitutional duties imposed on this church's officers. Trust is eroded, however, where, as here, a person groundlessly asserts that a permanent judicial commission has "set up [a party] for failure."

f. *Decision*

The complaint, therefore, is not sustained and the case is dismissed.

g. *Order*

IT IS ORDERED that the complaint be dismissed.

IT IS FURTHER ORDERED that the Stated Clerk of the General Assembly report this decision to the General Assembly at its first meeting after receipt and that the General Assembly enter the full Decision and Order upon its minutes.

IT IS FURTHER ORDERED that the Clerk of Session of Westminster Presbyterian Church of Canton, Ohio, report this decision to the session at its first meeting after receipt, that the session enter the full Decision and Order upon its minutes, and that an excerpt from those minutes showing entry of the Decision and Order 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 of the Commission on this case: Jesse Butler, William Carlough, John Dudley, and Mildred Morales.

Dated this 19th day of March, 2003.

h. *Concurrence in Part and Dissent in Part*

We respectfully concur in part and dissent in part.

When a valid petition is presented, the Moderator is required to call the General Assembly back into session. What is not clear is how quickly the Moderator must take action. It would be clearly unreasonable to expect the Moderator to call the meeting in the immediate hour following the presentation of the petition. At the same time, it would be equally unreasonable for the Moderator to wait so long to call the meeting that there would be only a one-day gap between the dismissal of the recalled General Assembly and the convening of the next regularly scheduled General Assembly. A reasonable sense of timing would be well taken from the advice given by the Church to parents regarding baptism of their children. W-2.3008a encourages parents to proceed without undue delay or undue haste.

However, prior to the Moderator calling for a special meeting, the validity of the petition has to be established. Verification should focus solely on the legality of the signatures. The process may take a variety of forms. In whatever form it takes, it ought to be sterile, neither for nor against the cause of the petition. While the form of the petition in question was largely self-verifiable, the admitted desire of a signer to withdraw prior to the beginning of the verification process did give license to the Moderator to ascertain that the other signers still wished to request a special meeting.

It is understandable why the Moderator did not want to call the General Assembly back into session. The business that the petition presents is decidedly ill-founded. While it has been highly publicized across the political and theological spectrum that there are governing bodies and ordained officers in bald defiance of the *Constitution*, the mechanisms that the *Constitution* provides for dealing with such allegations have not yet run their course. The fact that the judicial process and/or the administrative review process do not run as quickly as some would like is not a valid ground to declare that we are in a constitutional crisis.

Nevertheless, since the Church is a covenant community (C5.124-141), when one is elected to office, one is obligated to fulfill the constitutionally mandated duties of that office regardless of one's personal opinion (C6.108ff.). The fundamental reason is that the Church has discerned the guidance of the Holy Spirit through the establishment of the *Constitution*.

It is fundamental to Presbyterian polity and culture to afford great latitude to all minority positions lest the majority deem itself righteous enough to be able to declare that it no longer requires any correction (G-2.0500). To hold such is to say that the majority may operate with capricious tyranny as sole interpreter and arbiter of the movement of the Holy Spirit. This is a blatant violation of the central and fundamental doctrine of the Reformed faith that the Holy Spirit is God's gift to the entire Church, not just those currently in power (C6.064, 65, 71, 74–75, 95, 98). Thus, no matter how annoying, ill-advised or foolish a minority might be, the majority, in this case, represented by the Moderator, must never truncate or subvert the constitutional right of the minority (G-1.0305; 3.0401; 4.0403).

For the petitioners to be cajoled or implored to remove their names from the duly presented petition, especially based on a debatable projection of the cost of meeting or the required number of days necessary for meeting notification, was clearly improper. Furthermore, that the petitioners were singled out by the Moderator for such pressure shows that the process was fatally flawed.

With the coming of biennial General Assemblies, the issue of special meetings of the General Assembly will likely reoccur. Therefore, the correction that this Commission gave to the process is proper and helpful.

Since some of the business to be conducted in the petition, while not particularly precise, could still be entertained within the 60-day notification period, an untainted verification process should have been ordered by this Commission. Were that process to have resulted in a special meeting of the General Assembly, the determination of the legitimacy of any business could have been ruled on by the Moderator and sustained or not sustained by the body.

Therefore, we respectfully concur with the Commission's conclusion that the Moderator improperly engaged in advocacy after the submission of the Metherell petition, but believe that the appropriate remedy should have been a directive to conduct an untainted verification process.

Gwen O. Cook
Christopher A. Yim

Endnote

¹ At trial, the respondent presented evidence in which the Moderator of the Committee on Bills and Overtures for the 214th General Assembly advised Abu-Akel that, in his opinion, the request for a special meeting "does not propose business that legitimately could come to the Assembly." Therefore, Abu-Akel might reasonably have concluded that the business specified in the request was so vaguely presented that the request for a special meeting itself was out of order (*Robert's Rules of Order Newly Revised*, 10th ed., p. 89).

Item 04-01

[The assembly approved Item 04-01 with amendment. **See p. 62.**]

Clergywomen's Experiences in Ministry: Realities and Challenges

The Advocacy Committee for Women's Concerns calls upon the church at every level to raise awareness about gender-discrimination in the church and recommends that the 215th General Assembly (2003) do the following:

1. Instruct General Assembly entities and request middle governing bodies and seminaries to encourage congregations to call clergywomen from various racial ethnic backgrounds as well as Caucasian clergywomen.
2. Instruct the Advocacy Committee for Women's Concerns (ACWC) to research current programs and support for clergywomen, particularly racial ethnic and single clergywomen, and to bring recommendations to the 216th General Assembly (2004).
3. Instruct Churchwide Personnel Services and request middle governing bodies, seminaries, and congregations to address the difficulties frequently encountered in the position of associate pastor.
4. Request that presbyteries and congregations review their policies and practices in relation to clergywomen, including salaries, pension, Social Security, health insurance, dependent care, family-leave, and other benefits, and correct any deficiencies or inequities found.
5. Request committees on ministry, committees on preparation for ministry, and congregations to emphasize the importance of integrating self-care and care of family with the demands/expectations of the practice of ministry, for clergy and for candidates.
6. Call congregations to new openness in considering clergywomen for positions of pastoral leadership, especially as solo pastors and heads of staff.
7. Call upon PC(USA) seminaries to develop courses[, including continuing education,] addressing the importance of holistic health as it relates to the demands/expectations of the practice of ministry.
8. [~~Affirm~~] [Recommend for study] the biblical and theological background and policy proposals incorporated in the study papers "All the Live Long Day: Women and Work" (1995) and "Vocation and Work" (1990).
9. Instruct the Advocacy Committee for Women's Concerns and the Women's Ministries program area to partner with the General Assembly Committee on Representation and the racial ethnic caucuses to monitor clergywomen's call processes and equity issues related to terms of call.
10. Instruct ACWC to provide a forum at future General Assemblies for clergywomen to comment on issues raised in the 2002 ACWC survey and offer continuing feedback to the church.
11. Instruct the Stated Clerk's office to make this report and any follow-up information available to the church electronically.

Rationale

This recommendation is a final response to the following referral: *2000 Referral: 27.004. Recommendation 3. 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)*

The report that was generated from this referral, "Clergywomen's Experiences in Ministry: Realities and Challenges," follows. More extensive information on survey results is available through the Office of Women's Advocacy. For information on how to obtain the full data analysis of this report, contact the Office of Women's Advocacy, toll-free, at 1-888-728-7228, ext. 5043, or, direct, at 502-569-5403.

CLERGYWOMEN'S EXPERIENCES IN MINISTRY:
REALITIES AND CHALLENGES

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Summary of Report

- A. Introduction
- B. Data Analysis
- C. Data Base
- D. Key Questions
- E. ACWC Conclusions

A. *Introduction*

The 212th General Assembly (2000) of the Presbyterian Church (U.S.A.) directed the Advocacy Committee for Women's Concerns (ACWC), "to look at emerging issues related to clergywomen serving in parish ministry, including the decreasing numbers of clergywomen available for service; proportionately lower numbers of women serving congregations; and the increasing numbers of women leaving parish ministry" (*Minutes*, 2000, Part I, p. 317).

Early in our work, ACWC reviewed statistics provided by the Office of General Assembly (OGA), Churchwide Personnel Services, and Research Services, and soon discovered a major difficulty in the task: the management of statistics. There is an inevitable fluidity regarding numbers where clergy are concerned; and, in a politically charged climate, statistics can be manipulated. The ACWC believes the PC(USA) has been living in an especially politically charged environment since the 1993 reimagining conference.

A second difficulty of the General Assembly directive was the matter of differentiating between emerging issues and those that have faced women throughout their almost fifty years of serving as clergy. Women were first ordained as clergy in 1956. The ACWC affirms that, from the beginning, clergywomen have faced an uphill calling.

In January 2002, ACWC constructed a survey to gather clergywomen's perceptions and experiences relating to the 212th General Assembly (2000) referral. In March 2002, the survey was mailed to 3,853 clergywomen in the PC(USA) database. In the survey cover letter we wrote, "We need your help, especially in discovering why women leave parish ministry and why lower numbers of women serve congregations." At the 214th General Assembly (2002), ACWC also held a consultation, inviting clergywomen to share their experiences and concerns.

By July 2002, with only one mailing, ACWC received 1,404 responses to the survey, a response rate of 36.4 percent. A number of respondents expressed thanks for receiving the survey. As one woman wrote,

I want to thank you for sending this survey. I believe the issues surrounding the unique situations and problems of women clergy need to be addressed locally and nationally. I am one who is seriously considering leaving the parish ministry. . . . I believe that one of our major problems is that no one is listening!

B. *Data Analysis*

After reviewing the surveys, ACWC requested that data analysis be conducted by the REFT Institute, Inc., an independent research firm located in Centennial, Colorado. The ACWC identified key questions it hoped the surveys would begin to answer, and REFT focused the analysis around these questions. In addition, REFT reviewed past survey data for comparison with the 2002 ACWC survey data.

C. *Data Base*

The database for the ACWC 2002 survey was comprised of 3,853 women, including 303 retired pastors. In 2000¹, clergywomen served in the following positions:

Number of Clergywomen	% of 3,853 Clergywomen	% of 21,065 Total Clergy
1000 pastors & co-pastors	28%	15%
607 associate pastors	17%	42%
175 supply pastors	5%	30%
242 interim pastors	7%	40%
247 chaplains	7%	39%
150 PC(USA) executives	4%	30%
129 serving in schools	4%	24%
63 serving as counselors	2%	33%
7 tentmakers	-	13%
122 other church professionals	3%	30%
808 "at large" presbytery members	23%	33%
Total 3,853	100%	

In 2000, there were 13,989 active clergy. The 3,550 clergywomen comprised 25 percent of the active clergy.

¹Research Services. 2002. Comparative Statistics 2001. Louisville, Ky.: Presbyterian Church (U.S.A.), Table 9, p. 14.

Characteristics of survey respondents

Age

The average age of respondents in this survey is 50 years.

15% are in their 20s and 30s.

69% are in their 40s and 50s.

17% are 60 or above

Marital and Family Status

68% married

15% divorced, separated, or widowed

15% single

2% partnered

Household Composition

74% percent of the clergywomen had children

About 40% had children younger than 18 years of age

35% had children who are 18 or older

26% did not have children

Race/ Ethnicity

96% Caucasian

2 % African American

1% Hispanic American

0.9% Asian American

0.4% Native American

0.4% Other

The numbers add to slightly more than the "n" given because a few reported more than one race.

Decade of Ordination

47% ordained since 1990

38% ordained in the 1980s

15% ordained in the 1950s, 60s and 70s

Full-time Employment Prior to Ordination: Average 7.1 years

29% None

27% Up to 5 years

17% 5–10 years

19% 10–20 years

8% Over 20 years

Average length of full-time employment prior to ordination: 7.1 years
For those ordained from the 1950s to the 1960s: less than two years (1.58)
For those ordained in the 1990s and 200s: over 9 years (9.7)

Length of Search for First Call
60% ordained within 1 year of graduating from seminary
19% ordained within 2 years
21% ordained within 3–10 years

Length of Search for First Call in Relation to Decade Ordained
1950s–1960s averaged 2.26 years
1970s averaged 2.43 years
1980s averaged 1.61 years (the shortest wait)
1990s averaged 1.74 (an increase)
2000s averaged 2.26 (continued increase)

Length¹ of Average Search Process for All Positions: 9.5 months
7 % did not have a search process
13% less than 3 months
46% 3–9 months
25% a year or more

Length of Average Search Process in Relation to Decade Ordained
For those ordained in the 1950s: 1.47 years
For those ordained in the 2000s: 0.69 years

Types of Positions
Years of pastoral service in a congregational setting: average 10.6 years
21% Over 16 years
3% 8–16 years
43% 8 or less
3% none

Years of Pastoral service outside a congregational setting: average 3.7 years
20% less than four years
26% more than four years

54% of clergywomen have only served in the congregational setting

Pastoral Service Ratio:

The pastoral service ratio was created by dividing the number of “years in pastoral leadership” by the total years the clergywoman has been employed in both the congregational and non-congregational settings². The higher the number, the more time the clergywomen spent in congregational settings as compared to non-congregational settings. The data shows a steady increase in the ratio from .53 prior to the 1970s to .85 in the 1990s. This indicates that those who were ordained more recently are spending more time in congregational settings than those who were ordained in earlier decades³.

The Influence of Race/Ethnicity on the Call Histories of This Sample⁴ of Clergywomen

Average Full-Time Employment Prior to Ordination:

African American: 13 or more years
Hispanic: almost 9
Caucasian: almost 7 years
Asian Americans: fewer than 4 years

Length of Average Search Process

For all women of color in this sample, the average search process was longer than that of Caucasian women.

Length of Search for First Call

African American and Hispanic women received first calls more quickly than Asian American and Caucasian⁵ women.

Pastoral Service Ratio

Hispanic clergywomen spend the least (.62 ratio) amount of their service in congregational settings. Caucasian clergywomen spend more time in that setting (.80) than all the clergywomen of color combined. Asian American clergywomen have higher ratios (.68) than African American (.66) clergywomen in this sample.

D. *Key Question #1: Are the Numbers of Clergywomen Available for Service Decreasing?*

The 212th GA directive to ACWC suggests that this is so. However, the statistics from OGA do not support this suggestion. The statistics indicate that the number of clergywomen in service is in fact increasing each year.

What we do not know is whether the increasing number of clergywomen in service is in step with the increasing numbers of women who complete seminary education. Current records do not provide this information. Current statistics indicate the following: the number of clergywomen and clergymen in active service in various positions, the number retired, and the number classified as “at large” members of presbyteries. They simply do not show the number of women, or men for that matter, who leave ministry.

It is the policy of presbytery executives and committees on ministry to conduct “exit interviews” with clergy who leave their positions. However, due to timing and circumstance, such interviews are not always conducted. In addition, exit interviews are not standardized, and most records of exit interviews remain “in house.”

The ACWC survey asked, “Do you think the number of clergywomen serving in congregational ministry is decreasing?” The answers varied widely. Thirty-six percent (504 clergywomen) believed the number of women has not decreased; 33 percent (458 clergywomen) believed the number of women has decreased; and 25 percent (346 clergywomen) said they did not know. As these are perceptions rather than a systematic analysis of actual behavior and as there is no clear consensus, this question is not analyzed further. Comments about these perceptions may be found in the full data analysis of this report, available from ACWC.

The ACWC suspects that the truth about numbers is that they are increasing in some presbyteries and decreasing in others, and that the climate of acceptance and support for women is stronger in some presbyteries than in others. Furthermore, we believe the embrace of women’s gifts for ministry depends upon a number of factors, including a congregation’s exposure and level of familiarity with clergywomen; the recognition that women and men often have different approaches to ministry; a congregation’s relationships with former pastors, both male and female; and the cultural climate of a particular congregation/presbytery.

The ACWC believes that the perseverance of clergywomen, rooted in a strong sense of call (the call of God through the voice of a particular congregation) may be strengthened by support networks available to and/or intentionally created by those who affirm women’s call and practice of ministry. We believe that listening to the voices of women begins to address the loneliness and isolation many clergy, male and female, experience in the practice of ministry.

E. *Key Question #2: Do Clergywomen Feel Geographically Bound?*

Of the 1,404 respondents, 62 percent said that they would feel geographically bound if searching for a new position, while 30 percent stated they would not feel bound to a particular region. Five percent responded with ambivalence, as they were not bound in the strictest sense, but either had reasons for staying in a particular area or the new area would have to meet specific criteria. Approximately 2 percent reported that the question was not relevant to them. These figures are slightly less than the 69 percent who reported being geographically bound in 1993 (Document I, 12). Comments about this question may be found in the full data analysis of this report. For information on how to obtain the full data analysis of this report, contact the Office of Women’s Advocacy, toll-free, at 1-888-728-7228, ext. 5043, or, direct, at 502-569-5403.

Geographically Bound Data: Clergywomen Who Are Geographically Bound (872 clergywomen, 62 percent)

Table 5. Reasons Clergywomen Feel Geographically Bound

Reasons	Frequency	Percentage
Family Considerations	267	31%
Spousal Considerations	200	23%
In Preferred Area	193	22%
Aging Parents	103	12%
Children in School	87	10%
Other	63	7%
Respondent Age	27	3%
Special Needs	25	3%

Family Considerations (31%): This category includes proximity to extended family or shared custody of a child.

- “My family is emotionally settled now, where we live. I grew up as a p.k. [preacher’s kid], and we moved every 5 years. Other than where I currently live, I’ve no place to call home. I don’t want that for my children.”
- “I’m a half-time stated supply pastor and a half-time psychotherapist (Fellow-AAPC). My practice is here. Also, if I moved, my daughter wouldn’t be able to see her father very often.”
- “My family. We value staying in one community and raising our children.”
- “We have a desire to stay relatively close to parents/family so our children can have relationships with them.”

Spousal Considerations (23%): Spouse’s employment was the second most common reason clergywomen felt they could not relocate. Thirty people cited the fact that their spouses make the money that supports their family.

- “My husband is employed full-time and we have no great desire or need to leave the area.”
- “We depend on my spouse’s income to sustain our family.”
- “Husband [is an] attorney who doesn’t want to ever take Bar exam again.”
- “I’m married (33 yrs) to a physician in a practice field that depends on building up a long-term patient base over a period of years. When we moved here, it took over 5 years to get his practice built up to a livable level; at our ages, we don’t want to have to try to do that again . . . esp. in today’s medical climate. It makes my world look easy!”
- “My husband is a clergyman, so any move involves both of us seeking a call. I have followed him, since his income is so much greater.”

Of the 185 responses citing spousal employment, 18 noted that, since their husbands were tenured at a local college or university, moving prior to his retirement was not an option.

In Preferred Area (22%): One hundred and ninety-three responses were recorded in this category. Criteria for inclusion were: (1) regional preference—whether for cultural or climactic reasons, or proximity to a metropolitan area or airport; (2) having roots where they are—whether owning a home or feeling established in the community; (3) if people did not specify why they liked where they lived. Thirty-three of these people (17 percent) preferred their area because it was near family, so there is some overlap with family considerations.

- “I prefer to live closer to home state, family, progressive mindset.”
- “I own my home here. One son and family live here. I don’t like climates that are hot for most of the year. I am nearly 70 years old and hope I am finished being a nomad.”
- “I would like to stay on the east coast, close to the major metropolitan areas.”
- “Because we own our own home, my husband just retired and wants to remain in this house, and our four adult children all reside in a 40-mile area of us.”

Aging Parents (12%): “Responsibility for husband’s and my aging parents.”

- “Family necessity. Aging parents have retired to my community.”
- “I live with my father giving emotional support after my mother passed away, and this is his home, and he wants to stay here.”

Children in School (10%)

- “We have also moved our kids halfway across the country two times and do not want to put them through that again.”
- “A pledge to our children that they would graduate from our local high school.”

Other (7%): Some mentioned having another profession established in the area. Some wrote of their sense of God’s will. Some cited being single and not wanting to uproot, while others said they are half of a clergy couple and are limited to finding two positions or a shared position.

- “My husband and I are both clergy, both committed tentmakers and own our own home. Finding two ‘tents,’ two positions and being able to economically afford to sell and buy housing is next to impossible.”
- “I feel most A-A Presbyterian churches are alike. I don’t want to uproot my life to move into the same bad situation. My goal is to lead people so that they can grow more to look like Christ. That is not the goal of A-A Presbyterian leaders. We are not compatible (my experience).”
- “For theological reasons and for extended family reasons, I could want/need to stay in northeast synod.”
- “Somewhat. As a single person, I am unwilling to uproot my self and go somewhere I know no one or am too far from friends and family to visit at least quarterly.”
- “We have 350 acres of farmland and farm buildings (2 farms). We could not properly maintain this if we moved. We would need to sell at least the farm with the buildings.”

Clergy’s Age (3%): Some clergywomen specifically said that they considered themselves “too old to move” (11), while others simply cited their nearness to retirement as their reason for not wanting to uproot (15).

- “Near retirement and wish to be somewhat near family and in an area where I could do interim or supply work, especially in smaller church that need solid leadership.”
- “I am nearing retirement and this is our home. Thankfully, God has not seen fit to call me away from here—at least not yet.”

Special Needs (3%): Special needs includes medical or other needs within the family or for herself that can be served best by remaining in the area.

- “Health—near major medical center for complex problems.”
- “Because all of our children are special needs adoptive children, we desire to stay near family.”
- “Spouse tied to handicapped-adapted home and his medical team.”
- “Our son has special needs educationally, so we want to remain in a stable situation for his junior/senior high years.”

Clergywomen Not Geographically Bound (n=426, 30%)

Table 6. Reasons Clergywomen Do Not Feel Geographically Bound (n=426)

Reasons	Frequency	Percentage
Regional Considerations	353	83%
Spousal Considerations	13	3%
God’s Will	7	2%
Financial Considerations	3	.5%
No reason stated	51	12%

Regional Considerations (83%): Some women were open to moving, depending upon the region they would be moving to. Some required a metropolitan city, an airport nearby, etc., while others required a progressive mindset or particular weather patterns. Some simply like the area they are in.

- “Only emotionally—couldn’t live in a rural area.”
- “Actually I would not like to serve in the Southeast U.S. again. I’m not Southern enough (i.e., nonprejudiced against African Americans).”
- “Not bound, but we prefer warmer climates and like living in the U.S. at present—for our children.”

Other Considerations (n= 67, 5%): Sixty-seven respondents struggled with this question, primarily citing family and spousal considerations.

- “My son is settled here and near his Dad; but I would like to move, but not without my son. So I feel stuck.”
- “I am deeply committed to this presbytery and this state; also my husband and children are happy in their employment and school situations. But we’d all move if we felt God’s call elsewhere.”
- “Would have to be a move that is good for my kids. My husband can move his headquarters, but has employees to consider.”
- “My husband is an ordained United Methodist elder. A new call outside of his conference usually means he loses any kind of ‘seniority’ he’s had, and he starts at the bottom of the ladder.”

Not Applicable (n=27, 2%): Twenty-seven clergywomen (2%) were either retired or did not intend to look for a new position.

F. *Key Question #3: Why Do Clergywomen Leave Parish Ministry?*

The ACWC survey Q. 13 asked: “If you have ever ceased serving a congregation, why did you leave?”

Eight hundred eighty-five clergywomen (63 percent) reported having left a congregation for reasons other than retirement. Reasons for leaving varied widely. For instance, they may have left one congregation for financial reasons, and another because of spouse’s job relocation. Some mentioned leaving a particular congregation for a several reasons. For example, their spouse’s job was relocated, but they also felt unfulfilled and ready to leave anyway. Or they were “burnt out” from the schedule and the congregation conflicts were overwhelming. The 1,283 reasons given are listed in the table below.

Table 7. Reasons Clergywomen Leave Congregations (n=885, 63%)

Reason for Leaving	Number of Comments	Percentage of Reasons
Internal Church Politics—Issues w/Staff	154	12%
Received Another Call	146	11%
Family Time	122	10%
Felt Unfulfilled	111	9%
Interim Ended	93	7%
Internal Church Politics—Issues w/Congregation	91	7%
Spouse Job	89	7%
Alternative Ministry	79	6%
Discrimination Against Women	59	5%
Schedule too Demanding	55	4%
Financial	49	4%
Emotional Distress	46	4%
Finished/Began School	44	3%
Moved	42	3%
P-T to F-T or vice versa	34	3%
Marriage/Divorce	28	2%
Illness	21	2%
Left for Secular Job	15	1%
Sexual Orientation Discrimination	8	1%

The REFT Institute clustered these reasons into four thematic categories: Difficulties Within Position, Personal Reasons, Normal Course of Events, and Change of Life Direction.

By broad category, the ranking is as follows:

Difficulties within Position: 462 total, 52%

- Internal Church Politics—Issues with Staff
- Internal Church Politics—Issues with Congregation
- Discrimination Against Women
- Schedule too Demanding
- Financial
- Emotional Distress
- Sexual Orientation Discrimination

Personal Reasons: 457 total, 52%

Family Time
Felt Unfulfilled
Spouse's Job
Finished/Began School
Moved
Marriage/Divorce
Illness

Normal Course of Events: 273 total, 31%

Received Another Call
Interim Ended
Part-time to Full-time or Vice-Versa

Change of Life Direction: 94 total, 11%

Alternative Ministry
Left for Secular Job

More than half of all respondents reported leaving a congregation because of the difficulties within the position, including church politics, gender discrimination, expectations, low pay, etc.

More than half also reported leaving for personal reasons, including the need for more family time and a lack of fulfillment in the position.

Analysis of Comments

1. Difficulties Within Position: (462, 36%)

Internal Church Politics—Issues w/Staff (12%): Not all clergywomen identified the staff members with whom they experienced significant conflict. However, approximately half were specific. Sixty-five indicated conflict with the senior pastor/head of staff, 13 with the presbytery, 11 with other members of the session, and 7 with the committee on ministry.

Senior Pastor/Head of Staff

- “I left my first Associate Pastor job because . . . [the newly hired pastor] was constantly putting me down in front of staff, session and members. I was humiliated, and discriminated against by this man.”
- “When I served as an associate, I felt my work was undermined by the senior pastor and did not receive support from personnel committee.”
- “Eagerly left 1st call once a new call was secured. Horrendous situation. Pastor of 25 years at that one church had never had an associate. . . . Without strong support network, I would have left the ministry.”
- “Advised to do so by center on ministry psychologist—to get out before the senior pastor destroyed me. Was told by COM I needed to find a Senior Pastor who was secure enough in his own identity and ministry, not to be threatened by mine and how I approached my ministry.”
- “Head of staff was destructive and controlling.”
- “The relationship with my head of staff was oppressive. The situation was very painful.”
- “Unable to work with new head of staff. This was clear immediately, and I knew as an associate, I was to ‘step aside’.”

Session

- “Conflict with session—very toxic situation. They did not handle my remarriage well. Became possessive of my time, micromanaging, several ‘clergy killer’ type persons.”
- “I left after a senior pastor retired, and all ordained staff were expected, even told, to leave by session. This session action displeased the congregation, but other pastors did leave.”

Presbytery or COM

- “Presbytery/COM/Exec. encouraged me to go out on a limb saying they’d be right behind me and would ‘call in their chips’ and then ‘forgot’ to stand behind me as the limb was sawed off. Made to feel ‘the sick one.’ Felt voiceless—patronized with/lip service or pats on the head! It was more important to the congregation and the presbytery (congregation was its deep pocket) that the head of staff be propped up at all costs (even though 30 staff left in the 3 years).”
- “I was in a Presbytery which was not particularly female-friendly ... except as interims and supplies. I was geographically bound (then as now); my GP made it explicitly clear that she would recommend me only as an interim; and I knew that doing interim positions would kill me, emotionally, spiritually, and professionally.”
- “I had no Presbytery support or backing.”
- “The COM chair told my session, while I was on sabbatical, that the only choice they had was to dissolve the relationship. This was after an anonymous survey showed there was some dissatisfaction. In agreement with the session, I stayed 5 months to correct my problems but felt the lack of support and help in the congregation and in the presbytery wouldn’t change enough for a good relationship of trust to be re-established.”

Internal Church Politics—Issues with Congregation (7%): Many clergywomen wrote about “congregational dysfunction.” Some specified female parishioners feeling competitive with a female pastor, while some just described a high degree of interpersonal conflict.

- “Frustration with congregational dysfunction.”
- “Because the small congregation turned inward and refused to change or reach out in mission. Ministry is no longer enjoyable at this church.”
- “Too much of a meat grinder! What satisfied half the congregation was sure to be unacceptable to the other half. Also secrets and desire to turn me into something I’m not. At first, they wanted the gifts I offer.”
- “I left a pastor position after 2 ½ years. I followed a 38-year pastorate. The church was growing financially, numerically, and structurally. The growth was causing growing pains. When I got pregnant, it was more than they could take, and conflict erupted everywhere.”
- “I left because my contract as designated pastor was ending and because the tension and animosity between the two congregations was such a heavy burden that my health was ruined! Anxiety and stress induced the onset of diabetes. I was glad to leave that place where I had to literally ‘beg’ for my salary check every 2 weeks. The health of the town congregation was septic! There is no hope there!”

Discrimination Against Women (7%): Although a relatively small percentage attributed their leaving a congregation due to gender discrimination, many clergywomen commented on gender discrimination in other sections (i.e., Q. 14). Those who did leave a congregation because of sexism wrote relatively long explanations. These clergywomen felt gender-based discrimination in a variety of ways: on the individual level—not respected, promoted or paid as well because they were female, and sexually harassed. Some experienced individual discrimination, but it was so pervasive that it was not attributable to a few people, but rather to an entire group or system.

Individual-Level Discrimination

- “I also followed a retired associate [woman] who left worship with the children every Sunday and took care of the nursery. I refused to do so.”
- “I resigned because the administration committee did not raise my pay at the same rate as the male pastors. The congregation fought the committee but the senior pastor covered his ears and pretended not to hear anything. I was the first woman pastor in the church and the staff and pastors were so happy to have me at first. But then when I didn’t clock in and out with the rest of the women, the staff disliked my hours. One of the male pastors made advances towards me and several other women, but it was ‘hushed-up.’ He now serves a large church elsewhere.”
- “Ministry was not life-giving and even though they hired me and my husband as a couple to share one call, he was definitely the pastor and I was the pastor’s wife.”

Sexual Harassment

- “I left because the first congregation I served had a head of staff who was a sex addict. He was also the chair of COM. When he made advances toward me, I couldn’t go to COM [him], so I went to the Presbytery Exec. He didn’t believe me because the senior pastor told him I was lying to cause dissension in the church. This is doubly troubling because the Exec. was well aware of what was going on.”
- “Sexual harassment case of a close colleague at same church; handling of it by Presbytery and church.”
- “After being raped by a resident of the village where I served.”

System-Level Discrimination

- “Lack of support from male counterparts, especially at presbytery level.”
- “Patriarchy and resistance to my ordination.”
- “I was unprepared to cope with the attitudes toward women in ministry that I experienced in the church.”
- “I dropped out of the call process for installed positions because larger churches (above 300) were not calling women as senior pastor/head of staff.”
- “I was given severance, because the (then) new head of staff did not want to work with a woman clergy and the PNC told him I could be gone in 6 months if he would accept the call.”
- “ ‘Senior’ pastor (even though we don’t have that title) asked me to resign, saying ‘my call there just hadn’t worked out,’ and I could stay home with the baby (I was pregnant at the time) and concentrate on my husband’s career. The church administrator told me in my first month at the church he didn’t think women should be pastors. I was pretty devastated.”
- “In my first call, I was asked to leave because I used inclusive language in worship and prayed for peace during the Gulf War. In my third call, I was asked to leave because I used inclusive language in worship and attended the 4th world conference on women in Beijing. In my sixth position, I was asked to leave because they did not want an interim pastor, especially one who was female.”

Schedule Too Demanding (6%): Of the 53 counted in this category, 21 used the general term “burnout” to describe why they left a particular congregation. A number also mentioned long commutes—up to four hours. Although the percentage of clergywomen who proffered schedule as a reason is relatively low, their comments were vehement. Additionally, demanding schedules seems to be part of why some clergywomen felt they needed additional family time (i.e., a personal reason).

One woman who is seriously considering leaving had this to say:

- “I am considering leaving soon if certain things don’t change. But personnel is willing to work with me. I am working 60–65 hours/week with little administrative help, and I can’t see keeping this pace without further repercussions to my health—physical and emotional.”

Others who had already left wrote:

- “Due to long hours and burnout, I am not looking for another full-time call. I have decided that the hours that entails are crazy and inhumane, not healthy!”
- “Just last summer I resigned because I was exhausted physically, emotionally and spiritually. Also I wanted freedom to be home in the evenings and go places on the weekends. I was tired of the public role.”
- “Small children, not conducive to be in parish working 70 hrs. a week and also not free to leave for pastoral emergency at drop of hat.”
- “I did find the demands on clergy in a congregation extreme, and I do think particularly so for women clergy.”

Emotional Distress (4%): Two persons cited non-work-related emotional distress as their reason for leaving. Others described emotional distress as a result of the job itself, the location of the job, the conflicts inherent in the job, the lack of privacy, the

lack of appreciation, and so on. “Burnout” was again a popular term to describe emotional distress as a result of working with congregations. Although there was some overlap with other categories, this category was used for reasons described as sadness, loneliness, frustration, and the like. The number of responses under “emotional distress” could have been higher had we included all those who experienced discrimination, conflicts with congregations, etc.

- “First call, because after three years, I felt lonely and isolated, and moving did help.”
- “Being the only female pastor in a small rural town (conservative town) was very difficult, particularly on a social level.”
- “Burn out: I always felt on the edge of burn out—feeling I had to work twice as hard as a male pastor plus wanting to be an active mother, spouse and friend.”
- “Professional burnout: this is not limited to female clergy, but I would say that many women simply leave the ministry rather than put up with unreasonable and abusive expectations.”
- “I have left active ministry because I was more and more having to twist myself into a pretzel in order to be able to do ministry. I truly felt it was an issue of integrity and faith in the PC(USA). Also, three of my close clergy sisters had died premature deaths (at 49, 50, 60) of stress-related conditions—I decided I wished to live! It was a sad decision because I had a real commitment to ministry.”

Financial (4%): Either the church could no longer afford to fund the position, or the clergywoman needed to make more money than the church was offering.

- “I was asked to take a pay-cut to meet budget; ‘one woman needs less money to live on!’”
- “They didn’t want to give me a raise. Instead they wanted me to work full-time for the same amount of money.”
- “I left my most recent parish position to accept a call to presbytery staff because I am paying tuition for two sons and was offered a significant increase in salary.”

Sexual Orientation Discrimination (1%): The majority of comments were about the church’s stand on the ordination of lesbian, gay, transgender, and bisexual Presbyterian clergy.

- “I responded to a G.A. call to participate in dialogues on homosexuality. As an out lesbian, I knew that would end my career in parish ministry.”
- “I resigned from another call because people met me in the parking lot to say I would be in trouble if I let a lesbian be nominated for session.”
- “The only reason I left was the church’s position/policy on the ordination of gays/lesbians. I love pastoral ministry. Especially miss preaching.”

2. Personal Reasons: (457, 52%)

Family Time (10%): Family time includes pregnancy, wanting to stay home full- or part-time to care for children, needing additional time to care for other family members, and simply wanting more time to spend with family.

- “My parents were entering their 90’s and I wanted more time with them; the birth of a granddaughter made me say, ‘I’m working 24/7, but I want to know you and you to know me.’”
- “I had a baby and wanted to be a full-time parent.”
- “I left my first call because the pressure of being a solo minister and a mother of young children is enormous. I was the primary care giver for both the church and my children! As the child of a minister myself, I also know the kinds of expectations placed on a minister’s family (both by the minister and the church). I wanted to remove my family from that difficult environment.”

Felt Unfulfilled (9%): Fifty-eight women wrote, “It seemed time to leave,” “I had done the work I could and needed a change,” or words to that effect. These were all categorized as unfulfilled. Also in this category were those seeking new chal-

lenges because they became professionally or theologically unfulfilled, and those who expressed general dissatisfaction with some aspect of their work situation.

- “I just did so—15 years in one congregation, just left Dec. 31, 2001. I had come to the end of ways I could grow in ministry there. I did not want to stagnate or plateau for my own sake or the congregation’s.”
- “It was time to leave—I had exhausted every new idea and my spirit was in need of nurture. I needed a change and a new vision and so did the congregation. I left and it was both a shock to them and a great favor . . . It taught them how to be church. It taught me how to find the spirit in my life again.”
- “In my 2nd position, after having the rare opportunity to be acting head of staff, the choice was either go back to being associate or move on.”
- “Unfulfilled as associate—gifts and skills fit better in solo position.”
- “Desire to grow spiritually and professionally, desire for a change of pace and setting.”
- “No good opportunities: poor pay (especially for full-time positions). Poor work conditions, i.e., lack of professional development. Lack of creative opportunities, lack of engaged (spiritually) congregants.”

Spouse Job (7%): When the spouse’s job was listed as a reason, it usually entailed a geographical move, but not always. Some respondents with children could not maintain the pace of both parents working, especially if the church position included strained relations.

- “My husband was working an hour and fifteen minutes away. The commute became prohibitive when we started our family.”
- “Once I left after 5½ yrs. because my husband had another call. Once because the interim was over. (Again) once because my husband had another call.”

Moved (3%): Most of these respondents moved as a result of family urgency—usually the spouse’s job. Some, however, left to seek a more suitable region—urban as opposed to rural, for instance.

- “I left my second congregation to move closer to my husband’s work.”
- “Needed to move closer to sick parent.”
- “I got married and moved from Iowa to Wisconsin, but I was looking to leave.”

Finished/Began School (3%): These reasons include spouse or self returning to school or completing educational program, either of which caused move from the congregation. Approximately half left for further religion-focused education, and the rest for training in a different field altogether.

- “Graduated from Ph.D. program; moved on to accept a teaching assignment at a seminary.”
- “To pursue full-time MSW degree studies.”
- “Twice because husband (also clergy) sought further education in pastoral counseling.”

Marriage/Divorce (2%): Many of the clergywomen simply wrote “marriage” as their reason for leaving. Others explained that marriage meant she needed to move, to be with her spouse or near his job. Of those who wrote “divorce,” the main issues were the congregation’s lack of support and/or the emotional or financial turmoil that resulted.

- “I had gotten married, husband was trying to commute 75 miles one-way, and stepson living with us was impossible situation. Did that for 2 years but finally had to change for the sake of marriage and sanity.”
- “Conflict within congregation and long-distance commute strained my marriage.”
- “I got married and my husband began serving a church in another state. The congregation assumed I was leaving to be with my husband and began treating me like a short-timer. I decided to leave, as it appeared my ministry there was finished.”
- “Left because of divorce—not my choice—voted while I was on vacation.”
- “Didn’t want to bring a congregation through my divorce . . . felt vulnerable due to sexual identity.”

Illness (2%): A small percentage left their positions because of personal illness or that of a child or spouse. In a few cases, the ensuing death of a spouse caused the clergywoman to leave her position.

- “Significant hearing impairment limits my ability to do certain functions, moderate session work with youth and children’s groups, group social situations.”
- “I had health issues that made it difficult to work all day and attend meetings at night and work all weekend including Sunday morning sermon and bible study.”

3. Normal Course of Events: (273, 31%)

This category had a lower cumulative percentage than the personal or professional reasons.

Received Another Call (11%): Some left for a call outside of congregational ministry, some left for another parish, some left because they felt called by God to work in alternative ministry.

- “To go somewhere else. I haven’t been forced out anywhere.”
- “I was called to pastor a church closer to home.”
- “Left 1st pastorate to seek a solo position, because I wanted that experience, no unhappiness.”

In some cases, the clergywomen indicated they felt they were being led in a new direction.

- “I felt a definite calling to older adult ministry as a chaplain.”

In 19 instances, comments about accepting a new call reflected anguish over past experiences.

- “Felt called to preach, not plan youth programs.”
- “Chose to seek a new call to get ‘relief’ from extensive conflict within the congregation.”

Interim Ended (7%): These responses were relatively straightforward. It was clear from some answers that some women go from interim to interim. It appears that some women choose interim work for family reasons. For example:

- “At the end of our co-pastorate, [my husband] took a call as an EP, and I had to do interim work in order to fit work with family responsibilities. Then he chose to return to pastoral work, so I continued doing interim until he retired.”

4. Change of Life Direction: (94, 7%)

This category captured those moves from a congregation that resulted in disassociation from parish ministry. Very few left for a secular job.

Alternative Ministry (6%): Examples of alternative ministry mentioned were counseling, mediation, teaching in a seminary, social activism. Some of these shifts were a direct result of negative experiences with congregational ministry, while others were a result of refining personal goals and reflecting on individual talents:

- “I’m a good preacher and teacher, but loathed all the administrative junk that absorbs a pastor’s time and prevents him/her from really sharing the gospel. I seem to be doing much more ‘behind the scenes’ mentoring, teaching, etc., now.”
- “Sense of call to specialized ministry. Limitations of working as associate in a system where the glass ceiling limits gifts.”
- “Positive reason—loved doing pastoral care and chaplaincy was perfect fit. Negative reason—my time as a single woman pastor was the loneliest period of my life.”
- “I went to be a volunteer-in-mission. I felt ‘called’ to serve in a more hands-on-way tired of preaching the gospel and wanted to live it.”

Left for Secular Job (1%): Very few respondents stated that they left ministry for a secular job. Ambiguous to responses were defined as “received another call.”

- “I resigned from a church to support my husband while he did doctoral work.”
- “I was exhausted and definitely needed a change. A 9–5 job Mon–Fri seemed like a vacation by comparison to parish ministry.”
- “I chose to enter another profession and trained to be a clinical psychologist.”

G. *Key Question #4: What Are Issues of Concern to Presbyterian Clergywomen?*

Clergywomen were asked to rate fifteen listed issues using a scale of 1–4, with 4 being a “major issue” and 1 being “not an issue” in their experience. The frequency of responses and intensity of the fifteen issues are listed in Table 2.

Table 2. Clergywomen Identified Issues and Intensity of Concern* (n=1404)

Issues	Intensity Rating	Importance of the Issue			
	4=major issue 0=not an issue	Major issue	Definitely an issue	Minor issue	Not an issue
Professional burnout	2.01	442 33%	550 41%	252 19%	87.5 7%
Self-care	1.99	451 33%	553 41%	241 18%	109 8%
Discrimination in the call process	1.98	376 28%	643 48%	235 18%	85 6%
Difficulty of relocation because of spouse’s job	1.94	398 33%	507 42%	118 10%	176 15%
Negotiating equitable terms of call	1.69	310 23%	494 37%	339 25%	189 14%
Pastoral authority in the congregation	1.62	216 16%	557 41%	418 31%	158 12%
Finding quality day care/child care	1.58	235 22%	408 38%	191 18%	252 23%
Racism	1.40	153 15%	416 40%	179 17%	304 29%
Privacy	1.41	213 16%	388 29%	471 35%	262 20%
Inclusive language issues	1.38	203 15%	375 28%	508 38%	264 20%
Difficulty in staff relations	1.19	107 8%	359 28%	471 37%	329 20%
Acceptance in the community	1.12	67 5%	365 27%	587 43%	335 25%
Acceptance by colleagues on the church staff	.96	50 4%	290 23%	503 39%	437 34%
Acceptance by colleagues in the presbytery	.94	64 5%	226 17%	630 46%	440 32%
Examinations on the floor of the presbytery	.90	83 6%	214 16%	518 39%	513 39%

*Some clergywomen gave a range of values in response to some issue questions. These responses were coded as the midpoint of the range. When the midpoint was halfway between two responses, the response is listed half in one category and half in the other on the table.

Six hundred and ninety-one clergywomen responded to the invitation to comment on any issues they ranked as “major.” About 75 percent of the clergywomen rated four issues as “definitely an issue” or “a major issue”: discrimination in the call process, professional burnout, self-care, and difficulty in relocation because of spouse’s job.

Discrimination in the call process (76%) : Fifty-eight comments were offered on discrimination within the call process. Comments made in other sections of the survey support the importance of this issue: the glass ceiling perceived by many clergywomen, the perception that few appealing positions are truly open to women, the sense that they are often simply token interviews in order to satisfy representation requirements.

Some comments about call process discrimination:

- “The cousin system/good ol’ pastors’ network in the call process.”
- “I’ve been on Committees on Ministry for the past 20 years (in 3 different presbyteries). To this day I continue to hear from PNC’s that they do not want to call a ‘woman pastor.’”
- “Many search committees appear to list minimum salary on CIF. But if a man is called, offer significantly more money than they would to a woman.”

Difficulty in relocation because of spouse’s job (75%): A sample of 22 comments on this issue follows:

- “Many of us (men and women) are facing complex decisions about our careers vs. our spouses’ careers.”
- “The Presbyterian system was not set up to consider the needs of the family if the pastor is also the primary care provider nor was it set up with any regard to a spouse’s occupation.”

Professional Burnout and Self-care (74%): These issues received 289 comments and often echoed one another:

- “This is a clergy issue—male and female. But health issues—spiritual and physical—are different for women. Also, women seem reluctant to seek out what they need to be healthy and whole. Women are natural givers—burnout is very real!”
- “The difficulty in balancing healthy care of self and responsible care of others, I believe, is the most difficult challenge to women in ministry. Women are socialized by church and society to excel in care of others. Clergywomen struggle (more than men) to pay attention to themselves.”
- “Self-care and burnout seem to be very much related. Women have a sense that they need to succeed not only for themselves but also for the women who may come after them. Rather than seeing things which don’t work as (at least in part) the fault of the committee or session or group involved, it is seen as a personal failure, to be avoided by over-functioning and not taking care of self.”

In 2000, male and female clergywomen also felt strongly about self-care and achieving balance in their lives. (Document A, 8). In 1993 (Document I, iii) and in 2000 (Document A, 9), clergywomen discussed their loneliness and isolation as well as the difficulty of establishing boundaries.

Finding Quality Day Care/Child Care (60%): Thirty-five clergywomen wrote specifically about their experiences with child-care; a larger number discussed the choice to stay home to care for children so that they would not have to use daycare.

- “Also adequate child care for continuing education, retreats, upper judicatory meetings, etc., even for presbytery committee work.”
- “With regard to the child care issue specifically; this presbytery remains the only presbytery in the state ... that will not offer childcare during its stated meetings. As a clergy couple, one of us must choose not to attend each meeting. My husband and I have pursued this through presbytery council and staff without success.”
- “A line item in our salary packages for day care would be a huge incentive to remain in the ministry.”
- “Childcare—when church members care for my kids, complicate dual roles. Can be okay if done right, but there are concerns.”

Negotiating equitable terms of call (60%): Respondents volunteered forty comments on this issue. Some examples follow:

- “I resigned because the administration committee did not raise my pay at the same rate as the male pastors (three of them who’d been in the church 12, 14 and 17 years). The congregation fought the committee, but the senior pastor covered his ears and pretended not to hear anything.”
- “It is assumed women have a spouse whose job pays well, so they need not be paid as much. To ask for it is viewed as being greedy by those in the church.”
- “Equitable term of call—even though my husband and I have the same degrees and number of years in ministry—only one congregation has paid equitable calls and that was because my husband took a cut in his!”
- “Women get paid less at same pastorate than men. Church depends on spouse’s insurance to free them of that cost—women aren’t able to negotiate as well because the options are fewer.”
- “I have turned down positions where the inequality was apparent, and they weren’t willing to budge. The man who took one position got \$50,000 more than they offered me!”
- “In co-pastorates, my husband was referred to as ‘pastor’ while I was ‘Mike’s wife.’ Congregation’s feeling that I ‘didn’t need’ equitable pay or pension.”

Generally, there were more comments about low wages clergy received. Comments about low clergy pay were written in response to three questions on the survey. Eighty-seven of the clergywomen who felt that women are leaving the profession discussed low pay as a major reason. Fifty of those who had ceased serving a congregation at some point cited pay as a reason for leaving. In addition, 78 clergywomen added comments about wages, while elaborating on what they considered to be the “major issues” of those listed on the survey. Another 24 clergywomen wrote responses to “Other Issues” that concerned wages.

Low Pay for Pastors: Thirty-four clergywomen wrote about the low wages clergy receive.

- “Churches are looking to save; have lots of excuses for why they don’t financially support their pastors, male and female, but the bottom line is that leaving negotiation to pastors isn’t working.”
- “To be able to have a continuing ministry, I have accepted positions that are grossly underpaid in relation to the amount of work involved.”
- “Salaries—if I had not had other sources of income, I do not think I would have been willing to stay in ministry.”
- “Terms of call (not equity issue) most are so low as to be impossible to accept (especially small, rural churches).”
- “In 25 years of employment in Presbyterian Church and related agencies, I’ve had 6 years of pension/medical coverage.”

Low Pay for Women: Sixty-four clergywomen wrote about the particularly low pay given women clergy.

- “In the church where I am a parish associate the #2 associate pastor (woman) is paid 1/3 of what the senior pastor is paid. Number 1 assoc. (male) is paid 2/3 of senior pastor’s compensation.”
- “Churches will not hire women as the pastor in medium and large churches!! So you never can make a living wage.”
- “I have been paid on a par with male colleagues in the Presbytery in only one call over my years of ministry and that was an interim for 1½ years. (I’ve been on COM in 3 different Presbyteries.)”
- “As a member of this presbytery’s Committee on Ministry I work with churches seeking pastors. The more rural/conservative, the more they believe they want a guy, but the more willing they are to accept a woman because they believe (and it is true) that they don’t have to pay her as much. It appears that churches are willing to pay more for male clergy.”
- “The idea that a woman does not need as much money as a man still prevails. I think there is also a feeling that a woman pastor is a bargain because you can call a really good minister for a lot less money.”

Pastoral Authority in the Congregation (57%) : 105 comments were made on this issue. Forty-two clergywomen specifically mentioned “pastoral authority,” and another 63 discussed leadership issues—largely, how women’s leadership styles were not as well respected in the church as were men’s.

- “Sometimes others on the staff look at male clergy as having more authority. Female support staff can try to triangulate female pastors to get what they want from the male clergy on staff.”
- “Discrimination can occur simply because one is a woman . . . As my husband and I were interim co-pastors, there was a deep-seated feeling that he was staff and I the deacon.”
- “Working with female secretaries or volunteers (women) my age or younger is not good. Competition? Authority issues?”
- “I think the ‘pastoral authority’ issue can be a problem for second career women moving into head of staff from assoc. positions. The issue is getting committees to understand their qualifications.”

Leadership Issues

- “Being disrespected for having qualities that are ‘male’ in our culture (aggressive, decisive, tough, etc.)”
- “Male power still viewed as more valuable than female power.”

Racism (55%): Seven made comments. For example:

- “In my work on COM and membership in two different presbyteries, I have definitely witnessed discrimination in the call process and racism.”
- “Racism—not [an issue] for me, but I’m sure it is a major issue—how many white congregations have a non-white female pastor?”

Other Issues: Clergywomen were given the opportunity to list “Other Issues” beyond the fifteen provided on the survey. Three hundred and sixty-two clergywomen (26 percent of total) responded. Eight percent or more of these women wrote about three points: the dearth of good positions available to women⁶ (12 percent of other responses); the difficulties of balancing family responsibilities with ministry responsibilities (11 percent of other responses); and theological or philosophical incompatibility (8% of other responses).

A lack of positions was attributed to gender discrimination. Difficulty balancing work and family was attributed to women having more family responsibilities than men. Theological or philosophical differences included feminism vs. patriarchal conservatism as well as some clergywomen’s evangelical leanings vs. serving “maintenance-oriented congregations.” There is overlap between these categories in that some of the clergywomen lamented the lack of part-time positions for women who must balance family upkeep with work, for example.

Lack of Good Positions Available to Women (43 write-in responses)

- “Delegated to smaller churches with lower pay but responsibilities just as great or greater than pastors of larger churches.”
- “Availability of desirable positions. The ones offered to women men won’t even consider.”

Difficulties Balancing Family with Ministry (40 write-in responses)

- “The pressure of having sick kids, poor day care and a full schedule is very wearing and leads to burnout. Dragging a sick kid to work erodes pastoral authority in many cases.”
- “The pastor’s position is set up, historically, for men with wives at home to do the childcare, the housework, the cooking, etc. 55 hours a week, with lots of night meetings. For women pastors who have full-time jobs at home, this set-up is extremely difficult. But to be a senior pastor, a woman must accept this set up. This is the major bind I perceive for female clergy, who have families. Very few find themselves able to take on full-time pastoral positions, and good part-time positions are unavailable.”

Theological or Philosophical Incompatibility (29 write-in responses)

- “I also grew tired of fighting the same battles over and over aging, abortion, inclusive language and images, women in leadership, etc. We could never seem to move forward in the church because we had to go backward to re-fight battles we fought 30 years ago. I decided it was time for me to go and do the ministry I felt called to do. I couldn’t wait for the church anymore. I am now an M.D., working in a central city hospital and a free clinic.”
- “1. The rejection of feminist theologies and biblical studies, and ethics as serious responses to an elite, white, male tradition. 2. Different styles of ministry challenge male concepts of power and authority.”

H. *ACWC Conclusions*

A glance at Research Services *Comparative Statistics 2001* (see Data Base on p. 294 of this report) reveals how far clergywomen have come in almost fifty years. In 2001 in the PC(USA), women comprised 18 percent of all clergy, including those who are working, those retired, and those classified as “at-large” members. As to position, women comprise 15 percent of clergy who are pastors or co-pastors, 40 percent of associate pastors, 30 percent of supply pastors, 40 percent of interim pastors, 39 percent of chaplains, 30 percent of presbytery executives, 24 percent of clergy serving in schools, 33 percent of clergy serving as counselors, 30 percent of other church professionals, and 33 percent are classified as “at-large.” Please note the disproportionate percentage of women serving in each position. The ACWC wonders why increasing numbers of clergywomen are listed as “at-large.” While clergywomen comprise 25 percent of the PC(USA) active clergy in 2000, yet the average percentage of women graduates of PC(USA) seminaries in 2001 was more than 50 percent, ACWC wonders, “Will these new graduates continue to swell the positions where they are over-represented or will they become pastors and co-pastors?”

The ACWC celebrates the fact that women are being called to positions of leadership in the PC(USA). At the same time, we note that, for many Presbyterian congregations, a woman serving in pastoral leadership is still an unfamiliar and unknown phenomenon. Clergywomen are still commonly introduced with the phrase, “I’d like you to meet our woman pastor.” And, as one general presbyter noted at the 2002 GA Forum on Clergywomen, “Women continue not to get the big jobs. Women are able to get calls to dying congregations, but that prevents any sort of movement along a typical career path.”

It seems that many pastor nominating committees (PNCs) are reluctant to seriously consider interviewing clergywomen. One clergywoman wrote, “I have read that statistically, it still takes women longer to receive a call, most calls are to small or rural churches, the second call to a solo position in a mid-size church is more difficult, and in my own experience I know that the PNC in this church did not even want to look at women clergy and they interviewed me under pressure. They were gracious in receiving me and the committee felt led to extend the call but would not have without the initial pressure from the Presbytery committee. I have heard members of PNC’s of other churches make the comment ‘I don’t think we’re ready for a woman.’”

The ACWC believes that the church is called to address the reality of discrimination in the calling and treatment of clergywomen.

One way presbyteries could help address the problem of discrimination would be to encourage sessions to call women to interim positions. A former seminary dean noted that, in her experience, churches whose interim pastors have been women seem more open to seriously considering women for permanent positions. Presbyteries could help by actively recruiting women for interim positions.

Furthermore, presbyteries, including presbytery executives, general presbyters, and presbytery committees (especially committees on ministry, preparation, and education) could collaborate to conduct gender and racial ethnic awareness training with congregations. When a church is calling a woman for the first time, issues of leadership and gender could be addressed in the congregational meeting. Committees on ministry could expose PNCs to gender differences in gifts for ministry and in ways of doing ministry.

We believe that the church needs to address issues regarding fair compensation for all clergy, but especially for women clergy.

We dream of a time when PNC’s will consider women candidates, not because they are mandated to do so, but because of the gifts the candidate will bring to a church. As one survey respondent put it, “Then perhaps women will become more ‘human’ in the process and not just a gender option.”

The ACWC also dreams of a time when the church will value the diversity of calls and gifts of all clergy. We heard from a campus minister who previously served as an associate synod executive. She surveyed more than 300 clergywomen in her area regarding their sense of call and how it was working itself out in reality. One of the significant issues that emerged was the large number of clergywomen, with significant time in ministry, serving in calls other than the parish. She wrote:

The PC(USA) continues to view ministers who are called to ministry in places other than the traditional parish setting with significantly less ... respect. As women in ministry increasingly find themselves in these situations, it is painful to hear regularly the question, 'You are such a good minister. When will you get a congregation?' It is the age-old struggle to balance our desire to value a diversity of calls and gifts with the wider societal perception that bigger is better. Our own parish-based biases continue to marginalize women who minister beyond the bounds of the traditional parish setting or those in ministry in parishes with smaller populations.

As we reviewed the surveys, ACWC found tremendous amounts of stress among the women who practice ministry. We know that the nature and practice of ministry are changing as the church moves forward in time, and that change is not always for the better. Clergy are prepared by seminaries to be spiritual leaders, but they encounter many other expectations in the actual practice of ministry. We know that the needs for family time, for personal time, and for fair compensation cut across lines of gender, race, and sexuality, and believe these issues need to be addressed by the church at all levels. Clergywomen remind us that the gospel of Jesus Christ doesn't call its servants to burn out. The ACWC believes that the church needs to be a better place to work.

Certainly the survey results indicate that the church needs to give greater attention to the matter of staff relations. Stories of painful conflict in staff and parish relations point to the serious need for work in this area. One respondent recommended the book *Becoming Colleagues* by Carol E. Becker. A seminary professor, she has conducted seminars on women and men in leadership roles as colleagues in ministry. Training for heads of staff and for all working in multi-staff situations seems to be a critical need.

In November 2002, ACWC received an inquiry from a joint task force of a COM and CPM in the Northwest, inquiring about the results of the survey, and posing the question "What can we do to attract and retain women pastors in our presbytery?" The ACWC find this to be a refreshing question! So, the questions we pose to the church are these: "How can the church be a more welcoming place for clergywomen? What would attract women to serve?"

Finally, ACWC wishes to thank the REFT Institute for its assistance with coding and analyzing the surveys.

Above all, we wish to thank the clergywomen who responded to the survey and shared their experience and wisdom with us. We are grateful to God for the presence of women in leadership at all levels in the PC(USA). It is our hope that this report will be a tool to engage the church in conversation about important issues and that the church will, with God's help, become a more welcoming place for all its ministers.

SUMMARY OF REPORT

A. *Introduction*

The 212th General Assembly (2000) of the Presbyterian Church (U.S.A.) directed the Advocacy Committee for Women's Concerns (ACWC), "to look at emerging issues related to clergywomen serving in parish ministry, including the decreasing numbers of clergywomen available for service; proportionately lower numbers of women serving congregations; and the increasing numbers of women leaving parish ministry."

In January 2002, ACWC constructed a survey to gather clergywomen's perceptions and experiences relating to the 212th General Assembly (2000) referral. In March 2002, the survey was mailed to 3,853 clergywomen in the PC(USA) database. In the survey cover letter we wrote, "We need your help, especially in discovering why women leave parish ministry and why lower numbers of women serve congregations." At the 214th General Assembly (2002), ACWC also held a consultation, inviting clergywomen to share their experiences and concerns.

By July 2002, with only one mailing, ACWC received 1,404 responses to the survey, a response rate of 36.4 percent. A number of respondents expressed thanks for receiving the survey. As one woman wrote,

I want to thank you for sending this survey. I believe the issues surrounding the unique situations and problems of women clergy need to be addressed locally and nationally. I am one who is seriously considering leaving the parish ministry. ... I believe that one of our major problems is that no one is listening!

B. *Data Analysis*

After reviewing the surveys, ACWC requested that data analysis be conducted by the REFT Institute, Inc., an independent research firm located in Centennial, Colorado. The ACWC identified key questions it hoped the surveys would begin to answer, and REFT focused the analysis around these questions. In addition, REFT reviewed past survey data for comparison with the 2002 ACWC survey data.

C. *Data Base*

The database for the ACWC 2002 Survey was comprised of 3,853 women, including 303 retired pastors. In 2000¹, clergywomen served in the following positions:

Number of Clergywomen	3,550 Clergywomen	Percent of Women in Each Position
1000 pastors & co-pastors	28%	15%
607 associate pastors	17%	42%
175 supply pastors	5%	30%
242 interim pastors	7%	40%
247 chaplains	7%	39%
150 PC(USA) executives	4%	30%
129 serving in schools	4%	24%
63 serving as counselors	2%	33%
7 tentmakers	-	13%
122 other church professionals	3%	30%
808 "at large" presbytery members	23%	33%
Total 3,853	100%	

In 2000, there were 13,989 active clergy. The 3,550 clergywomen comprised 25 percent of the active clergy.

¹Research Services. 2002. Comparative Statistics 2001. Louisville, Ky.: Presbyterian Church (U.S.A.), Table 9, p. 14.

D. *Key Questions*1. *Key Question #1: Are the Numbers of Clergywomen Available for Service Decreasing?*

The 212th General Assembly (2000) directive to ACWC suggests that this is so. However, the statistics from OGA do not support this suggestion. The statistics indicate that the number of clergywomen in service is in fact increasing each year.

What we do not know is whether the increasing number of clergywomen in service is in step with the increasing numbers of women who complete seminary education. Current records do not provide this information. Current statistics indicate the following: the number of clergywomen and clergymen in active service in various positions, the number retired, and the number classified as "at-large" members of presbyteries. They simply do not show the number of women, or men for that matter, who leave ministry.

It is the policy of presbytery executives and committees on ministry to conduct "exit interviews" with clergy who leave their positions. However, due to timing and circumstance, such interviews are not always conducted. In addition, exit interviews are not standardized, and most records of exit interviews remain "in house."

The ACWC survey asked, "Do you think the number of clergywomen serving in congregational ministry is decreasing?" The answers varied widely. Thirty-six percent (504 clergywomen) believed the number of women has not decreased; 33 percent (458 clergywomen) believed the number of women has decreased; and 25 percent (346 clergywomen) said they did not know. As these are perceptions rather than a systematic analysis of actual behavior and as there is no clear consensus, this question is not analyzed further. Comments about these perceptions may be found in the long version of this report, available from ACWC.

The ACWC suspects that the truth about numbers is that they are increasing in some presbyteries and decreasing in others, and that the climate of acceptance and support for women is stronger in some presbyteries than in others. Furthermore, we believe the embrace of women's gifts for ministry depends upon a number of factors, including a congregation's exposure and level of familiarity with clergywomen; the recognition that women and men often have different approaches to ministry; a congregation's relationships with former pastors, both male and female; and the cultural climate of a particular congregation/presbytery.

The ACWC believes that the perseverance of clergywomen, rooted in a strong sense of call (the call of God through the voice of a particular congregation) may be strengthened by support networks available to and/or intentionally created by those who affirm women's call and practice of ministry. We believe that listening to the voices of women begins to address the loneliness and isolation many clergy, male and female experience in the practice of ministry.

2. *Key Question #2: Do Clergywomen Feel Geographically Bound?*

Of the 1,404 respondents, 62 percent said that they would feel geographically bound if searching for a new position, while 30 percent stated they would not feel bound to a particular region. Five percent responded with ambivalence, as they were not bound in the strictest sense, but either had reasons for staying in a particular area or the new area would have to meet specific criteria. Approximately 2 percent reported that the question was not relevant to them. These figures are slightly less than the 69 percent who reported being geographically bound in 1993 (Document I, 12). Comments about this question may be found in the long version of this report. For information on how to obtain the long version of this report, contact the Office of Women's Advocacy, toll-free, at 1-888-728-7228, ext. 5043, or, direct, at 502-569-5403.

3. *Key Question #3: Why Do Clergywomen Leave Parish Ministry?*

The ACWC survey Q. 13. asked: "If you have ever ceased serving a congregation, why did you leave?"

Eight hundred eighty-five clergywomen (63 percent) reported having left a congregation for reasons other than retirement. Reasons for leaving varied widely. For instance, they may have left one congregation for financial reasons, and another because of spouse's job relocation. Some mentioned leaving a particular congregation for several reasons. For example, their spouse's job was relocated, but they also felt unfulfilled and ready to leave anyway. Or they were "burnt out" from the schedule and the congregation conflicts were overwhelming. The 1,283 reasons given are listed in the table below.

Table 7. Reasons Clergywomen Leave Congregations (n=885, 63%)

Reason for Leaving	Number of Comments	Percentage of Reasons
Internal Church Politics—Issues w/Staff	154	12%
Received Another Call	146	11%
Family Time	122	10%
Felt Unfulfilled	111	9%
Interim Ended	93	7%
Internal Church Politics—Issues w/Congregation	91	7%
Spouse Job	89	7%
Alternative Ministry	79	6%
Discrimination Against Women	59	5%
Schedule too Demanding	55	4%
Financial	49	4%
Emotional Distress	46	4%
Finished/Began School	44	3%
Moved	42	3%
P-T to F-T or vice versa	34	3%
Marriage/Divorce	28	2%
Illness	21	2%
Left for Secular Job	15	1%
Sexual Orientation Discrimination	8	1%

More than half of all respondents reported leaving a congregation because of the difficulties within the position, including church politics, gender discrimination, expectations, low pay, etc.

More than half also reported leaving for personal reasons, including the need for more family time and a lack of fulfillment in the position.

4. *Key Question #4: What Are Issues of Concern to Presbyterian Clergywomen?*

Clergywomen were asked to rate fifteen listed issues using a scale of 1–4, with 4 being a "major issue" and 1 being "not an issue" in their experience. The frequency of responses and intensity of the fifteen issues are listed in Table 2.

Table 2. Clergywomen Identified Issues and Intensity of Concern* (n=1404)

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5. Other Issues

Clergywomen were given the opportunity to list "Other Issues" beyond the fifteen provided on the survey. Three hundred and sixty-two clergywomen (26 percent of total) responded. Eight percent or more of these women wrote about three points: the dearth of good positions available to women⁷ (12 percent of other responses); the difficulties of balancing family responsibilities with ministry responsibilities (11 percent of other responses); and theological or philosophical incompatibility (8 percent of other responses).

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E. *ACWC Conclusions*

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The ACWC celebrates the fact that women are being called to positions of leadership in the PC(USA). At the same time, we note that, for many Presbyterian congregations, a woman serving in pastoral leadership is still an unfamiliar and unknown phenomenon. Clergywomen are still commonly introduced with the phrase, “I’d like you to meet our woman pastor.” And, as one general presbyter noted at the 2002 GA Forum on Clergywomen, “Women continue not to get the big jobs. Women are able to get calls to dying congregations, but that prevents any sort of movement along a typical career path.”

It seems that many PNCs are reluctant to seriously consider interviewing clergywomen. One clergywoman wrote, “I have read that statistically, it still takes women longer to receive a call, most calls are to small or rural churches, the second call to a solo position in a mid-size church is more difficult, and in my own experience I know that the PNC in this church did not even want to look at women clergy and they interviewed me under pressure. They were gracious in receiving me and the committee felt led to extend the call but would not have without the initial pressure from the Presbytery committee. I have heard members of PNC’s of other churches make the comment ‘I don’t think we’re ready for a woman.’”

The ACWC believes that the church is called to address the reality of discrimination in the calling and treatment of clergywomen.

One way presbyteries could help address the problem of discrimination would be to encourage sessions to call women to interim positions. A former seminary dean noted that, in her experience, churches whose interim pastors have been women seem more open to seriously considering women for permanent positions. Presbyteries could help by actively recruiting women for interim positions.

Furthermore, presbyteries, including presbytery executives, general presbyters, and presbytery committees (especially committees on ministry, preparation, and education) could collaborate to conduct gender and racial ethnic awareness training with congregations. When a church is calling a woman for the first time, issues of leadership and gender could be addressed in the congregational meeting. committees on ministry could expose PNCs to gender differences in gifts for ministry and in ways of doing ministry.

We believe that the church needs to address issues regarding fair compensation for all clergy, but especially for women clergy.

We dream of a time when PNCs will consider women candidates, not because they are mandated to do so, but because of the gifts the candidate will bring to a church. As one survey respondent put it, “Then perhaps women will become more ‘human’ in the process and not just a gender option.”

The ACWC also dreams of a time when the church will value the diversity of calls and gifts of all clergy. We heard from a campus minister who previously served as an associate synod executive. She surveyed more than 300 clergywomen in her area regarding their sense of call and how it was working itself out in reality. One of the significant issues that emerged was the large number of clergywomen, with significant time in ministry, serving in calls other the parish. She wrote:

The PC(USA) continues to view ministers who are called to ministry in places other than the traditional parish setting with significantly less ... respect. As women in ministry increasingly find themselves in these situations, it is painful to hear regularly the question, ‘You are such a good minister. When will you get a congregation?’ It is the age-old struggle to balance our desire to value a diversity of calls and gifts with the wider societal perception that bigger is better. Our own parish-based biases continue to marginalize women who minister beyond the bounds of the traditional parish setting or those in ministry in parishes with smaller populations.

As we reviewed the surveys, ACWC found tremendous amounts of stress among the women who practice ministry. We know that the nature and practice of ministry are changing as the church moves forward in time, and that change is not always for the better. Clergy are prepared by seminaries to be spiritual leaders, but they encounter many other expectations in the actual practice of ministry. We know that the needs for family time, for personal time, and for fair compensation cut across lines of gender, race, and sexuality, and believe these issues need to be addressed by the church at all levels. Clergywomen remind us that the gospel of Jesus Christ doesn't call its servants to burn out. The ACWC believes that the church needs to be a better place to work.

Certainly the survey results indicate that the church needs to give greater attention to the matter of staff relations. Stories of painful conflict in staff and parish relations point to the serious need for work in this area. One respondent recommended the book *Becoming Colleagues* by Carol E. Becker. A seminary professor, she has conducted seminars on women and men in leadership roles as colleagues in ministry. Training for heads of staff and for all working in multi-staff situations seems to be a critical need.

In November 2002, ACWC received an inquiry from a joint task force of a COM and CPM in the Northwest, inquiring about the results of the survey, and posing the question "What can we do to attract and retain women pastors in our presbytery?" The ACWC find this to be a refreshing question! So, the questions we pose to the church are these: "How can the church be a more welcoming place for clergywomen? What would attract women to serve?"

Finally, ACWC wishes to thank the REFT Institute for its assistance with coding and analyzing the surveys.

Above all, we wish to thank the clergywomen who responded to the survey and shared their experience and wisdom with us. We are grateful to God for the presence of women in leadership at all levels in the PC(USA). It is our hope that this report will be a tool to engage the church in conversation about important issues and that the church will, with God's help, become a more welcoming place for all its ministers.

Endnotes

1. *Length of Search Process*: When clergywomen had multiple search processes, the values for each process were averaged. "No search" is left out of the average, NOT coded as 0. There appeared to be some disagreement as to what was meant by this question—some gave lengths of unemployment between calls; others gave length from beginning of search to finding a job; while still others gave length from beginning a search to starting employment in the new job. These were all accepted as valid responses.

2. This ratio does not always equal the proportion of time spent in "pastoral leadership," since some clergywomen counted time in neither and/or both categories.

3. Another possible interpretation is that clergywomen tend to serve congregations early in their careers and move to non-congregational settings later in their careers. Since so many of this sample were ordained in the 1990s, it is not possible to explore this possible interpretation now.

4. Table 3 includes only those groups with ten or more clergywomen. Statistical analysis becomes extremely unstable when there are fewer people in an analytic category. Clergywomen who listed more than one of the races included on the table are only included in the category with the smaller "n."

5. All clergywomen who identified their race/ethnicity and took ten years or more between graduation and ordination were Caucasian/White. If these fifty women are excluded from the analysis, the average length of time falls to 1.11 years for Caucasian/White clergywomen.

6. In 2000, data from men and women show, "Fewer than half (40.5%, n=15) of those respondents who moved from a solo first call accepted a call to another solo position, while an additional 18.9% (n=7) moved into a head of staff position—for a combined total of 59.4% (n=22)" (Document A, 4).

7. In 2000, data from men and women show, "Fewer than half (40.5%, n=15) of those respondents who moved from a solo first call accepted a call to another solo position, while an additional 18.9% (n=7) moved into a head of staff position—for a combined total of 59.4% (n=22)" (Document A, 4).

Item 04-02

[The assembly approved Item 04-02 with comment. See pp. 62–63.]

Request 03-1. Re. Equal Compensation for Co-Pastors—From the Stated Clerk, Presbytery of Seattle.

The Advisory Committee on the Constitution recommends that the 215th General Assembly (2003) answer Request 03-1 with the following response:

While G-14.0501c provides that co-pastors are called and installed with equal responsibility for pastoral ministry, it does not require equal compensation for co-pastors of a congregation. If a presbytery believes that such equal responsibilities for ministry should be compensated equally, it may require congregations to provide for equal compensation either by policy or in its annual approval of the terms of call for these pastors.

Rationale

Section G-14.0501c provides that “[c]o-pastors are ministers who are called and installed with equal responsibility for pastoral ministry. Each shall be considered a pastor and they may share duties within the congregation as agreed upon by the session and approved by the presbytery.” This section requires that co-pastors be treated equally in the allocation of pastoral duties, and that the presbytery oversee the relationship to insure that it is indeed one of equality in fact as well as in name.

“Equal” in the context of this section is not synonymous with “identical.” While co-pastors’ responsibilities must be equal, their duties ordinarily will not be identical.

Section G-14.0501c does not expressly address whether the compensation for co-pastors of a congregation must be equal. While in most circumstance fairness and equity will dictate that individuals with equal responsibility for pastoral ministry should be compensated equally, it is not possible to conclude that G-14.0501c excludes the possibility of particular circumstance arising in which the pastors, congregation, and presbytery might agree that differences in compensation were appropriate and fair. The *Book of Order* does not address the comparative terms of call of pastors. Beyond the referenced minimum requirements that must be met, presbyteries, congregations, and ministers are allowed appropriate flexibility and latitude to determine terms of call that are appropriate for a particular call to a particular person for a particular position. Accordingly, the provisions of G-14.0501c cannot be construed to require equal compensation for co-pastors of a congregation in all circumstances.

For example, a congregation may elect to adopt a collegial rather than hierarchical model for its staff and therefore issue calls to two or more co-pastors. This collegiality of leadership need not necessarily include identical compensation. Decision concerning compensation moreover may be affected by the comparative experiences of the pastors, the needs of both the congregation and the pastors, the specific duties to be undertaken by each pastor, the time commitments required for the fulfillment of those duties, alternate forms of compensation, or other considerations.

Nevertheless, if a presbytery concludes that the equal responsibilities for pastoral ministry in co-pastor relationships within its bounds or a particular co-pastor relationship require equal compensation, the presbytery has several avenues for establishing equal compensation where it does not currently exist. Pursuant to G-9.0404b, a presbytery, like other governing bodies, must “consult through appropriate representatives with governing bodies below and above it concerning . . . equitable compensation, personnel policies, and fair employment practices.” Similarly, pursuant to G-11.0103f, each presbyter must “provide encouragement, guidance, and resources to its member churches in the areas of . . . equitable compensation, personnel policies, and fair employment practices.” These provisions empower a presbytery to establish by policy a requirement for equal compensation for all co-pastor relationships within its bounds.

Likewise, under G-11.0103n, each presbytery must “establish minimum compensation and benefit requirements for all pastoral calls (G-14.0506e) and . . . find in order, approve, and record in the presbytery minutes the full terms of all calls, and changes of calls approved by the presbytery.” Under this authority, a presbytery may on a case-by-case basis require a congregation to provide equal compensation to its co-pastors.

Letter of Request Received by the Advisory Committee on the Constitution

TO: Rev. Mark Tammen, Director
Department of Constitutional Services

I’m writing to check on the question I discussed with you back on January 22, when you were here training permanent judicial commission personnel from the Synod of Alaska-Northwest, namely, what would the Advisory Committee on the Constitution say in answer to the silence of the *Book of Order* on equal compensation for co-pastors. As I read the *Book of Order*, and as we have interpreted it in a recent situation, the *Book* defines co-pastors, in distinction from the Head of Staff-Associate Pastor relationship, as being essentially equal in duties, responsibilities, etc. down to alternating as session moderator. That seems to at least imply equal compensation, but I have been challenged on that interpretation since the *Book of Order* is silent on the specific question. It remains my hope that the Advisory Committee on the Constitution will answer my question. Your help is much appreciated, old friend!

Sincerely,

Dennis Hughes, Stated Clerk
Presbytery of Seattle

Item 04-03

[The assembly approved Item 04-03 with amendment. See p. 63.]

Request 03-8. Re. an Interpretation Declaring Certain Behaviors to Be in Violation of Three Specific Ordination Vows—From the Session of the First Presbyterian Church of Worland, Wyoming.

The Advisory Committee on the Constitution recommends that the 215th General Assembly (2003) answer Request 03-8 with the following comment:

[The request] **[Request 03-8] asks the General Assembly to make [two] [three] declarative statements. Under the current Constitution, [neither statement] [none of these statements] can be affirmed.**

Rationale

This request raises the question of whether in any agreement by a pastor who “covers up, hides or obscures the truth of his/her relationship of sexual misconduct or sexual abuse, or any other activities of any kind” violate the ordination vows found at G-14.0405b(5), (7), and (8). Whether a confidential agreement entered into by a pastor with others violates his or her ordination vows depends upon the circumstances of the agreement. While some confidential agreements may in fact violate a minister of Word and Sacrament’s ordination vows, the request as stated is so broad that it would make any confidential resolution of difficulties impossible. The Advisory Committee on the Constitution advises the 215th General Assembly (2003) that the limitations on confidential agreements are not nearly as broad as the request suggests.

Initially, it should be noted that this question appears to assume, without explicitly stating, that *Commissioners Resolution 02-20* passed by the 214th General Assembly (2002) is binding upon presbyteries and other governing bodies. In fact, *Commissioners Resolution 02-20* was advisory in nature and should not be construed to bind governing bodies or their permanent judicial commissions.

Presbyteries are urged to carefully consider the legal consequences of entering into confidential settlement agreements before entering into such agreements. The broad prohibition on confidential agreements assumed by the request is not supported by a reading of the Rules of Discipline. Any settlement agreement entered into after charges have been filed must be approved by the permanent judicial commission and must be included in the minutes of the presbytery (D-11.0403). Routinely, presbyteries, through their committees on ministry, enter into agreements dealing with a wide array of sensitive situations in which the privacy of the pastor is a concern. Such unadjudicated agreements may often be confidential. However, confidentiality should not be confused with secrecy.

Clearly if a minister member were found guilty during a disciplinary case of sexual misconduct or abuse and subsequently lied about the guilty verdict, this would be contrary to the polity and discipline of the church. This could be grounds for further disciplinary charges.

Letter of Request as Received by the Advisory Committee on the Constitution

The Session of the First Presbyterian Church of Worland, Wyoming seeks an interpretation of the *Constitution of the Presbyterian Church (U.S.A.)* by the Advisory Committee on the Constitution.

Since cases have brought to public attention of clergy sexual abuse, the General Assembly’s adoption of *Commissioner’s Resolution 02-20*, for the protection of children and adults, and the welfare of the whole church, an opinion of the ACC is sought.

Interpretations requested:

Is it not true a minister member of presbytery shall not enter or negotiate a legal contract, either formal or informal, with church members, governing bodies, or persons outside the jurisdiction of the Presbyterian Church (U.S.A.) that covers up, hides or obscures the truth of his/her relationship of sexual misconduct or sexual abuse, or any other activities of any kind?

Is it not true such an action of negotiating a contract (formal or informal) shall be considered violations of the following ordination vows?

- 5) Contrary to the polity and discipline of the church;
 - 7) Contrary to promise to further the peace, unity and the purity of the church; and
 - 8) Contrary to serving the people with energy, intelligence, imagination and love.
- (G-14.0405b)

Further, is not true that such a contract becomes grounds for the removal of the minister member from the roll of presbytery?

In our opinion, these questions are true.

For the Session,

Rev. Wm. S. Foster Jr., Moderator
Robert McGee, Clerk of Session

Item 04-04

[The assembly answered Item 04-04 by the action taken on Item 04-07 with additional comments. See pp. 64–65.]

Request 03-9. Request for an Authoritative Interpretation of G-6.0106b—From the Pastor, Palos Park Presbyterian Community Church of Palos Park, Illinois.

The Advisory Committee on the Constitution recommends that the 215th General Assembly (2003) answer *Request 03-9* with the following comment:

The process of authoritative interpretation should be used sparingly, and for the purpose of defining potentially ambiguous words or phrases in the *Book of Order*, rather than for setting forth detailed procedures or advice as to how the provisions of our *Constitution* should be administered.

Request 03-9 suggests what appears to be a simple solution to the perceived lack of clarity in some portions of G-6.0106b, by having 215th General Assembly (2003) approve, as an authoritative interpretation, Advisory Opinion # 8, which was crafted by the Office of the General Assembly.

Advisory Opinion # 8 contains no new material. While it does collate in summary several aspects of the effect of G-6.0106b on our polity and practice, it contains only material already in the *Constitution*, clearly established as authoritative interpretation or embedded in judicial decisions. While it was compiled as guidance to presbyteries and sessions as they consider how the *Constitution* directs them, to restate it as authoritative interpretation is redundant.

The General Assembly, through constitutional amendment, General Assembly Permanent Judicial Commission decision, and authoritative interpretation has made clear what actions or activities do not satisfy the requirements of G-6.0106b. No further authoritative interpretation is necessary on this point. Accordingly, the Advisory Committee on the Constitution recommends against approving Advisory Opinion #8 as an authoritative interpretation of G-6.0106b.

Letter of Request Received by the Advisory Committee on the Constitution

I write to ask that the 215th General Assembly interpret the meaning of G-6.0106b in the *Constitution* by adopting as its own Advisory Opinion #8, “G-6.0106b” released by the Office of the General Assembly.

A variety of interpretations of G-6.0106b have appeared which are not consistent with the history of the interpretation of our standards for ordination in the PC (USA), particularly with regard to certain terms contained in that paragraph of the *Constitution*. In December, 2002, the Stated Clerk, Clifton Kirkpatrick, issued an Advisory Opinion pursuant to section G.2.e. of the Standing Rules of the General Assembly. I have carefully reviewed that advisory opinion and believe the Clerk has accurately interpreted the relevant constitutional and ecclesiastical case law relating to “Chastity and Celibacy,” “Duties with regard to the Examination of Candidates,” and “Options available to and Obligations of Governing Bodies when faced with alleged irregular ordinations/installations.”

Because I believe those opinions constitute the current constitutional interpretation under G-13.0112, I ask the Advisory Committee on the Constitution to concur and to forward its recommendations for a clear and consistent constitutional interpretation to the 215th General Assembly (2003).

Thank you.

Respectfully submitted,

James R. Tony, Pastor
Palos Park Presbyterian Community Church of Palos Park, IL

Item 04-05

Overture 03-2. On Amending the Form of Government to Clarify the Status of Organizing Pastor—From the Presbytery of Baltimore.

[The assembly disapproved Item 04-05 with comment. See pp. 63–64.]

The Presbytery of Baltimore overtures the 215th General Assembly (2003) to direct the Stated Clerk to send the following proposed amendments to the presbyteries for their affirmative or negative votes:

1. Shall G-14.0513 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“When a church does not have a pastor, or while the pastor is unable to perform her or his duties, the session should obtain the services of a minister of this denomination in a temporary pastoral relation. When a congregation employs more than one pastor, or a pastor and one or more associate pastors, and there is a vacancy in one of these positions, it may obtain the services of a minister in a temporary pastoral relation. No formal call shall be issued by the congregation and no formal installation shall take place. Temporary pastoral relations are those of stated supply, interim pastor, interim co-pastor, interim associate pastor, *or temporary supply, or organizing pastor.*”

2. Shall G-14.0513f be renumbered as *G-14.0514* and be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

~~“G-14.0513~~ *G-14.0514*

“Organizing Pastor

“f. An organizing pastor is a minister or commissioned lay pastor appointed by the presbytery to serve as pastor to a group of people who are in the process of organizing a new Presbyterian church. An organizing pastor ~~may be designated a member of the presbytery administrative staff~~ *is a member of the presbytery staff* and is to be hired in accordance with the principles of G-9.0702, G-9.0704, and G-4.0403. This relationship as organizing pastor shall terminate when the new church is formally organized by the presbytery. At that time the new church may, with the approval of the committee on ministry and the presbytery, call the organizing pastor to be its pastor without being required to elect a pastor nominating committee and conduct a pastoral search, or it may choose to elect a pastor nominating committee and conduct a full pastoral search as provided in the Form of Government.

If Item 2., above, is approved, G-14.0514, G-14.0515, G-14.0516, and G-14.0517 shall be renumbered as *G-14.0515*, *G-14.0516*, *G-14.0517*, and *G-14.0518*.

Rationale

A temporary pastoral relationship presumes a church with which the relationship may be undertaken by a minister of the Word and Sacrament. However, no such church exists in the case of an organizing pastor who serves “a group of people who are in the process of becoming a new Presbyterian church” (G-14.0513f). Section G-14.0513f makes it clear that when the group of people becomes a church it must undertake the process of calling a pastor and may call the organizing pastor. But the call of the organizing pastor is from the presbytery not the “group of people.” Since there is no church with which to have a temporary pastoral relationship, this is an inappropriate placement of “organizing pastor” in the *Book of Order*.

Section G-14.0513f indicates that the presbytery “may designate” the organizing pastor as a member of its administrative staff. However, no alternative placement of the organizing pastor is suggested if the presbytery selects the evident option of not designating the organizing pastor as a member of its administrative staff. The new wording would resolve the ambiguity by simply noting the fact that the organizing pastor is part of the presbytery staff. This makes the call and employment status of the organizing pastor completely unambiguous.

Section G-11.0303, which provides for presbytery staffing, does not distinguish between “administrative staff” and other elements of the presbytery staff. The use of the term “administrative staff” has been eliminated in the proposed new G-14.0515 (Organizing Pastors) and replaced simply by “staff.”

ACC ADVICE ON ITEM 04-05 (OVERTURE 03-2)

Advice on Overture 03-2—From the Advisory Committee on the Constitution

The Advisory Committee on the Constitution advises the 215th General Assembly (2003) to disapprove *Overture 03-2*.

Rationale

The current provisions of the *Book of Order* concerning organizing pastors are adequate and appropriate. Since an organizing pastor is not installed in a congregation and since “when the new church is formally organized” the organizing pastor’s relationship is terminated, the position is obviously temporary (G-14.0513f). The inclusion of “organizing pastor” in the paragraph entitled “Temporary Pastoral Relations” (G-14.0513) is, therefore, necessary to clarify that such a relationship is neither permanent nor designated (the only other pastoral relationships that exist) [G-14.501a].

Retention of permissive language at G-14.0513f is to be preferred over the proposed mandate of the overture that an organizing pastor be a member of presbytery staff in every case. A minister as organizing pastor will be a continuing member of presbytery as are the vast majority of other pastors in temporary pastoral positions. A commissioned lay pastor as organizing pastor will continue on the active membership roll of the congregation to which she or he belongs. In either case, it is not necessary that the organizing pastor be designated a member of presbytery’s staff. If the presbytery’s mission and structure make such a designation advisable, the presbytery is free to name the pastor to the presbytery staff. A presbytery’s mission and structure or additional duties and activities of the organizing pastor may likewise make such a designation ill advised. The current language allows for flexibility.

Item 04-06

[The assembly answered Item 04-06 with a comment. See p. 64.]

Overture 03-7. On Amending G-6.0106a, Deleting G-6.0106b, and Issuing an Authoritative Interpretation—From the Presbytery of Des Moines.

The Presbytery of Des Moines respectfully overtures the 215th General Assembly (2003) to do the following:

1. Direct the Stated Clerk to send the following proposed amendments to the presbyteries for their affirmative or negative votes:

- a. Shall G-6.0106b be stricken.
- b. Shall G-6.0106a be amended by adding a new sentence to the end of the paragraph to read as follows:

“Their suitability to hold office is determined by the governing body where the examination for ordination or installation takes place, guided by scriptural and constitutional standards, under the authority and Lordship of Jesus Christ.”

2. Approve the following authoritative interpretation:

“Interpretive statements concerning ordained service by homosexual persons by the 190th General Assembly (1978) of the United Presbyterian Church in the United States of America and the 119th General Assembly (1979) of the Presbyterian Church in the United States, and all subsequent denominational affirmations thereof, shall be given no further force or effect; and Section G-6.0106a of the Form of Government, together with the other prerequisites for ordination expressly stated in our *Book of Order*, hereby are affirmed as the sole and exclusive standards for ordination by ordaining bodies acting in prayerful discernment of the leading of Almighty God.”

Rationale

We believe that the presence of G-6.0106b within our *Book of Order* has created a hostile and divisive environment in our church that is contrary to God’s reconciling love and the spirit of our Reformed faith. We are greatly saddened over the increasing number of accusations and judicial cases that have arisen in recent months as a result of this measure. These trials are causing the church to spend inordinate financial and human resources defending an exclusionary policy that is not an essential of the Reformed faith, drawing precious resources away from the primary mission of the church.

The effects of compliance with G-6.0106b run counter to the sentiment of G-5.0103 that “Each member must seek the grace of openness in extending the fellowship of Christ to all persons.” Failure to do this, it continues, “constitutes a rejection of Christ himself and causes a scandal to the gospel.” We would honor Christ’s last prayer with his disciples that all may be one (John 17:11) and would heed the admonition of the New Testament writers that we avoid needless controversies lest the body of Christ be divided.

Presbyterians have historically valued the rights of governing bodies to make decisions that affect them the most directly, seeking unity in the essentials of faith but not necessarily in “truths and forms with respect to which [people] of good characters and principles may differ” (*Book of Order*, G-1.0305). Biblical interpretations differ, and the church should therefore leave it to local governing bodies to act out of their own faith as discerned together in prayer when such interpretations over nonessential matters are in conflict.

The confessions of our church are valuable guides in our decisions about ordination and many other issues, but they are always subordinate to Jesus Christ and the authority of scripture (*Book of Order*, G-1.0307 and G-2.0200; *The Book of Confessions*, 3.18–20, 5.011–.014, 6.010, and 9.03). Our *Constitution* affirms that “God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to his Word, or beside it, in matters of faith or worship” (*Book of Order*, G-1.0301; see also G-1.0305 and G-1.0307; *The Book of Confessions*, 5.010–.014, 6.109, 6.174–.175, 7.215, and 8.20–.21).

The church “is called to be a sign in and for the world of the new reality which God has made available to people in Jesus Christ,” reflecting that “(1) Sin is forgiven. (2) Reconciliation is accomplished. (3) The dividing walls of hostility are torn down” (*Book of Order*, G-3.0200). This leads to an affirmation of diversity and the welcoming inclusion of all people (*Book of Order*, G-3.0401, G-4.0203, G-4.0401–.0403, G-5.0202, and G-9.0104; *The Book of Confessions*, 9.06–.07, 9.10, 9.19–.20, 9.22, 9.29, 9.31–.33, and 9.44).

We understand our polity and system of ordination to mean that leaders are called by God and confirmed by the people, and that all members whose manner of life demonstrates the gospel and who possess the gifts and training for leadership have opportunities to participate in leadership. In faithfulness to our call to be good stewards of the resources entrusted to us, we would affirm and enable ordained service and outreach by all in whom we discern a call to serve (*Book of Order*, G-1.0306, G-4.0402, G-4.0403, G-6.0102, G-6.0107, G-7.0103, G-10.0102l, G-14.0201, and G-14.0204).

In our continuing struggle on these issues, the church is called to be open to God’s continuing reformation “according to the Word of God and the call of the Spirit” (*Book of Order*, G-2.0200; see also G-4.0303, G-4.0401, G-10.0102j, and G-18.0101; *The Book of Confessions*, 9.03 and 9.29)

Concurrence to *Overture 03-7* from the Presbytery of Baltimore.

ACC ADVICE ON ITEM 04-06 (*OVERTURE 03-7*)

Advice on Overture 03-7—From the Advisory Committee on the Constitution

The Advisory Committee on the Constitution advises the 215th General Assembly (2003) with the following comment:

The covenant community we know as the Presbyterian Church (U.S.A.) is bound together by government, worship, and discipline. The long-standing, continuing debate and struggle in our shared community over ordination standards have created turmoil, confusion, division, and brokenness in the church’s government, worship, and discipline.

In the past, the Advisory Committee on the Constitution has sought to make the following salient points:

1. There are three sources of constitutional law for the Presbyterian Church (U.S.A.)
 - a. Constitutional amendment,
 - b. Judicial decision case law,
 - c. Action of the General Assembly when it deliberately interprets the *Constitution* on the advice of the Advisory Committee on the Constitution.

2. The position of the church on ordination standards cannot be changed by a General Assembly authoritative interpretation alone.

3. The process of constitutional amendment is carefully defined in the *Book of Order*, and the position of the church on ordination standards cannot be changed by an amendment to the Form of Government alone.

The church individually and corporately perceives conflict over present differences of opinion about ordination standards. It is possible that what is understood as conflict may be the very tension caused by differences through which the Holy Spirit reforms the church (G-1.0300). In our history, Presbyterians, in the midst of our most serious conflicts, have found themselves being reformed according to the Word of God.

- One example is found in the Adopting Act of 1729, which anchored the ordination standards in the essentials of the Reformed faith and allowed candidates to declare differing opinions on matters not deemed “essential and necessary.”
- Another example is the deep division in the 1920’s in the fundamentalist/ modernist controversy that led to the report of the “Swearingen Commission” (Special Commission of 1925). The report said in 1926,

The Church at large should illustrate, as well as demonstrate, the power of the Gospel to bind up wounds and to soften animosities; and such, we are convinced, was the purpose of incorporating in the Presbyterian Constitution, the obligation for [Presbyterians] to maintain a patient, considerate and [caring] attitude toward each other. (*Minutes*, PCUSA, 1926, Part I, p. 78)

The Presbytery of Des Moines has identified a two-stage approach that would change the church’s position regarding the issues of sexual behavior and the standards of ordination. This overture correctly identifies the need to act on both G-6.0106b and previous authoritative interpretations if the assembly wishes to change the position of the denomination on these matters. If both actions proposed in this overture are approved, the goal of the overture will be achieved. However, if the authoritative interpretation is approved by the assembly and the presbyteries decline to adopt the proposed amendment, a particular interpretation will have been eliminated but the *Constitution* will not have changed and the goal of the overture will not have been accomplished.

Consistent with our constitutional heritage and the appropriate role of authoritative interpretations, the Advisory Committee on the Constitution believes that if the 215th General Assembly (2003) wishes to support the intent of the overture and change the constitutional standards for ordination, an initial course of action would be for the assembly to submit to the presbyteries for their affirmative or negative vote the issue of whether G-6.0106b should be removed, and to allow future assemblies to determine, if they chose, appropriate authoritative interpretations of the remaining portions of the *Constitution*.

The overture proposes an addition to G-6.0106a. The language adds no new authority to presbyteries and sessions that those bodies do not already possess on the basis of our historic understanding of ordination to office.

Should the assembly wish to alter the current authoritative interpretation in this matter, it is advised that the proposed interpretation contains two separate statements. Nullifying existing interpretations has little effect so long as G-6.0106b remains in the Form of Government. Should G-6.0106b be removed, a governing body could act fully within its authority to bar ordination based upon the existing G-6.0106a.

Item 04-07

[In response to Item 04-07, the assembly approved an alternate statement. See p. 64.]

Overture 03-12. On Providing an Authoritative Interpretation of G-6.0106b—From the Presbytery of Donegal.

The Presbytery of Donegal overtures the 215th General Assembly (2003) to provide an authoritative interpretation of the issues rising out of the application of G-6.0106b (especially the definition of “Chastity,” “Repent,” and “self-acknowledged”).

Rationale

The past few years have not been easy ones for the office of the Stated Clerk of the PC(USA). They have received many requests for advice and action from those on both sides of several issues on which we are currently divided.

In 1998, the Office of the Stated Clerk issued Polity Reflection #19 to give some guidance to sessions and presbyteries as they tried to apply G-6.0106b, which at that time had recently been added to the *Book of Order*.

In Polity Reflection #19, the Stated Clerk's Office has dealt very well and wisely with many of the issues arising out of the application of G-6.0106b. We are concerned, however, with one point in this document and are asking the General Assembly to provide a more authoritative interpretation than the one found in the "answer" below:

That statement is found in Section C question and answer #3 :

Q. Are words like "Chastity," "Repent," or "self-acknowledged" clear enough concepts for the church to apply G-6.0106b fairly and consistently?

A. The words are not defined. Examining bodies will need to consider reasonable definitions and decide which to apply. Ambiguity is not necessarily a barrier to applying a rule to specific circumstances. An example of a familiar ambiguous term which has broad and differing applications in the church is "acceptable" in G-14.0401 in reference to what is a call for ministry that qualifies for ordination.

We are greatly concerned with the latitude with which these terms and other terms may be defined without further guidance that we think is readily available.

The concepts of fidelity and chastity are clearly defined in *The Book of Confessions*. We think that a new polity reflection on this subject needs to mention this.

All of the words and phrases in our *Book of Order* were placed there as a result of much thought and discussion (especially those words and phrases that were the results of our amendment process). When a judicatory needs to define terms in the *Book of Order*, it has a record of the discussions that took place in the General Assembly when they approved the amendment. It also has the minutes of the committee that recommended that amendment to the General Assembly. It also has access to the rationale for the original amendment from the session or presbytery to the General Assembly. Individual judicatories should not be allowed to define terms to mean something that the framers of the amendment did not intend and that the Presbyteries did not intend when they approved the amendment.

ACC ADVICE ON ITEM 04-07 (*OVERTURE 03-12*)

Advice on Overture 03-12—From the Advisory Committee on the Constitution

The Advisory Committee on the Constitution advises the 215th General Assembly (2003) to disapprove *Overture 03-12* with the following comment:

Overture 03-12 requests an authoritative interpretation of issues of application arising out of a perceived lack of clarity related to certain words that appear in G-6.0106b. No authoritative interpretation is needed because the current constitutional documents and related judgments and interpretations are not silent on the issues raised. As stated in the rationale of the overture, words are "clearly defined in *The Book of Confessions*."

"Self-acknowledged" is not a word appearing in the *The Book of Confessions*. However, the General Assembly Permanent Judicial Commission decisions in *Weir v. Second Presbyterian Church, Fort Lauderdale, Remedial Case 214-5 (Minutes, 2002, Part I, p. 339)* and *Presbytery of San Joaquin v. Presbytery of the Redwoods and Hart, et al. v. Presbytery of the Redwoods, Remedial Case 215-8 (Minutes, 2003, Part I, Item 03-Info)* do clearly define it.

Current references in our constitutional documents describe and define in numerous places the Christian character expected of those who follow Christ. Such character is to be especially reflected in the lives of those who hold office. Among the citations relevant to the concerns of *Overture 03-12* are: Second Helvetic 5.093–.094 (repentance); Heidelberg 4.108–.109; and Westminster 6.081–.086; 7.247–.249 (chastity). A search of the electronic version of *The Book of Confessions* easily reveals a vast number of relevant reflections on these terms from our tradition.

Governing bodies seeking guidance in the utilization of these standards may find helpful the material in the Confessional Nature of the Church Report found in the preface to the most current edition of *The Book of Confessions*. Specific application of these standards to explicit conduct is best accomplished through the particularized fact-finding available through the judicial process.

If it is the determination of the 215th General Assembly (2003) that the present clarity is not adequate to guide presbyteries and sessions in making decisions as to who should be ordained to office, further amendment to our *Book of Order* or addition to *The Book of Confessions* should be sought.

Item 04-08

[In response to Item 04-08, the assembly approved an alternate statement and a direction to the Stated Clerk. See p. 63.]

Request 03-10. Re. Sexual Abuse Guidelines Concerning Leaves of Absence in Matters of Sexual Abuse by Ministers—From the Stated Clerk, Presbytery of Florida.

The Advisory Committee on the Constitution recommends that the 215th General Assembly (2003) answer *Request 03-10* with Part II of its advice regarding *Overture 03-06*. [See the Advisory Committee on the Constitution Advice on Item 04-09.]

Letter of Request Received by the Advisory Committee on the Constitution

The Committee on Ministry of the Presbytery of Florida has asked me to determine if the Sexual Abuse Guidelines of the Presbytery can include the following and if this policy would be consistent with the Constitution.

1. If the accused is self-confessing, the Committee on Ministry in consultation with the Session of the accused, will determine the appropriateness, conditions and length of a leave of absence.
2. If the accused is under investigation, the leave of absence will be determined by the Session and Committee on Ministry, pending the results of the investigation.

I am aware that on page 279 of the 1995 *Minutes* this subject was mentioned, but as the Stated Clerk of the Presbytery, more recent advice would be very helpful.

Margaret L. Brown, Stated Clerk
Presbytery of Florida

Item 04-09

[The assembly approved Item 04-09 with amendment. See p. 65.]

Overture 03-06. On Adding Section D-10.0106 Regarding Administrative Leave in Cases Alleging Sexual Misconduct Towards a Minor—From the Presbytery of Hudson River.

The Presbytery of Hudson River overtures the 215th General Assembly (2003) 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 Chapter 10 of the Rules of Discipline be amended by add a new section “D-10.0106” to read as follows:

“D-10.0106

“When a written statement of an alleged offense of sexual misconduct towards a minor under the age of 18 [or towards a person it is alleged lacked the mental capacity to consent] has been received, the governing body receiving the allegation will immediately place the minister or other employee on administrative leave. Such leave will continue until resolution of the matter in one of the ways prescribed in the Rules of Discipline. While administrative leave is in effect, a minister or other employee may not perform any pastoral, administrative, educational, or supervisory duties, and may not officiate at any functions such as Baptisms, funerals, or weddings.

Rationale

Sexual misconduct by church professionals with children has caused great pain to children. The scars of such experiences are borne throughout their lives, causing untold problems with self and with relationships with others. The church needs to take a firm stance of protecting the victims of crimes of sexual misconduct towards children.

Recent, very public revelations of grave offenses against children by priests in the Roman Catholic Church have caused many other denominations to re-examine their policies regarding sexual misconduct towards children. This is true within the

Presbyterian Church (U.S.A.). There is greater awareness that the protection of children must be the highest priority in disciplinary matters.

The potential for abuse of power in positions of church authority is ever-present and looms as a continuing threat to children.

The church must deal responsibly with its own leaders.

The church must take every step necessary to assure that it does not allow those who engage in sexual misconduct with children to have the freedom and access to continue their misconduct. The church must be accountable in this regard.

The church must assure that allegations of sexual misconduct towards children are not dealt with in secrecy. Protection must be assured while process is followed.

There need not be an abridgement of the rights of the accused through placement on administrative leave. The Rules of Discipline provide due process. Rather, this action will lift up as paramount the protection of all children, and will speak to the world of this priority within the Presbyterian Church (U.S.A.).

ACC ADVICE ON ITEM 04-09 (*OVERTURE 03-6*)

Advice on Overture 03-6—From the Advisory Committee on the Constitution

The Advisory Committee on the Constitution advises the General Assembly to answer *Overture 03-6* with the following alternate resolution:

“The 215th General Assembly (2003) directs the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

“Shall a new section, D-10.0106 be added to read as follows:

“ *D-10.0106 Leave of Absence When Allegations of Sexual Abuse Submitted*

“ *When a written statement of an alleged offense of sexual abuse towards any person under the age of eighteen, or who it is alleged lacked the mental capacity to consent, has been received against a minister of Word and Sacrament, the stated clerk receiving the allegation shall immediately communicate the allegation to the permanent judicial commission which shall designate two members to determine whether the accused shall be placed on a leave of absence during the resolution of the matter.*

“ *a. The designated members of the permanent judicial commission, after giving the accused the opportunity to be heard, shall determine whether the risk to the congregation and to potential victims of abuse, when considered in light of the nature and probable truth of the allegations, requires a leave of absence or other restrictions upon the minister’s service. Such leave or restrictions will continue until resolution of the matter in one of the ways prescribed in the Rules of Discipline or is altered or removed by the designated members of the commission.*

“ *b. If the designated members of the commission determine that no leave or restriction is required, the investigating committee shall be free at any point in its investigation to present additional evidence to the designated members supporting the imposition of a leave or other restrictions’*”

Out of an immediate concern, in order to address this issue until the *Constitution* may be amended, we advise the 215th General Assembly (2003) to direct the Stated Clerk to urge all presbyteries to take immediate action to include in the terms of call for all ministers within their bounds provisions for the immediate supervision of the accused, and for placing the accused on a leave of absence after a prompt preliminary investigation, with an opportunity for the accused to be heard, into whether it is probable that the charges have merit and there is a risk of further abuse, and offering the following as an example of terms the presbyteries might include in all terms of call:

If an allegation of sexual abuse against the pastor is received, the presbytery, through its committee on ministry, shall:

(a) arrange immediately for the supervision of the pastor to ensure that the pastor is not placed in any unsupervised settings of the type the allegations claim led to the purported abuse;

(b) conduct an immediate investigation into the charges, with opportunity for the accused to be heard, to determine whether the best interests of the congregation and of potential victims of abuse, considered in light of the nature and probable truth of the allegations, warrant a leave of absence or other restrictions upon the pastor's service; and

(c) determine that a leave of absence, continued supervision, or other restriction upon the pastor's service is required, after the pastor is given the opportunity to be heard and after consultation with the session, direct that the pastor be placed on such a leave of absence, supervision or other restriction, with the pastor having the right to appeal to the presbytery any limitations imposed on his or her ministry.

Rationale

Issues of sexual abuse must always be of great concern in our covenant community. Recent allegations of sexual abuse in other denominations and within our own have heightened the sensitivity to this issue throughout our denomination. On the other hand, our denomination has a long history of affording its officers due process before decisions restricting or removing officers from the exercise of ordained office. False accusations of sexual abuse, particularly if given the appearance of being validated by a governing body by placement of the accused on a leave of absence, can irreparably damage the reputation of the accused and deprive the church of that person's gifts for ministry. Current concern over the legal risk and moral obligation of congregations and governing bodies when faced with allegations of sexual abuse place these values in increased tension.

The Advisory Committee on the Constitution believes that amending the current provisions of D-10.0100 to provide a process that balances these competing concerns is advisable.

The Advisory Committee on the Constitution, however, also believes that the presbyteries, through their authority to approve the terms of call for ministers of Word and Sacrament within their bounds (G-11.0103n) have the ability to include in the terms of call of ministers within their bounds provisions to address the issues raised by this overture. Such provisions should include a process for the immediate supervision of the accused, and for placing the accused on a leave of absence after a prompt preliminary investigation. Consistent with the concerns outlined above, a process should include an opportunity for the accused to be heard and inquiry into whether it is probable that the charges have merit and whether there is a risk of further abuse.

In light of the seriousness of the concerns raised by *Overture 03-6*, as well as the concern that the lack of clear procedures will lead to the deprivation of due process to those facing such allegations, the Advisory Committee on the Constitution advises the 215th General Assembly (2003) to both amend D-10.0100 and to direct the Stated Clerk to communicate to the presbyteries the suggested recommendation for amendment of terms of call described above.

ACWC ADVICE AND COUNSEL ON ITEM 04-09 (*OVERTURE 03-06*)

Advice and Counsel on Overture 03-06—From the Advocacy Committee for Women's Concerns.

Overture 03-06 urges the General Assembly to add D-10.0106 regarding administrative leave in cases alleging sexual misconduct towards a minor.

The Advocacy Committee for Women's Concerns (ACWC) advises that the overture be referred to ACWC for inclusion in its study of the denomination's sexual misconduct policy.

Rationale

The Advocacy Committee for Women's Concerns is aggrieved by the many incidents of sexual abuse and misconduct within the church and calls the church to take a strong stand against all forms of sexual misconduct and abuse. The committee is leading a work group to study the denomination's sexual misconduct policy and to make recommendations for changes in that policy that will strengthen it, giving greater protection to victims and clearer standards of communication and discipline for the church.

Item 04-10

[The assembly approved Item 04-10. See p. 63.]

Request 03-12. Interpretation of G-14.0513 and G-14.0517b Re. Installation of an Organizing Pastor—From the Stated Clerk, Presbytery of Baltimore.

The Advisory Committee on the Constitution recommends that the 215th General Assembly (2003) answer *Request 03-12* with the following comment:

This request asks for resolution of an apparent conflict between G-14.0513 and G-14.0517b as to whether a presbytery may install an organizing pastor.

There is no contradiction between the citations from Chapter 14.

The content of G-14.0513 is focused on temporary pastoral relationships, and includes on that list “organizing pastor.” The paragraph is clear that “No formal call shall be issued by the congregation and no formal installation shall take place” [emphasis added].

The content of G-14.0517b regards installation or recognition of one who is serving in a validated ministry. As a validated ministry of the presbytery, the presbytery could conduct a “service of recognition” for an organizing pastor. However, no formal installation service should be held until “the new church is formally organized by the presbytery” and a formal call is issued (G-14.0513f). Only when a call is issued to a permanent position should a formal installation service be held. At that time, the call is issued by the new congregation, approved by the presbytery, and an installation commission appointed to install the permanent pastor.

Letter of Request Received by the Advisory Committee on the Constitution

On December 8, 2000, acting at the request of the Council of the Presbytery of Baltimore, I sent a request for a constitutional interpretation to the Advisory Committee on the Constitution. The request asked for a resolution of an apparent conflict between G-14.0513 and G-14.0517b as to whether a presbytery may “install” an organizing pastor. A copy of that letter is enclosed to provide details of the request. On April 10, 2001, a reply was received from Zane Buxton which transmitted the opinion of the Advisory Committee on the Constitution that no conflict existed. The letter did indicate that in the opinion of the ACC a presbytery could install an organizing pastor in accordance with G-14.0517b and that such an installation would not be prohibited by G-14.0513. A copy of that letter is also enclosed.

However, the Advisory Committee on the Constitution did not present a recommendation to the General Assembly in regard to this interpretation of the *Constitution*, as they would seem to be required to do by G-13.0112d which states: “The Advisory Committee on the Constitution SHALL [emphasis added] report its findings to the General Assembly along with its recommendations.”

The issue would have been rendered moot by the proposed revision of Chapter 14 of the *Book of Order*. However, with the defeat of that revision, the above-cited request for constitutional interpretation, again becomes relevant.

Opinions by a committee that only has the authority to make recommendations to the General Assembly do not resolve conflicts. Individuals in this presbytery feel strongly on both sides of the question of whether or not an installation is appropriate for an organizing pastor--such a service to be conducted within the context of a presbytery meeting. The Council has therefore requested me to renew the request for a constitutional interpretation by the General Assembly, as presented in the December 8, 2000 letter.

Sincerely,

Charles P. Forbes, Stated Clerk
Presbytery of Baltimore

Item 04-11

[The assembly approved Item 04-11 with amendment. See p. 65.]

Commissioners’ Resolution 03-13. On the Integrity of the Call Process.

That the 215th General Assembly (2003) of the PC(USA) do the following:

1. **Direct the General Assembly Council, through its National Ministries Division, Churchwide Personnel Service Department, [in consultation with the Office of the General Assembly,] to complete within eight months a study of churches that have recently established or that are in the process of establishing a co-pastor model of leadership with the effect of circumventing the normal interim call and pastoral call process and enabling a direct succession of pastoral leadership.**

2. Refer the results of the investigation to the 216th General Assembly (2004) along with (if warranted) any recommended interpretations of or changes in the *Book of Order* to strengthen the integrity of the call process.

Rationale

Our call process in the PC(USA) is intended to be a good faith search by the congregation via an elected presbytery nominating committee (PNC)—without the influence (or even the appearance of influence) of the pastor who is leaving. The collected wisdom of the church has repeatedly affirmed that a pastor should not in any way direct the selection of the church's next pastor. Instead, the PC(USA) has embraced the time-consuming and costly, but in long term more effective method of the PNC's not even being elected until some time after the exit of the tenured pastor.

Designated succession by the CEO may sometimes work well in the corporate world but it has been a failure in the church.

Recently, two of our largest multi-staff churches with long-tenured pastorates have enacted what seems to be an abuse of the call process. One congregation called a co-pastor with the stated intention to have that person succeed the long-tenured pastor who would retire after a short time. Another just elected a PNC with the same intention. In both cases, this process has been freely communicated to congregation, presbytery, prospective candidates, etc.

George McConnel—Presbytery of Miami

Dale Hunt—Presbytery of Miami

Item 04-12

[The assembly approved Item 04-12 with amendment. See p. 65.]

Commissioners' Resolution 03-20. On Allegations and Transfers.

That the 215th General Assembly (2003) of the PC(USA) do the following:

1. Direct the ~~[Advisory Committee on the Constitution]~~ [Office of the General Assembly] to study the problem of allegations not involving misconduct or personal injury, which interrupt processes of transfers already initiated by governing bodies, thereby doing harm to individuals, congregations, presbyteries, and synods involved.

2. Request the ~~[Advisory Committee on the Constitution, in consultation with the]~~ Office of the General Assembly to recommend any appropriate measures to ensure fairness in the judicial processes of the church to 216th General Assembly (2004).

Rationale

Our concern stems from a particular current case in which a pastor has been received into a new presbytery, after which charges were filed against him NOT involving personal injury or abuse, by an individual not present and not a member of either his current or new presbytery. Due to *Book of Order*, D-10.0105, the orderly transfer of membership cannot be completed, leaving two congregations in pastoral limbo and a pastor and his family without income or housing.

It seems apparent that such harm to individuals and congregations violates the spirit of the preamble to the *Book of Order*, Rules of Discipline, which envisions a disciplinary system intended to exercise discipline as "...a dispensation or mercy and not of wrath ...” (*Book of Order*, D-1.0102), and violates the intent of the Rules of Discipline to provide "...procedural safeguards and due process..." for members within the disciplinary process (*Book of Order*, D-1.0101). Further, such impersonal charges damage the collegiality of the ministry of Jesus Christ and prompts distrust among the governing bodies of the church.

The study requested would help protect the rights of all parties involved, while improving the health and unity of our church. By using current staff expertise, the cost of this study would be minimal and its results further intended to improve the church's stewardship of its resources.

Diane C. Gibson—Presbytery of San Jose

Christopher Yim—Presbytery of National Capital

Item 04-13

[The assembly approved Item 04-13. See p. 65.]

Commissioners' Resolution 03-27. On Celebrating the Ministry of Women.

That the 215th General Assembly (2003) of the PC(USA) to do the following:

1. **Celebrate the 75th anniversary (2005) of women ordained as elders and the 50th anniversary (2006) of women ordained to ministry of Word and Sacrament in the PC(USA).**
2. **Request the General Assembly Council, Women's Ministries program area, to assist in planning and promoting regional gatherings in 2005–2006, lifting up "Voices of Women Doing Theology," to culminate in a celebration at the 217th General Assembly (2006).**
3. **Request the General Assembly Council, Women's Ministries program area, with the assistance of the Presbyterian Historical Society, to make available to the church at large educational materials telling the stories of women's journeys towards ordination.**
4. **Invite ordained women (elders/clergy) to share their journeys of faith with their congregations and presbyteries.**

Rationale

As ordained women, we are indebted to the struggles and accomplishments of the faithful women who have gone before us in roles of leadership. Our sisters were women who would not allow their sense of call to Christ's ministry to be denied. They have provided for us a strong witness of servant leadership.

Therefore, in gratitude, we will celebrate the 75th anniversary (2005) of women ordained as elders and the 50th anniversary (2006) of women ordained to ministry of Word and Sacrament in the PC(USA), and following in their steps seek to encourage other women to listen for and respond to Christ's call to leadership in the church.

There is seed money for these events in restricted funds and donations or event participants will provide any supplemental funds.

Deborah L. Paton—Presbytery of Chicago
Jennifer Parker Wrzeszcz—Presbytery of Chicago

ACREC ADVICE & COUNSEL ON ITEM 04-13 (COMMISSIONERS' RESOLUTION 03-27)

Advice and Counsel on Commissioners' Resolution 03-27—From the Advocacy Committee for Racial Ethnic Concerns

Commissioners' Resolution 03-27 petitions the 215th General Assembly (2003) of the Presbyterian Church (U.S.A) to celebrate the 75th anniversary (2005) of women ordained as elders and the 50th anniversary (2006) of women ordained to the ministry of Word and Sacrament in the Presbyterian Church (U.S.A.).

The Advocacy Committee for Racial Ethnic Concerns (ACREC) advises approval of this resolution.

Rationale: The ACREC concurs with the Advocacy Committee for Women's Concerns advice and counsel on this commissioners' resolution and calls upon the church at every level to recognize the many gifts of clergywomen and women elders. Their commitment and dedication cannot be ignored and ACREC urges the church to celebrate their ministry. Women, especially those of color, have waited silently and far too long for equal status in ministry with their ordained brothers and it is appropriate that the church celebrate these anniversaries.

ACWC ADVICE & COUNSEL ON ITEM 04-13 (COMMISSIONERS' RESOLUTION 03-27)

Advice and Counsel on Commissioners' Resolution 03-27—From the Advocacy Committee for Women's Concerns.

Commissioners' Resolution 03-27 petitions the 215th General Assembly (2003) of the PC(USA) to celebrate the 75th anniversary (2005) of women ordained as elders and the 50th anniversary (2006) of women ordained to ministry of Word and Sacrament in the PC(USA).

The Advocacy Committee for Women's Concerns (ACWC) advises approval of this resolution.

Rationale: The ACWC's report and its recommendations to the 215th General Assembly (2003), "Clergywomen's Experiences in Ministry: Realities and Challenges," calls upon the church at every level to recognize the many gifts of clergywomen. We also believe that the contributions of women elders cannot be underestimated. Women waited centuries for their ordinations; celebrations of these significant anniversaries are in order. The ACWC urges approval of this resolution.

Item 04-Info

A. *Advocacy Committee for Women's Concerns (ACWC) Agency Summary*

God has told you what is good. To do justice, to love kindness, to walk humbly. (Selected from Micah 6:8.)

1. *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 ACWC's assigned functions are delineated in the *GAC Manual of Operations* (Appendix I, EV, Section VIII.B.), and they include:

- 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, Lillian Oats, Joanne Sizoo (chair), and Jennifer Wilcox. In addition, Gerry Tayler is a full voting member of the committee, representing Presbyterian Women. Winifred Drape, 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 and, in 2002, with the Presbyterian Health, Education, & Welfare Association and Presbyterians Affirming Reproductive Options.

2. *Current Work*

During the year 2002, ACWC met three times—in Louisville, Kentucky, January 24–27; in Los Angeles, California, July 25–28, concurrent with the Racial Ethnic Convocation; and in Boston, Massachusetts, October 17–20. When choosing these cites for meetings, one consideration is the availability of educational opportunities. At the January meeting in Louisville, Kentucky, the committee heard presentations from the PC(USA) project “Enough For Everyone,” and Kentucky Refugee Ministries. While in Los Angeles, we visited Mary Magdalene House, a Presbyterian-sponsored residence program designed to help women leave prostitution. During the Boston meeting, ACWC visited Rosie’s Place, a street shelter for women, and Casa Myrna Vasquez, a shelter for victims of domestic violence.

The following delineates ACWC’s work in 2002:

a. *Preparing Statements, Reports, Recommendations, and Advice and Counsel*

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 entitled “Clergywomen’s Experiences in Ministry: Realities and Challenges,” to be presented to the 215th General Assembly (2003).
- * Continued a review of the church’s policies on sexual misconduct by the clergy.
- * Launched an initiative for monitoring the church’s use of inclusive language.
- * Submitted ACWC’s annual report to the 214th General Assembly (2002).

b. *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. 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, approved by the 214th General Assembly (2002) will, upon completion of a section of worship resources, be prepared for distribution in the same manner.

Pending approval by the 215th General Assembly (2003), the clergywomen report will be made available.

B. 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 to have open communication with the General Assembly Council (GAC)/Committee on the Office of the General Assembly (COGA) Middle Governing Body (MGB) Task Force. Questions have been raised in the MGB progress report to the 214th General Assembly (2002) regarding the role of CORs in the future church structure.

The GACOR continues its liaison relationship with the Human Resource 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 continues to maintain a liaison relationship with the cross caucus and racial ethnic caucuses, as well as each synod.

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 GACOR conducted a half-day training on antiracism and cultural diversity. Members brought objects/symbols that helped others to better understand their cultural diversity, learned more about racism, discussed the impact of global trends on racism and cultural diversity, and shared a “multicultural” lunch.

The “COR Tool Box,” a compilation of resources to help COR leaders to understand and to implement the objectives of COR, was introduced in GACOR’s 2001 biennial training. Two hundred toolboxes were requested and distributed during 2002 for synod and presbytery COR training.

The GACOR newsletter, “Fixings,” has been well received as an informative resource as well as a training aid by synods and presbyteries. Five hundred copies were distributed for each of the two issues published in 2002.

The GACOR Training Subcommittee is planning the October 10–11, 2003, biennial COR training event for synod COR chairs and staff. The theme this year is “Can These Bones Live?” from Ezekiel 37:1–6. This training will be designed to provide ideas and tools for future synod and presbytery COR training.

In the program subcommittee’s annual review of synod COR reports, those synods that report achieving the greatest impact on diversity in synod leadership and representation also have a high level of interaction with their synod nominating committee. Although these synods do not report these activities across the board, annual joint training sessions, annual joint meetings of the synod COR and nominating committees, and having a member of COR attend nominating committee meetings (either as a member of the nominating committee or as a liaison with voice) seem to be representative of these synods. Several synod CORs are planning training for their presbyteries and increased communication during the coming year, and have expressed appreciation for the newly developed toolbox to aid in the training. With regard to Middle Eastern representation in the church, one synod has reported Middle Eastern representation at the synod level. While there continue to be difficulties in recruiting youth, young adults, and those with disabilities to serve in synod leadership positions, this is still a priority for inviting more of our rich and diverse voices to the table in which some synods have made progress.

Fifteen synod COR reports were received and reviewed by GACOR. Several communications were made with the Synod of the Pacific, but they failed to submit a report.

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. The survey was distributed to each synod via the synod executive who in turn shared it with the presbyteries in their synods. The survey was also distributed as an insert in the GACOR newsletter, "Fixings." Approximately eighty individuals responded to the survey. Of those responding the following was determined:

- Ninety-nine percent of the youth are active at their local church; 44 percent were active at presbytery level, with 10 percent at synod level.
- Forty-seven percent indicated that the youth did not know about committees and organizations at General Assembly level.
- Twenty-two percent did know about the committees but did not know persons twenty-five and under could serve.
- Almost one-third of the youth have no interest in serving on General Assembly entities.

The General Assembly Nominating Committee (GANC) and GACOR held a joint meeting in April 2002 with an emphasis on youth participation or lack thereof on General Assembly boards, entities, and agencies. Four youth leaders took us through an experiential process of hearing and understanding the stumbling blocks that impede their full participation in all governing bodies of the church. In summary, the group discussed the following elements as strong factors why youth and young adult participation is low: lack of encouragement, overwhelmed, overcommitted, bored with the process, not nominated, experiences not meaningful, lack of education in the process, lack of dynamic involvement in local church, lack of leaders, lack of mentoring, and a lack of moderators who know how to include youth and young adults in meetings. This dialogue was a helpful exercise for those in attendance to develop a better understanding of the challenges facing the church that hinder youth participation.

Findings from the surveys and the workshop will assist GACOR in formulating strategies to share with General Assembly regarding youth participation or lack thereof on General Assembly entities.

3. *Challenges*

The GACOR challenges the governing body committees to address the stumbling blocks that impede youth participation throughout the church.

Governing bodies are challenged to look at their cultural sensitivity as an opportunity for growth in leadership.

The GACOR's commitment 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, No Synod Representative Identified to Date
 Mid-America, No Synod Representative Identified to Date
 Mid-Atlantic, Roy Knight, African American (SA)
 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, Marinda Harris, 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 Artence Walton; vice-moderator, Robert Cross; members of the executive committee and chairpersons of GACOR subcommittees are Angelica Michail, Carol Tompkins, and Floyd L. White III.

*Legend for age groups:

(Y)—Youth (25 and under)

(YA)—Young Adults (26–35)

(A)—Adults (36–55)

(SA)—Senior Adult (56+)

C. Presbyteries' Cooperative Committee on Examinations for Candidates Agency Summary

The year 2002 was a year of transition and re-visioning for the Presbyteries' Cooperative Committee on Examinations for Candidates.

After many years of faithful service, Elder Jerry Houchens retired from his position as manager of Examination Services and as executive secretary to the committee. A search committee, consisting of four members of the Presbyteries' Cooperative Committee on Examinations for Candidates (PCCEC), a member of the Committee on Theological Education, and a staff member from the Office of the General Assembly, called the Reverend Lesley Davies to serve as the new manager of Examination Services and as executive secretary for the PCCEC.

The members of the Presbyteries' Cooperative Committee on Examinations for Candidates gathered in April in San Diego for their annual meeting. James Goodloe IV was elected to serve as moderator for the PCCEC. Paul Hooker, James Irwin, Joey Mills, and Kathy Nelson completed their terms of service on the committee. Barbara Chaapel (Raleigh Reading Group), David Ratliff (San Francisco Reading Group), and Donnie Woods (nominated by the General Assembly Nominating Committee) were elected as new members of the PCCEC. Brian Blount concluded his work with the Bible Content Examination. William Brown and Deborah Krause were appointed to serve on the Bible Content Examination Task Force.

Three members of the Presbyteries' Cooperative Committee on Examinations for Candidates were elected to serve on a joint task force with three members of the Committee on Theological Education (COTE). Lesley Davies (staff for PCCEC), Dottie Hedgepeth (staff for COTE), Marcia Myers (director for Churchwide Personnel Services), and Mark Tammen (director of the Department for Constitutional Services) serve as staff for this task force. Members of the task force met twice to discuss areas of common interest and common concerns around ordination examinations, seminary preparation for future pastor and church leaders, and issues pertaining to the report on Entrance into Pastoral Ministry. The task force will continue into 2003 to gather and interpret data and make recommendations on examinations, seminaries, and preparation for ministry concerns.

Members of the Presbyteries' Cooperative Committee on Examinations for Candidates approved a new format for the Bible Exegesis Examination, which was used for the first time in the fall.

The Bible Content Examination was offered on the first Friday in February. The four standard Ordination Examinations were offered in February and September.

Five hundred ninety-seven individuals took the 2002 Bible Content Examination; 446 of them (74.7 percent) passed the exam.

In February, 442 inquirers and candidates wrote a total of 990 Standard Ordination Examinations, as follows:

	<u>% Satisfactory</u>	<u>% Unsatisfactory</u>
Biblical Exegesis	63.9%	36.1%
Theological Competence	62.9%	37.1%
Worship and Sacraments	77.4%	22.6%
Church Polity	72.4%	27.6%

In September, 546 inquirers and candidates wrote a total of 1,546 Standard Ordination Examinations, as follows:

	<u>% Satisfactory</u>	<u>% Unsatisfactory</u>
Biblical Exegesis	70.7%	29.3%
Theological Competence	67.5%	32.5%
Worship and Sacraments	68.9%	31.1%
Church Polity	71.7%	30.3%
	(Total of 1,077 exams)	(Total of 469 exams)

One hundred fourteen presbyteries were eligible to elect readers to the fall reading groups. Eighty-eight presbyteries participated (77.2 percent).

Item 05-01

[The assembly approved Item 05-01. **See p. 13.**]

The General Assembly Committee on Ecumenical Relations recommends that the 215th General Assembly (2003) invite the following churches to send ecumenical advisory delegates to the 216th General Assembly (2004):

Overseas: The Evangelical Church of the Republic of Niger, the Presbyterian Church of Ghana, the United Church of Zambia, the China Christian Council, the Presbyterian Church of Taiwan, the Evangelical Lutheran Church of Russia and Other States, the Antiochian Apostolic Church—Syria and Lebanon, the Assyrian Presbyterian Church of Iraq, the Presbyterian Church of Pakistan, and the Evangelical Church of the River Plate, Argentina.

North American: The Reformed Church in America, the Episcopal Church, the United Methodist Church, the Cumberland Presbyterian Church in America, and the Moravian Church.

Rationale

The General Assembly 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 05-02

[The assembly approved Item 05-02. **See p. 13.**]

The General Assembly Committee on Ecumenical Relations recommends that the 215th General Assembly (2003) elect the following persons to be delegates to the Caribbean and North American Area Council:

Class of 2005: Julie Anderson, Neal Presa, and Gloria Jean Tate.

Class of 2006: Jeanne Choy Tate, Sue Mooney, and Phil Butin.

Rationale

The Presbyterian Church (U.S.A.) has twelve delegates to the Caribbean and North American Area Council, who are divided into four classes. The Caribbean and North American Area Council meets every twelve to eighteen months.

Item 05-03

[The assembly approved Item 05-03, Recommendation 1. **See p. 13.**]

The General Assembly Committee on Ecumenical Relations recommends that the 215th General Assembly (2003)

1. authorize participation in the Seventh Round of Reform/Catholic dialogue, which will begin in the fall of 2003 and request a report to the 218th General Assembly (2008);

[The assembly approved Item 05-03, Recommendation 2. **See p. 13.**]

2. appoint the Reverend Martha Moore-Keish, Ph.D., associate for worship of the General Assembly Council of the Presbyterian Church (U.S.A.) and Dr. Richard Mouw, president of Fuller Theological Seminary, as the Presbyterian Church (U.S.A.) representatives to this dialogue.

Rationale

In light of the value that past Reformed and Roman Catholic dialogues have brought to our churches, acknowledging common ecumenical issues of the present time, and pursuing questions raised in *Interchurch Families*¹ and in the CRCA synod action on the Heidelberg Catechism no. 80², a new round of dialogue seems proper for our churches.

This dialogue will focus on the meaning and practice of baptism, the relationship of baptism to Eucharist, and the role of both sacraments in shaping our churches and drawing them toward fuller communion. The dialogue will be methodologically designed to address issues that are theological, ecclesiastical, and pastoral.

Among the questions that the dialogue will address are the following:

A. *On the Theology of Baptism*

1. What is our common theology of baptism as sacrament?
2. How does our theology of baptism shape our ecclesiology?
3. What is the precise manner by which we recognize each other's baptism?
4. What tangible expression can we give to this recognition?
5. What is the relationship of Christian initiation to Eucharist?

B. *On the Theology of Eucharist*

1. What is our theology of Eucharist as sacrament?
2. How is Eucharist understood in our traditions as a sacrifice we offer and a gift we receive?
3. What does the sacrifice of the cross mean?
4. How do we understand the real presence? How is it understood in the Lord's Supper?
5. How are we to understand the significance of Roman Catholic Eucharistic veneration?
6. How do these theologies both shape and reflect our churches' worship?
7. How do our theologies of Eucharist influence our ecclesial structures and their commitments?
8. What implications do the differences and agreements regarding the Lord's Supper have for the relationship between the Roman Catholic Church and Reformed Churches?

Endnotes

1. John C. Bush & Patrick R. Cooney, editors, *Interchurch Families: Resources for Ecumenical Hope: Catholic/Reformed Dialogue in the United States*, Round VI (Louisville: Westminster/John Knox Press, and Washington: U.S. Conference of Catholic Bishops, 2002).
2. Christian Reformed Church in America, *Heidelberg Catechism Q. and A. 80 and the Roman Catholic Eucharist* (2002).

Item 05-04***Report on the Review of the World Council of Churches***

[The assembly approved Item 05-04, Recommendation 1. See p. 14.]

The General Assembly Committee on Ecumenical Relations recommends that the 215th General Assembly (2003) do the following:

1. Affirm, with gratitude to God, the achievements of the World Council of Churches (WCC) since its founding in 1948, and express its appreciation to the member churches for their participation in this instrument of the ecumenical movement, as we seek to find the unity declared by our Lord Jesus Christ.

[The assembly approved Item 05-04, Recommendation 2. See p. 14.]

2. Express our appreciation to the open and responsive way in which senior staff of the WCC cooperated with our review, providing full information in a timely and collegial fashion.

[The assembly approved Item 05-04, Recommendation 3. See p. 14.]

3. Having heard the gratitude of our partner churches both within North America and around the world for his significant contributions to ecumenism, express our appreciation to our Stated Clerk, the Reverend Dr. Clifton Kirkpatrick.

[The assembly approved Item 05-04, Recommendation 4., with amendment. See p. 14.]

4. That the PC(USA) continue to ~~[strongly]~~ advocate for the WCC's historic commitment to the greater participation of women, youth, and indigenous people in the life of the council [and for the General Assembly Committee on Ecumenical Relations to document and report progress being done in that regard in a clear and concise fashion to the next General Assembly following each WCC review].

[The assembly approved Item 05-04, Recommendation 5. See p. 14.]

5. Urge PC(USA) members of the central committee, and others whose participation in the work of the WCC enables them to be heard, to exercise their fiduciary responsibility and insist on work plans and budgeting that keep expenditures and revenues balanced.

[The assembly approved Item 05-04, Recommendation 6., with amendment. See p. 14.]

6. Declare its intent that the PC(USA) shall seek to sustain the level of its support, both financial and in human resources, to the work of the World Council of Churches, while also urging our partner churches to seek every possible way of increasing their support[.] ~~[to something more nearly resembling our level of giving.]~~ [To these ends, we encourage the General Assembly Committee on Ecumenical Relations to address the following questions by the next World Council of Churches (WCC) review:

[• Why do so few churches choose to be a part of the WCC?

[• Why do so many member churches choose not to support the WCC financially?

[• What role has the PC(USA) played in creating or perpetuating this situation?

[• Is the WCC perceived by many churches in Asia, Africa, the Middle East, Latin America, etc. as an essentially Eurocentric or Western institution?

[• Does the contribution of 98 percent of its funding give to European and North American churches a disproportionate and unjust degree of power within the WCC in relation to larger but less wealthy churches?

[• If so, how can such inequities be fairly and justly resolved?]

Rationale

A. The Assigned Task

At the 212th General Assembly (2000), and in response to concerns voiced within the General Assembly Council (GAC), the General Assembly Committee on Ecumenical Relations (GACER) was asked to design a process “for review of councils and other ecumenical alliances to which the PC(USA) belongs.” The 213th General Assembly (2001) approved the decision, and the 214th General Assembly (2002) received the first such review document, which reported on the World Alliance of Reformed Churches. This year a review team will bring to the assembly the second in the series, a review of the World Council of Churches (WCC). The team who conducted this review included: the Reverend John Bartholomew, Ashley Seaman, and the Reverend Philip Wickeri, (members of the GACER), James Henderson, and the Reverend Heidi Husted.

B. *An Historical Summary of Presbyterian Commitment to the World Council of Churches*

The Presbyterian Church (U.S.A.) and its predecessor bodies have had an historic commitment to the World Council of Churches (WCC) and they have played an important, if not crucial, role in the formation of that body. Since the nineteenth century, Presbyterians have been involved in ecumenical endeavors including the Missionary Movement, the Student Christian Movement, the various streams that came together in the Life and Work Movement, and the discussions of church unity in the Faith and Order Movement. In 1948, these different streams came together in the formation of the World Council of Churches. In 1961, the International Missionary Council (IMC) was merged with the WCC at its Third Assembly in New Delhi.

The predecessors of PC(USA) were charter members at the WCC's inception. Individual Presbyterians and predecessor denominations have played leading roles in the formation and subsequent work of the World Council of Churches. For example, John A. Mackay (1889–1983) served as president of the IMC during its most creative years, and was an articulate voice for mission and Christian unity in the World Council of Churches. In 1966, Eugene Carson Blake (1906–1985), Stated Clerk of the United Presbyterian Church in the USA, was elected general secretary of the WCC to succeed W. A. Visser t'hoof. Over the last fifty years, Presbyterians have held key staff positions in the WCC. Our denomination has played a creative role in the formation and development of many WCC policies and programs, and PC(USA) representatives have served on many WCC commissions and committees.

Presbyterians have played an important role in the history of the WCC in a variety of ways, through the sharing of theological insights from our tradition, the contributions of individual Presbyterians to WCC programs, and the provision of financial and material support. Our members served on the organizing committee of the second WCC assembly at Evanston (1954) and the leadership of our predecessor denominations was instrumental in bringing the IMC into the WCC. We have strongly supported the continuing emphasis on mission and evangelism in the WCC and we have upheld our commitment to the Reformed understanding of the church in faith and order discussions, particularly in the preparation and response to *Baptism, Eucharist and Ministry* (document produced by the Faith and Order Commission of the WCC in 1982). We have contributed to WCC programs aimed at strengthening human rights concerns, women's concerns, and issues concerned with justice, peace, and the integrity of creation. We have also played a key role in the interfaith dialogue discussions and relationships with people of other faith traditions.

The PC(USA) is a strong member of the WCC and continues to be well-represented on most of the WCC decision-making bodies. According to one WCC staff person, "We have always been able to count on the sound theological judgment and firm ecumenical commitment of the Presbyterian Church (U.S.A.)."

The confessions of the PC(USA) provide clear foundations for our ecumenical stance and commitment. These, in turn, shape our church's participation in and commitment to the World Council of Churches. The confessional basis of our ecumenical stance may be summarized in the following four points:

- *The Vision of the Oneness of the Church.* Reformed and Presbyterian tradition has exhibited, in its classical confessional formulations, a truly catholic and all encompassing understanding of the church. The church is viewed as a single body with Christ as its head (*The Book of Confessions*, Scots Confession, 3.05; 3.16). This church is understood as an apostolic and missionary community (Ibid, Westminster Confession, 6.187, 190; Confession of 1967, 9.31). It is not limited to a given institution or denomination, but exists wherever the true marks of the church are found (Ibid, Second Helvetic Confession, 5.134–141). We seek to make visible the unity that exists in Christ, so that all may believe. The WCC has always sought to embrace a vision of oneness. Through the Faith and Order Movement, the general mission arms of the WCC, and through our participation, the PC(USA) has influenced the WCC's position. The PC(USA) has also been influenced by this relationship.

- *Variations in Church Governance.* The Reformed doctrine of the church does not make any one form of polity essential. However, it does regard polity as necessary to an ordered Christian life. In our theology, it is the church that calls those who are to preach and administer the sacraments and not simply individual initiatives. The World Council of Churches is an instrument of the Church for fulfilling its essential nature and Presbyterians have been able to promote a Reformed understanding of what we believe.

- *Prudence in Relating Oneness to Unity.* There is always a tension between the sense of the essential unity of the whole Church and the recognition of the difference in polity and practice. The element of prudence has been important for Presbyterians in negotiating the tension between ecumenical diversity and the constructive exercise of polity. Through our participation in the WCC, Presbyterians have helped to encourage a rational and representative decision-making structure in the WCC that does not contravene our basic beliefs, but which rather contributes to the good of the whole.

- *Reformed Ethos.* This fourth element is really an amalgam of the other three elements, and has a long tradition in our Presbyterian experience and in our participation in ecumenical bodies. Ethos is the collective experience, wisdom, and

knowledge of the community. It is neither defined nor promulgated, but is atmospheric and pervasive. It is constantly being challenged, amended, and reconstituted in life. The continuity of Presbyterian commitment in ecumenical bodies such as the WCC rests on our capacity to know our roots and reform ourselves in the direction of the one Church in which we profess to believe.

Based on these four elements from our own confessional tradition, we have the responsibility to bring to and to contribute to the WCC those distinctive elements, which our particular history and tradition have developed in us. In our fifty plus years of involvement in the WCC, we have sought to exercise this responsibility ecumenically.

C. *What Is the Current Nature of the World Council of Churches?*

The WCC has 342 member churches in more than 120 countries. These include most of the Orthodox branch of the Christian family, most of the traditional Protestant and Anglican denominations and a significant number of African initiated and independent churches. Noticeably absent from membership are the Roman Catholic Church and many Evangelical and Pentecostal denominations. The Evangelicals and Pentecostals do share in the Commission on World Mission and Evangelism (CWME) whose next gathering is in Greece in 2005. In addition, the WCC has informal networking relationships with Evangelical and Pentecostal churches, an ongoing Orthodox-Evangelical dialogue, and a joint consultative group of WCC and Pentecostals, which meets annually. The Roman Catholic Church works closely with the WCC on many issues, and is formally represented in some of the council's work areas. It is a full member of the Faith and Order Commission, and sends observers to nearly all major events.

The WCC is currently in a major time of retrenchment—facing a reduction in staff and program. The financial situation is described later in this report, but it is important first to see what the surviving program is, and what areas of the previous program have had to be merged, reduced, or eliminated.

The structure and governance of the WCC deserves some description and analysis, as part of understanding the council in its multicultural context. “The WCC is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit” (WCC Constitution). The member churches vary immensely in size, in resources, and in their own patterns of governance. Their theological self-understandings differ: in authority, from strongly hierarchical to very grass-roots democratic; in sacramental hospitality, from tightly restrictive to very open; in ecclesial form, from provisional and therefore changeable to nearly immutable. Some are strongly nationalist in identity and are indeed, established; others find themselves viewed as suspicious or subversive by their national governments.

Governance issues are also complicated by the practicalities of organizing general assemblies of the WCC. From 1948 to the present, there have been eight assemblies. The most practical governance is in the hands of the executive committee of the central committee. The executive committee meets twice a year, while the central committee of 150 members meets every twelve to eighteen months. The PC(USA) has two members on the central committee—Clifton Kirkpatrick and Ashley Seaman. Kirkpatrick also serves on the executive committee. The Reverend Clifton Kirkpatrick, Stated Clerk of the General Assembly, serves on the WCC search committee for a general secretary to succeed Konrad Raiser. The WCC exhibits a clear focus on its “Common Understanding and Vision” and programmatic efforts are developed, moving from this broad statement to goals, objectives, and activities in a management pattern that offers great clarity, at least for us for whom western management practices are the norm. Recent actions within the WCC will have a major impact on its method of decision-making and work.

One is the report of the “special commission.” Relations between most of the Orthodox bodies and historical Protestant denominations have been strained in recent years. The Orthodox represents a very large part of the total communicants of WCC member churches. Yet, because voting procedures have tended to reflect recognition by individual member churches, the Orthodox have felt their voice was seriously underrepresented in the decisions of the council. At the same time, some other churches, notably from Europe and North America, have been uncomfortable with the low level of financial support from the Orthodox churches. Many of the Protestant bodies also find themselves frustrated by the lack of progress toward visible Eucharistic sharing with the Orthodox.

The “special commission” has proposed three significant adjustments in the life of the council. One is to move from a parliamentary legislative style (where a majority of those voting may win a decision, even though the voters may represent substantially less than a majority of the total constituents who will be affected) to a consensus model of decision-making. The second is emphasize already existing provisions in the constitution and rules for grouped membership as associations or federations of churches and encouraging small churches in the same vicinity or of the same confession to choose this model. The third proposal makes new distinctions in the worship life of the WCC. It speaks of “common prayer” to avoid issues of “the ecclesial character of such worship” and separates “confessional” and “inter-confessional” services. For some participants in the WCC, this last proposal has been particularly painful, and seems a step backward from earlier efforts toward worship in

an ecumenical context. Others have serious concerns about the possible loss of voice for women, youth, and indigenous peoples under this model.

The program of the WCC has always sought to balance issues of faith and order, peace and justice, and mission and evangelism. The churches wrestle with questions of what is the nature of the unity for which Christ prayed in John 17. How are we, with differing histories, cultures, and theologies, to be one with each other, and to exhibit that unity in Christ, “so that the world may know that you have sent me and have loved them even as you have loved me” (John 17:23b)? What is the work of the Church in the world, particularly in ethical and justice issues, in which the joint voice of the churches, even without formal unity, can bring Christ’s healing and reconciliation to a hurting world? Finally, how is this expressed in the mission of Church?

The new reorganization into five themes shows continuity with the council’s history and captures most of the recent foci of WCC activity:

- Faith and Order
- Mission and Ecumenical Formation
- Justice, Peace, and Creation
- International Affairs, Peace and Human Security
- Diakonia and Solidarity.

While the relations with the Orthodox have drawn most of the organizational attention, the program of the WCC has had, and continues to be shaped by quite different concerns. The recent “Decade in Solidarity with Women” had major impact on basic rights in some parts of the world, notably Africa and Asia. The present “Decade to Overcome Violence” (2001–2010) is a topic that has relevance, not just for the USA’s painful discovery of our vulnerability to ideologically based terrorism, but to domestic violence, conscription of children to military service in civil rebellions, and other world issues. The WCC is also committed to a strong focus on solidarity with Africa, where the WCC’s earlier efforts to press for the end of apartheid in South Africa are widely respected as a major influence in that change.

D. *Financial Situation and Organizational Changes*

The financial resources of the WCC have been shrunk severely, due to: (1) the decline in European contributions, as government, tax-supported contributions to churches have been reduced; (2) the shrinkage in income from investments, familiar to the PC(USA) and to most churches in industrialized nations; and (3) the exhaustion of reserves held by the WCC. As a result, the August 2002 meeting of the Central Committee of the WCC turned to a committee of four to draw a plan for reducing the program, staff, and budget of the WCC to fit its newly projected income, while also creatively responding to newly emerging local and regional ecumenical initiatives. The report of that team has called for shrinking the organizational structure from fifteen to ten teams, transferring some activities to regional ecumenical or national councils (who are generally suffering from the same financial problems), and simplifying some activities, while eliminating others. At the time this review was conducted, only an overview of WCC actions was available. The plan calls for consolidation of programs within the WCC, a shifting of activities to regional partners, and another round of staff reductions. Using “program fund balances,” a balanced budget is projected for 2003 with a projected surplus in subsequent years. An unknown is whether the steady erosion of income from member contributions can be slowed or reversed. The next few years will be challenging as WCC attempts to continue to adjust its mission in the face of financial realities.

The WCC 2002 annual budget was 52.5 million Swiss francs (\$34.7 million US), some 22 percent dedicated to general operations and the balance related to sixteen “program” areas covering 115 separate activities. That budget showed a projected deficit of 1,070,000 Swiss francs (\$789,376.62 US) in 2002. The program portion of the budget likewise was in a deficit position, with a deficit of 4,561,000 Swiss francs (\$3,364,810.00 US) projected in 2002. The total projected budget deficit was 5,361,000 Swiss francs (\$3.7 million US). This deficit was to be met from program fund balances.

For the five years 1998 through 2002, there was only one budget surplus. The council now finds itself in the position of having exhausted all of its reserve funds. The only source of cash to sustain the council through a turnaround period is borrowing against its real estate holdings in Geneva. A deep expense reduction program began in 1999, including reduction in staff, and it continues to date. The plan for restructuring the council was available only in very broad outline at the time of this report.

It is observed by the review committee that the World Council of Churches has served through the years as an operating agency for the relief and development programs of a number of nonchurch or quasi-church entities (e.g., Bread for the World, ACT Netherlands, Diakonisches Werk der EKD). While the direct support to those in need is a dramatic expression of the council’s mission, historically some administrative costs of operating these programs has been absorbed by the council.

In 2001, 98 percent of the council's financial support came from Europe and North America. Of the total, European churches and agencies contributed 81 percent, North American churches and agencies contributed 17 percent, with only 2 percent of the total coming from the balance of the world. Even though the Presbyterian Church (U.S.A.) is the largest financial supporter of the council from North America, our contribution represents only a small percentage. Our denomination's support in 2001 was 1,948,947 Swiss francs (\$1,161,944 US), some 70 percent more than the next largest North American supporter; the United Methodist Church. Only 53 percent of the WCC member churches made financial contributions in 2001.

The size of the PC(USA) contribution to the WCC comes in part because, as one of the wealthiest churches in the world, we believe that our sharing is on behalf of the Reformed family of churches as a whole. Many Reformed and Presbyterian churches in the southern hemisphere are not able to make financial contributions. In addition, more than 70 percent of PC(USA) contributions to the WCC go to support a wide range of WCC mission programs and activities, far beyond the maintenance of existing institutional structures. Just as we need to encourage other member churches to contribute what they can, it is important that we in the PC(USA) continue to maintain our own level of support.

E. *Presbyterian Church (U.S.A.) Participation*

The PC(USA) had a formal delegation of eleven people at the 8th assembly of the WCC in Harare, but the total of our members at the assembly was more than three times that number. We solicited comments about the WCC from many of these people. One participant wrote, "My central image is a kaleidoscope of faces of all different colors and dress. The people I have met embody the ecumenical movement and the WCC for me. I have learned about the rich variety of churches, movements, and people who call themselves Christian and work for Christian unity. Most are committed to peace and justice. They work in difficult places—mostly with very few material resources, but with a vital faith."

Overall, Presbyterians who have had the opportunity to experience something of the WCC value it as a forum for expanding our vision of the whole gospel, for the richness of its Christian diversity, and for the opportunity to accompany Christians from other cultures when they are at risk. Some commented on the way in which the ecumenical movement provides a cooperative and communal alternative to the competitive and often divisive dimensions of globalization.

Your review team invited the General Assembly Ecumenical Staff Team to comment on their individual work within the PC(USA) and how it was affected by the WCC, as well as what they contribute in effort to the WCC. The responses were impressive, in the appreciation of our staff for the thoughtful contacts, wider and diverse world perspectives, and enriching theological exchange they have with and through the WCC. Naturally enough, different staff members, with diverse assignments, find their links to different parts of the WCC. The staff of the Office of Theology and Worship connects most directly with Faith and Order. The office staff writes materials for the WCC and also receives helpful critiques of drafts of materials written for use by the PC(USA). The staff of the Advisory Committee on Social Witness Policy reported similar cross-fertilization, and noted the event at Bossey (the teaching Institute of the WCC), which had been an important forum for faculty members teaching ethics at our seminaries. The area coordinators for Worldwide Ministries Division find that WCC is often a helpful point of contact in developing effective relationships with partner churches. While little of this can be immediately detected by most Presbyterians, these relationships are significant in the ways in which our denomination seeks to live out the commitments of the foundational sections of the *Book of Order*. Thus, our participation in the WCC is a way of making our particular understanding of mission and ecumenism more widely known in the world.

F. *Findings Within the Presbyterian Church (U.S.A.)*

The essential finding is that our participation in the WCC fulfills a basic commitment to our understanding of the unity and mission of the church. Our theology declares that we understand ourselves to be a part of the whole worldwide body of Christ, and that seeking unity with the whole body is an obligation of our discipleship. While the WCC is an imperfect and incomplete embodiment of that calling, it continues to be the largest and most significant expression of that ecumenism, working intentionally to increase visible unity, and recognized as such by the other churches with whom the PC(USA) shares the closest ties.

It is clear that the WCC is more visible to, and more directly supportive of our national structures of mission than to most of our congregations. There is also a dilemma for the General Assembly Committee on Ecumenical Relations when it fulfills its task of naming people to delegations and other opportunities to relate to the WCC. The people who can contribute the most to the efforts of the WCC, and whose participation in the WCC will most directly nourish their work within the PC(USA) tend to be national staff. However, this limits the number of local pastors and lay leaders who are able to participate, and limits the grass-roots sense of ownership of the WCC within the PC(USA). A wider constituency in the PC(USA) has appreciated the WCC's efforts in providing resources like *Mission and Evangelism: and Ecumenical Affirmation*, *Baptism, Eucharist and Ministry*, the *Decade of Churches in Solidarity with Women*, and the *Decade to Overcome Violence*.

G. *Findings Beyond the Presbyterian Church (U.S.A.)*

Interviews with leaders of our closest U.S. partners indicated a consistent strong affirmation, both of the central direction of the WCC's life, and of the role of the PC(USA) within the WCC. We described the ways in which our staff gains resources from the WCC. Many of our overseas partner churches are even more dependent on the WCC for the resources of a wider vision, and for support in faith in times of great challenge to the church in their national settings. Historically, the contact of the WCC with the Orthodox and other churches during the cold war, and its challenging of apartheid in South Africa stand out as dramatic examples of the WCC witness to Jesus Christ. For many member churches today, the WCC remains a lifeline to theological and pastoral support in times of difficulty, and an inspiration to their mission and evangelism.

Some of our overseas interviews pointed to a concern that the WCC is still too narrow in its ecumenism and too limited in its ability to focus on the burgeoning independent Evangelical and Pentecostal movements, which are growing in many parts of the world. There were also some criticisms of the carefully structured, bureaucratically organized working documents, so easy for Americans and Europeans to identify with, but often limited in their ability to speak to and for Christians in other parts of the world. We again heard the need for balance among concerns for faith and order, justice and peace, and mission and evangelism. From Asia, we heard a concern that they need more focus on interfaith relations, citing the extent to which Christians in most of Asia are a small minority, always living in direct contact with other faiths. From Europe, we heard a concern that the WCC is not sensitive enough to postmodern cultures. We view these concerns as evidence that these persons do take the work of the WCC seriously, and seek to strengthen it further. We heard repeatedly from all directions the affirmation that, if the WCC were to not exist, something very like it would need to be invented.

H. *Expectations for the Future*

The WCC will continue to be an important expression of the search to make visible the understanding of unity that is embodied in the opening chapters of our Form of Government. The shift to a consensus model of decision-making will bring some frustration to the PC(USA) but this strain may be compensated for by the increase in engagement by those communions who have found the parliamentary mode so frustrating.

The WCC will continue to wrestle with concerns for mission and evangelism, the search for visible unity and the effort to speak prophetically for peace and justice. We should not see this wrestling as failure, but as a sign of deep engagement with real issues of great importance across the whole body of Christ. While the work of the special commission has eased tensions for a part of the WCC's membership, we recognized that others, particularly women, youth, and indigenous peoples could be negatively affected. The shift to consensus could easily become another vehicle for diminishing their voices and influence on decisions of the council, even as the budget constraints could easily become an excuse to reduce their numbers. The WCC will need to make a special effort to adhere to the historic commitment it has made to hear these voices.

Because the WCC is facing, along with most ecumenical work, a time of retrenchment with reduced resources, it is important that we offer some assessment of the short-range future of the WCC. We anticipate that the current situation will force the WCC to renegotiate its relationship with the European "nongovernmental organizations" that have used the WCC to administer programs. There will likely be other areas of programming that will be reduced, or perhaps eliminated, but it is not possible to speculate about those adjustments at the time of this report. The decade to overcome violence will certainly continue to be a significant focus, and the Africa Initiative will continue to be emphasized. Increasingly, participants will have to subsidize their travel costs to WCC meetings, which will reduce the attendance of some churches, while other churches may find creative ways to continue to be represented, perhaps more by their laity, and less by the heads of communions.

Dr. Konrad Raiser, the general secretary, will be retiring shortly, and the search committee for his successor is already at work. This could signal some fresh opportunities for the working style of the Geneva staff, as well as declaring solidarity with the growing part of the Christian family.

It does seem likely that the calls for an even wider participation, attracting the Roman Catholic Church, the Evangelical and Pentecostal communities, and some African initiated and independent churches, which defy traditional labels, will continue to get attention. It is much less apparent what kind of adaptations or new forum may make these increases of sharing a reality.

Item 05-05

[In response to Item 05-05, the assembly approved an alternate recommendation. See pp. 14–15.]

The General Assembly Committee on Ecumenical Relations recommends that the 215th General Assembly direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative vote:

Shall G-15.0201 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 General Assembly of the Presbyterian Church (U.S.A.) is in correspondence with the highest governing body of those churches with which it has had historical relations 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,~~ *and with those churches with which the Presbyterian Church (U.S.A.) has formal ecumenical dialogue;* and is in full communion with those churches so recognized by ecumenical agreements approved by the General Assembly.”

Rationale

The 213th General Assembly (2001) voted to instruct the General Assembly Committee on Ecumenical Relations to acknowledge the Catholic church as part of the body of Christ and instructed the General Assembly Committee on Ecumenical Relations to form the appropriate language to describe the character of this relationship. 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 PC(USA) holds membership (G-15.0202).

While “Full Communion” agreements require mutually acceptable agreements and reciprocity, “In Correspondence” does not carry the same requirement. It does suggest that there is an established relationship. Therefore, the General Assembly Committee on Ecumenical Relations proposes the above amendment to the *Book of Order* related to expanding the category of “In Correspondence.”

ACC ADVICE ON ITEM 05-05

Advice on Item 05-05—From the Advisory Committee on the Constitution

The Advisory Committee on the Constitution advises the 215th General Assembly (2003) that the amendment to the Form of Government, G-15.0201, proposed by the General Assembly Committee on Ecumenical Relations presents no constitutional problems. If the 215th General Assembly (2003) wishes to concur, the Advisory Committee on the Constitution proposes an alternate resolution below, which is ordered more clearly:

“The 215th General Assembly (2003) directs the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

“Shall G-15.0201 be amended as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“ ‘G-15.0201

“ ‘Churches in *Full Communion and Correspondence*

“ ‘*G-15.0201a*

“ ‘*a.* The General Assembly of the Presbyterian Church (U.S.A.) is in ~~correspondence with the highest governing body of those churches with which it has had historical relations 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; and is in full communion with those churches so recognized by ecumenical agreements approved by the General Assembly~~ *full communion with those churches so recognized by ecumenical agreements approved by the General Assembly.*

“ ‘*G-15.0201b*

“ ‘*b.* *The General Assembly is in correspondence with the highest governing body:*

“ ‘(1) *of those churches with which it has had historical relations outside the United States,*

“ ‘(2) *of those churches that are members of the ecumenical bodies in which the Presbyterian Church (U.S.A.) holds membership, and*

“ ‘(3) *of those churches with which the Presbyterian Church (U.S.A.) has formal ecumenical dialogue approved by the General Assembly.’ ”*

Item 05-06

[The assembly disapproved Item 05-06. See p. 15.]

Overture 03-3. On Inviting Other Presbyterian and Reformed Bodies to Observe and Advise the Theological Task Force on Peace, Unity, and Purity—From the Presbytery of Mississippi.

The Presbytery of Mississippi respectfully overtures the 215th General Assembly (2003) to invite other Presbyterian and Reformed bodies, including but not necessarily limited to, the Associate Reformed Presbyterian Church, the Christian Reformed Church, the Evangelical Presbyterian Church, the Presbyterian Church in America, and the Reformed Church in America to appoint two representatives to observe and to advise the Theological Task Force on Peace, Purity, and Unity, which was appointed by the 213th General Assembly (2001) (*Minutes*, 2001, Part I, p. 29).

Rationale

The 213th General Assembly (2001) authorized the formation of a task force to consider the ongoing division and controversies within the Presbyterian Church (U.S.A.) and to report to the 217th General Assembly (2005) on means to promote the peace, unity, and purity of the Presbyterian Church (U.S.A.).

In seeking to promote the unity of the Presbyterian Church (U.S.A.), the task force must take care to preserve and to strengthen relations with other Presbyterian and Reformed bodies, an obligation set forth in the *Book of Order* (G-15.0102). This obligation is especially incumbent upon the task force in light of the public attention drawn to the work of the Presbyterian Church (U.S.A.) as the largest Presbyterian and Reformed body in the United States.

COGA/GACER COMMENT ON ITEM 05-06 (OVERTURE 03-3)

Comment on Overture 03-3—From the Committee on the Office of the General Assembly and the General Assembly Committee on Ecumenical Relations.

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 03-3*.

The Theological Task Force on Peace, Unity, and Purity of the Church began its work on December 6, 2001. Since then, it has met four additional times. The committee has developed a timetable for its work. The task force consists of members of the PC(USA) of diverse theological backgrounds who are seeking together the ways for the church to move forward, furthering its peace, unity, and peace. Plans have been developed to confer with synods, presbyteries, and congregations. It is the assessment of the Committee on the Office of the General Assembly that it would be disruptive to the progress of the task force to add a significant number of people to their deliberations.

The Presbyterian Church (U.S.A.) is in full communion with two Reformed bodies through the Formula of Agreement, one of which is the Reformed Church in America (RCA). The PC(USA) is in correspondence with other Reformed bodies throughout the world, including the RCA, the Christian Reformed Church, and the Evangelical Presbyterian Church. The Committee on the Office of the General Assembly understands that the task force is consulting and is being informed ecumenically as it does its work. It is not necessary to have designated representatives from Reformed bodies.

ACSWP ADVICE AND COUNSEL ON ITEM 05-06 (OVERTURE 03-03)

Advice and Counsel on Overture 03-3—from the Advisory Committee on Social Witness Policy (ACSWP).

Overture 03-3 urges the General Assembly to invite other Presbyterian and Reformed bodies to observe and advise the Theological Task Force on Peace, Purity and Unity appointed by the 213th General Assembly (2001) (*Minutes*, 2001, Part I, pp. 28–29, 443–45).

The Advisory Committee on Social Witness Policy advises *Overture 03-3* be disapproved.

Rationale: The Task Force on Peace, Purity and Unity was appointed to deal with issues that have confronted the Presbyterian Church (U.S.A.) in particular for a number of years, due precisely to the complexity of our church's specific history (related to but distinct from any other Presbyterian or Reformed body), the wealth of the Presbyterian Church (U.S.A.)'s particular membership, and the opportunities for mission and partnership that challenge this denomination for the future. Because the Presbyterian Church (U.S.A.) takes seriously its relationships with Presbyterian and Reformed partners (*Book of Order*, G-15.0000–.0302; Appendix C: A Formula of Agreement), the task force does not need special permission from the General Assembly to consult with any of those partners the task force may deem wise.

Item 05-07

[The assembly approved Item 05-07. See p. 13.]

The General Assembly Committee on Ecumenical Relations recommends that the 215th General Assembly (2003) elect the following persons to be delegates and alternates to the General Assembly of the National Council of Churches for the 2004–2007 Quadrennium:

Principals: Fuad J. Bahan, Stanley L. Bhasker, Janice Burgrabbe, Jose Luis Casal, James Dougans, Elsie Dursi, Arlene Gordan, Leslie R. Hyder, Jean M. Livingston, Aimee Moiso, J. Herbert Nelson II, Gordon Webster, and by virtue of office, the Stated Clerk, the Associate Stated Clerk for Ecumenical Relations, and the Executive Director of the General Assembly Council.

Alternates: Kent Winter Hazelton, Jerrod Lowry, and Paulette Mixon.

Rationale

The National Council of Churches of Christ in the U.S.A. will begin a new quadrennium January 2004. We have been asked to name fifteen delegates to serve on the General Assembly of the NCCC. 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 has sought to nominate persons who represent a cross-section of the Presbyterian Church (USA).

Item 05-B

[The Assembly Committee on Catholicity and Ecumenical Relations approved, and the assembly received as information, Item 05-B. See p. 15.]

The General Assembly Committee on Ecumenical Relations recommends that the 215th General Assembly (2003) recognize the following recipients of the Ecumenical Service Award:

Presbytery of Detroit
Hands of Christ Deaf Ministry (in partnership with Winnebago Presbytery)

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. Up to three awards are made each year on behalf of the General Assembly.

Item 05-Info

A. *Corresponding Bodies*

1. *The State of the National Council of Churches—December 2002*

For many people, the dawn of the millennium evoked either their best hopes or their worst fears.

So, too, it was at the National Council of Churches (NCC). Prospects for the Council seemed bleak at best when viewed on January 1, 2000. The council had ended the old millennium with a 50th anniversary celebration that was marred by tensions over major fiscal and organizational challenges—problems that had intensified over many years and which peaked by the year 2000. Internal tensions were rife. Our financial reserves were depleted; the budget was in deficit. The loss of confidence by communions, foundations and donors threatened our very existence.

Some in the religious community gave us six months to live. Others were hoping for an instant miracle. Neither of these extremes materialized. What did happen was that the faithfulness of our member communions, the contributions of a core staff, and the inherent strength of ecumenism gave us a base from which to build. Hard work, sacrifice, prayers, and faith—over the course of three arduous years—have done the rest.

a. *Where We Stand Today: A Summary*

Today, the financial cloud that hung over the council has been cleared away. Audited financials for the fiscal year ending June 30, 2002, report a small operating surplus, a modest increase in overall assets, and a balance sheet that is without reportable conditions and which demonstrates that all debts have been paid. (A copy of the NCC's financial report for 2001–2002, prepared by independent auditors Ernst & Young LLP, is available upon request.)

Support by our member communions has grown despite the financial challenges that many of them have experienced. Both foundation support and gifts by individuals and congregations are up dramatically. Staff reductions also were a key element that made the NCC's financial recovery possible. But even with these reductions, our program ministries remained viable, as the downsizing was limited largely to administrative staff.

Other successful organizational changes have led to a new relationship with Church World Service (CWS), the global humanitarian ministry of the NCC's thirty-six Protestant and Orthodox member communions. In years past, we lived within a single structure that built in a certain amount of tension over financial and administrative matters. Today we are rebuilding our relationship on the basis of equality and cooperation. The NCC and CWS now are served by separate systems of finance and administration, yet have maintained the special nature of our relationship as instruments of the member communions. We have embarked on a number of collaborative efforts, a recent example being joint support of the World Council of Churches' peace-making program in Palestine and Israel.

Also since 2000, the NCC's governing body, the General Assembly, has adopted two new, long-range emphases that have begun to yield solid results. Our focus on reaching toward a broader, more inclusive ecumenical vision in the United States has helped produce a promising new organization provisionally known as Christian Churches Together in the USA. Our ten-year Poverty Mobilization—aimed at measurably reducing poverty in our affluent nation—has forged productive links with a wide range of partners. One of the NCC's unique contributions to the mobilization has been to develop the Micah 6 program. Drawing inspiration from the beloved scripture passage, Micah 6:8 (which tells us to do justice, love kindness, and walk humbly with God), this program has proven it can renew congregations both in their spiritual life and in their social outreach to impoverished people.

The council's voice as a national advocate for peace, justice, and unity also has remained strong and is reflected in current high-profile activities. Through the National Religious Partnership for the Environment we help to support staff in twenty-one states where interfaith campaigns press for public and private measures that will reduce global warming and protect God's creation. In cooperation with Business Leaders for Sensible Priorities, we delivered more than 120,000 faxes to members of Congress opposing unilateral and pre-emptive action in Iraq, and we set up more than 500 meetings on Iraq between members of Congress and religious leaders.

b. *A Glimpse of the Future*

Because we are a council of churches, the challenges that face our member churches affect us directly. And our members do confront massive challenges. For some, these difficulties include the growing independence of their local congregations. All our members deal with the uncertain stock market and the effect that losses inflict on their ministries.

These and other factors call us to invent an ecumenism appropriate and sustainable for our times. Such a task requires all the ingenuity and creative thinking that we can muster but, even then, it will not happen unless we are open to the movement of the Holy Spirit among us. Yes, we need to evolve to meet changes in the world and in the churches, but this requires more than a study of trends and a smart analysis. We must hear anew the first prayer for Christian unity spoken nearly 2,000 years ago. As is recorded in John 17, Jesus prayed that we may all be one that the world may believe. Today, as in every age, the world needs our common witness. It needs our common work for economic justice, an environmentally sustainable world, and the peaceful settlement of conflict.

We are working to enhance our role as a forum where all these challenges can be discussed and acted upon. The council's president, Elenie K. Huszagh Esq., has helped us by initiating a council-wide conversation on our future that has come to be known as the Substantive Reflection Process.

With this overview as background, here are more details about our finances, programs, and organization.

c. *The Council's Administrative and Financial Recovery*

The most pressing problem facing the council in January 2000 was a budget that was \$5.9 million out of balance, and reserves that had fallen from \$24 million in 1994 to \$3 million in 1999. The appointment of Spencer Bates as associate general secretary for administration, in July 2001, did much to enable NCC General Secretary Bob Edgar, Treasurer Phil Young, and other officers and constituents to move the council out of this precarious financial situation. As of June 2002, we have eliminated the deficit. All debt has been paid, and our total assets have risen \$99,000 over the previous year.

The Administration and Finance Office was downsized and reconfigured, while its productivity grew. We are able to track and report communion and foundation giving accurately and promptly. The Fiscal Year 2001–2002 audit was completed in sixty days and contains no reportable conditions. Consolidation of office space, the archiving of old records, and other cost-cutting measures have resulted in significant savings, and we will continue to cut administrative costs—expected to be 23 percent or less of the 2002–2003 budget and to drop well below 20 percent in 2003–2004.

The Development Office, reconstituted in the spring of 2000 under the direction of John Briscoe, has made measurable progress. The number of member communions who contribute to the council each year has risen from 23 in 1999 to 31 in 2002. Twenty-six nonmember communions who participate in our various working groups, commissions, and task forces contribute an additional \$80,000. Individual donations have increased dramatically, as our donor list grew from 3,000 to 31,000, and the overall mailing list increased from 11,000 to 85,000. At a time when giving to most nonprofit organizations either remained flat or declined, the council saw individual and local church giving rise from \$108,000 to \$694,000, representing an increase from 1.2 percent of the 2000–2001 budget to 12.3 percent of the 2001–2002 budget.

Foundation funding is also on the rise. The Lilly Endowment has given the council a three-year \$500,000 grant that will allow us to strengthen the development function. Growing investor confidence is demonstrated by the Lilly grant and by grants from the Annie E. Casey Foundation, the Sister Fund, the Greenville Foundation, the Hafif Family Foundation, the Nathan E. Cummings Foundation, the Robert Wood Johnson Foundation, the Tides Foundation, and the St. Paul Foundation. The portion of the budget supported by foundations has risen from 3 percent in 2000–2001 to 12 percent in 2001–2002, and is estimated to rise to 15 percent in 2002–2003.

d. *Council Programs Maintain Their Strength*

Despite financial problems that have demanded concentrated attention over the past three years, the programmatic core of the council has remained strong, and dedicated staff members continue to produce the high level of service for which the council has long been known.

There is deep sadness that many staff members had to be let go because of budget cuts. Their professionalism and the understanding with which they took the news of staff reductions are all too seldom acknowledged and appreciated. Let the record show that the council owes them a debt of gratitude. We pray that they may find rewarding new opportunities in which to use the talents that once they brought to the council.

The staff who continue to serve the council have labored under difficult conditions to carry out the tasks that the churches place before them. During the crisis mode of the last three years, you may not have heard as much about this ongoing work as deserves to be told. Here are some highlights.

Dr. Eileen W. Lindner, deputy general secretary for research and planning, has completely redeveloped the *Yearbook of American and Canadian Churches*, restoring this comprehensive and popular source of religious data to the highest standards of scholarship and bringing it into the 21st century with an electronic version. Because of her research on charitable choice for the 2002 *Yearbook*, Dr. Lindner was in a position to play a major role in national conversations that shaped the Charity Aid, Recovery and Empowerment (CARE) Act of 2002, which is related to the Bush Administration's Initiative on Faith-Based and Community Organizations. The NCC endorsed the CARE Act as a reasonable piece of legislation in an area fraught with church-state issues. Dr. Lindner's work also has helped clergy and laypersons to learn of a variety of other research findings that have applications for ministry, through a series of "Congregational Capsules."

In other work, the Robert Wood Johnson Foundation has asked Dr. Lindner to serve as national chair of the Interfaith Advisory Committee for "Cover the Uninsured Week." This outreach to the religious community gives special attention to ecumenical partners in 25 locations and is part of the foundation's broad effort to stimulate national debate on health insurance. And, as a

founding member of Good Schools Pennsylvania, Dr. Lindner has been a leader in that exciting faith-inspired effort that recognizes the worth of each and every child by working for quality education for all public school students.

The Washington Office has been reorganized under Brenda Girton-Mitchell Esq. Working on behalf of the council, Church World Service, and member communions, the office has helped make the voice of faith heard in the halls of government. Recently it became the hub for religious action days on Iraq. Year-round, the office addresses domestic and global concerns ranging from welfare issues to hunger and health care, civil rights, religious freedom and other human rights, immigration and refugee matters, campaign finance and election reform, foreign aid policy, arms control, and budget priorities.

To advance these concerns, Girton-Mitchell and other church leaders frequently present congressional testimony and participate in congressional briefings. Over the last twelve months, the office has sent more than 100 letters on key issues to the Administration and Congress. The office also has organized the second national conference on the federal Temporary Assistance to Needy Families program (TANF) and participated in many other educational and advocacy efforts on TANF.

Global in its perspective, the Washington Office has pulled together a Capitol Hill briefing on international trade issues, worked for international debt relief and World Bank reform, looked to the interests of unaccompanied children picked up by the Immigration and Naturalization Service, and addressed legislation that touches peoples' lives in almost every region of the world.

The Faith and Order Commission was strengthened with the selection of Dr. Ann Riggs as the new associate general secretary for faith and order. She has brought extensive background and leadership skills to the work of theological exploration of our oneness in Christ. Joining persons from NCC member communions who serve on the Faith and Order Commission are twenty-five participants from fifteen nonmember churches. Thus, the commission serves as a leading example of the ecumenical reach of the council that extends far beyond our member communions. Together, this diverse group is engaged in three studies: Authority in the Church, Authority of the Church in the World, and Full Communion, the results of which will be shared with the churches and with other scholars. The commission also provides U.S.-based churches with a forum that relates to international bodies such as the Vatican.

In addition to shepherding traditional faith and order studies on church-uniting and church-dividing issues, Dr. Riggs is our bridge to the larger conversation to build a more inclusive ecumenical organization in the United States. Representatives of NCC member communions, who have indicated that this conversation is of the highest priority, have twice met with Roman Catholic, Pentecostal, and Evangelical church leaders. Exploratory meetings September 7–8, 2001, in Baltimore, and April 4–6, 2002, in Chicago, have resulted in real progress. The thirty-four church leaders assembled in April issued a statement entitled "An Invitation to a Journey," describing "how we began to see a vision of new life together." This vision has led us to provisionally call ourselves Christian Churches Together in the USA and to pledge to meet again in January 2003.

Our Interfaith Relations program, staffed by Dr. Jay Rock, has a scholarly capacity and a long history of relationships with the Muslim community, assets that have helped to preserve and expand Christian-Muslim relations after September 11. In 2002, these efforts included a call to churches to open their doors to Muslim neighbors on the first anniversary of the September 11 attacks. Our newly revised edition of *God Is One: The Way of Islam*, with more than 3,000 copies distributed, is one response to the sudden demand for basic information about Islam—as is a special course for clergy and lay leaders that we cosponsored with Hartford Seminary. Long-standing work on Christian-Jewish relations also is going forward in the new global context. And advances are being made in Christian-Buddhist relations—including an upcoming study tour of Thailand, a predominantly Buddhist country. Thanks to a grant from the Greenville Foundation, Dr. Rock is holding a series of workshops around the country on interfaith understanding.

The NCC and its partners nationwide have lifted up the religious convictions that propel their involvement in eco-justice concerns, and are building a grass-roots movement for the environment. In March 2002, the Environmental Protection Agency honored former staff member Richard Killmer and the council for work in this area, including the council's role in fostering Interfaith Climate and Energy Campaigns in twenty-one states. Current grants from the Pew Charitable Trusts and the Turner Foundation to the National Religious Partnership for the Environment have placed four additional staff in the council's Washington Office, to further develop this environmental ministry. The National Religious Partnership for the Environment played a significant role in preventing oil drilling in the Arctic in 2002. Currently it is organizing a major appeal to the automobile industry to produce energy-efficient cars and is educating consumers to demand such cars as a way to protect God's creation.

The Reverend Patrice Rosner has provided sustained leadership to Ministries in Christian Education, (MCE). Under the MCE umbrella are many established programs that reach deep into the everyday life of communions across the United States and Canada. Ministries in Christian Education serves the churches through fifteen program ministries. While this brief report cannot do justice to the diverse work of these programs, it can highlight a few milestones in 2002. These include the 130th anniversary of the Committee on the Uniform Series, whose work in developing lesson plans for studying the Bible benefits millions. The council also celebrated the 100th anniversary of the Education for Mission Movement, which has contributed to the global rise of Christianity. In May, MCE sponsored "Come to the Feast III," an ecumenical young adult leadership conference

that drew 228 participants with a rich array of program offerings. And, in the fall, as the nation's children went back to school, many congregations honored students and teachers with a special litany produced by MCE's Committee on Public Education and Literacy.

Among places where ecumenical women can gather for collaboration is the Council's Justice for Women program ministry, staffed by Karen Hessel. Most recently, these women raised their concern about war with Iraq in a statement "Potential War with Iraq: A Threat to Women and Children." Over the last year, the program has distributed approximately 4,000 copies of its publication, "Staying on Course, Navigating the Shifting Tides of Government and Church Partnerships," which includes a gender perspective on poverty. A new project tracking women's ecumenical leadership from 1985 to the present is underway thanks to a grant from the Sister Fund, and it complements another current emphasis on young adult ecumenical women and their leadership. Work that links ecumenical women in the United States to their sisters around the world includes an AIDS project in Africa. In 2002, Justice for Women facilitated a gathering in Nairobi of ecumenical and grassroots women from nine African nations.

In 2002, the Reverend Oscar Bolioli developed the newly created position of associate general secretary for international affairs, funded by a special grant from the United Methodist General Board of Global Ministries and support from several additional sources. His work contributed to the success of missions this spring to Guatemala, South Africa, and the Middle East—visits that have enhanced the council's reputation as an instrument for peace and reconciliation. We rejoice with the Reverend Bolioli that he has been elected as president of the Evangelical Methodist Church of Uruguay—and at the same time we are saddened that he will leave us in January 2003 to take up his new position. We expect soon to announce a successor.

The Bible Translation and Utilization Committee continues to foster support for biblical scholarship, while negotiating a creative new strategy for marketing and managing the New Revised Standard Version of the Bible. This spring we successfully negotiated advance royalties from Crossway Books for the English Standard Version of the Bible, a transaction that allowed us to retire all existing debts of the council. And this year, as in years past, the committee has made a \$30,000 contribution, administered by the Fund for Theological Education, to assist outstanding graduate students of color in the field of biblical scholarship.

The Communication Department, now led by Wesley M. (Pat) Pattillo, undergirds all the council's work by promoting our messages to religious and secular media and to the public. Our *EcuLink* newsletter has been revamped and now reaches 65,000 readers—up from 11,000 a year ago. The council's Web site (www.nccusa.org) is greatly improved, and traffic to this site has more than tripled. Among other new features, the Web site supports the Poverty Mobilization by highlighting successful anti-poverty work of congregations, communions, councils of churches, and other faith-based groups across the country. The Web site redesign came just in time for the council to be able to share the wisdom and resources of the ecumenical community following the September 11 attacks. Similarly, our site is now indexing and highlighting the energetic response of the faith community to the threat of war on Iraq. The NCC also provides a place for church communicators to address common issues in their field, and it staffs an interfaith broadcast partnership that for years has offered a gateway to the churches for programming on the ABC, CBS, and NBC television networks.

e. *About Our Partnerships*

Descriptions here of the council's program ministries include mentions of working relationships with partners—and could include many more—a pattern that likely will emerge even more strongly in the future. Some have observed that Western society has entered a post-hierarchical era in which successful organizations are characterized by their ability to form partnerships and to network widely, rather than to perform all necessary functions in a vertically integrated way. Of course this post-hierarchical phenomenon has impacted our member communions in rather different ways. Some are greatly affected—others not at all. Yet, as a council, one of our jobs long has been to link the multiple resources of our member communions and our traditional ecumenical partners in a way that makes the whole larger than the sum of its parts. Maybe we are ahead of the curve on this one.

Within our community of communions we have partnered with each other through funding, staff assistance, and idea and information sharing. And throughout our history, state and local councils of churches (and more recently interfaith organizations) have been our natural partners. We must find a way to strengthen these relationships for new challenges. For example, over the past two years, working with the National Religious Partnership for the Environment, we have been able to steer more than \$1 million in foundation funding to state councils for Interfaith Climate and Energy Campaigns and for the ecumenical effort around welfare reform.

But what about partnerships other than the ones in which we have engaged traditionally—especially those with parachurch groups? On first glance, these relationships may appear to be new, but if we look back far enough we will see that the roots of the council are intertwined with parachurch groups. Parachurch activity was central to Christian activism in the nineteenth century. The successes of that work include the abolition of slavery and a myriad of social services. It was the ecumenical ferment of nineteenth century parachurch activity that gave rise to the twentieth century movement of church-to-church ecumenism of which the NCC is a prime expression. This earlier parachurch model of ecumenical activity carried out by faithful individuals

and local congregations together has, in the twentieth century, been more characteristic of ecumenical activity among Evangelicals than of the Protestant and Orthodox churches that make up the NCC. One of the challenges of the present moment might be described as the need to find ways to reconnect church-to-church ecumenism with this earlier, and still vibrant, form of shared Christian work. The NCC's Poverty Mobilization, referenced earlier, is moving in this direction through collaborative anti-poverty efforts with Habitat for Humanity and Call to Renewal, each one of which has a strong Evangelical base.

In fact the Poverty Mobilization has attracted many faith-inspired partners, each bringing a special expertise to the complex and interrelated problems that face people in poverty. These partners include the Children's Defense Fund, Families USA, the National Coalition on Health Care, Good Schools Pennsylvania, Bread for the World, Agricultural Missions, Religious Leaders for Sensible Priorities, the Seminary Consortium on Urban Pastoral Education, and Independent Sector.

Some of the council's greatest moments in the past, for example on civil rights, international debt, and the environment, have come when we reached out to organizations beyond ourselves. Perhaps it can happen again. These partnerships strengthen our capacity to serve the council's community of communions and to bolster our impact in a broken world.

f. *A Final Word*

This report maps our present position as a council and shows where we may be headed. We do need to take stock of our direction. We live in an ecumenical moment filled with great ferment and much potential. A new energy is flowing, as evidenced particularly by the development of Christian Churches Together in the USA. There also are challenges and tensions, including financial challenges to the churches and to all the ecumenical entities of which they are a part—from the World Council of Churches to local and state councils. Amid all these changes, may we engage in a vigorous and fruitful debate about how to achieve the unity of the church in a new millennium.

g. *NCC Officers, Address, and Member Communions*

NCC Officers 2002: President (2002–2003)—Elenie K. Huszagh Esq.; General Secretary—Dr. Bob Edgar; President-Elect (2004–2005)—Bishop Thomas L. Hoyt; Immediate Past President (2000–2001)—Ambassador Andrew J. Young; Secretary—The Reverend Roberto Delgado; Treasurer—Philip Young; Vice Presidents—The Reverend Canon Patrick Mauney, Dr. Audrey Miller, Bishop Jon S. Enslin, The Reverend Dr. Bertrice Wood, Barbara Ricks Thompson.

Address: National Council of the Churches of Christ in the USA; 475 Riverside Drive; New York, NY 10115; Phone: 212-870-2227; www.nccusa.org.

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 Christian 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 (USA); 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.

2. *World Alliance of Reformed Churches—Report to the General Assembly Office of the PC(USA), Covering the Year 2002, Report of the General Secretary*

a. *Introduction*

The gathering process of the 24th General Council is well under way. With just over two years left for the portion of the gathering process that brings people to Accra, this is the time when we need to deepen our reflections on the theme and all related issues. The year 2002 began with a backdrop of the tragic September 11, 2001, attacks in the U.S.A. that led to the senseless destruction of thousands of lives and property, which brought much grief to our hearts. We equally grieve for the responses in the form of a "War on Terror" initiated by the U.S.A. and its allies, which continues to unleash uncertainties and other burdens on Afghanistan and many other parts of the world. This situation has further exacerbated the Palestinian-Israeli conflict, which in much of 2002 has seen several Palestinian cities and refugee camps constantly besieged and attacked, and the continued devastation of lives through suicide bombings by some Palestinians. Other conflicts include several parts of Indonesia, the country that hosted our latest executive committee meeting. The year 2002 drew to a close with the world

wondering whether or not Iraq will be attacked and what consequences this will have. The world has come very close to being drawn into what some people unguardedly described as a war of civilizations. Many would like to draw religious sentiments into it and faith communities need to be vigilant against these trends.

On the economic front, many countries in the south continue to suffer from the consequences of external and internal economic injustice, together with the vicious economic structural adjustment programs that continue to impoverish large sections of people.

With all these circumstances, the call comes to us now more than ever before: how can we be God's instruments in bringing fullness of life? To what extent have our programs for the past year reflected these concerns? How can we read our times in the light of God's Word and respond appropriately?

These are some of the elements that focus questions, and the context in which we found ourselves in the year 2002.

This year's executive committee was held in Tondano, Minahasa, Indonesia, in a modified form. Because of the many conflicts in Indonesia, the executive committee wanted to meet there to show solidarity with the people of Indonesia. At the same time, the security at that time raised questions on holding a large Christian gathering. There were also questions about financing it. In the end, a smaller number of people represented the rest of the executive committee. Prior to the meeting, we had seven team (three of them were interfaith teams) visits to different troubled spots in Indonesia and held an interfaith consultation on the interreligious conflicts of the region. This consultation brought together WARC's executive committee members and representatives of Muslim, Hindu, and Buddhist faith communities. These were very important ways of helping to bring life in fullness. We are grateful to God for the presence of our Muslim, Buddhist, and Hindu counterparts for their role on the teams as we seek to help build structures of peace that will ensure that religious differences are not ever used again as tools for conflict and destruction. We are grateful to the president, executive, and members of the Gereja Masehi Injili di Minahasa (GMIM) / Christian Evangelical Church in Minahasa for hosting this year's executive committee meeting.

Our priorities in terms of programs continue to be the covenanting for justice in the economy and the earth process, and the mission study process. On Covenanting for Justice, our then consultant, Professor Russel Botman, visited some churches in the U.S.A. and in Europe. More visits are planned for the year 2003. Our priority in operations continue to be to develop a closeness with all our member churches, so that as we listen more effectively to our member churches we can be more relevant. To facilitate this closeness, each of our executive staff now has official responsibilities for a particular region. In the year 2002, we began seeing how this change facilitated our participation in the life of our member churches (in their assemblies, synods, etc.) and area councils.

In addition, all executive staff have been engaged in visiting our member churches. Most of the visits are attached to activities of the different departments and offices. We have also attended several general assemblies, synods, etc., of our member churches and area councils. My own visits included churches in Switzerland, Hungary, Japan, Korea, Taiwan, England, Kenya, Canada, Ghana, Togo, Sweden, Brazil, Germany, U.S.A., Romania, and Lebanon.

We also appreciated the church leaders who visited Geneva. We note especially those churches that came with their entire leadership teams—the Presbyterian Church (U.S.A.), the Mission Covenant Church in Sweden, and the Evangelical Reformed Church in Germany (Leer).

By placing more emphasis on interdepartmental work we are also giving a sign of our commitment to being more effective and more relevant to our member churches. The style of work around the covenanting process and the mission study process are vivid examples of this commitment.

This study on mission is intended to include discussions in member churches as well as eight regional consultations. The first one was held in June 2002 for Latin America in São Paulo just before the AIPRAL General Assembly. The process is expected to end in the year 2003 and is expected to yield new cutting edges in mission thinking. It is also expected to link economic justice and the covenanting process to mission thinking.

b. *Department of Theology*

The department continues to organize bilateral theological dialogues with various confessional bodies. During 2002, the third session of the present series of theological conversations between the World Alliance of Reformed Churches and the Organization of African Instituted Churches, under the general theme "Christianity in the African Context," took place in Nairobi, Kenya, February 9–13, 2002. A new round (the second) in the WARC-Pentecostals dialogue began this May with the overall theme "Experience in Christian Faith and Life." This overall theme "highlights the significance of Christian experience within both Reformed and Pentecostal communities" and "raises issues concerning diverse evaluations of experience as source and norm for Christian belief and witness." The fifth session of the present round of conversations between

WARC and the Pontifical Council for Promoting Christian Unity, with the general theme “Church as Community of Common Witness to the Kingdom of God,” was held in Belfast, Ireland, in September 2002. The alliance concluded a process of evaluating the bilateral dialogues with a consultation in Lebanon in November 2002.

About thirty persons benefited from WARC theological scholarships (out of which ten were women). We are grateful to all the seminaries/institutions that generously offer scholarships to candidates from WARC member churches. Most of them are in the U.S.A.

The Theology Department Website continues to be a good reference point for theological documents that the alliance has developed in its history and mission.

c. Department of Cooperation and Witness

The department continues to play a leading role in the covenanting for justice in the economy and the earth process. The Department for Cooperation and Witness, our European Area Council working together with the World Council of Churches (WCC), the Lutheran World Federation (LWF), and Conference of European Churches (CEC), facilitated a Western European discussion and response to the covenanting process, globalization, and the effect of financial markets on a large part of the world. This took place in Soesterberg, the Netherlands, in June 2002, as usual in collaboration with the WCC, WARC’s European Area Committee, CEC, and the LWF. We have also participated in globalization discussions initiated by the WCC or LWF.

In April and December 2002, in New York, U.S.A., the World Alliance of Reformed Churches (WARC), the WCC, and the LWF held preparatory meetings to brainstorm and prepare for a North American consultation on economic globalization in the second part of 2003.

The department has been very active in raising human rights issues at United Nations meetings. The actions taken in relation to the 58th session of the United Nations Commission on Human Rights (UNCHR), which took place in April 2002, include the following:

- The WARC submitted a written statement on Economic, Social and Cultural Rights to the UNCHR 58th session. The statement was written on the basis of the outcome of the Budapest consultation (2001), emphasizing the fundamental duty of the state to guarantee the economic, social, and cultural rights of their people.
- The commitment of WARC to the death penalty issue continued with an oral intervention at the UNCHR 58th session as well as in a briefing session. The Reverend Melodee Smith, a pastor from the United Church of Christ in the U.S.A. and the founder of the “Restorative Justice Centre for Capital Cases,” was in Geneva to make the oral presentation and to give input in the briefing session.
- The WARC continued to work with churches and theological institutions in some Spanish-speaking countries to help provide theological education for Equatorial Guinea. We applaud the cooperation and solidarity that our member church in Mexico, the Presbyterian Associate Reformed Church (IPAR), has shown in this process. It is a good example of cooperation among WARC member churches.
- The WARC’ pastoral visit to Angola planned for February 2002 finally took place in October 2002. Its main purpose was to express solidarity, be exposed to the social and political context, and to reflect with the Evangelical Congregational Church in Angola (IECA), the Evangelical Reformed Church of Angola (IERA) and the wider Reformed family in Angola on their ministry and mission in that context. Areas of priority concern are peace and reconciliation efforts, reconstruction, and theological formation.

As indicated earlier, the holding of our 2002 executive committee meeting in Indonesia and its preceding interfaith team visits and interfaith consultations were expression of our solidarity with the churches and peoples of Indonesia.

d. Department of Partnership of Women and Men

In this era of challenges, the department approached its work with renewed sensitivity to the church’s mission at this time when there is great need for healing, reconciliation, peace with justice, and unity. The theme for the 24th General Council served to ground the department.

The department continued its program of organizing regional workshops on Gender Awareness and Leadership Development. The seventh in the series was the Middle East workshop held in Beirut, Lebanon, April 12–19, 2002. It was very clear that gender must be discussed within the cultural context of the Middle East with sensitivity to the suspicion of cultural

imposition. It was important that the participants and their churches take ownership of the workshop. The workshop created a safe space for dialogue, enabling participants to be open and honest. The member churches in the Middle East do not yet ordain women to Word and Sacrament.

The eighth workshop (for Southeast Asia) was a refugee for several months. Originally planned for Sri Lanka in September 2001, it was moved to New Delhi, but the events following September 11 (especially when the U.S.A. and its allies started bombing Afghanistan on October 7) made it necessary to look for another venue. The workshop took place in Bangkok, Thailand, June 5–12, 2002, hosted by the Church of Christ in Thailand. Participants came from WARC's member churches from the following countries: Bangladesh, India, Malaysia, Myanmar, Pakistan, Sri Lanka, and Thailand. A panel discussion on "Dealing with HIV/AIDS: A Challenge for Ministry Today" was held in collaboration with the host church, the YWCA, and the Fellowship of the Least Coin. This was the last of the regional workshops.

As a follow-up to the workshops, a Church Manual for Gender Awareness and Leadership Development is being developed. It is almost completed and expected to be out early in 2003. This manual will embody the rich experiences gained from the regional workshops and aims to promote appreciation of gender issues within the church and society, opening up discussions on social injustices and encouraging women to find their voices and to articulate their experiences. The manual is being developed with special attention to the needs of the churches and as such it is being theologically grounded. It will be considered as a tool for local facilitators to use within their churches and communities. It is envisaged that the manual will be used for church and community activities, which should include women and men, clergy and laypersons across all age groups. It will provide a space to put gender issues on the churches' agenda and enrich the churches' ministry and the development and life of the community with increased participation of women. The manual should be able to challenge women and men at both the grassroots level and in leadership positions. A Bible Study Guide is also being developed as an accompaniment to the manual. Ecumenical partners, such as the World Council of Churches, the Lutheran World Federation, and the Conference of European Churches, have expressed their interest in the manual.

The Theological Education Scholarship Fund for Women in the South was launched in October 2001. The fund is aimed at making theological education accessible to women in the south who have been accepted by their church for ordained ministry. Thanks to the Theology Department of the Evangelische Missionswerk, to Jane Dempsey Douglass, and to Gordon Douglass, we started in a modest way this year by awarding the first few scholarships.

In relation to the ordination of women, a team visit from May 8 to 12, 2002, was made to the Czech Republic. This was done in collaboration with the European Area Council. The team met with the two member churches: Evangelical Church of Czech Brethren and Church of the Brethren. The Church of Brethren does not ordain women. The team also visited the Evangelical Theological Faculty where discussions were held with faculty members. They held a one-day consultation on the ordination of women at the Ecumenical Council of Churches and participated in a meeting with women from the Czech Republic and abroad who were preparing the General Assembly of the Ecumenical Forum of European Christian Women.

Funding the department has remained a major challenge. The three-year funding cycle ended in August 2001 and there has since been no further commitment for core funding. Thanks to the hard work of the department, funds were raised to implement department plans. In relation to program funding, the EED approved a grant of Euro 100,000 for 2002. Other sources of program funds for the reporting period are: Protestant Church of Geneva, Brot für alle, Switzerland, Fondation pour l'Aide au Protestantisme Réformé (FAP), the Fellowship of the Least Coin, United Church of Canada, and Presbyterian Women of PC(USA). This leaves a major problem for funding the department. It is our hope that churches will be moved to locate funds for operating the department.

The WCC, in collaboration with WARC, the LWF, and the CEC, held a joint consultation "Peace with Justice: Women Speak Out!" in Geneva on March 16–22, 2002. This consultation was planned within the context of the situation in the world where there are continuing wars and conflicts in different parts and where women and children are the primary victims and live in fear and anxiety in refugee center in neighboring countries or as internally displaced people. The purpose of the consultation was developed within the context of the Decade to Overcome Violence (DOV). The consultation gave women the space to share their reflections on the present situation in our world; to explore women's political and theological inventiveness in analyzing wars and conflicts, and in achieving peace with reconciliation; to identify women's strategies and political imagination for change; and to ensure that these voices are part of the DOV process and to give visibility to women in peace negotiations.

The executive secretary represented the department at the United Nations 46th Session on the Commission on the Status of Women from March 3 to 8, 2002. She was one of two panelists who spoke on "Women of Faith Confronting AIDS and Poverty." The two major thematic areas at this session of the commission were: "Eradicating poverty through the empowerment of women throughout their life cycle in a globalizing world"; and "Environmental Management and Mitigation of Natural Disasters: a Gender Perspective." The executive secretary participated in sessions on poverty eradication, many of which looked critically at UN strategies, neo-liberalism and the "Conference on Financing for Development," which took place in

Monterrey, Mexico, March 2002. She also coordinated the Latin American and Caribbean (NGO) presentation for International Women's Day.

e. *Mission in Unity Project (MIU)*

During its third year of operation, the Mission in Unity project has continued its three-pronged approach of raising awareness about mission in unity issues, facilitating concrete initiatives of churches, and networking. Staff, advisory committee members, and others committed to the process have been involved in face-to-face meetings, conferences, team visits, fundraising, article writing, and other forms of contact and documentation. Special attention was given to forms of cooperation, for example, in the Ukraine, Cameroon, Mozambique, Sudan, and the United Kingdom, while the project facilitated a second mission in unity consultation in Uganda in preparation for the creation of a reformed alliance there. The project has also sought to address threats to unity and has lifted up reconciliation case studies in both North and South.

With today's accelerated demographic change comes increased awareness of the new fact of large immigrant communities in the north. In some cases there has been cooperation for a long time between immigrant and established churches, while in other cases cooperation is lacking. The Mission in Unity project is facilitating case studies, networking with existing cooperating models, documenting new models, and stimulating churches into cooperation. One question is "How can the North learn from the South?" (e.g., Asia and the Caribbean) where religious and cultural plurality has been a fact of life for much longer. Among other programs, the Mission in Unity project has brought together representatives from Korean churches in Europe with leadership from the European established churches that has resulted in an ongoing movement of cooperation between Korean and European leadership in Europe.

Following the evaluation completed in December 2001, the project entered a second, three-year phase. The PC(USA)'s Worldwide Ministries Division has been of great help in the development of the Mission in Unity project and continues to provide leadership through the presence of Will Browne on the steering committee.

f. *Youth*

For most parts of the year under review, youth concerns continued to be an interdepartmental focus. All departments endeavored to include young people in programs.

We gladly welcomed Andrea Yueh-Wen Lu of the Presbyterian Church in Taiwan as the new executive secretary for youth concerns. Yueh-Wen Lu began her ministry in May this year with zeal and commitment. She is currently in the process of designing the structures through which the Reformed Youth Forum of the 24th General Council will be organized, as well as planning towards the stewards' program for the council. Because of financial limitations, Yueh-Wen Lu will operate mainly from her home in Taiwan. We thank the Presbyterian Church in Taiwan for furnishing an office and placing resources at our disposal for this position. Other churches that have contributed to making this possible include the United Church of Christ in the U.S.A., the Mission Covenant Church of Sweden and its Youth Movement (SMU), and the Congregational Church of Australia. We are also grateful to CANAAC for its contributions. We need more funds for this position. The ideal situation would be for the executive secretary to live and work in Geneva. For this to happen, we need many more churches and others with a passion for empowering youth to contribute generously.

We continue to benefit from a youth network, especially those who have participated in the Reformed Youth website. Yueh-Wen Lu plans to take fresh steps to build up a good youth network.

g. *Communications*

The office has continued to be the channel through which the family members communicate with one another. In 2002, the newsletter, "UPDATE," covered news of how our churches are responding to the key issues that affect them. The Reformed World journal continues to be a forum for theological reflections on the major issues that affects the lives of people as we gather towards the 24th General Council.

The office is playing a crucial role in the publications program connected with the general council and has also assumed an increased role in fundraising.

The papers from Colloquium 2000 were published in the year 2002. We are grateful for editorial help from Gordon Douglass of the Presbyterian Church (U.S.A.). Work continues on the English translation of André Biéler's *The Economic*

and Social Thought of Calvin. Jim Greig, who is charged with the translation of this 562-page volume, is well into the second part. Edward Dommen is checking the translation. Our aim is to have the translation in print in the second half of 2003.

Our work with Johannes a Lasco library as our official Web publisher for the alliance continues.

h. *Department of Finance*

Our finances continue to suffer from several factors. The current recession the world is experiencing has dealt a serious blow to our investments. The weakening of the U.S. dollar and the Euro against the Swiss franc is yet another factor. A third factor is the fact that special funding for the department of partnership of women and men ran out in August 2001. A good percentage of our member churches are faithfully paying membership contributions. This includes a number of churches in the south that in the past often defaulted in paying their contributions. The total of membership contributions currently accounts for 60 percent of expenditure. The rest usually comes from special fundraising. However, the shortfall because of all the factors noted here and a few others are worrisome. It is hoped that the churches that are able will find means to increase their commitment to the alliance and/or offer to give targeted funds (for example, to the Department of Partnership of Women and Men and/or Office for Youth Concerns). The year 2002 accounts are yet to be audited by the time of giving this report.

A major budget line is that of the 24th General Council. We are grateful to the churches that have pledged support for the general council. This adds to the funds set aside by the alliance. We still need a substantial amount in order to meet the budget for the general council scheduled for 2004 in Accra, Ghana.

We had hoped by now to have established a 501c status WARC-USA. However the complicated process has made it impossible to do so at this time. We continue to explore the possibility of engaging a professional fundraiser to aid in our establishing resources for the work of strengthening the mission of the churches that WARC engages in.

The general treasurer also constantly examines our portfolio to gauge its ethical level. Our bankers have provided lists of holdings of our various funds. This ensures that our investments are kept away from unethical investments. The general treasurer also represented us in the "Decent Work Agenda" program of the International Labour Organization.

i. *Reformed Churches Partnership Fund (PF)*

Through the Reformed Churches Partnership Fund, the alliance makes a modest contribution to churches in some of their development projects without fostering dependency. We also use this fund to respond in a rather modest way to emergency situations and natural disasters that hit our member churches.

The activities of the Partnership Fund were made possible due to generous contributions from member churches, church-related agencies, and individuals mainly in Germany. We continue to seek more churches and agencies willing to donate to it, and to work with partners wherever possible. We hope that those who supported this important ministry will continue to provide the needed support for the benefit of member churches and regional councils in the southern hemisphere and in Central and Eastern Europe.

j. *WARC-REC Relationships*

The latest session of the WARC/REC meetings took place in Hendersonville, North Carolina, U.S.A., in October 2002. Prior to it, a letter was sent from both organizations to the twenty-three churches that are members of both WARC and REC, asking them what aspects of the two organizations encourage them to belong to both. These meetings contribute to our growing closer to one another. A REC representative is included in WARC's dialogue with the Pentecostals.

k. *WARC-LWF Relationships*

The Lutheran-Reformed Joint Working Group, which worked until late 2001, came up with a number of recommendations that include

- "a declaration of mutual commitment" to be presented to the respective governing bodies and
- the establishment of a joint international study project on structures of church communion "with a mandate to reflect on the diversity and complementarity of ecclesiological approaches within our two confessional families, so as to assist Lutheran and Reformed churches as they move towards new forms of communion."

As the Lutheran World Federation assembly in 2003 approaches, we appreciate the opportunities to participate in one another's planning processes. Hartmut Lucke and Doug Chial have been in LWF assembly planning meetings. Dr Joachim Track of the LWF council has been a faithful representative in our general council planning meetings. Our senior staff level regular meetings continue to be fruitful.

The suggestion that has emerged in the last couple of years to hold a joint governing body meeting in the near future is gaining new momentum. A concrete proposal is now being made for the two bodies to consider holding this meeting in Southern Germany in the year 2005.

l. *WARC-Disciples Relationships*

A refreshing and renewing wind continues to blow to stimulate the relationship between the Disciples of Christ and the Reformed family. Four representatives of the Disciples Ecumenical Consultative Council and of WARC met in the John Knox Centre in January 2002. It was a very fruitful meeting in which we reaffirmed the closeness of our relationship and pledged ourselves to take further steps to develop this and to be open to the Holy Spirit in where this relationship might lead. As a result, we reaffirmed the important role Dr Richard Harrison plays as the Disciples consultant on our executive committee. Our vice president, Dr Olivia White, also represented us at the Disciples meeting held in July 2002. We intend to hold another meeting in March 2003 to deepen this relationship.

m. *WARC-WCC Relationships*

We continue to collaborate with the WCC in many ways. Examples of this include the covenanting for justice process, gender-related work, youth work, and participation in the WARC-WCC-LWF staff working group.

n. *Other Significant Ecumenical Commitments*

In view of the conflicts that characterize the world and the increased reality and potential of using religious sentiments for violence, Pope John Paul II called a Day of Prayer for World Peace in Assisi (Italy) on January 24, 2002. This was during the week of prayer for Christian Unity. The WARC responded positively to this invitation that went to religious leaders of the world's major faith communities. The day was meaningful in many ways, notably the symbol of bringing different religious leaders together to testify and pray for world peace. I represented WARC at this Day of Prayer.

Throughout the year, we expressed ourselves ecumenically in many other ways. For the year 2002, these included contacts and substantive discussions with the Council for World Mission, CEVAA, United Evangelical Mission, and others. I also participated in the meeting of general secretaries of the Christian World Communions held in Kanuga, North Carolina, U.S.A., in October 2002.

o. *Church Situation in South Africa*

In October 2002, a WARC team visited South Africa as a part of the fulfilment of our mandate to critically accompany the Dutch Reformed Church in the post-apartheid era, and to help stimulate the reunification process of the Dutch Reformed family.

The reuniting process within the Evangelical Presbyterian Church of Southern Africa family, which the Alliance initiated in the year 2001, remains on course. They expect to complete the reunification in 2003.

p. *Membership Issues*

Two new member churches joined the alliance in the year 2002. They are the Christian Reformed Church of North America and the Eglise Protestante Africaine of Cameroon.

q. *African Conflicts*

We worked together with the LWF on their initiative to call an interfaith consultation on African conflicts. This is an initiative in which the WCC and the All-Africa Conference of Churches were also involved. The consultation was held in October this year.

r. *Regional Work*

Pat and Doug participated in the CANAAC assembly in Trinidad in October 2002. We continue to work with the CANAAC leadership to forge better working relationships. Seong-Won Park participated in the NEAAC meeting in October 2002, Seoul, Korea. Paraic visited the Middle East region in November. The SAARC meeting assembly took place in Zimbabwe in November. We continue in good correspondence with all regional councils. All staff continue touching base with their regions.

s. *The 24th General Council*

I began this report by referring to the gathering process of the 24th General Council. I have intentionally kept the final slot of substantive reporting for the general council. The coordinating team of the general council has now become fully functional with the theme “That all may have life in fullness” as its guiding vision and prayer. The preparatory committee and the national organizing committee in Ghana are all working very hard for a successful general council.

Among other elements of the general council, work has begun on the General Council Theological Institute to be held concurrently with the general council. It will involve seminarians and theologians from different countries.

Registrations for delegates are steadily coming in. Our intention is to begin preparing delegates early. This is why we asked for the lists very early in the planning process.

The general council brochure was printed in March 2002, and has been distributed widely. The Christian education outlines were completed in English in May 2002 by Dr. Dianne Wright, an educational consultant and founder of the Kuumba Centre for Christian Education and Spiritual Growth in the U.S.A. She is a member of the Presbyterian Church (U.S.A.). The outlines are being translated into French, German, and Spanish and are available for the use of member churches.

The congregational study resource, *Crossing Ten Seas*, came out of the press in October and is being distributed widely. It is available in English, French, and Spanish. The German is still being prepared. The German and Swiss churches are paying for the translation.

The coordinating team continues to utilize WARC’s communication tools for information, discussion, and publicity on the general council. Regular articles in *Update* on the theme and subthemes, the worship, the enthusiasm of our host churches, and the response of member churches to the theme continue to keep the gathering process going. The December 2002 issues of *Reformed World* were all related to the general council theme. The March 2003 issue of the *Reformed World* will be on the theme “Preaching with her life in fullness” and will contain sermons on the general council theme from women of our member churches. It is proposed that this publication be ready by March 2003 and be launched on International Women’s Day. The Website on the general council is undergoing further development.

The worship committee further developed the contents and format for the worship life of the general council during their meeting in Accra in May 2002. Kathy Reeves of the PC(USA) is a member of the worship committee. This was the committee’s second meeting and it made some important decisions, including adopting a hymnbook and working on worship resources. It also designed morning and evening services as well as the opening service.

While in Accra in May 2002, we visited the president of the Republic of Ghana with a delegation that included the leadership of our two member churches as well as the Christian Council of Ghana. We informed the president about the general council and invited him to the opening worship on July 30, 2004. He accepted the invitation.

The National Organizing Committee (NOC) is working very hard to ensure that the general council is hosted by the entire Reformed family in Ghana. Publicity instruments, as well as fundraising processes, have been worked out. There is every indication that the NOC, together with all its subcommittees, are leaving no stones unturned in their preparations.

t. *WARC Staff*

As a practical step in our commitment to working closely with our member churches, a major development in staff responsibilities is the formal addition of regional responsibilities to each staff member. With this shift, attention to the work within the regions and with area councils is not simply an “add on,” it is part of the job descriptions and expectations of each staff member.

This year would have been impossible without the dedication of the staff team in Geneva and Taipei. The WARC is indeed blessed by a high quality of professional staff. I take this opportunity to express thanks to the Reverend Bob Smylie of the PC(USA)’s United Nations Liaison Office in New York, who has efficiently represented us in the United Nations. Since Bob has now retired, we express our thanks and how much we will miss him.

u. *Concluding Remarks*

We take this opportunity to express thanks to all our member churches for our working together in the alliance. We also thank our president, C.S. Song, the officers and executive committee for their leadership.

We are writing at a time of great global challenges. It is my hope that through the prophetic engagement of all our member churches we can rise up to the challenge and, hearing God's voice anew, take new steps in bringing fullness of life to all and peace in a troubled world.

On behalf of the president, the executive committee, the WARC staff, and the entire WARC family, we wish the General Assembly of the PC(USA) all the best in its deliberations.

3. *World Council of Churches (WCC) 2002 Report*

a. Introduction

Ecumenism today confronts a complex situation, full of uncertainties. On the one hand, the vision and need of churches to work towards visible unity in worship, service, faith and practice—to recognize in each other elements of the “one holy, catholic, and apostolic church”—has been acknowledged by most Christian churches and integrated into their self-understanding. Only a minority of Christian communities would openly question or resist the call to greater fellowship. At the same time, we see

- an increase in denominationalism and the need to affirm particular identities;
- a younger generation, which early in the ecumenical movement was its main proponent, less and less attracted by institutional forms of church unity and cooperation;
- single-issue campaigns and civil society organizations that increasingly compete for support, public attention, and funding, so that the multifaceted ecumenical approach encounters difficulties in a climate dominated by expectations for quick, dramatic, and visible results; and
- an expansion of ecumenical organizations and actors that, on the one hand, signal the success of the ecumenical vision and yet, on the other, increase pressure for coordinated decision-making and action and for adequate funding.

All of these realities are magnified by the impact of globalization, which challenges churches and ecumenical organizations to hold together local and global identities, strengthen local communities, and promote a just and sustainable vision of human community, while enhancing interconnectedness, dialogue and solidarity.

The World Council of Churches (WCC) has made a concerted attempt to respond to these multiple challenges. This report shares some of its priorities and 2002 activities for the information, reflection, and further engagement by the fellowship of member churches.

b. Special Commission on Orthodox Participation in the WCC

One of the decisions of the eighth assembly at Harare in December 1998 was to form a “Special Commission on Orthodox Participation in the WCC.” In the period leading up to the assembly, the difficulties in Orthodox-Protestant relations threatened the continuing Orthodox presence in the council. One church had already withdrawn (Georgian Orthodox Church), another was soon to follow (Bulgaria). The mandate of the special commission was to propose a space with equal representation of the Orthodox and the other member churches where all the issues could come onto the table without fear that a majority would impose its views on a minority.

In 2002, the special commission presented its final report to the central committee. This report was the fruit of intensive work by sixty special commission members through a series of plenary and subcommittee meetings from December 1999 to June 2002. The written record could only partially reflect the extraordinary experience of the participants, who grew together into a community through mutual engagement in prayer and discussion. The central committee received this report with gratitude and approved its recommendations. They deal with the five areas of concern that the commission identified: (1) ecclesiology, (2) decision-making, (3) common prayer, (4) social and ethical issues, and (5) membership.

Ecclesiology is at the heart of the relationships between the churches that together form the fellowship of the WCC. The special commission has captured the issue in two fundamental questions. To the Orthodox: “Is there space for other churches in Orthodox ecclesiology? How would this space and its limits be described?” To the churches within the tradition of the Reformation: “How does your church understand, maintain and express your belonging to the One, Holy, Catholic and Apostolic Church?” The central committee has asked the Faith and Order Commission to prepare a statement on ecclesiology for discussion at the Ninth Assembly in 2006.

From the council's inception, decision-making in the governing bodies of the WCC has been based on the Anglo-Saxon model of parliamentary debate and majority voting, which is common in many Protestant churches but alien to other traditions and cultures. The special commission has proposed a shift to a consensus model, and has suggested basic elements for shaping this new way of working. Interestingly, in doing so it was inspired by the experiences of some Protestant churches; e.g., the Religious Society of Friends and the Uniting Church in Australia. The central committee has accepted the principle of consensus and agreed to a transition process in practicing specific means of consensus decision-making.

Common prayer is what binds the members of the fellowship together. The special commission has affirmed the primary importance of the call to pray together. It has also stated that it is in common prayer that the pain of Christian division is most acutely experienced, and has expressed with sensitivity some of the difficulties, especially for the Orthodox. In order that all traditions may participate in common prayer in good conscience and with theological and spiritual integrity, the commission has developed a framework for common prayer at WCC gatherings that the central committee has accepted.

Social and ethical issues are potentially among the most divisive within and between the churches. The special commission has affirmed the centrality of these issues in the work of the council and has focused on ways of dealing with such questions. One of the examples it looked at was the 1994 document of the PC(USA) on "Why and How the Church Makes a Social Policy Witness."

Membership is a major concern in a WCC in which the Orthodox churches will always be small in number because of their very ecclesiology, whereas there tends to be no limit to the ever-growing number of Protestant members. The special commission has worked out a new set of theological criteria for membership, using some of the most significant statements and documents of the council in its fifty-five years of life, and it has proposed a new membership category of churches in association with the WCC. The central committee has approved these proposals, which will be shared with the member churches for their consideration and comment.

The report of the special commission and its possible implications for the future of the WCC have provoked many reactions. Some fear that the council will lose its "prophetic voice"; others are deeply concerned at a perceived retreat from the wealth of ecumenical worship that has been so enriching for many Christians, across the boundaries of confession, tradition, and culture. In many ways, the work of the special commission has touched the essence of ecumenism as a movement encompassing many traditions. The work of the special commission has clearly shown that many of the issues are not only Orthodox concerns but shared also by other member churches. What ultimately counts is our ability to move and grow together.

c. *Faith and Order*

Just prior to the WCC Central Committee meeting in August 2002, Faith and Order celebrated the 75th anniversary of the First World Conference on Faith and Order with a series of events and a worship service with local churches at the Cathedral of Lausanne. At the central committee meeting, in the light of plenary presentations on ecclesiology and baptism, Faith and Order was asked to prepare a statement on "The Church" for consideration by the Ninth WCC Assembly in 2006, to carry out further work on the ecumenical implications of baptism, and to develop for the Ninth Assembly a powerful symbolic act in affirmation of baptism. In 2002, the first of two consultations on "Hermeneutics" and "Theological Anthropology" were held. A consultation on "Authority and Authoritative Teaching," involving twenty-five theologians, was held in Durau, Romania. The results will be published in 2003 and will be fed into the redrafting process of the ecumenical document "The Nature and Purpose of the Church," in reaction to which some forty responses have now been received. The drafting group met in August to continue this work and will meet again in March 2003. A major meeting of United and Uniting Churches was held in Driebergen, and their communiqué has been shared with WCC member churches, Christian World Communions, and other appropriate bodies. Faith and Order staff met twice in 2002 with the drafting group of the Ecumenical Disabilities Advocacy Network, furthering the development of "An Interim Theological Statement—A Church of/for All."

Materials for the Week of Prayer in 2004 were developed at a meeting with representatives of the Pontifical Council for Promoting Christian Unity. The draft text of the revised "Ecumenical Prayer Cycle," to be published in 2003, has been completed in cooperation with staff and students of Eden Theological Seminary in the U.S.A. In October, a small workshop on Liturgy and Worship was held under the auspices of Faith and Order in Faverges, France. During 2002, Faith and Order's work has also proceeded with the Joint Working Group (RCC/WCC), Orthodox Colleges, Christian World Communions and in regard to studies on Ethnic Identity, National Identity and the Search for Unity.

d. *Inter-religious Relations*

Since the tragedy of September 11, 2001, people are increasingly aware that we live in a world of religious plurality in which religious and cultural identities are being reasserted. Inter-religious dialogue has been confirmed as an essential ecumenical undertaking, and one that requires steady engagement in order to build relationships, understanding, and trust. Such dialogue then becomes a solid foundation for common action and reflection in times of crisis.

In light of this, the recent WCC study booklet, “Striving Together in Dialogue: A Christian-Muslim Call to Reflection and Action” proved a solid basis for discussion at local and regional levels, particularly in the context of relations between Christians and Muslims in the Arab world. Two Christian-Muslim seminars were held in Iran in February 2002 to debate the impact of globalization on inter-religious relations and to examine the historical and present state of Christian-Muslim relations. An October high-level consultation on “Christians and Muslims in Dialogue and Beyond” emphasized that real change will happen in local communities where Christians and Muslims live, pray, worship, and work together.

The question of religion and violence was addressed in two different multifaith seminars, one in St. Petersburg, Florida, U.S.A. in February 2002, and another at the Ecumenical Institute in Bossey, Switzerland, in June 2002. The ambivalent function of religions in relation to violence was underlined. Plans are underway regarding continued inter-religious reflection on this topic.

A study process began in 2002 with Faith and Order and the International Council of Christians and Jews on the inter-relationship of Jewish-Christian dialogue and the churches’ self-understanding.

The need to develop criteria for participation in international multifaith initiatives prompted the WCC to call a multifaith consultation in Hong Kong in April 2002. The consultation took note of the growing interest in multifaith approaches to issues of common concern and the proliferation of different international, inter-religious events and activities. The criteria developed by the consultation tries to express the wide variety of purposes involved in multifaith work, discusses collaboration with international inter-religious organizations, reflects on questions related to the possibilities for a common religious agenda, and addresses the establishment of inter-religious councils.

A new *Guidelines for Dialogue*, a popular study and action booklet for dialogue at all levels, has just been published in several languages and is available from WCC Publications.

e. *Decade to Overcome Violence*

The Decade to Overcome Violence (2001–2010): Churches Seeking Reconciliation and Peace calls churches, ecumenical organizations and all people of good will to work together at all levels for peace, justice, and reconciliation. As an initiative of the World Council of Churches, the decade is a global movement. It attempts to strengthen existing peace networks as well as inspire the creation of new ones.

So far, the decade is conceived as a movement of the churches growing out of their sensitivity, commitment, and creativity in specific situations of violence and struggle for life. The WCC understands its role as facilitator of this process, not only by assisting and supporting the responses, but also analysing, interpreting, and challenging the responses of the churches to violence.

Four themes have been identified for study and reflection during the decade. They are as follows:

- The spirit and logic of violence.
- The use, abuse and misuse of power.
- The issues of justice.
- Religious identity and plurality.

A study guide based on these themes is now available for use in congregations and small groups. The text can be downloaded from the web or printed copies can be ordered. See www.wcc-coe.org/dov.

In addition to the facilitating the efforts of churches and others around the world to overcome violence, special attention was given in 2002 to the ecumenical campaign “[End the illegal occupation of Palestine: Support a just peace in the Middle East](#).” This campaign aims to mobilize WCC member churches and ecumenical partners to work together for an end to the occupation as a means of addressing the root causes of the Israeli-Palestinian conflict, helping create a viable Palestinian state, and working for a negotiated, secure and just peace in the Holy Land.

Another effort under the auspices of the decade was a March 2002 consultation of women from all regions of the world and different faith traditions, held in Geneva. “Women in Conflict Situations—Peace with Justice: Women Speak Out!” was organized with the women’s programs of the WCC, Lutheran World Federation, World Alliance of Reformed Churches, Conference of European Churches, and with WCC Inter-Religious Relations and Dialogue. The meeting focused on alternative ways in which women deal with conflict and work for peace and reconciliation. The gathering also reflected on the aftermath of September 11, and the “war against terrorism” that continues to put some communities at risk.

United States churches have been particularly active in DOV-related initiatives. Sara Lisherness, from the Presbyterian Peace Fellowship, serves on the US-DOV Coordinating Committee. More information can be found at: http://www.ecumenismnow.org/overcome_violence.html.

To inspire the widest possible networking and sharing of resources to overcome violence, the WCC launched an interactive DOV website (www.wcc-coe.org/dov) in December. Anyone interested in peace building and nonviolence, irrespective of religious, denominational, or regional affiliation, can participate and find partnership with others who have responded to the call.

f. *Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI)*

The WCC has been deeply involved in efforts for peace in the Holy Land since 1948. It has repeatedly called for a comprehensive peace agreement based on international law that would assure the rights, well-being, and security of Israel and the Palestinian people. It has encouraged dialogue between Christians, Jews, and Muslims to promote tolerance and harmonious relationships. Since 1948 it has recognized the legitimacy of the state of Israel and the right of Palestinians to a state of their own. It has related closely with its member churches and the Christian communities in Jerusalem. The WCC has condemned all recourse to violence on both sides while calling for the end to the root cause of the violence, the occupation of Palestinian territories by the State of Israel.

The WCC is currently focusing coordinated action and advocacy on an Ecumenical Campaign to End the Illegal Occupation of Palestine: Support a Just Peace in the Middle East and on an Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI).

The mission of the EAPPI is to accompany Palestinians and Israelis in their nonviolent actions and concerted advocacy efforts to end the occupation. Participants in the program monitor and report violations of human rights and international humanitarian law, support acts of nonviolent resistance alongside local Christian and Muslim Palestinians and Israeli peace activists, offer protection through nonviolent presence, engage in public policy advocacy, and, in general, stand in solidarity with the churches and all those struggling against the occupation.

Seventeen international accompaniers from five different countries—Denmark, Germany, Sweden, Norway, and the United States—began work in August 2002. They have been serving in East and West Jerusalem, the West Bank cities of Ramallah, Bethlehem, and Nablus, and in the Gaza Strip.

While it is coordinated by the WCC, the EAPPI is first and foremost an ecumenical initiative that brings together churches and church-related organizations in Jerusalem with WCC member churches and WCC-related ecumenical organizations who have asked to be part of the EAPPI.

As part of WCC work in the region, meetings were also held with ACT International on efforts for a more comprehensive coordination of ecumenical emergency and advocacy responses.

g. *Special Focus on Africa*

The Special Focus on Africa, to which the WCC committed itself at the Harare Assembly in 1998, continues a long involvement in efforts to reconstruct Africa. The program offers a framework in which churches in Africa can join in a common “journey of hope,” and invites the global ecumenical movement to accompany Africa on this journey.

Through the Special Focus on Africa and its Africa Reconstruction Programme, the WCC has sought to engage churches in Africa in critical challenges to the ecumenical movement in the twenty-first century, especially on issues of governance, peace and conflict resolution, economic globalization, HIV/AIDS, and inter-religious relations.

It is imperative for the church in Africa to contribute the ethical component of a broader vision of Africa in the twenty-first century. For example, the ecumenical movement is challenged to respond to the New Partnership for Africa’s Development (NEPAD), to ensure that NEPAD does not remain a preserve of a small political elite but grows into a popular movement for the African peoples. It has begun using a conceptual paper, “The Calling of the Churches and the Urgency of Reconstruction in Africa,” which is being used to deepen dialogue between the church and society in Africa on the vision and implications of NEPAD. A consultation to formulate an initial ecumenical response was organized to coincide with the launch of NEPAD in Durban, South Africa.

The World Council of Churches general secretary, the Reverend Dr Konrad Raiser, led a delegation to the Horn of Africa (northern and southern Sudan, Ethiopia and Eritrea, Tanzania and Kenya) in July 2002, to learn from churches and ecumenical and political leaders about the root causes of conflict and violence in the region. From what he heard and observed, Raiser identified political and power issues, access to resources (including land and mineral resources), ethnicity, religious

identity, religious militancy, and the absence of law and impunity as being at the heart of the conflicts now being experienced in the region. He noted that churches in the Horn of Africa and internationally must concentrate on these specific root causes through the Focus on Africa and Decade to Overcome Violence. The complexity of interfaith relationships must also be taken much more seriously by the international ecumenical community than it has taken them so far, he noted.

Nearly one hundred church educators and ecumenical leaders from twenty-five countries in Africa met in Johannesburg in September at a conference “Journey of Hope in Africa Continued” organized by the WCC. The conference allowed a critical evaluation of theological education and ecumenical formation to better develop new ecumenical leadership, which is vital for the continent as well as for the churches.

To give greater visibility to the Focus on Africa, the program was moved to the general secretariat in November 2002 and will be coordinated by a director who serves the general secretary as special representative for Africa.

h. *HIV/AIDS*

HIV/AIDS is acknowledged to be the most critical health challenge currently facing the world. It is also, arguably, the greatest challenge to prospects for social and economic development and global security. This is especially true in sub-Saharan Africa, but South Asia, Eastern Europe, the Caribbean, and other parts of the world are also seriously and increasingly affected.

The ecumenical movement has been highlighting the HIV/AIDS issue since the onset of the epidemic, working not only on making churches “healing communities” of practical support and information, but challenging churches to break their silence on addressing the disease and ensure the protection of human rights of persons affected directly or indirectly by HIV/AIDS.

Following a global consultation on the ecumenical response to HIV/AIDS in Africa convened by WCC in Nairobi in November 2001, the WCC set up the “Ecumenical HIV/AIDS Initiative in Africa.” It addresses HIV/AIDS from theological, spiritual, ethical, cultural, gender, and socioeconomic points of view. The emphasis is on prevention, care, training, counseling, treatment, and advocacy. A Plan of Action has been distributed to all member churches in Africa and interested churches and church organizations in Europe and North America.

A WCC delegation addressed the United Nations General Assembly Special Session on HIV/AIDS in June 2002. The WCC was also instrumental in facilitating a common statement to the UN by several faith-based organizations.

Efforts are also being made to mobilize churches in Eastern and Central Europe on community-based health care initiatives, HIV/AIDS challenges and responses, policy on the healing ministry, and rational drug networks and issues of access.

i. *Mission and Ecumenical Formation*

The World Council of Churches is actively engaged in preparation of the Conference on World Mission and Evangelism to be held in 2005 on the theme “Called in Christ to Be Reconciled and Healing Communities.” Resources are already being organized and published in the WCC journal “International Review of Mission,” and invitations are being extended to churches, including the Roman Catholic Church as well as Pentecostal and Evangelical bodies not belonging to the WCC. Five streams for the conference have been identified: missiology in general, changing identities, healing and reconciling ministry, search for alternative communities, missional and evangelizing churches.

In 2002, regional coordinators of the Urban Rural Mission program organized a training workshop on capacity-building, planning, implementing, and reporting. Members of the WCC Mission and Evangelism team dealing with HIV/AIDS were active in this workshop. In late 2001 and 2002, a new series of “schools of evangelism” began, with emphasis on the training of trainers. The first two such schools were conducted in Cuba and Syria. The WCC also participated in the leadership of international conferences and consultations on Bible study and mission (Geneva), the role of women in mission (Bossey), intercontextual relationships in mission (London), multicultural ministries (Bangkok), and witness in secular and post-modern contexts (Brekum, Germany). Renewed effort was directed at organizing regional events on mission, health and healing. In the area of education and ecumenical formation, significant meetings have focused on interfaith education, religious education in the state schools of Europe, distribution of ecumenical scholarship resources in Africa, Latin America and other regions, and use of the Internet to provide lay educational opportunities. A lay leadership course on peace-building with visits to Cyprus and the Middle East, postponed after the events of 11 September 2001, was held in June 2002.

j. *Ecumenical Institute, Bossey*

The year 2002 brought the 52nd and 53rd sessions of the Graduate School of Ecumenical Studies at Bossey. Thirteen students representing the intercultural and interconfessional diversity of the world church focused in the spring on the theme

“Called to Be God’s Co-Workers: Our Common Environmental Challenge.” The autumn class profited from a “Core Course on Ecumenics.” In June, nine of ten students completed their degree requirements in the master’s program in Ecumenical Studies operated jointly with the theological faculty of the University of Geneva; in September. Another class of ten began its master’s work. Short-term courses and seminars were offered on the topics “The Role and Place of the Bible in the Orthodox and Evangelical Traditions,” “Human Sexuality,” “Orthodox Theology and Spirituality” (held in Romania), “Interreligious Efforts for Peace and Reconciliation in Conflicts That Have a Religious Dimension,” and “Ecumenical Biblical Hermeneutics.” The research program at Bossey continues to concentrate on the following themes: “The Present Situation of the Religious Life in the World and its Challenges to the Ecumenical Movement” and “Towards an Ecumenical Social Ethics in a Period of Accelerated Globalization.” For the first time at Bossey, an intensive summer course was offered on “English as a Tool for Ecumenical Formation.” This class is open both to incoming Bossey students and others. The Ecumenical Institute is preparing for a doctoral program to be offered with the University of Geneva beginning in 2004.

Among the topics of the Bossey master’s theses submitted in 2002 were: “Grassroots Ecumenism and Poverty Reduction in Zambia,” “Models of Relationship Between Church and State and Their Significance for Today,” “Models of Mission: Willingen 1952 to Bangkok 1973,” “The Rest of Creation: An Ecofeminist Theology of the Sabbath for a Creation in Crisis,” “Ecumenical and Interreligious Dialogue in Ghana: Prospects and Challenges for Promoting Peace and Reconciliation,” and “Religious Pluralism and Jesus Christ: A Dialogue Between Proponents of a Revised Christology.”

k. *WCC Publications*

In 2002, WCC Publications produced the long-awaited Second Edition of the *Dictionary of the Ecumenical Movement* as well as the 54th volume of the quarterly journal *Ecumenical Review*, and a variety of resources supporting the work of the council and the ecumenical movement.

The following books were published during the year: *For a Culture of Life: Transforming Globalization and Violence*, by Konrad Raiser; *World Council of Churches Yearbook 2002; A Chinese Contribution to Ecumenical Theology: Selected Writings by Bishop K.H. Ting*,” edited by Janice and Philip Wickeri; *When the Bamboo Bends: Christ and Culture in Japan*, by Masao Takenaka; *The Resurrection of the Church in Albania*,” by Jim H. Forest; *Global Trade Ethics*,” by Christoph Stueckelberger; *Walking on the Way: Biblical Signposts*, by Hans-Ruedi Weber; *The Isaiah Vision: An Ecumenical Strategy for Congregational Evangelism*,” sixth printing, by Raymond Fung; and *Creative Ecumenical Education: Learning from One Another*,” by Simon Oxley.

l. *WCC Finance*

During 2002, financial concerns led the World Council of Churches to a series of discussions, reductions in expenditure, and organizational reconfiguration. In April, a WCC Round Table brought thirty-two representatives of partners in solidarity (including PC(USA) representatives from both the Office of the General Assembly and the General Assembly Council), twelve representatives of the WCC Programme Committee and advisory bodies, as well as members of the WCC staff together in Geneva. The purpose of the meeting was to further dialogue between the WCC and its funding partners and to strengthen our ecumenical cooperation. A 2003 Round Table is scheduled to meet next April.

At its meeting in August/September 2002, the WCC Central Committee recognized that the financial projections of the previous year had not been borne out and that the World Council of Church’s budget had become precariously unbalanced. The principal reasons for the deficit were identified as investment and foreign currency losses and a decline in contributions income. The revised 2003 budget then established by the central committee required a reduction of expenditures by at least 6.6 million Swiss francs. Obviously, such an extensive adjustment of program and staff positions made it necessary to adapt the internal organization and the leadership structure of the council. These changes were approved by the enlarged WCC officers’ meeting in November 2002.

As of 1 January 2003, the WCC has had only ten teams instead of the former fifteen:

- Five teams for programmatic work around the core mandates of the WCC: Faith and Order; Mission and Ecumenical Formation; Justice, Peace, Creation; International Affairs, Peace and Human Security; Diakonia; and Solidarity.
- Two teams related to communication: Publications and Research; Public Information.
- Three support services: Human Resources and Technical Services; Finance; Budgeting and Planning.

The grouping of teams in clusters has been phased out, and the ten teams are coordinated by a director of program and a director of management.

In the general secretariat, greater visibility is given to central policy concerns such as the Ecumenical Focus on Africa, the Decade to Overcome Violence, and Inter-Religious Relations and Dialogue. The deputy general secretary assumes overall responsibility for the area of Church and Ecumenical Relations and continues to ensure liaison with the Ecumenical Institute, Bossey.

The main purpose of these changes is to assure that the council can be managed as one administrative whole with clear lines of responsibility and accountability. In its programmatic profile, it reflects the vision expressed in the CUV document (“A Common Understanding and Vision of the World Council of Churches”) and the mandate given by the WCC assembly.

In line with the CUV’s emphasis on strengthening relationships and cooperation within the fellowship of churches, more and more of the activities of the council are carried out in close cooperation with churches and ecumenical partner organizations. Already in the past, the main responsibility for certain activities has been transferred from Geneva to regional partners. The officers have decided to seek partnership arrangements with a view toward continuing activities in the areas of indigenous peoples, the network of lay training centers, and regional cooperation in the Middle East and the Pacific, without relying on specialized staff positions in Geneva.

Staff reductions: Earlier reductions, in 2001 and 2002, had already greatly increased the workload and pressure on the remaining staff. It was therefore necessary to reorganize the programs so that, together with a further reduction in staff numbers, the activities could be consolidated without weakening work around the core mandates of the council. Such consolidation has taken place especially in the areas of communication, finance, support services, and the U.S. Office of the WCC. Altogether, the present staff will be reduced by at least 16 full-time equivalent positions (FTEs), bringing the total number to 141 FTEs or 158 persons on the WCC core staff. This means that in the seven years since 1995, the WCC will have reduced its staff complement by almost 50 percent.

Budget adjustments: Balances of designated funds still available at the end of 2002 will be used in 2003, freeing undesignated income in 2003 for use in funding an “extraordinary budget.” The cost of all staff positions that will be phased out or reduced—a nonrecurring expenditure—has been included in the extraordinary budget.

The net expenditure for the extraordinary budget is estimated at 2.8 million francs, an amount fully covered by the funds available. Taken together, these reductions will produce an overall saving of approximately 7.4 million Swiss francs. As a result, the WCC will have a balanced budget in 2003.

Further consolidation of the financial situation: The presentation of a balanced budget is an important step in a strategy for stabilizing the financial situation of the WCC; however, additional steps will be necessary if this strategy is to have lasting effect.

In particular, the steady decline in contributions income, at an average rate of 5 percent per year over the past three years, must be brought to a halt. This includes income both from our traditional funding partners and from membership contributions.

The member churches are stakeholders in the WCC, and their contributions acknowledge the obligations and benefits of membership. A policy proposal to be finalized by the executive committee in February 2003 includes the principle that membership contributions—which are essential for the core functioning of the council—will be considered as compulsory, to be calculated on the basis of an easily understandable, transparent, and rational formula. Conversely, nonpayment will lead to sanctions and ultimately to loss of all membership benefits.

In addition to the policies already outlined, an action plan to strengthen relationships with the main funding partners has been approved by the WCC officers for implementation in 2003.

m. *Relations with Churches*

The leadership of the WCC (elected bodies and staff) see the nurturing and deepening of relationships with and between the member churches as more and more important. The fellowship becomes a reality when churches join in common study and action, engage one another on sometimes difficult questions, practice solidarity and uphold each other in prayer and intercession. Face-to-face visits and encounters are essential. By far the best-known “face” of the council is its general secretary. As in previous years, Konrad Raiser traveled extensively in 2002. Among other destinations, he visited the Horn of Africa, Orthodox churches in Albania and Greece, and churches and ecumenical bodies in North America. No year goes by without at least one trip to the U.S.A. In 2002, the PC(USA) was once again on his itinerary. The financial constraints have made it necessary to review the WCC representation in New York. The WCC offices there will be scaled down and re-grouped, yet there is a commitment to keep a core presence and to maintain the links with the U.S. conference and its board of directors.

In the context of the special commission's work on membership, proposals have been put forward to strengthen member churches' sense of collective representation on the governing bodies of the WCC, as well as the sense of their mutual responsibility to one another. The member churches, including the PC(USA), will be approached in 2003 with ideas, and will be invited to take part creatively in new ways of realizing our Christian unity and accountability within the fellowship.

n. *Conclusion*

This report has attempted to highlight some of the activities and directions of the WCC and the wider fellowship, although it certainly is not an exhaustive list of all WCC activities and concerns. Further information on these and other areas of WCC's activities are most easily accessible through the WCC's website at www.wcc-coe.org.

The support, input, and inspiration the WCC fellowship receives in particular from the Presbyterian Church (U.S.A.) can be seen throughout the activities mentioned above, and through regular participation of members of PC(USA) in WCC governing body meetings and advisory groups. Visits such as the one paid by several WCC staff members to the PC(USA) offices in Louisville in October 2002, also help to build personal relationships and reflect together on ecumenical priorities. Finally, WCC staff colleagues from the church contribute the church's history, reflection, and perspective on a daily basis. At the central committee meeting this past September, on his retirement from more than twenty-six years of service in the WCC in Geneva and New York, the Reverend Dwain C. Epps' unique contributions were recognized. Epps served as director of the Commission of the Churches on International Affairs and coordinator of the WCC International Relations team from 1993, and has been highly regarded for his political analysis, theological insights, and ability to quickly formulate clear texts on public issues. The WCC also warmly welcomed Theodore Gill as senior editor. He has already significantly impacted the life and work of the WCC through his humor, knowledge of ecumenical history, theological background, and incisive analysis.

Now, as we begin to turn our vision and energy to the ninth WCC assembly, to be held in 2006 in Porto Alegre, Brazil, we commit each other as a fellowship of churches to meet the many challenges we face in our Christian and ecumenical witness, in a world that still so critically needs a vision of unity, justice, and peace.

4. *Report of the 2002 General Assembly of the National Council of Churches in Christ*

The Presbyterian Church (U.S.A.) delegation consisted of Carrie Washington, Julie Walkup Bird, Gordon Webster, Margaret J. Thomas, Janet E. Leng, Roberto Delgado, Clifton Kirkpatrick, and Robina Winbush. Proxies: Gordon Webster, Scott Anderson, Kathy Lueckhert, Vernon Broyles, Dan Rift, Carlos L. Malavé and Belle Miller McMaster.

On November 14–16, 2002, the delegates to the National Council of Churches in Christ gathered in Tampa, Florida, for the general assembly. The general assembly meeting was opened with worship and the celebration of the 100th Anniversary of Mission Education. The assembly celebrated the long, notable history of interdenominational cooperation in interpreting missionary activity to congregations. The Tuma Mina Theater Group, a ministry of the PC(USA), took part in the celebration. Following worship, the president of the NCCC, Elenie K. Huszagh, welcomed the delegates and shared some opening statements.

On the opening night of the assembly, the Presbyterian delegation met for fellowship at the First Hispanic Presbyterian Church of Tampa. The Reverend Julio Travieso and the Reverend Ramiro Ros, together with members of the church, provided a wonderful Hispanic meal. After sharing briefly some of the issues of the assembly, both Rev. Ros and Rev. Travieso shared with the delegation their respective ministries to the Latino community in the Tampa area.

The nominations committee presented their report. The Reverend Bob Edgar was recommended for a second term as general secretary of NCCC. This means that there will be no search process for a general secretary next year. The list of proxies was read and the assembly received the report.

In its report, General Secretary Dr. Bob Edgar stressed the fact that just a few years ago many felt that the prospects for the council seemed bleak at best. However, according to his own words, "The faithfulness of our member communions, the valuable contributions of a core staff, and the inherent strength of ecumenism gave us a base from which to build. Hard work, sacrifice, prayers, and faith over the course of three arduous years have done the rest." The council has paid all its debts and many misunderstandings have been resolved. There is a new spirit of cooperation with Church World Service.

The council president, Elenie K. Huszagh, echoed the remarks of Dr. Edgar in her report. President Huszagh said, "It has not been an easy year for the council or for many of our member communions. However, we are sharing our resources and our understanding of who we are as a 'Community of Christian Communions' in new and different ways."

During the Thursday and Friday afternoon sessions, the assembly listened to Dr. Dana L. Robert, who spoke on "Education for Mission and the Rise of World Christianity" and to Dr. Tarek Mitri, who spoke on "Christian-Muslim Relations: Historical Realities and Finance and Today's Relationships." Dr. Mitri shared greetings from the Middle East Council of

Churches and also commented on the historical development of Islam. He commented on how Christians have historically interpreted the raising of Islam. He also reflected on the historical base for the militant development in Islam. Some of the delegates participated in a lively discussion after this presentation.

The Substantive Reflection Task Force made a panel presentation on the “The Changing Landscape of the Ecumenical Movement.” The panel included Bishop Thomas Hoyt, Cortney Goto, Bishop Viken Aykazian, and Lydia Veliko. Some of the concerns raised by the panel included: (1) the perception that the council has abandoned the racial ethnic agenda; (2) the council must put theology back into the agenda; (3) spirituality must be part of the agenda of the ecumenical movement; and (4) the limited financial resources available to do interfaith work.

After the presentation, the delegates gathered in small groups to share their reactions to the panel presentation.

In their report, the Constitution & Bylaws Committee proposed the first reading of the revised constitution. Included in the revision are changes that will provide a clearer definition of the relationship of CWS with NCCC. The assembly adopted the revised bylaws.

The use of the term “Communion” to identify the member churches in the constitution was questioned. Some argued that since the NCCC is, “a Council of Churches,” members should be identified as churches, not as “communions.”

The first reading of the bylaws was received. It was also approved that the Bylaws Committee re-examine the use of the word “communions” and bring a recommendation to next year’s assembly.

The Reverend John McCullough presented his report for Church World Service (CWS). The following are some of his remarks; the UN indicated that there are 175 million refugees in the world; global mission challenges are increasing; Americans are feeling overwhelmed and confused by the challenges they have to confront; the times are complex and dangerous; it is dangerous to do the work of goodwill. It is because of these realities that the work of CWS continues. Emergency assistance has been provided around the world, including the United States. The CWS has been around the world addressing issues of peace, education, health, and migration. This work is being done in partnership with local organizations and has been done with fiscal responsibility. AIDS is a critical issue for all of us and is in the forefront of the work of CWS in Africa.

The delegation from the NCCC to the Middle East reported on their trip. The delegation had a very good cross-section of views. They visited the Ecumenical Patriarch, the metropolitan of the Syrian Church, as well as other religious leaders and the president of Palestine. They visited Lebanon and were invited to a dinner with the prime minister. The delegation met with the King of Syria and the King of Jordan. The King of Jordan emphasized the importance of Christians in his country. The mission of the delegation was to support the Christian minorities in the region. Leaders, and people in general, were eager to hear the testimony of the delegation.

Delegates also listened to the report of the delegation to South Africa. They toured Johannesburg and Soweto. They saw firsthand the poverty in this region. One of the leaders they met was Samanda Kumala, who told the group, “There is a God, and He is active in the world.” His church has established dozens of ministries to serve the great needs of the community and the church has grown more than 1000 percent during the last few years. They also met many people who are stepping up to the enormous challenges of this country. The delegation was part of a Habitat for Humanity trip. The NCCC group built two houses.

More than 150 people, including staff, have participated in the different committees and commissions of the “Faith, Justice, and Education Ministries.” The Washington Office was invited by Senator Tom Daschle’s staff to share the council’s view on welfare reform. The ministry of protecting the environment is very active. They have a web page; the address is www.protectingcreation.org. There are twenty-four communions or churches that are not members of the council but are actively participating in different ministries of the council.

The Administration and Finance Committee reported that many adjustments have been made during this quadrennium. The board received the annual report for the fiscal year. The CWS is operating under its operating budget. At the same time, the council is also operating under budget. Investments were down by \$375,000; this is not bad under the current financial circumstances. There is a clear financial understanding between CWS and the NCCC. The staff was congratulated for their dedication in promoting the financial stability of the council. The audit was presented and received.

A resolution calling for the president of the United States to work through the United Nations toward requiring Iraq to comply with its disarmament obligations and urging him to do everything possible to avoid a war, was unanimously approved by the assembly. The resolution included recommendations to the churches on how to influence a peace process, and encouraged the churches to actively minister to the people in this time of crisis. The resolution was sent to the president and to the member churches. The resolution can be obtained from the NCCC Web site. Another resolution related to the crisis

with Iraq was approved. In this resolution, the NCCC expresses its solidarity with the U.S. Conference of Catholic Bishop's Statement on Iraq.

The assembly approved the resolution, "A Call to the State of Israel to Recognize the Canonically Elected Patriarch of Jerusalem." This resolution addressed the failure of the state of Israel to recognize the canonical election in August of 2001 of his Beatitude Eirinaios, the Patriarch of the Greek Orthodox Patriarchate of Jerusalem.

A resolution to establish an exploratory commission on human genetic technologies was approved. The commission will study the moral implications of human genetic technologies. Representatives from the Eco-Justice Working Group, Faith and Order, and other church representatives with interest in the field, will form the ad hoc commission.

The Faith and Order commission announced the conclusion of the search for a new director. Ann Riggs is the new director and associate general secretary. She comes from the Friends tradition and most recently was working for the U.S. Conference of Catholic Bishops.

Most delegates went home with a sense of accomplishment. The assembly heard positive reports of the state of the council and very important resolutions were approved. Most delegates left with a commitment to pray for and promote peace.

B. *General Assembly Committee on Ecumenical Relations*

1. Purpose

The purpose of the General Assembly Committee on Ecumenical Relations (GACER) is to give a high profile to the vision of 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; and promote the unity of the church as an exhibition of the kingdom of God to the world.

The committee is composed of sixteen members, inclusive of the Stated Clerk and the Executive Director of the General Assembly Council, ecumenical representatives inclusive of Full Communion, dialogue partners, and members elected at large from the General Assembly.

2. Ministry and Accomplishments

In the midst of a growing tendency to live in alienation and to solve differences of opinions by parting from each other, the General Assembly Committee on Ecumenical Relations models and challenges the church to reflect on the biblical imperative to unity. During the year 2002, the committee met and worked to accomplish the mandate given by the General Assembly.

A time for theological reflection is set apart during the two committee meetings. This is a time dedicated to reflect on contemporary issues that either promote or hinder the unity of the church and of God's children in general. At the spring meeting, Dr. Jane Dempsey Douglas revisited the WARC emphasis on "A Call to Covenant for Justice in the Economy and Ecology." Dr. Douglas articulated methodically the need for alternatives other than globalization. At its fall meeting (2002), the committee had the opportunity to engage in a deep theological discussion on the issue of "Globalization in the Faith Context." Aruna Gnanadason, Dr. Carlos Ham, and Dr. Alexander Belopopsky offered a very provocative reflection. They were part of a visiting delegation from the World Council of Churches. This delegation, headed by General Secretary Dr. Konrad Raiser, scheduled their visit to converge with the General Assembly Committee on Ecumenical Relations fall meeting.

The committee received reports on the work and ministry of the Churches Uniting in Christ. In April of 2002, the coordinating council elected the Reverend Bertrice Y. Wood, Ph.D., as the first director of Churches Uniting in Christ. She recently completed her doctoral work from Union Theological Seminary, writing her dissertation on "Toward an Ecclesiology of Ecumenism." In the same meeting, Bishop Mel Talbot (United Methodist Church) was elected president. The three permanent task forces have already met at least once, and are actively working. The Executive Committee of the GACER appointed the following persons to serve the following task forces representing the PC(USA): Coordinating Council, James Tse; Ministry Task Force, Freda Gardner, Robina Winbush; Racial Justice Task Force, Laura Mariko Cheifetz; Local Implementation, Rebecca Tollefson, Kathy Reeves.

The Review Committee for the World Council of Churches accomplished their task and presented a final report to the committee (GACER). The World Council of Churches review report will be presented to the 215th General Assembly (2003) in Denver, Colorado. The report will be introduced to the General Assembly as part of the work of the Assembly Committee on Catholicity and Ecumenical Relations. The review committee engaged in an extensive research and interview process as part of their task. They were also grateful for the opportunity to meet with the World Council of Churches general secretary, and staff from the Income and Development office of the council.

At its October 2001 meeting, the General Assembly Committee Ecumenical Relations (GACER) requested the Office of Theology and Worship, in partnership with the Ecumenical Staff Team, to look into the possibility of a joint study with the Roman Catholic Church to develop a proposal for a study process to review the events of the 16th and 17th centuries that led to our divisions, and report back to the fall 2002 meeting of the GACER.

The Office of Theology and Worship has been in contact with the World Alliance of Reformed Churches regarding the possibility of a WARC-Roman Catholic Church dialogue to address these issues on a broad scale. Further discussions will take place at the WARC Executive Committee meeting in November 2002, when a full review of WARC dialogues is scheduled.

By the request of the General Assembly Committee on Ecumenical Relations, and as a follow-up to the Joint Declaration on the Doctrine of Justification (JDDJ), the Office of Theology and Worship will publish a collection of Reformed responses to JDDJ in *Reformed World*. Contents include: "A Reformed Commentary," Anna Case-Winters; "Should the Reformed Join In?" Russel Botman; "The Reformed Reception of the JD," Michael Weinrich; "Confessing the One Faith" Alan Falconer; "Were the Reformed Overlooked?" Pierre Bühler; "The Ecumenical Import of the JD," Gabriel Fackre.

The Committee on Ecumenical Relations commended the paper "*International and Global Interreligious Initiatives: Reflection from a World Council of Churches' Consultation.*" The Worldwide Ministries Division office of interfaith relations made use of the draft guidelines in the preparation of revised text for its brochure on "Guidelines for Interfaith Dialogue." It was reported at the fall meeting that the search process for an associate for the Interfaith Relations Office, which was interrupted this spring due to budget reductions, have started. The committee heard a verbal report from Peggy Thomas on the success of "The Interfaith Listening Pilot Project." This project team of Muslims and Christians visited congregations, middle governing bodies, and communities. The Office of Interfaith Relations and the Presbyterian Disaster Assistance Program of the Worldwide Ministries Division sponsored the project.

The committee received reports from our ongoing dialogues. The Presbyterian Church (U.S.A.) is currently involved in the following bilateral dialogues and/or conversations: the Korean Presbyterian Church in America, the Moravian/Reformed, the Episcopal Church, the Cumberland Presbyterian Church, the Cumberland Presbyterian Church in America, and the Reformed/U.S. Conference of Catholic Bishops. The PC(USA) is also involved in dialogues through the World Alliance of Reformed Churches with the Oriental Orthodox family of churches, the Seventh-day Adventists, and representatives of some classical Pentecostal churches and leaders.

The second five-year round of the Pentecostal-Reformed (WARC) Dialogue began with a meeting in Amsterdam in May 2002. The theme of the current round is "Experience in Christian Faith and Life." The first meeting focused on worship. The second meeting will be held in Puerto Rico in early June 2003.

The General Assembly Committee on Ecumenical Relations recommended that the 215th General Assembly (2003) authorize participation in the Seventh Round of Reform/Catholic dialogue, which will begin in the fall of 2003, and to request a report to the 218th General Assembly (2008). This dialogue will focus on the meaning and practice of Baptism, the relationship of Baptism to the Eucharist, and the role of both Sacraments in shaping our churches and drawing them toward fuller communion. The dialogue will be methodologically designed to address issues that are theological, ecclesiastical, and pastoral.

The General Assembly Committee on Ecumenical Relations encourages middle governing bodies and local congregations to share information about the current dialogues with the church in general.

As we continue to look for a variety of expressions of national ecumenical witness, we are following with deep interest the evolution of Christian Churches Together in the U.S.A. This movement seeks to bring together Catholic, Orthodox, Historic and Conservative Protestant and Pentecostal Churches and organizations for the purpose of strengthening our Christian witness to the world. Three preliminary meetings have been held and a proposal is being sent to churches and Christian organizations with the expectation they will respond and choose to participate. The GACER expects to present the full proposal to the 216th General Assembly (2004) for study and action.

Throughout 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. The committee has closely followed the fiscal responsibility of the National Council of Churches. The NCCC has been able to overcome its financial shortfall. A balanced budget was presented in their annual assembly in Tampa, Florida, on November of 2002. We also continued our relationship with our Full Communion partners (the Evangelical Lutheran Church in America, United Church of Christ, and the Reformed Church of America), and as noted in this report, we began the new relationship with Churches Uniting in Christ.

The General Assembly Committee on Ecumenical Relations strives 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.

Item 06-01

[The assembly approved Item 06-01, Recommendation 1., with amendment. See p. 42.]

The Committee on the Office of the General Assembly and the General Assembly Council recommends that the 215th General Assembly (2003) do the following:

1. **Maintain our four-level governing body system** [~~and that the future of synods no longer be an issue~~].

[The assembly approved Item 06-01, Recommendations 2.–5. See p. 42.]

2. **Encourage presbyteries to take a proactive role in shaping and supporting the synod in which they are a part with a goal of increasing support of mutual mission within the region.**

3. **Acknowledge and celebrate the wide diversity of synods we have in our church.**

4. **Ask that the Office of the General Assembly be mindful of the need for flexible synods as it works on future proposed revisions of the *Book of Order*.**

5. **Ask that synods be mindful that their primary purpose is support of their presbyteries, whose primary purpose, in turn, is support of congregations and their leaders.**

Rationale

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).

The General Assembly Council (GAC) and the Committee on the Office of the General Assembly (COGA) reported to the 211th General Assembly (1999) on the work of the Special Committee on Middle Governing Body Relationships. That assembly approved the following recommendation:

Instruct the General Assembly Council [(GAC)] and the Committee on the Office of the General Assembly [(COGA)] to proceed with the consultation process that examines and encourages relationships within and among the General Assembly, synods, and presbyteries, and bring a report and any necessary or desirable recommendations to the 213th General Assembly (2001). (*Minutes, 1999, Part I, p. 521, paragraph 33.004*)

A. *History Since the 1999 General Assembly*

Beginning in 2000 and continuing to the present, consultations have been held with fifteen of the sixteen synods and seventy-five presbyteries. The focus of the consultations has been the original assembly referral to examine and encourage relationships within and among our governing bodies. Each of the consultations was led by John Detterick, Executive Director of the General Assembly Council, and/or the Reverend Clifton Kirkpatrick, Stated Clerk of the General Assembly, and included other elected and staff persons from GAC and COGA. The GAC and COGA brought a progress report to the 213th General Assembly (2001) that included some of the early things we were learning about governing body relationships. The 213th General Assembly (2001) encouraged that the consultation process continue through 2003. We expect to bring a major report to the 216th General Assembly (2004) on what has been learned from all the consultations.

B. *The Focus of This Report*

The original Special Committee on Middle Governing Bodies, which was dismissed at the 211th General Assembly (1999), recommended that we move to a three-level governing body polity system. The recommendation talked specifically about elimination of synods. Since the special committee did not report directly to the assembly, this recommendation never reached the assembly for debate. Instead, the consultations described above were approved by the 211th General Assembly (1999). The major focus on this, the 2003 report, is the future of synods.

During the second year of consultations we began to test six alternative considerations for the future shape of Presbyterian governing bodies. These six are:

1. Maintain our current configuration of a four governing body system.
2. Eliminate all synods, with presbyteries forming partnerships for mutual mission.

3. Recognize the diversity in style and function of synods and change the language of Chapter XII in the *Book of Order* to make the functions optional, with each region deciding what kind of synod to have.

4. Shift the functions of synods to become regional mission support entities, supporting presbyteries as they resource congregations, and eliminate 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.

5. Reduce the size and scope of synods while maintaining the core ecclesiastical functions including committee on representation, judicial process, and administrative review.

6. Change the boundaries of synods to state boundaries, with exceptions where this is not feasible.

These six points served as discussion starters regarding the future of synods. As one could imagine, Presbyterians have a wide variety of opinions on this subject. However, a few generalizations can be made from these conversations:

- Few wanted to eliminate synods.
- There was little interest in a nostalgic return to state boundary synods.
- We heard considerable affirmation for the flexibility in the current Chapter XII in the *Book of Order*, with interest in increasing this flexibility.
- There was strong support for presbyteries having more involvement in shaping the style, scope, and focus of THEIR synod.
- We heard strong support for spending less time, money, and resources on synod structures and decision making.
- There was considerable interest in keeping the core ecclesiastical functions of synods, yet a strong desire for the ability to test alternative approaches.
- Above all, we heard the need for synods to be flexible and to be meeting the needs of their presbyteries.

Our sixteen synods are very, very different. Most persons know only one, or perhaps two, of the synods; they assume ALL are like the one they know. In recent years, most of the synods have been in significant transformation. Many parts of the church want synods to provide resources, programs, and activities that nobody else can provide. We need better communication in the church and synods can be an important part of this. Current “turf” battles contribute to distrust so we need to continue to discover ways to build trust between governing bodies. Above all, we need more flexibility in all of our governing bodies and this is especially true for synods. Each region of the church needs to decide what kind of synod to have. We heard this from presbyteries in all parts of the church.

In order to provide a brief snapshot of our synods, the following appendix gives a brief description of each of our sixteen synods. Many tell of the transformations that have occurred or are under way as the synods become “leaner” and increasingly responsive to the needs of their presbyteries.

APPENDIX

(The following reports came FROM the synods at the end of 2002.)

A. *Synod of Alaska-Northwest*

Transformation is the key word in the Synod of Alaska-Northwest. Beginning in June 2002, the synod voted to enter into an eighteen-month “Season of Discernment.” This period of time will allow the synod to reestablish communications with the presbyteries and begin to rebuild relationships and connections across the synod. The desired outcome from this effort is to bring greater focus to the mission and ministry that happens in the presbyteries and across the synod.

There is a clear desire on the part of the synod to “reinvent” itself to be more effective, vital, and faithful in its mission and ministry. This will allow the synod to make a major shift in its staffing, mission direction, and support with presbyteries.

While the exact changes at this point are not clear it is certain that they will affect our mission focus, relationships, structure, and a major shift in the relationships with presbyteries and our ecumenical partners.

B. *Synod of the Covenant*

1988–2002

During the past fourteen years, the synod has been slowly but surely decreasing and reducing its programs and staff via at least two major self-study/restructuring procedures: in 1988, the synod had nine full-time executive staff members with a comparable support staff;

at the beginning of 2002, there were four executive staff members and a support staff of six with one program staff person. The most recent self-study-motivated restructure provides for two executive staff members and two full-time support staff with part-time contracted staff as needed. The stated clerk and the treasurer are, of course, seen as officers of the synod.

These transformations were each the result of self-studies or program evaluations carried out during approximately two years of consultations and conversations within the synod. In each case, decreasing funding from presbyteries or generally available funds within the synod also figured importantly in the process; less money meant fewer programs and staff. Units and committees gave way to standing committees meeting at synod assemblies; synod assemblies were reduced from three to two annually; synod council was done away with entirely in order to avoid “turf battles” and excessive power.

The style of executive leadership has been changing during the some period. During the 1980s, the synod executive was the leader not only among all the synod staff but also among the presbytery executives. The synod itself was directly involved in the financial decisions and management of presbyteries, for example, handling the payroll for the synod and all presbyteries and conducting annual consultations among presbyteries regarding intra-presbytery and inter-presbytery budgeting and shared expenses with synod. Resentment toward synod began to build and to spill over during this time as the society as a whole resented central controls or authority.

In the late 1990s, the synod became focused on programs and resources being provided to the presbyteries, and much less on ecclesiastical leadership or authority. The financial consultations ceased, presbytery executives became less involved in synod assembly meetings or other activities, and membership in the synod became divided among those who “supported” synod and its activities and those who knew and/or cared nothing about synod activities or resources. Unfortunately, during this time, communication between synod and presbytery staff members became poor, resulting in the growth of misunderstandings and separation from coordination and cooperation. From time to time, the synod has worked with a planning or mission design team to restate, with the help of presbyteries, mission foci or directions. However, these attempts bore mixed results since presbyteries were less and less well-informed or involved in synod mission already. Participation was very mixed and resulting statements undervalued.

At the present, the synod is moving into a new structure with four mission foci: Campus Ministry, Church Development and Redevelopment, Racial/Ethnic Ministry, and Networking. Current programs of the synod are to be evaluated over the next three or four years and will be continued as deemed valid. New programs and mission will be developed as requested by presbyteries together, individually or in partnership with the synod.

During this time of transition, coordination and cooperation have developed among the committees and task forces with responsibility for moving into the new structure, and staff dependency is decreasing in a very positive manner. Funds are still a critical issue between the governing bodies, but this may be the beginning of a new era of cooperation and trust based on common concerns rather than authority or power.

C. *Synod of Lakes and Prairies*

The Synod of Lakes and Prairies includes sixteen presbyteries with about 180,000 members in the states of Wisconsin, Minnesota, North and South Dakota, Nebraska, Iowa, and parts of Montana and Michigan.

Over the past decade, the Synod of Lakes and Prairies has moved from large and all encompassing to smaller and more focused; from responsible for many things to negotiated shared responsibilities; and from centralized decision-making to collaboration.

The council and many committees were abolished to place decision making directly in the hands of commissioners. Programmatic committees were replaced by short-term planning teams with responsibility to implement the partnership agreements negotiated among synod, presbyteries, and General Assembly. The synod and presbyteries agreed that Synod Mission would continue to include racial ethnic ministries, congregational development and redevelopment, campus ministries, and relations with institutions and colleges—most of which are carried out in partnership with presbyteries.

As the synod developed a more narrow focus of supporting presbyteries in their mission and supporting regional ministries in partnership, so the synod is leaner and more responsive. Needs that arise can be addressed quickly among the partners. The effectiveness of these partnerships depends on effective collegial relationships among synod and presbytery staff and elected persons.

The synod has been a leader in communications for decades and continues to use the advances of technology to help manage the difficulties of our large geography and to make best use of our resources of people and funds. Nevertheless, we still deploy a strong and effective staff who are available to every part of this sizable territory.

As the synod responds to the challenges and opportunities of the future, we expect to continue to build upon the strong partnerships with the presbyteries and General Assembly, and on effective collegial relationships among our staff.

D. *Synod of Lincoln Trials*

The synod has moved from doing mission on behalf of congregations and presbyteries to a model that connects presbyteries, pastors, and other leaders from congregations, providing staff services, programming, networking, and connections for and with our partners in mission. The synod is best known for our work with presbyteries and pastors in vocational ministries. Training commissioned lay pastors and interim ministers, working with newly ordained pastors, and exploring designs for nurturing pastoral excellence brings together leadership from the presbyteries and synod for strengthening the mission of the church. The synod works with presbytery personnel committees to strengthen the staffs of presbyteries and to provide administrative and resource staff services to presbytery committees in stewardship, leadership, and church development.

The synod has been a partner in strengthening the congregational development efforts of all of the presbyteries through leadership training, demographic studies, site purchase, and interest-reduction programs. The synod has been a partner in more than twenty new church developments in the past ten years. More than half of these have been Korean American or Hispanic congregations.

The synod is working with mission agencies to develop individuals, sessions, and foundations as the primary source of income, which reduces the distance between funding and mission. Partnerships with agencies are finding new strength as the basis of the relationship is mission rather than funding. The synod participates in Presbyterian, ecumenical, and congregational based campus ministries. We maintain historic relationships with the five Presbyterian colleges and one university within the synod.

The budget of the synod has remained flat at \$1,250,000 for the past decade. The executive staff has been reduced by 50 percent and the administrative staff by 20 percent during the same period. This has forced the synod to become more focused in our mission direction. We have eliminated most of our programmatic committees. We continue to move to a local orientation for ecumenical, justice, and higher education ministries.

E. *Synod of Living Waters*

With the retirement of the synod executive in 1997, it was concluded that it was an appropriate time for the synod to reconsider who and what we are as a governing body unit. Through a process that included the presbytery executives, representatives from each presbytery, and synod commissioners, the following mission statement was adopted by the synod in the spring of 1999.

“The mission of the Synod of Living Waters is to witness to Jesus Christ in partnership with our presbyteries, their congregations, and the General Assembly.”

This mission statement assumed a significant paradigm shift away from an institutional model and into a mission-oriented model focusing on facilitating the ministry of God’s people, rather than program maintenance.

A transition committee was elected to guide the synod in implementation of its mission statement. As a result, the synod has gone from forty-eight to twenty-four commissioners, and from two meetings per year to one. It now has three committees to carry out its mission function: Presbytery Ministry Partnership, Communication, and Living Waters for the World.

The Presbytery Ministry Partnership Committee works with the partnerships formed by two or more presbyteries within the synod. The synod has partnerships with its presbyteries in church development, stewardship education, and training, campus ministry and first-call events. It also provides more than \$340,000 in direct mission support to its presbyteries and congregations.

The structure of the synod is flexible and open to change, enabling it to better live out its mission statement.

F. *Synod of Mid-America*

In the mid 1990s, the Synod of Mid-America changed from a highly programmatic synod to a more limited, responsive synod. This change affected three major aspects of the Synod of Mid-America life and work: its purpose, its structure, and its staffing.

As a programmatic synod, Mid-America served three purposes: (1) provide resources, events, and advocacy for individuals, congregations, session, presbyteries, and special interest groups; (2) support ministries of and within institutions; and (3) fulfill *Book of Order* requirements. When Mid-America became a limited, responsive synod, it eliminated some of its programs in consultation with its presbyteries; and it limited the scope of its first purpose to responding to expressed needs, primarily of its presbyteries. The second and third purposes remained unchanged.

As a programmatic synod, Mid-America governed itself through a large annual synod meeting of 110 commissioners and complex structures that included a synod council, three program divisions, a variety of council and division committees, and the *Book of Order* required structures. When Mid-America became a limited, responsive synod, it eliminated its synod council, reduced the size of its synod meeting to thirty-six commissioners, and held two synod meetings a year. It kept the *Book of Order* required structures and created a series of smaller committees that report directly to synod.

In staffing, Mid-America began the 1990s with a large staff of four professional (a synod executive and three program specialists) and four support staff. It entered the 21st century with a smaller staff of two generalist professionals and three support staff.

G. *Synod of Mid-Atlantic*

The Synod of the Mid-Atlantic, following the normal Presbyterian Church (U.S.A.) pattern of restructuring everything at least every five years, has adopted a new mission design, structure, and *Standing Rules/Manual of Operation* and drastically reduced mission budget that reflects a radical shift and reduction. The basic philosophy behind this is that the synod was directed by its presbyteries and assembly commissioners to get out of the mission and program business. The result is as follows:

- The synod will continue all constitutional functions mandated by the *Book of Order* and Rules of Discipline.
- As rapidly as possible, the synod will move out of mission/program activities.

- Campus ministry, older adult ministry, career and personal counseling centers, conference centers, covenants with colleges, secondary schools, homes for children, and retirement facilities will be transferred to presbyteries or consortia of presbyteries and congregations.
- Implementation of the above will be accomplished through a series of consultations/negotiations that are presently underway.
- A slimmed down council will be composed of one elected member from each presbytery and five members at large, plus the synod moderator, the moderator elect, and the immediate past moderator who will serve as chairperson of council.
- Networks for the exchange of ideas and partnership building will be maintained for new church development, peacemaking, resource center directors, hunger action enablers, youth councils, and other constituency groups that may merge. Presbyterian Women and Presbyterian Men will continue to function without change.
- Asian, Black, and Hispanic caucuses will continue and will function similar to the above-mentioned networks.
- A delegated assembly will meet biennially with a somewhat reduced membership.
- To the extent possible, ecumenical and cooperative ministries such as Coalition for Appalachian Ministries, Presbyterian Appalachian Broadcasting, Chaplains Board of North Carolina, North Carolina Council of Churches, Chaplaincies Service (prisons) of the Churches of Virginia, Virginia Council of Churches, and the Virginia Interfaith Center on Public Policy will be transferred to the presbyteries in which their constituency resides.
- A strong review and evaluation committee will monitor implementation of the design and recommend adjustments, additions, and/or deletions in the structure and function on a continuing basis.
- Synod will administer the Scholarship, Small Church Loan, Small Church Grant, Clergy Assistance, Speer and Visionary Funds entrusted to its care.
- An executive forum composed of the executive presbyters and the synod executive will meet at least twice annually choosing its own convener, meeting time, and place.

The staff shall consist of synod executive/stated clerk/treasurer (1 person); financial staff comptroller/account assistant (1.5 person); office manager/assistant to the executive (1 person); ministry network support/assistant to the stated clerk (1 person); technical support/communication/meeting planner (1 person); receptionist/mailing/clerical support (1 half time person).

With the exception of constitutionally mandated functions, the synod will avoid any duplication of services and programs offered by the constituent presbyteries. The result of all of this is a much leaner and, in the minds of many, meaner governing body.

H. *The Synod of the Northeast*

The Synod of the Northeast in June 1995, experienced its first major restructure since its creation upon the merger of the former Synod of New England, New Jersey, and New York in 1974. The restructure completed a process of transition that began prior to the resignation of Synod Executive Eugene Turner in 1992. New priorities for 1999–2005 replaced those of 1992, which served as the framework for the transitional mission structure for 1993–1995. The current priorities focus on redevelopment strategies, partnership ministries, nurturing relationships, youth and young adult activities, and diversity and justice.

With the approval of new synod bylaws in January 1996, the synod has two synod assembly meetings a year rather than have an annual meeting, agencies or ministry units, a synod council or a coordinating cabinet. The first meeting of the synod assembly in May 1996, was convened at Stony Point Conference Center as the assembly permanent meeting site. The commissioners, elected to three-year terms, serve during the assembly meeting on one of the four synod assembly committees: Governing Body Relationships, Leadership Development, Church Development, and Outreach Ministries & Advocacy.

The current staffing plan provides a more consultative approach to staffing with an emphasis on partnership and shared ministries with the presbyteries. Staff includes mission associates and project consultants in addition a synod executive and stated clerk. In the mission structure, implementation of programs can be assigned to a variety of persons and groups including individual commissioners, ad hoc groups, committees and commissions, design teams, leadership teams, as well as staff.

There are certain synod-wide events such as the 2000 Wells College “Celebration” of International Mission Partnerships related to the synod in Madagascar and to the twenty-two presbyteries across our eight state area. There is also an annual synod-wide mission conference that has been led by persons such as Tex Sample on worship and Gil Rendle on congregational change. Programmatic emphases, however, are now more on a regional basis developed as shared ministry efforts by various configurations of presbyteries and ecumenical partners. Such experiences have focused on conflict management, justice for women, youth, and stewardship. Some of these joint ventures are done under the designation of “The Moveable Feast,” which is a means of sharing models for educational and training experiences among the presbyteries.

The synod’s approach to communications involves a multifocused strategy for interpreting the mission of the synod in partnership with its presbyteries and congregations. Rather than the former tabloid *Nor’easter*, publicity and interpretation is done through a Website, three quarterly print pieces, and specialized publications. The quarterly *Nor’easter* pieces include the more broadly published *Leadership*

News, the *Forecaster*, which involves flyers and publicity to churches and pastors, and the *Update*, which reports news from the synod assembly and other structures across the synod. There are also specialized pieces that services the synod, including *The Prospectus* and *Funding Sources*.

I. *Synod of the Pacific*

The Synod of the Pacific was organized in 1972 as a nonprogrammatic synod to serve the presbyteries located in Northern California, Oregon, Southern Idaho, and Nevada. The synod's primary role is to serve its presbyteries by providing financial and human resource related services. The synod will seek out the means to express and support partnership with the presbyteries, and encourage such mission activity as might be done by more than a single governing body. Through consultation, the synod and the presbyteries, or clusters of presbyteries (mission units), will examine the expressed needs of mission; and when necessary, will create services, structures, and resources. Therefore, the synod's structure has not changed over the years. It has affirmed that mission and ministry within its bounds shall be done by the presbyteries and congregations.

J. *Synod of Boriquen in Puerto Rico*

The formation of the Presbyterian Synod of Boriquén in Puerto Rico is the result of the 1970–1973 restructure of the United Presbyterian Church into regional synods. Until then, the governing body of the Presbyterians in Puerto Rico was the Presbytery of Puerto Rico organized at the beginning of the 20th century by the Synod of Minnesota in 1902 and transferred early in the century to the Synod of New York City. In the 1960s, the Presbytery of Puerto Rico became a “special administrative unit” ecclesiastically attached to the Synod of New York and programmatically to the Board of National Missions. The funding provided by General Assembly agencies was the main economic source, in addition to the pledges of congregations; 90 percent of funding was provided by General Assembly entities (CAS) for administration and congregational support.

In the 1960s, property owned by the Board of National Missions was transferred to the Presbytery of Puerto Rico with the objective to create an economic base for the church in Puerto Rico. The Synod of Boriquén was formed in 1973 with economic possibilities; some of the property was sold and endowments were created in each presbytery and in the synod. A building was constructed and rented to a bank. In the 1990s, the mortgage was paid off and the rent became additional income for mission in the synod, presbyteries, and congregations. Two other properties were developed to produce additional funds for mission. In the last decade we have developed a model in which the income budget for mission is produced by building rent, investments, pledges, and General Assembly Mission Partnership Funds.

Although the economic model works, still dependency from General Assembly funds is today 65 percent of the synod mission budget. In the 1970s, we had fifty-four congregations; today we have seventy-three congregations. Today the Synod of Boriquén in Puerto Rico works in partnership with historical churches in Puerto Rico through the “Concilio de Iglesias de Puerto Rico” and with Presbyterian sister churches in Cuba, Dominican Republic, Colombia, and Venezuela; and we are members of “Asociación de Iglesia Presbiterianas en America Latina” and the “Concilio de Iglesias de America Latina.” Today we are applying to participate as members of the World Alliance of Reformed Churches.

We are still a programmatic synod, but moving towards more administrative type of structure. We know that the presbyteries still cannot assume all the programmatic responsibilities that they ask for. We are in transition from one paradigm to a new paradigm.

During the last four years we established “the Economic Development Office” as an effort together with four synods and General Assembly to develop the material conditions for economic self-support in order to provide economic support to the mission of the synod and the denomination as a whole. This concept is penetrating congregations and presbytery leadership, but still the ideology of welfare and dependency is too strong in the Presbyterian church and the Puerto Rican society. The degrees of difficulties still are high but the future of the church is there.

1. Diversification of mission: programming and services to the people.
2. Diversification of economic sources.
3. Diversify worship experiences according to Puerto Rican and Caribbean culture and geography.
4. A global image of the role of the church. (We are a global village.)

K. *Synod of the Rocky Mountains*

The transformation of the Synod of the Rocky Mountains began about a decade ago, in part as a reaction to budget issues, when the synod defined itself as a nonprogrammatic synod. That essentially negative definition was modified later to use partnership language. However, the synod did little during a significant period of time other than to move money from one entity to another.

In spite of itself, the synod did function to provide funding for staff services at the presbytery level, with six of the eight presbyteries depending, often significantly, on mission partnership funds from the General Assembly Council and the synod to maintain any staffing. In most cases that has meant, in recent years, at least an executive presbyter (or alternative title) and a very part-time stated clerk, with at least a part-time office assistant.

Beginning in the fall of 2001, the synod authorized a new look at its mission and functions. We are in an interim situation. It is likely that a new synod executive will begin service sometime in 2004. Meanwhile, it is the expectation that the interim executive will work to rebuild relationships with the presbyteries on behalf of the synod. It is likely that there will be an expectation that whoever is called to serve

as the synod executive in the future will travel extensively within the synod and be attentive to the ministries of the presbyteries. It is also an expectation that the synod will participate responsibly in the mission of the larger church and take responsibility for funding both its own mission and its share of the mission of the General Assembly.

There is a clear sense that there are a number of shared concerns that can best be addressed if the synod can and will develop networks of persons from the eight presbyteries who share responsibilities in the areas of concern. Examples include committee on ministry and committee on preparation for ministry responsibilities, campus ministries, and stewardship development.

While structures are currently under review, this synod has moved to a model in which the synod commissioners themselves deal with the business of the synod, with a gathering of chairs of committees providing a minimal coordinating function. It is possible that the synod will move farther in this direction, defining ministry and mission tasks and appointing work groups to focus on them as needed, rather than specifying committee structures and trying to fit tasks into such structures.

L. *Synod of South Atlantic*

The Synod of South Atlantic was formed in 1988. The synod was programmatic at that time with a full staff to provide the services needed for the sixteen presbyteries. In 1996, the Synod of South Atlantic changed its emphasis from programmatic to become an administrative synod with a reduced staff.

Our mission statement is as follows:

“In obedience to Jesus Christ, The Synod of South Atlantic is committed to the Great Ends of the Church: the proclamation of the gospel for the salvation of humankind, the shelter, nurture, and spiritual fellowship of the preservation of the truth; the promotion of social righteousness; and the exhibition of the kingdom of God to the world.”

The Synod of South Atlantic declares its unity with the whole church and is committed to strengthening and supporting its sixteen presbyteries and affirming its openness to all persons and to the rich diversity of its constituency.

Our synod meets every two years. The emphasis of synod is racial ethnic concerns, new church development/redevelopment, and scholarships for theological education.

The meetings of the synod alternate between the three states of Florida, Georgia, and South Carolina. The synod’s regional resource center is located in Atlanta, Georgia.

M. *Synod of Southern California and Hawaii*

The Synod of Southern California and Hawaii is comprised of seven geographic presbyteries and one nongeographic presbytery in the southern third of California and the state of Hawaii. Following major financial trauma and resulting disruption of ministries in the early 1990s, the synod reset its course in both ministerial and financial terms. In 1996, it adopted a mission statement that still stands and two years later (following consultation with presbyteries) a set of priorities that guide the implementation of the mission:

“As disciples of Jesus Christ, instructed by the Scriptures and empowered by the Holy Spirit, we are called by God to be a community of faith to carry out the mission of the Presbyterian Church (U.S.A.) in accordance with the *Book of Order* and *The Book of Confessions*.”

A strategic way this has been achieved is for the synod to center its program planning, funding, and staffing on the support of its presbyteries in the areas of congregational development, racial ethnic ministry, and social justice ministry.

From 1999 to the present, the synod has worked deliberately to transform itself according to these convictions and live into them ministerially and financially. In 2002, the consultative process has resumed to consider the state of church and world in the region, needs of presbyteries and congregations so that a transformed and responsive synod may continue to transform itself responsibly.

In 1998, while the transformation was under way, the synod committed itself to assure that its largest component, camps and conferences, would be fully integrated into the synod as an agent of ministry, living according to current financial realities. Operating three sites, this ministry has over the succeeding years drawn itself closer to identified synod priorities, while launching the first major fund-raising effort in decades.

Recently the synod has worked to enhance support of congregational development by the presbyteries, providing increasing grant assistance. The synod has also increased staff time and funds to support presbyteries in their racial ethnic and multicultural ministries. In addition, it has encouraged deeper partnerships with the four racial ethnic constituency groups. These four, together with the Synod Women’s Advocacy Network, have also worked to enhance regional presbytery and congregational applications of the Gospel to social needs.

Annually the synod throws its big party in partnership with presbyteries and consulting groups, the Stewardship and Mission Rally. Governance issues and mission planning occur annually at synod assembly. Synod council meets quarterly to oversee, plan, and evaluate ministry and direct the executive and staff of more than forty persons, full-and part-time.

N. *Synod of the Southwest*

Some years ago, the Synod of the Southwest began to describe itself as a nonprogrammatic synod, with the program being facilitated through presbyteries. However, synod retained the financial and administrative oversight. In 1999, the Synod of the Southwest, during a time of interim synod leadership, made a decision to shift financial and administrative oversight to presbyteries, effective January 1, 2000. At the same time, they called the Reverend Janet DeVries as synod executive and stated clerk.

The last three years have been ones in which a revised synod structure has sought appointment/nomination of presbytery representatives as well as synod commissioners to serve in guiding the mission and ministry in Arizona and New Mexico.

A part of the transition was discovering what role the synod had in regional ministry. What did it mean to have a coordinating responsibility without having supervisory responsibility? What did it mean to view ministry from a wider lens without assuming that the synod or any one of the four presbyteries saw the entire picture? We have been learning how to do that slowly, with some deliberateness, and with the challenges of ministry when we try to learn something new and are unsure of where we're headed.

During this time, God has blessed us with the nurturing of relationships among the presbyteries and with the synod. We have hosted a synod-wide unity and diversity event, which was well-attended. The evaluations made clear both the role of the synod working across presbytery lines, and particularly in the area of bridging racial ethnic ministries. We have also hosted a synod-wide stewardship and funding event, which drew almost 200 people and was positively evaluated by participants. This fall, we have held a synod mission strategy and funding consultation with the leadership of another synod executive, in which we shared full financial information and mission priorities, and struggled with the rich and complex history in our region of the Board of National Missions and the challenges of its legacy in our midst.

Synod meetings are conducted annually, designed with time for building and renewing relationships and a deliberate educational component along with the business and worship of governing body meetings. At the March 2002 meeting, a pastor who had been active in his presbytery and synod for fifteen years (and now retired) said this was the best synod meeting he'd ever attended and that the synod had proven itself as an effective and integral part of ministry and mission in the Southwest.

We've never met a governing body meeting we couldn't improve—in any of our presbyteries or the synod. And, we're seeking God's encouragement and direction as we move forward together as synods and presbyteries, committed to each other and to the Presbyterian Church (U.S.A.), grateful for the flexibility we've found in a new structure and shared vision.

O. *Synod of the Sun*

Structure and Priorities: One annual meeting of 60 commissioners from 11 presbyteries plus representatives from 17 synod institutions and 12 representatives from other councils and entities. By action in November 2002, previous second annual meeting is now a meeting of divisions of synod to carry out the work of synod. Three divisions, (1) Higher Education, (2) Multicultural Ministries, and (3) Resourcing Presbyteries name and develop synod's new top priorities. Two other divisions, along with *Book of Order* duties group, support these three priorities: (1) Operations and (2) Communications. Note: Communications includes a newspaper published six times a year and mailed to 91,000 Presbyterian addresses in the synod.

Executive Committee: This committee carries out work of synod between meetings of synod and plans annual meeting. Make up of committee is division chairs, representatives from each presbytery, moderator, and moderator elect of synod. Ex officio is stated clerk and synod executive.

Staff: Besides the synod executive, synod employs three full-time associates for higher education, multicultural ministries, and communications. One volunteer in mission works with service agencies. Support staff includes one receptionist/communications person, two administrative assistants, one bookkeeper, and one part-time financial person.

Current Status: In 2001 this synod completed a yearlong prioritizing process with the result of three priorities listed above. Subsequent reorganization of synod's work resulted in forming divisions to parallel these three priorities. In 2002, synod further defined the priority of resourcing presbyteries. Each presbytery was polled to name five issues for a day of conversations with other presbyteries. Synod paid for presbyteries to send persons to participate in this event. Participants were told there was money available should a need arise in one of these five areas for further work or study. The issues were: being presbyteries and connectional, commissioned lay pastors, cross cultural/multicultural ministries, pastoral leadership, and small church ministries. The result of this gathering in November 2002 gave some direction for synod as it works with presbyteries and groups in these areas of concern. Efforts continue in further defining work to be done in higher education as they work with our six colleges and universities and campus ministry programs. In multicultural ministries, the synod works with the five racial ethnic groups of this region (one being Euro-Americans) to respond to emerging needs like immigration and new multicultural opportunities.

Conclusion: This synod continues an evolution of becoming more and more a regional entity committed to being responsive to the needs of its presbyteries, its institutional constituencies, and its changing racial ethnic makeup. As in other areas of the church's work, partnerships and networking are avenues sought to help facilitate the work of synod. Exciting things are happening through these. The Synod of the Sun is now a healthier synod better posed to do God's work in this region.

P. *The Synod of the Trinity*

The Synod of the Trinity is presently in the midst of a self-study that will result in total restructure. The plan will be presented to the synod assembly for vote in late February 2003. As it presently stands, the plan includes the following:

- Mission Statement: “The mission of the Synod of the Trinity is to provide support, resources, and nurture to its presbyteries as they seek to be faithful to Christ’s commission in their support of vital, mission oriented congregations.”
 - Values Overarching the Synod’s Organization and Work: Relational, Flexible, Trusting, Trustworthy, Serving, Responsive, Missional, Diverse.
 - The two foci of synod-wide ministry will be: (a) Racial Ethnic and New Immigrant Ministries and (b) Higher Education Ministries.
 - The synod would be divided into four groupings of presbyteries (Mission Communities) that would cooperate on common mission and resourcing.
 - Exempt Staff: A Stated Clerk who would also serve as head of staff and two mission associates and work out of the central office. The mission associates would be geographically deployed, one working in the eastern half of the synod and the other in the western half of the synod. Each would work with two mission communities and serve as resource persons for those presbyteries.
 - There would be one synod meeting each year instead of three. The meeting would be a conference meeting for worship and celebration as well as carrying out the business of the synod.
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Item 06-02

[The assembly approved Item 06-02, Recommendation A.1. See p. 42.]

A. *Relating to Budgets for General Assembly Mission Program*

1. *Presbyterian Mission Program—General Assembly Mission Program Receipts and Expenditures Actual Compared to Budget for 2002*

The General Assembly Council recommends that the 215th General Assembly (2003) incorporate into the *Minutes* the report of the General Assembly Mission Program Receipts and Expenditures Actual Compared to Budget for 2002.

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 2002.

**General Assembly Mission Program Receipts
Actual Compared to Budget as of December 31, 2002**

Receipts	MISSION BUDGET								
	Unrestricted			Restricted			Grand Total		
	Ann Bgt	YTD Act	2001 Actual	Ann. Bgt.	YTD Actual	2001 Actual	Ann. Bgt.	YTD Actual	2001 Actual
I. Support from Congregations & Presbyteries									
Basic Mission Support									
Shared Mission Support	18,000,000	16,477,621	18,273,789	-	-	-	18,000,000	16,477,621	18,273,789
Directed Mission Support	-	-	-	5,700,000	5,484,629	5,688,682	5,700,000	5,484,629	5,688,682
	18,000,000	16,477,621	18,273,789	5,700,000	5,484,629	5,688,682	23,700,000	21,962,250	23,962,471
Ch. wide Spec. Offerings									
Christmas Joy	-	-	-	5,300,000	5,472,085	5,780,407	5,300,000	5,472,085	5,780,407
One Great Hour of Sharing	-	-	-	10,000,000	9,968,371	10,216,646	10,000,000	9,968,371	10,216,646
Peace-making	-	-	-	1,000,000	1,040,537	1,230,677	1,000,000	1,040,537	1,230,677
Pentecost	-	-	-	700,000	650,870	625,629	700,000	650,870	625,629
Witness	-	-	-	-	62,574	65,260	-	62,574	65,260
	-	-	-	17,000,000	17,194,437	17,918,619	17,000,000	17,194,437	17,918,619
II. Supplementary Support (Beyond Budget)									
From Congregations & Presbyteries & Individuals									
Other Specific Appeals									
Emergency and Disaster Relief	-	-	-	5,000,000	1,847,176	8,100,668	5,000,000	1,847,176	8,100,668
Add'l Giving Offering, ECO	-	-	-	7,000,000	8,686,146	9,216,568	7,000,000	8,686,146	9,216,568
Mission Initiative	-	-	-	-	60,804	-	-	60,804	-
Hunger	-	-	-	670,000	576,087	597,280	670,000	576,087	597,280
Theological Education Fund	-	-	-	2,600,000	2,665,466	2,877,711	2,600,000	2,665,466	2,877,711
	-	-	-	15,270,000	13,835,679	20,792,227	15,270,000	13,835,679	20,792,227
Add'l Furns of Giving									
Presbyterian Women	2,500,000	2,418,394	2,564,274	500,000	404,947	658,494	3,000,000	2,823,341	3,222,768
Bequests and Annuities	1,500,000	2,791,505	1,246,718	-	2,141,333	157,615	1,500,000	4,932,838	1,404,332
Other Gifts	-	-	-	70,000	209,450	-	70,000	209,450	-
Validated Mission Support	-	-	-	1,000,000	766,899	1,243,851	1,000,000	766,899	1,243,851
Grants from Outside Fdns.	-	-	-	350,000	1,711,526	117,680	350,000	1,711,526	117,680
	4,000,000	5,209,899	3,810,992	1,920,000	5,234,155	2,177,641	5,920,000	10,444,054	5,988,632
III. Interest and Dividends									
PC (USA) Rear. Endow. Fds.	-	-	-	10,287,409	9,075,333	9,546,980	10,287,409	9,075,333	9,546,980
PC (USA) Unres. Endow. Fds.	11,300,167	11,513,060	11,239,513	-	-	-	11,300,167	11,513,060	11,239,513
Pby. Mission Program Fund	360,000	344,935	375,029	-	-	-	360,000	344,935	375,029
Outside Trusts	1,090,000	1,188,766	1,290,932	150,000	123,712	160,000	1,150,000	1,312,478	1,450,932
Jarvis Commonwealth Fund	1,000,000	1,000,000	1,250,000	7,583,831	7,922,643	7,753,769	8,583,831	8,922,643	9,003,769
Jinshian Fund	-	-	-	2,623,450	2,802,714	3,138,319	2,623,450	2,802,714	3,138,319
Short Term Investment	700,000	696,088	649,651	400,000	791,255	822,552	1,100,000	1,487,343	1,472,203
GAC & PDN Shared Funds	-	-	242,727	-	-	-	-	-	242,727
	14,300,167	14,742,849	15,047,852	21,046,690	20,715,657	21,421,620	35,346,857	35,458,506	36,469,471
IV. Other									
Conference Ctr. Oper. Repts.	-	-	-	4,800,000	5,686,425	5,395,469	4,800,000	5,686,425	5,395,469
Partner Churches and Other	-	-	-	800,000	289,278	376,781	800,000	289,278	376,781
Major Mission Fund	-	-	-	-	-	-	-	-	-
Hubbard Press	-	30,000	-	-	-	-	-	30,000	-
Bicentennial Fund Recovery	-	-	-	-	68,471	1,160,727	-	68,471	1,160,727
Sales: Curriculum	-	-	-	3,248,335	4,501,691	4,085,737	3,248,335	4,501,691	4,085,737
Sales: Program Services	-	-	-	6,800,000	7,041,206	9,242,471	6,800,000	7,041,206	9,242,471
Sales: Resources	-	47,469	2,266	2,700,000	3,809,065	3,534,300	2,700,000	3,856,534	3,536,566
Per Capita Funds	-	-	-	2,455,511	2,447,230	2,340,129	2,455,511	2,447,230	2,340,129
	-	77,469	2,266	20,803,846	23,843,366	26,135,614	20,803,846	23,920,835	26,137,880
TOTAL RECEIPTS	36,300,167	36,507,838	37,134,898	81,740,536	86,307,923	94,134,402	118,040,703	122,815,761	131,269,301
V. PEDCO	-	1,032,840	-	-	-	-	-	1,032,840	-
VI. Prior Year Accumulations	3,454,545	-	1,059,429	10,615,754	5,260,466	8,115,174	14,070,299	4,580,488	9,174,603
TTL RCPTS, PY ACCUM & ADJS	39,754,712	37,540,678	38,194,327	92,356,290	91,568,389	102,249,576	132,111,002	128,429,089	140,443,903

[The assembly approved Item 06-02, Recommendation A.2. See p. 42.]

2. *Presbyterian Mission Program—Revised General Assembly Mission Budget and Program 2003.*

The General Assembly Council recommends that the 215th General Assembly (2003) receive the report of the 2003 General Assembly Mission Budget and Program in the total amount of \$128,166,553.

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*, 2000, Part I, p. 375)

**GENERAL ASSEMBLY MISSION PROGRAM
2003 DETAIL BUDGET
SOURCES OF FUNDING SUMMARY (PROJECTED RECEIPTS)**

SOURCE OF FUNDING	MISSION BUDGET		GRAND TOTAL
	UNRESTRICTED	RESTRICTED	
I BASIC MISSION SUPPORT			
Shared Mission Support	17,900,000		17,900,000
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)	2,000,000		2,000,000
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	550,000	5,734,431	6,284,431
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	36,274,893	80,510,407	116,785,300
UTILIZATION OF PRIOR YEAR ACCUMULATION	1,117,673	10,263,580	11,381,253
TOTAL SOURCES OF FUNDING	37,392,566	90,773,987	128,166,553

**GENERAL ASSEMBLY MISSION PROGRAM
2003 DETAIL BUDGET
EXPENDITURE SUMMARY**

	MISSION BUDGET		GRAND TOTAL
	UNRESTRICTED	RESTRICTED	
I. PROGRAMS OF THE EXECUTIVE DIRECTOR'S OFFICE			
Research Services	502,771	325,000	827,771
Legal Services	29,726	584,032	613,758
Internal Audit		206,900	206,900
AA/EEO	88,877		88,877
Mission Initiatives	1,000,000		1,000,000
TOTAL FOR EDO	1,621,374	1,115,932	2,737,306
II. PROGRAMS OF THE DEPUTY EXECUTIVE DIRECTOR'S OFFICE			
Communications	1,315,306	2,112,025	3,427,331
Human Resources	573,505	104,843	678,348
Office of Information Services	2,613,954	347,300	2,961,254
Committee on Social Witness Policy	326,965		326,965
Mission Funding	690,844	839,450	1,530,294
Mission Partnership Funding	3,759,483	120,000	3,879,483
TOTAL FOR DEDO	9,280,057	3,523,618	12,803,675
III. CONGREGATIONAL MINISTRIES DIVISION			
Christian Education and Leader Development	1,605,179	7,778,576	9,383,755
Congregational Ministries Publishing	1,452,696	6,329,090	7,781,786
Theology Worship and Discipleship	1,077,729	397,387	1,475,116
Office of Theological Education	253,151	3,199,805	3,452,956
Division Administration	286,523	68,785	355,308
TOTAL FOR CMD	4,675,278	17,773,643	22,448,921
IV. NATIONAL MINISTRIES DIVISION			
Churchwide Personnel Services	1,683,979	353,257	2,037,236
Evangelism and Church Development	3,116,587	4,464,152	7,580,739
Racial Ethnic Ministries	1,899,689	477,115	2,376,804
Higher Education Ministries	469,007	5,517,125	5,986,132
Social Justice Ministries	712,185	1,010,092	1,722,277
Jarvie Commonweal Services		6,284,431	6,284,431
Women's Ministries	1,006,739	271,823	1,278,562
Programs of the Director	562,001	791,617	1,353,618
Division Administration	466,449	100,278	566,727
TOTAL FOR NMD	9,916,636	19,269,890	29,186,526
V. WORLDWIDE MINISTRIES DIVISION			
Ecumenical Partnership	2,269,339	7,007,853	9,277,192
Global Service and Witness		21,182,090	21,182,090
People in Mutual Mission	3,521,287	11,316,475	14,837,762
Division Administration	755,478	91,772	847,250
TOTAL FOR WMD	6,546,104	39,598,190	46,144,294
VI. MISSION SUPPORT SERVICES			
Finance, Accounting, & Treasury	1,907,649	1,348,657	3,256,306
Presbyterian Distribution Service	663,918	716,789	1,380,707
Division Administration	337,198	403,322	740,520
TOTAL FOR MSS	2,908,765	2,468,768	5,377,533
VII. SHARED EXPENSES			
Insurance	1,230,174	1,225,390	2,455,564
Building Operations	925,545	486,040	1,411,585
Audit Costs	80,000	10,760	90,760
Replacement Reserve: Furniture & Equip		48,145	48,145
Replacement Reserve: Systems & Bldg		34,864	34,864
Contingency	80,779		80,779
TOTAL FOR SE	2,316,498	1,805,199	4,121,697
VIII. RELATED MISSION FUNDING			
Board of Pensions		2,218,747	2,218,747
ECO Agency		2,600,000	2,600,000
ICI	490,000		490,000
Short Term Investments Management Fees	200,000	0	200,000
Restricted Funds Alloc to Other Govern'g Bodies		400,000	400,000
Presbyterian Foundation	87,854	0	87,854
TOTAL FOR RMF	777,854	5,218,747	5,996,601
Vacation Accrual Termination	(650,000)		(650,000)
TOTAL	37,392,566	90,773,987	128,166,553

[The assembly approved Item 06-02, Recommendation A.3., with amendment. See pp. 72–73.]

3. *Presbyterian Mission Program—General Assembly Mission Budget and Program 2004*

The General Assembly Council recommends that the 215th General Assembly (2003) approve the 2004 General Assembly Mission Budget and Program in the total amount of \$126,938,897 [and that the General Assembly Council be authorized to make necessary program adjustment to implement the additional activities approved by the 215th General Assembly (2003)].

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).

GENERAL ASSEMBLY MISSION PROGRAM

2004 PROPOSED BUDGET (DRAFT)

SOURCES OF FUNDING SUMMARY (PROJECTED RECEIPTS)

SOURCE OF FUNDING	MISSION BUDGET		GRAND TOTAL
	UNRESTRICTED	RESTRICTED	
I BASIC MISSION SUPPORT			
Shared Mission Support	17,900,000		17,900,000
Directed Mission Support		5,700,000	5,700,000
II CHURCHWIDE SPECIAL OFFERINGS			
Christmas Joy		5,400,000	5,400,000
One Great Hour of Sharing		9,600,000	9,600,000
Peacemaking		1,020,000	1,020,000
Pentecost		740,000	740,000
III OTHER SPECIFIC APPEALS			
Emergency and Disaster Relief		4,000,000	4,000,000
Extra Commitment		9,200,000	9,200,000
Mission Initiative-MIJHH			
Hunger		600,000	600,000
Theological Education Fund		2,800,000	2,800,000
IV ADDITIONAL FORMS OF GIVING			
Presbyterian Women	2,100,000	500,000	2,600,000
Bequests & Annuities (Unrestricted)	2,420,000	500,000	2,920,000
Other Gifts			
Validated Mission Support		1,100,000	1,100,000
Grants from Outside Foundations			
V INTEREST & DIVIDENDS			
PC(USA) Restricted Endowment Funds		8,790,724	8,790,724
PC(USA) Unrestricted Endowment Funds	9,959,587		9,959,587
Presbyterian Mission Program Fund	350,000		350,000
Outside Trusts	1,300,000	150,000	1,450,000
Jarvie Commonweal Fund	1,000,000	5,734,431	6,734,431
Jinshian		2,182,179	2,182,179
Short Term Investments	700,000	800,000	1,500,000
VI OTHER			
Conference Center Operating Receipts		5,600,000	5,600,000
Partner Churches and Other		400,000	400,000
Sales: Curriculum		4,053,500	4,053,500
Sales: Program Services		8,000,000	8,000,000
Sale: Resources		3,400,000	3,400,000
Per Capita Funds		2,550,000	2,550,000
TOTAL FROM CURRENT RECEIPTS	35,729,587	82,820,834	118,550,421
UTILIZATION OF PRIOR YEAR ACCUM'N	390,000	6,717,203	7,107,203
UTILIZATION OF WMD CARRYOVER	131,273		131,273
UTILIZATION OF BEQUEST	900,000		900,000
UTILIZATION OF BOARD DESIGNATED FUNDS	250,000		250,000
TOTAL SOURCES OF FUNDING	37,400,860	89,538,037	126,938,897

**GENERAL ASSEMBLY MISSION PROGRAM
2004 PROPOSED BUDGET
EXPENDITURE SUMMARY**

	MISSION BUDGET		GRAND TOTAL
	UNRESTRICTED	RESTRICTED	
I. PROGRAMS OF THE EXECUTIVE DIRECTOR'S OFFICE			
Research Services	426,484	325,000	751,484
Legal Services	29,726	584,032	613,758
Internal Audit	0	206,900	206,900
AA/EEO	88,877		88,877
Mission Initiatives	900,000		900,000
TOTAL FOR EDO	1,445,087	1,115,932	2,561,019
II. PROGRAMS OF THE DEPUTY EXECUTIVE DIRECTOR'S OFFICE			
Communications	1,163,114	2,112,025	3,275,139
Human Resources	464,943	104,843	569,786
Office of Information Services	2,677,813	347,300	3,025,113
Committee on Social Witness Policy	327,394		327,394
Mission Funding	674,118	839,450	1,513,568
Mission Partnership Funding	3,729,483	84,254	3,813,737
TOTAL FOR DEDO	9,036,865	3,487,872	12,524,737
III. CONGREGATIONAL MINISTRIES DIVISION			
Christian Education and Leader Development	1,389,229	7,778,576	9,167,805
Congregational Ministries Publishing	1,491,637	6,329,090	7,820,727
Theology Worship and Discipleship	1,012,206	397,387	1,409,593
Office of Theological Education	253,151	3,199,805	3,452,956
Division Administration	257,398	68,785	326,183
TOTAL FOR CMD	4,403,621	17,773,643	22,177,264
IV. NATIONAL MINISTRIES DIVISION			
Churchwide Personnel Services	1,660,638	378,168	2,038,806
Evangelism and Church Development	3,117,705	4,473,048	7,590,753
Racial Ethnic Ministries	1,902,249	3,814,305	5,716,554
Higher Education Ministries	309,007	0	309,007
Social Justice Ministries	702,825	918,268	1,621,093
Jarvie Commonweal Services	0	6,734,431	6,734,431
Women's Ministries	1,020,779	1,939,235	2,960,014
Programs of the Director	571,535	193,328	764,863
Division Administration	457,178	271,732	728,910
TOTAL FOR NMD	9,741,916	18,722,515	28,464,431
V. WORLDWIDE MINISTRIES DIVISION			
Ecumenical Partnership	2,273,406	6,298,937	8,572,343
Global Service and Witness	0	21,069,084	21,069,084
People in Mutual Mission	3,449,204	11,371,532	14,820,736
Division Administration	773,566	138,031	911,597
TOTAL FOR WMD	6,496,176	38,877,584	45,373,760
VI. MISSION SUPPORT SERVICES			
Finance, Accounting, & Treasury	1,909,821	1,385,492	3,295,313
Presbyterian Distribution Service	678,155	729,102	1,407,257
Division Administration	345,692	408,375	754,067
TOTAL FOR MSS	2,933,668	2,522,969	5,456,637
VII. SHARED EXPENSES			
Insurance	1,230,174	1,225,390	2,455,564
Building Operations	910,383	499,616	1,409,999
Audit Costs	80,000	10,760	90,760
Replacement Reserve: Furniture & Equip	375,000	48,145	423,145
Replacement Reserve: Systems & Bldg	375,000	34,864	409,864
Contingency	85,116		85,116
TOTAL FOR SE	3,055,673	1,818,775	4,874,448
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	37,400,860	89,538,037	126,938,897

[The assembly approved Item 06-02, Recommendation B.1. See p. 42.]

B. *Relating to Reserved or Committed Funds*

1. *Unrestricted and Committed Funds*

The General Assembly Council recommends that the 215th General Assembly (2003) receive the report of the Presbyterian Church (U.S.A.), A Corporation, regarding unrestricted and committed funds as of December 31, 2002.

Rationale

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, 2002. 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 CHURCH (U.S.A.)
 PRESBYTERIAN MISSION PROGRAM FUND
 FUNDS COMMITTED FOR SPECIAL PROJECTS
 AS OF DECEMBER 31, 2002

UNRESTRICTED				
	UNCOMMITTED FUNDS	COMMITTED FOR SPECIAL PROJECTS	PROGRAMMATIC LOAN FUND	COMBINED TOTAL
1	14,800,376	11,585,500	4,063,662	30,449,538
2	(2,227,198)			(2,227,198)
3	641,398		(641,398)	0
4	(2,638,866)	2,638,866		0
5		(3,137,935)		(3,137,935)
6				
7	2,185,123	(2,068,151)	0	116,972
8	3,454,545	(3,454,545)	0	0
9	1,492,464	(1,492,464)	0	0
10	7,132,132	(7,015,160)	0	116,972
11	2,907,466	(7,514,229)	(641,398)	(5,248,161)
12	17,707,842	4,071,271	3,422,264	25,201,377
13	679,978			679,978
14	18,387,820	4,071,271	3,422,264	25,881,355
15	13,636,414			



PRESBYTERIAN CHURCH (U.S.A.)
 PRESBYTERIAN MISSION PROGRAM FUND
 FUNDS COMMITTED FOR SPECIAL PROJECTS
 AS OF DECEMBER 31, 2002



GRANTS	Original Designation	Balance 1/01/02	Designated	Payments	Balance
1	Alloc. for African American Male Initiative, (GAC 11/90)	100,000			35,000
2	Alloc. of \$2M to pay off outstanding Bicentennial Fund loans (6/97)	2,000,000		(1,133,990)	266,010
3	Restore bal. of allocation of \$266,010 to pay off Bicentennial Fund Loans (12/02)		(266,010)		(266,010)
4	Board Designation - National Ministries Division	3,347,954		(53,304)	1,947,018
5	Board Designation - Worldwide Ministries Division	9,703,549			544,919
6	Alloc. to support the General Assembly Mission Budget for 2002 (2/01)	2,208,197			2,208,197
7	Restore allocation to support the Gen. Assembly Mission Budget for 2002 (12/02)		(2,208,197)		(2,208,197)
8	Alloc. for CPPA for 2002 budget (2/01)	246,348			246,348
9	Restore allocation for CPPA for 2002 budget (12/02)		(246,348)		(246,348)
10	Alloc. of \$3M Dorcas Davis bequest (2/99) as follows:				
	a. Alloc. for Military Chaplains	555,000			126,000
	b. Alloc. for Overture 98-47	1,000,000		(113,000)	0
	c. Alloc. for MGB Program Office	345,000			0
11	Alloc. of \$1.2M as a reserve for the Dorcas Davis bequest (1/02)	1,200,000			1,200,000
12	Restore allocation of \$1.2M reserve for the Dorcas Davis bequest (8/02)		(1,200,000)		(1,200,000)
13	Bequests subject to clarification, (GAC 2/00)	2,400,000		(1,603,402)	796,598
14	Restore balance of \$2.4M Dorcas Davis Bequest (8/02)		(796,598)		(796,598)
15	Investment income on \$2.4M Dorcas Davis bequest	71,553		(151,043)	0
16	Investment income on \$3.6M Dorcas Davis bequest			(37,482)	0
17	Reserve for Evangelism and Mission \$3M, (Mustard Seed Fund \$1M) (2/00)	3,000,000			1,000,000
18	Restore reserve for Evangelism and Mission (Mustard Seed Fund \$1M) (12/02)		(1,000,000)		(1,000,000)
19	Allocation of \$291,622 to support the Independent Committee of Inquiry (ICI) (2/01)	291,622		(213,707)	0
20	Allocation of \$25,000 to support the Independent Committee of Inquiry (ICI) (4/02)	25,000		(20,532)	4,468
21	Allocation of \$165,000 to support the Independent Comm. of Inquiry (ICI) (12/02)	165,000			165,000
22	Allocation of \$237,593 to balance the 2003 Mission Budget (4/02)	237,593			237,593
23	Additional allocation of \$880,000 to balance the 2003 Mission Budget (1/03)	880,000			880,000
24	Allocation of \$131,273 for future needs of Worldwide Ministries Division (4/02)	131,273			131,273
25	TOTAL	11,585,500	(4,187,769)	(3,326,460)	4,071,271



PRESBYTERIAN CHURCH (U.S.A.)
 PRESBYTERIAN MISSION PROGRAM FUND
 PROGRAMMATIC LOAN FUND
 AS OF DECEMBER 31, 2002

RECEIVABLE		Balance 1/01/02	Increase (Decrease)	Balance 12/31/02
1	Employees	4,894		0
2	Knoxville College	251,887	(4,894)	251,887
3	Montreat Loan (12/97)	664,564	(664,564)	0
4	Interchurch Center	207,000	(32,000)	175,000
5	Knoxville College 1999 Christmas Joy Offering	150,000		150,000
6	Receivable from PILP	250,782	60,060	310,842
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	4,063,662	(641,398)	3,422,264

* Includes loan balance of \$532,983 received November, 2002.



PRESBYTERIAN CHURCH (U.S.A.)
 PRESBYTERIAN MISSION PROGRAM FUND
 SELF INSURANCE FUND
 AS OF DECEMBER 31, 2002

1	Balance as of 1/01/02	5,586,064	
	Revenues:		
2	Income from investments	100,553	
3	Unrealized gain (loss)	<u>(628,689)</u>	
4	Total revenues	(528,136)	
	Expenditures:		
5	Foundation investment fees	(1,420)	
6	MSS administrative fees	(7,807)	
7	Risk Management administrative fees	(32,366)	
8	Insurance claims paid	<u>(57,145)</u>	
9	Total expenditures	(98,738)	
10	Funds available as of 12/31/02	<u>4,959,190</u>	
11			
12			

[The assembly approved Item 06-02, Recommendation B.2. See p. 42.]

2. *Report of Contingent Liabilities, December 31, 2002*

The General Assembly Council recommends that the 215th General Assembly (2003) 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, 2002, \$433,501.66 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 \$ 4,959,190 as of December 31, 2002.

[The assembly approved Item 06-02, Recommendation C.1. See p. 42.]

C. *Relating to Support for General Assembly Mission*

1. *John C. Lord and Edmund P. Dwight Funds*

The General Assembly Council recommends that the 215th General Assembly (2003) allocate the annual income realized in 2002 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, which 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 2003 is approximately \$42,536.

[The assembly approved Item 06-02, Recommendation C.2. See p. 42.]

2. *Special Offerings 2002*

The General Assembly Council recommends that the 215th General Assembly (2003) incorporate into its *Minutes* the following summary of receipts from Special Offerings for the years 2000–2002.

Rationale

Special offerings enable an important part of the General Assembly Mission Program. In 2002, income from these offerings totaled approximately 14 percent of total income for the mission program of the church and 27.11 percent of the mission gifts from congregations. All offerings were down in 2002 due to the economy except Pentecost, which may have shown an increase due to a change in the percentages retained by the presbyteries.

Presbyterian Church (U.S.A.)

SPECIAL OFFERINGS

Years Ending December 31, 2000, 2001 & 2002

	2000	2001	00/01 Incr/Decr %	2002	01/02 Incr/Decr %
One Great Hour of Sharing					
Presbyterian World Service	3,729,613	3,450,469	-7.48%	3,410,136	-1.17%
Self Development of People	3,219,382	3,060,946	-4.92%	3,005,847	-1.80%
Presbyterian Hunger Program	3,226,295	3,046,495	-5.57%	3,015,848	-1.01%
Promotion	361,459	430,510	19.10%	264,517	-38.56%
Administrative Cost	218,708	228,226	4.35%	272,023	19.19%
Total	<u>10,755,457</u>	<u>10,216,646</u>	<u>-5.01%</u>	<u>9,968,371</u>	<u>-2.43%</u>
Christmas/Joy Offering					
Board of Pensions	2,772,998	2,828,068	1.99%	2,705,665	-4.33%
Minority Education	2,675,377	2,752,493	2.88%	2,580,252	-6.26%
Promotion Cost	210,763	175,931	-16.53%	159,959	-9.08%
Administrative Cost	23,916	23,916	0.00%	26,209	9.59%
Total	<u>5,683,054</u>	<u>5,780,408</u>	<u>1.71%</u>	<u>5,472,085</u>	<u>-5.33%</u>
Peacemaking Offering					
Peacemaking	939,520	1,099,748	17.05%	923,442	-16.03%
Promotion Cost	119,102	128,873	8.20%	108,708	-15.65%
Administrative Cost	23,703	23,703	0.00%	26,011	9.74%
* Total	<u>1,082,325</u>	<u>1,252,324</u>	<u>15.71%</u>	<u>1,058,161</u>	<u>-15.50%</u>
Witness Offering					
Global Mission Unit	30,406	32,630	7.31%	28,787	-11.78%
Education & Congregational Nurture	12,162	13,052	7.32%	11,515	-11.78%
Evangelism & Church Development	18,244	19,578	7.31%	17,272	-11.78%
Promotion Cost	0	0	0.00%	0	0
Administrative Cost	0	0	0.00%	5,000	0
Total	<u>60,812</u>	<u>65,260</u>	<u>7.31%</u>	<u>62,574</u>	<u>-4.12%</u>
Pentecost Offering					
Receipts	461,717	440,279	-4.64%	549,331	24.77%
Promotion Costs	130,047	170,899	31.41%	84,842	-50.36%
Administrative Cost	16,235	16,235	0.00%	17,808	9.69%
* Total	<u>607,999</u>	<u>627,413</u>	<u>3.19%</u>	<u>651,981</u>	<u>3.92%</u>
TOTALS	<u>18,189,647</u>	<u>17,942,051</u>	<u>-1.36%</u>	<u>17,213,172</u>	<u>-4.06%</u>
Designations					
Hunger	633,408	597,280	-5.70%	576,087	-3.55%
Emergency Relief	1,960,573	8,100,668	313.18%	1,847,176	-77.20%

* Donations reflect all portions received by the General Assembly Council for these offerings, including the Synod or Presbytery portions

Item 06-03

[The assembly referred Item 06-03, with comment, to the Special Offerings Review Task Force, for report back to the 216th General Assembly (2004). See p. 43.]

Overture 03-05. On Re-establishing a Witness Season Including a Witness Offering—From the Presbytery of Coastal Carolina.

The Presbytery of Coastal Carolina overtures the 215th General Assembly (2003) of the Presbyterian Church (U.S.A.) to re-establish a Witness Season and include a Witness Offering that will focus attention on the mission of the church at home and abroad, underwrite mission personnel, help educate and train local leaders, and support ecumenical efforts that are consistent with the mission of the Presbyterian Church (USA).

Rationale

The elimination of the Witness Season and its offering from the church calendar left the church without these important vehicles to call into prominence its participation in and support of its worldwide mission efforts.

The Presbyterian Church (U.S.A.) is demonstrating a renewed interest in the mission of the church, therefore, to nurture this interest will benefit the whole church as it begins to refocus its energy and will add an additional bonding element to its diverse membership.

The overwhelming support of the 214th General Assembly (2002) for the Mission Initiative suggests that the denomination is rapidly becoming other-directed and eager to bring the message of the gospel to the world.

If we move on this now, it can be in place in time to preserve and build effectively upon the momentum generated by the mission initiative. The Witness Season and Witness Offering will give those committed to mission another opportunity to continue their ownership of sharing the gospel with the world.

GAC COMMENT ON ITEM 06-03 (*OVERTURE 03-05*)

Comment on Overture 03-05—From the General Assembly Council.

The General Assembly Council welcomes the interest of the Presbytery of Coastal Carolina and the Presbytery of San Gabriel in instituting a new offering to support mission. The General Assembly Council suggests that the overtures be answered by convening the Special Offerings Review Task Force, to report back to the 216th General Assembly (2004). This group would consider the merits of instituting a fifth special offering.

The Presbyterian Church (U.S.A.) has four special giving opportunities each year: Joy Gift, One Great Hour of Sharing, Pentecost, and Peacemaking offerings. From time to time, a task force is convened to review the special offerings and how they are used. This group makes recommendations about any needed changes to the offerings, and considers whether or not new special offerings are to be implemented. The Special Offerings Review Task Force currently is scheduled to complete a review in time for a report to the 217th General Assembly (2006). However, because of *Overtures 03-05* and *03-11*, and because of the move to biennial assemblies, the recommendation is to begin the Special Offerings Task during 2003, so that it can report to the 216 General Assembly (2004).

This group would consider the merits of instituting a new offering for support of mission work, and make a recommendation. The group would also review the existing special offerings, and make recommendations for any needed changes; the changes would not be implemented until the 217th General Assembly (2006).

Item 06-04

[The assembly referred Item 06-04, with comment, to the Special Offerings Review Task Force, for report back to the 216th General Assembly (2004). See p. 43.]

Overture 03-11. On Instituting a New Annual Offering for the Support of Full-time Mission Personnel—From the Presbytery of San Gabriel.

The Presbytery of San Gabriel overtures the 215th General Assembly (2003) to institute a new annual offering for the Presbyterian Church (U.S.A.) for the support of full-time mission personnel.

Rationale

The Presbyterian Church (U.S.A.) has, since 1837, been a mission sending organization.

The First Great End of the church is the “proclamation of the gospel for the salvation of humankind” (*Book of Order*, G-1.0200).

The work of Presbyterian missionaries and our partner churches could be interpreted much more fully to local congregations.

The Worldwide Ministries Division faced a severe shortfall in funding in the years beginning 2001–2002.

The new mission initiative will be vital to revitalizing the church’s core mission program in this decade, but will not create a lasting way to renew the funding annually.

Therefore, the Presbyterian Church (U.S.A.) needs a new annual offering for the support of full-time mission personnel.

GAC COMMENT ON ITEM 06-04 (*OVERTURE 03-11*)

Comment on Overture 03-11—From the General Assembly Council.

The General Assembly Council welcomes the interest of the Presbytery of Coastal Carolina and the Presbytery of San Gabriel in instituting a new offering to support mission. The General Assembly Council suggests that the overtures be answered by convening the Special Offerings Review Task Force, to report back to the 216th General Assembly (2004). This group would consider the merits of instituting a fifth special offering.

The Presbyterian Church (U.S.A.) has four special giving opportunities each year: Joy Gift, One Great Hour of Sharing, Pentecost, and Peacemaking offerings. From time to time, a task force is convened to review the special offerings and how they are used. This group makes recommendations about any needed changes to the offerings, and considers whether or not new special offerings are to be implemented. The Special Offerings Review Task Force currently is scheduled to complete a review in time for a report to the 217th General Assembly (2006). However, because of *Overtures 03-05* and *03-11*, and because of the move to biennial assemblies, the recommendation is to begin the Special Offerings Task during 2003, so that it can report to the 216 General Assembly (2004).

This group would consider the merits of instituting a new offering for support of mission work, and make a recommendation. The group would also review the existing special offerings, and make recommendations for any needed changes; the changes would not be implemented until the 217th General Assembly (2006).

Item 06-05

[The assembly approved Item 06-05. See p. 43.]

Overture 03-22. On Reaffirming the Church’s Commitment to Older Adult Ministry—From the Presbytery of Greater Atlanta.

The Presbytery of Greater Atlanta recommends that the 215th General Assembly (2003) reaffirm its commitment to older adult ministry by doing the following:

1. Assuring the continuation of the Office on Older Adult Ministries with sufficient budget and staff to meet the growing needs of the rapidly increasing numbers of older adults in the church and in society.

2. Establishing a Task Force on Older Adult Ministries to review the progress that has been made in older adult ministries in the PC(USA) during the past decade, to study the current and growing needs of older adults, and to develop a plan and to move forward to endorse, enhance, and support the quality of life for the increasing number of aging members of our denomination.

Rationale

The 204th General Assembly (1992) approved the Report of the Task Force on Older Adult Ministry, which identified seven priority issues in older adult ministry for denominational emphasis for the next decade (*Minutes*, 1992, Part I, pp. 139, 1011ff [casebound version only]).

The year 2002 marked the end of the specified decade, in which numerous programs, workshops, keynote addresses, and conferences have focused on the seven priority issues.

A number of resources have been developed to raise awareness about older adult ministry, including videos (*Aging Me . . . Aging You . . . The Journey of a Lifetime* and *Aging Me . . . Aging You . . . Exploring the Issues*), a ten-book series (*Older Adult Issues*), and *A Very Present Help: Psalm Studies for Older Adults*.

The United Nations, seeing older adult issues as a worldwide concern, designated 1999 as the Year of Older Persons, with the theme being “Toward a Society for All Ages.”

The World Council of Churches, emphasizing the issues of older adults globally, sponsored a major conference in Madrid, Spain, to develop action plans in older adult ministries for nations, states, agencies, and organizations.

The “Baby Boomer” generation will begin turning 65 in 2011, at which time 76 million persons will begin joining the ranks of “older adulthood.”

There will be fewer people available to care for older persons when they need the attention and support of committed caregivers.

Membership in the Presbyterian Church (U.S.A.) is increasing in age, with 67 percent of all members being 45 years of age or older.

The Scriptures witness to utilizing the skills of older adults: “So even to old age and gray hairs, O God, do not forsake me, until I proclaim your might to all the generations to come. Your power and your righteousness, O God, reach the high heavens” (Ps. 71:18–19), and “In old age they still produce fruit; they are always green and full of sap” (Ps. 92:14).

We believe the statements made in the Joint UPCUSA and PCUS Task Force Report on Ministry to and with Older Adults and approved by the 193rd General Assembly (1981) are still relevant: “We believe in the unique worth of every person, including older adults, because we believe life is an ongoing process of growth and chance, because we believe that the love of Jesus Christ is the foundation and norm of our service, and because we believe that older adults are pioneers of a new era of self-reliance and interdependence.”

Item 06-06

[In response to Item 06-06, the assembly approved alternate recommendations. See pp. 43–44.]

Overture 03-23. On Appointing a Pastoral Group Whose Primary Concern Would Be Gay, Lesbian, Bisexual, and Transgendered Members and Their Families in Our Local Churches—From the Presbytery of Greater Atlanta.

The Presbytery of Greater Atlanta respectfully overtures the 215th General Assembly (2003) of the Presbyterian Church (U.S.A.) to establish or appoint a pastoral group, executive board, committee, or associate whose primary concern would be gay, lesbian, bisexual, and transgender members and their families in our local churches.

Rationale

General Assembly staff includes pastoral groups for racial ethnic concerns and women’s concerns and an Executive Board for Presbyterian Men and a Committee for the Self-Development of People.

There are associates for Asian Americans, families, single adults, African Americans, and youth.

There is no pastoral group, executive board, committee, associate, or any kind of staff person concerned with the hundreds, if not thousands, of gay, lesbian, bisexual, or transgender members and their families in our local churches with special needs.

The Presbytery of Greater Atlanta strongly urges the General Assembly to appoint a staff person or a pastoral group who will have special care and concern for the children of God who are gay, lesbian, bisexual, or transgender members and their families.

ACREC ADVICE AND COUNSEL ON ITEM 06-06 (*OVERTURE 03-23*)

Advice and Counsel on Overture 03-23—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Overture 03-23 requests the 215th General Assembly (2003) to establish or appoint a pastoral group, executive board, committee, or associate whose primary concern would be gay, lesbian, bisexual, and transgendered members and their families in our local churches—From the Presbytery of Greater Atlanta.

The Advocacy Committee for Racial Ethnic Concerns advises that *Overture 03-23* be approved, contingent upon financial implications being met.

Rationale: Successive General Assemblies have advocated for just and humane policies on behalf of particular groups of people who have need for pastoral care and the Bible teaches the faith community to show particular compassion for the oppressed and the poor.

The Presbyterian Church (U.S.A.) has a strong policy for inclusion for all God's people (*Book of Order*, G-4.0400, G-4.0403, G-9.0104, G-11.0103d) and has provided General Assembly staff and pastoral care for various groups of people and their families designed to meet their specific needs.

This particular group and their families have been long oppressed and are in great need of pastoral care and concern for their spiritual needs. Since this group and their families have been grossly overlooked in our denomination, the Advocacy Committee for Racial Ethnic Concerns recommends that *Overture 03-23* be approved, contingent upon financial implications being met.

Item 06-07

[The assembly disapproved Item 06-07 with comment. See p. 44.]

Overture 03-35. On Directing the General Assembly Council with Regard to the Mission and Per Capita Budgets—From the Presbytery of San Diego.

The Presbytery of San Diego overtures the 215th General Assembly (2003) of the Presbyterian Church (U.S.A.) to do the following:

1. Direct the General Assembly Council to include in its Mission Budget and Per Capita Budget the following financial figures:
 - a. The budgeted and actual total expenditures for each program and division,
 - b. The budgeted and actual restricted giving used for each program and division,
 - c. The budgeted and actual unrestricted giving used for each program and division.
2. Direct the General Assembly Council to include in its Mission Budget and Per Capita Budget the financial figures for the previous fiscal year and the current fiscal year, in order to compare the proposed budget with previous budgets.
3. Direct the General Assembly Council to prepare and approve the Mission Budget and Per Capita Budget no later than its spring meeting.
4. Direct the General Assembly Council to send its Mission Budget and Per Capita Budget to General Assembly commissioners in the Reports to the General Assembly such that commissioners receive the budgets no later than 45 days prior to the convening of the General Assembly.

5. Direct the General Assembly Council to post online a financial account of every program and division on a quarterly basis. The financial account shall include:

- a. The budgeted and actual total expenditures for each program and division,
- b. The budgeted and actual restricted giving used for each program and division,
- c. The budgeted and actual unrestricted giving used for each program and division.

Rationale

Proper stewardship of the resources that God gives the Presbyterian Church (U.S.A.) is one of the most important activities that General Assembly commissioners do. Working through large and complicated budgets can be a difficult task, but it is one that ensures a more accountable and more efficient denomination for the next generation of Presbyterians.

In the past few General Assemblies, comprehensive Mission and Per Capita budgets were not presented to commissioners until the convening of the assemblies. Questions that commissioners could have had answered before General Assembly slowed down the budget process, and sometimes even went unanswered. The short committee meetings and the late arrival of the budget have limited commissioners' meaningful participation in the budget process. If the budget were made available well before the beginning of the assembly, commissioners may be better prepared and more effective during committee meetings.

God has blessed our church with many financial resources given by faithful Presbyterians. Recently, however, funding to the denomination has declined, causing painful budget cuts and staff layoffs. Our denomination's new Mission Initiative has identified what seems to be one cause for the decline: Donors have said, "We don't have trust in where the dollars go." If we ask our members to give substantial contributions to the work of the church—particularly with the start of the Mission Initiative—then it is important to let them know how their money is being used. Quarterly reports posted online and budgets available to commissioners help ensure transparent, open stewardship of God's resources.

GAC COMMENT ON ITEM 06-07 (*Overture 03-35*)

Comment on Overture 03-35—From the General Assembly Council.

Background: The Office of the General Assembly (OGA) received *Overture 03-35. On Directing the General Assembly Council with Regard to the Mission and Per Capita Budget—From the Presbytery of San Diego.*

The rationale for the overture indicates that in the past few General Assemblies, comprehensive Mission and Per Capita budgets were not presented to commissioners until the convening of the assemblies. Questions that commissioners could have had answered before General Assembly slowed down the budget process, and sometimes even went unanswered. The short committee meetings and the late arrival of the budget have limited commissioners' meaningful participation in the budget process. If the budget were made available well before the beginning of the assembly, commissioners may be better prepared and more effective during committee meetings.

Response: Our review of the last four years indicates that the General Assembly Council has submitted the Mission and Per Capita budgets on a timely basis to the Stated Clerk and those reports were published and distributed to the commissioners prior to the convening of the General Assembly as per the Standing Rules.

The overture requests financial information from the General Assembly Council that is currently available on the PC(USA) Web site. We will continue to keep this information current on a timely basis.

We agree with the intent of the overture and will continue to provide budget information to our commissioners so they will be better prepared and more effective during committee meetings.

Item 06-08

[The assembly approved Item 06-08. See p. 44.]

The General Assembly Council recommends that the 215th General Assembly (2003) approve the following changes to the *GAC Manual of Operations*:

1. Page 1, “II. Constitutional Mandate and Composition of Council,” third sentence, delete the phrase, “3 moderators (one current and two most recent living predecessors)” and add the words, “*the Moderator of the General Assembly and the Moderator’s most recent living predecessor*” so that the sentence 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)~~ *the Moderator of the General Assembly and the Moderator’s most recent living predecessor; . . .*”

2. Page 3, “IV. Citation of Major Policies, A. *Mission Policy Guide*,” strike the word “annually” from the second sentence, so that the sentence reads as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“The guide is prepared ~~annually~~ by the General Assembly Council.”

Rationale

The above changes are necessary due to the change from annual to biennial assemblies as approved by the 214th General Assembly (2002) and are pending General Assembly approval of changes submitted to the 215th General Assembly (2003) regarding the *Standing Rules of the General Assembly* and the *Book of Order*.

Item 06-09

[The assembly approved Item 06-09 with amendment. See p. 43.]

The General Assembly Council recommends that the 215th General Assembly (2003) express its appreciation to the members and congregations of the Presbyterian Church, U.S.A. for the faithful financial support given to General Assembly Mission causes in 2002; and that the assembly recognize the following presbyteries for their leadership in giving:

<u>Category of Gift</u>	<u>Total Dollars Given</u>	<u>Per Member Giving</u>
Total Mission Giving	Philadelphia	Alaska
Basic Mission Support	Donegal	Donegal
Churchwide Special Offerings	National Capital	Alaska
Presbyterian Women’s Giving	Pittsburgh	Alaska
Other Specific Appeals*	Pittsburgh	Cimarron

*Other Specific Appeals includes gifts to Disaster Assistance, the Theological Education Fund, and Extra Commitment Opportunities.

[That the General Assembly annually express its appreciation to the members and congregations of the PC(USA) for their faithful financial support given to the General Assembly Mission causes in the prior year, and that the assembly recognize the presbyteries for their leadership in giving, using the same categories.]

Item 06-10

[The assembly approved Item 06-10. See p. 45.]

Alternate Resolution to Overture 99-39. 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—From the 211th General Assembly (1999) (Minutes, 1999, Part I, pp. 34–35, 626–27).

Response: The General Assembly Council (GAC) has consulted further with the Synod of the Southwest and has developed, with their input, a set of procedures shown below. These procedures will be used by the GAC to consult with appropriate synods and presbyteries on the use of restricted funds targeted for specific geographic areas or specific people groups.

In addition, the consultations with the Synod of the Southwest have resulted in modifications to the use of restricted funds targeted to people groups and geographic areas in the Synod of the Southwest.

On June 25, 2003, the GAC will consult with representatives from the Synods of the Trinity, Mid-Atlantic, South Atlantic Living Waters and Covenant concerning the use of restricted funds targeted to Appalachia. This consultation will follow the process below and will be repeated on a three-year cycle.

The GAC continues to be in the process of developing procedures for implementing administrative cost allocations for the various types of restricted and designated revenue sources. The process will be completed by the fall of 2003 and implemented in the 2005 mission budget.

Procedures for Mission Partnership on Restricted Funds
Targeted for Specific Geographic Areas or Specific People Groups

1. Mission Support Services (MSS) will prepare a list of all restricted funds targeted for specific geographic areas or specific people groups during the 2003 calendar year showing:
 - a. fund identity,
 - b. fund use designation,
 - c. fund balance,
 - d. fund payouts
 - i. Actual annual amounts for the past three years
 - ii. Estimated annual amounts for the next three years, and
 - e. specific use for past three years including rationale for payments
2. For each appropriate geographic or people grouping the GAC Executive Director will provide the relevant restricted funds data to the Synod Executive(s) and together they will schedule a Review and Planning meeting. If only one synod is involved, the Synod Executive will determine the appropriate synod or presbytery participants and convene the meeting. If more than one synod is involved, each Synod Executive will determine their appropriate synod or presbytery participants, and the Synod Executives involved will determine which of them will convene the Review and Planning Meeting. The Executive Director will determine the appropriate GAC participants.
3. At the Review and Planning meeting the participants will:
 - a. review for understanding the list of relevant restricted funds and their current usage,
 - b. address past usage of restricted funds as to appropriateness and relevance considering
 - i. Fund designation,
 - ii. Needs expressed by synod and presbytery representatives,
 - iii. Needs expressed by GAC and current missions funded,
 - c. seek consensus on usage of funds for the next three years, and
 - d. prepare a summary of the points of agreement, and any points on which agreement was not reached with an identification of the specifics in contention.
4. Where consensus is reached, applicable funds usage pattern for the next three years will be established. Annual reports by MSS will be given to:
 - a. the Executive Director's office and involved GAC program areas,
 - b. the Synod and relevant presbytery entities, and
 - c. other involved mission entities.

Where consensus is not reached, the applicable funds will be "frozen" for one year while the parties meet at least twice more to seek constructive solutions at dates to be agreed on during the Review and Planning meeting. If no consensus is reached

within the year, the final decision on funds usage will be made by a six person committee consisting of three elected GAC members appointed by the GAC Chair and three elected representatives appointed by the synod moderator or moderators.

Item 06-11

[The assembly approved Item 06-11 with amendment. See p. 44.]

Commissioners' Resolution 03-10. On Reaffirming Spiritual Formation as an Important Priority at All Levels of the Presbyterian Church (U.S.A.).

That the 215th General Assembly (2003) of the Presbyterian Church (USA) do the following:

1. Reaffirm spiritual formation as an important priority at all levels of the Presbyterian Church (U.S.A.).
2. Express its concern at the consistent pattern in recent years of reducing support for the Office of Spiritual Formation.
3. Urge the General Assembly Council to reconsider the impact of its recent budget reductions on the Office of Spiritual Formation and ~~[to find ways as quickly as possible]~~ **[. when funds become available.]** to restore the budget to its former level.
4. Encourage the General Assembly Council, through its Theology, Worship, and Discipleship program area, to more fully promote an understanding of spiritual formation that goes beyond the important areas of biblical literacy, theological reflection, and corporate worship to include advocacy of and commitment to those other practices and disciplines that enable us to grow in the life of Christian faith such as
 - devotional reading,
 - praying,
 - resting and Sabbath-keeping,
 - contemplation and discernment (attentiveness to the Holy Spirit),
 - nurturing spaces for solitude and silence in a noisy world,
 - cultivating the arts of hospitality and generosity,
 - spiritual guidance and friendships,
 - engaging in works of compassion and justice,
 - maintaining healthy lifestyles,
 - managing material resources for God's service, and
 - other classical and traditional forms of piety that have proven themselves useful to many through the history of the ecumenical church.

Rationale

Our Reformed understanding of spiritual formation is that it goes beyond just “thinking about God” to opening ourselves to “the activity of the Holy Spirit which molds our lives into the likeness of Jesus Christ. . . . We cooperate with this work of the Spirit through intentional commitment to practices that make us more open and responsive to the Spirit's touch—spiritual disciplines such as personal and corporate prayer, contemplative listening, acts of justice and compassion, discernment, and Sabbath keeping” (PC[USA] Spiritual Formation brochure).

This understanding finds its root in John Calvin, to whom prayer was so important that the chapter addressing prayer is longer than any other chapter in his *Institute of the Christian Religion*. Calvin was a man who knew Christ in a deeply personal way; who said that the essence of the Christian faith was union with Christ; who asserted the primacy of religious experience over doctrine: “Doctrine is not a matter of talk, but of life. It is not grasped by intellect alone, like other branches of learning. It is received only when it fills the soul and finds a home in the inmost recesses of the heart” (*Institutes*, Book 3, Chapter 6). Specifically, regarding prayer, Calvin stated that prayer is “the chief exercise of faith, by which we daily receive God's benefits,” that prayer is “direct and pure contemplation of God, “an expanding of our heart in the presence of God” (*Corpus Reformatorum*, 37, 402), and “prayer itself is properly an emotion of the heart within which it is poured out and laid open before God, the searcher of hearts” (III.xx.29). In fact, Calvin's motto was “My heart I offer you, Lord, freely and

sincerely.” To this day, a heart, often aflame and held in an outstretched hand, remains the symbol of our Presbyterian progenitor.

The importance of spiritual formation in the life of the PC(USA) has become increasingly evident in the past fourteen years since *Growing in the Life of Christian Faith*, the report of a task force commissioned in 1985 to study the topic of “Faith Development and the Reformed Tradition,” was presented to the 201st General Assembly (1989).

This was followed in 1991 by a report summarizing the spiritual hunger of the church and proposing a program of action to the 203rd General Assembly (1991) entitled “Hungry Hearts, Hungry Minds: The Quest for a Reformed Discipleship and Spirituality” (*Minutes*, 1991, Part I, pp. 781ff).

There is evidence of a significant hunger among us, a hunger of the heart and mind. . . . We need more deeply felt and satisfying relationships to God and to one another, and more authentic and fulfilling ways to live out our discipleship in this complex and challenging world. (“Hungry Hearts, Hungry Minds: The Quest for a Reformed Discipleship and Spirituality,” *Minutes*, 1991, Part I, p. 782)

At the 205th General Assembly (1993), the “Shape and Form” task force lifted up spiritual formation as one of four priorities of the PC(USA) (*Minutes*, 1993, Part I, pp. 440–44).

In addition, the 207th General Assembly (1995) added “spiritual growth” to the *Book of Order* section on candidacy as a new and distinct component of our preparation for ministry process. And in 1996, the Association of Theological Schools added “spiritual formation” to its requirements.

Finally, as recently as April 3, 2003, an article by the Presbyterian News Service (release #303176) lifted up John Detterick’s vision for a “theologically-based strategic framework” and presents “spiritual formation as one of the budget-setting priority goals of the denomination.”

However, recent actions by the General Assembly Council are sending mixed messages to the larger church, actions that seem not only inconsistent with the repeated priority given to spiritual formation, but that seriously weaken the ministry of those remaining in the Office of Spiritual Formation.

Such actions include:

- The elimination by action of the General Assembly Council (April 2003) of the position of coordinator in the Office of Spiritual Formation, a position that was primarily, “programmatic” in nature and which reduced the program staff from three positions to two, a one-third reduction in an already small staff and one of only two “exempt” (i.e. professional) positions cut from the three ministries divisions of the General Assembly Council.
- The loss of important language on prayer and the work of the Holy Spirit in the recent reclaiming of the 1993 priority of spiritual formation, which, as noted in Recommendation 4 of this commissioners’ resolution, lists only biblical literacy, theological reflection, and cooperate worship.

Unless the assembly takes restorative action, this continued and important emphasis on spiritual formation will soon be lost and the church will be the worse for it. It is urgent that we continue to fully support this work.

Lyta Seddig—Presbytery of Lake Erie
Terry Chapman—Presbytery of Monmouth

Item 06-12

[The assembly disapproved Item 06-12 with comment. See p. 44.]

Commissioners’ Resolution 03- 11. On Refocusing Resources for the Proclamation of Christ.

That the 215th General Assembly (2003) resolve and petition the denomination, its offices, committees, and agencies, and in its relations with other institutions, to refocus its energy, structure, and finances to proclaim Christ, not through sociopolitical debates and declarations, but by clergy and layperson driven ministries. Such ministries would include, but not be limited to, care for the poor, the hurting, and the lost, near and far, and provide authentic Reformed Christian education and worship of Christ (proclaiming the Word and celebrating the Sacraments), subsidizing financially as the top priority new church development, redevelopment, and national and worldwide missions.

Rationale

We, as a denomination, have drifted in substantial ways from the stated primary role of the Presbyterian Church (U.S.A.) in Chapters I through IV of the *Book of Order*, which outline the preliminary principles of the church, the church and its confessions, the church's mission, and its unity.

The Presbyterian Church (U.S.A.) has, in the last several decades, primarily focused on socioeconomic political issues that both have been divisive and costly in membership and finances.

The resulting issue-oriented debates are characterized by vitriolic and vindictive rhetoric, which subverts the peace and unity of our beloved Presbyterian Church. (U.S.A.).

Our great commission from the Lord of the church is to change the sin-stained hearts of all for their eternal good and not the politics or mind-set of those who differ with our temporal agendas.

This calls us to lay down our egos and prejudices and become more effective denominational messengers of the gospel seeking to change people with our actions and not policies with position papers, lobbying, and demagoguery.

Timothy Bird—Presbytery of Abingdon
Mike Shortridge—Presbytery of Abingdon

ACSWP, ACREC ADVICE & COUNSEL ON ITEM 06-12 (COMMISSIONERS' RESOLUTION 03-11)

Advice and Counsel on Commissioners' Resolution 03-11—From the Advisory Committee on Social Witness Policy (ACSWP) and Advocacy Committee for Racial Ethnic Concerns (ACREC).

Commissioners' Resolution 03-11 requests the 215th General Assembly (2003) to refocus its witness by avoiding "socioeconomic political issues."

The Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee on Racial Ethnic Concerns (ACREC) advise that *Commissioners' Resolution 03-11* be disapproved.

Rationale: Commissioners' Resolution 03-11 fails to take into account the long-standing Reformed commitment not only to ministries of compassion but also ministries of justice that seek changes in social structures for the sake of the poor. The resolution also fails to give adequate attention to the provisions of the *Book of Order* that call the church to "the promotion of social righteousness" (*Book of Order*, G-1.0200). The *Book of Order* also calls the church "as Christ's faithful evangelist" to "participat(e) 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" (*Book of Order*, G-3.0300). Both the policies and the practices of the Presbyterian Church (U.S.A.) and our predecessors reflect the understanding that in order to be faithful to these exhortations the church must be active in addressing the impact of sin on both human hearts and human social structures.

GAC COMMENT ON ITEM 06-12 (COMMISSIONERS' RESOLUTION 03-11)

Comment on Commissioners' Resolution 03-11—From the General Assembly Council

The General Assembly Council (GAC) advises that the assembly disapprove this resolution. The GAC is currently involved in a prioritization process. The issue mentioned in the resolution, new church development, is already a priority of the GAC and to identify one priority without acknowledging others would be problematic.

Item 06-13

[The assembly disapproved Item 06-13. See p. 44.]

Commissioners' Resolution 03-12. On Maintaining the Integrity of the Higher Education Program Area.

That the 215th General Assembly (2003) of the Presbyterian Church (U.S.A.) instruct the General Assembly Council to retain the Higher Education program area, composed of the offices of Presbyterian Colleges and Universities, Financial Aid for Studies, and Higher Education Ministries, as a single program area within the National Ministries Division.

Rationale

The 213th General Assembly (2001) unanimously voted to approve “Renewing the Commitment: A Churchwide Mission Strategy for Ministry in Higher Education in the Presbyterian Church (U.S.A.),” with its first recommendation being to “Affirm, pray for, and financially support the restoration and renewal of our denomination’s commitment to the oldest continuing mission of the Presbyterian Church (U.S.A.) beyond the congregation, the mission to higher education” (*Minutes*, 2001, Part I, p. 196). In addition, the Assembly Committee on Evangelism and Higher Education of this General Assembly (2003) has under consideration a report with recommendations, “Reclaiming the Vision: A Mission Strategy to Strengthen the Partnership Between the Presbyterian Church (U.S.A.) and Its Related Schools, Colleges, and Universities” (see Item 09-01).

The oversight and accountability for continuing this historic mission has required a coordinated and integrated approach to assure the accomplishment of General Assembly actions regarding the church’s mission in higher education. The recent decision to dissolve the Higher Education program area by distributing the offices of Presbyterian Colleges and Universities and Financial Aid for Studies to the Racial Ethnic Ministries program area and distributing the Office of Higher Education Ministries to the Women’s Ministries program area will make a coordinated and effective implementation of General Assembly actions more difficult.

Besides this work, the Higher Education program area coordinates efforts toward continued involvement in the following:

1. Evangelism, by engaging Christian and non-Christian students at PC(USA)-related institutions and collegiate ministries to explore Christianity and its goals for living, giving glory to God and enjoying God forever.
2. Spiritual Formation, by providing opportunities for prayer, praise, worship, and dialogue about their faith and doubts, and through developing the skills to make ethical decisions based on faith values.
3. Social Justice, through programs and mission opportunities that encounter poverty and issues of injustice on a local, national, and global scale.
4. Leadership Development, by encouraging students to use their God-given gifts through active involvement in the life of the church and helping them explore their respective callings to vocations in the church and the world.

Charles Doak—Presbytery of the Pacific

Jean Cooley—Presbytery of Tampa Bay

Item 06-14

[The assembly referred Item 06-14 with comment to the General Assembly Council for further study, with a report due at the 216th General Assembly (2004). See p. 44.]

Commissioners’ Resolution 03-22. On Itinerating National Staff.

That the 215th General Assembly (2003) of the PC(USA) do the following:

1. Instruct the personnel policies office to change the policies for General Assembly staff employment to require a three- to twelve-month itinerancy.
2. Instruct that the itinerancy be held during every fourth year of service, for all professional staff, and be held in the presbyteries of our church.
3. Instruct that the work be at the small-church level, with resourcing to the larger presbytery of itinerancy.
4. Instruct that the plan be on a rotating basis to all of the presbyteries, and that the staff continue at their regular General Assembly salary, with travel expenses paid by the presbyteries and churches involved, and that consideration given to family needs in the length and place of itinerancy.

Rationale

The Presbyterian Church (U.S.A.) is a church diligently seeking to be an effective witness for Jesus Christ, and has a long and storied history of faithful witness in mission, evangelism education, medicine, and social justice.

With funding for our national offices, its work, its employees, even our world missionaries becoming less and less each year, this is a chance to not only make connectionalism come alive, but to reverse the funding flow dramatically.

It is the strong belief of many that a program such as this will make such a difference in the lives of Presbyterians in small churches and presbyteries, that the trust level will improve, and the desire to fund the programs of our church will follow. Plus, the national staff will likewise learn much from this intensive grassroots contact with the people of our beloved church.

We as Presbyterians continue to struggle with many worthy issues, yet we also have the need to grow in mission and outreach on a local, national, and international level.

Our national offices are filled with dedicated, gifted, hard-working servants of our Lord Jesus Christ, and the people of our churches would greatly profit from significant time spent in ministry on a local level together.

The once excellent models and plans for ministry in this nation, located and carried out from our national offices, are now called into question by some, called a bureaucracy by others, said to be out-of-touch with the people who pay for it by yet others, and said to be far too reflective of current cultural standards by still others. The church has benefited for centuries from the concepts and practices of furloughs and itineration by our world missionaries. A plan for similar itineration for the professional (non-administrative) staff of our General Assembly, to the smaller churches of our presbyteries, as well as entire presbyteries, such that staff would serve such small churches for a period of three months to one year, making themselves available as well, depending on their expertise and gifts, to the particular presbytery as a whole where itinerating, would so invigorate and excite the membership of the PC(USA) that it would

- improve relations between national staff and membership,
- improve communication between national staff and membership,
- increase the perceived and real connectionalism between national staff and membership,
- reverse and increase the flow of money from our membership and churches to our General Assembly, enabling us once again to increase staff and missionaries,
- bring us as a church into shared ministry on a more trusting, practical level than ever before,
- bring top-quality leadership to our smallest churches that suffer from an inability to get or keep pastoral leadership on a full-time basis,
- bring ministry expertise to entire presbyteries that can profit from the abilities and dedication of our national staff,
- provide a unifying factor in these times of increasing dissension, antagonism, and strife.

Robert Sharman—Presbytery of North Alabama

John Bryan—Presbytery of San Diego

GAC COMMENT ON ITEM 06-14 (COMMISSIONERS' RESOLUTION 03-22)

Comment on Commissioners' Resolution 03-22—From the General Assembly Council

The concept of itinerating national staff to serve for a period of time in presbyteries and small congregations has merit. The resolution presents significant issues for discussion and consultation between the national staff and presbyteries: cost sharing, staff family concerns, matching skills of national staff with actual needs in presbyteries and congregations. In addition, there are significant financial implications associated with the cost of continuing the work of staff who are itinerating. Through discussion and consultation with presbyteries, other options may emerge for achieving the intent of the resolution. The GAC suggests that *Commissioners' Resolution 03-22* be referred back to the GAC for further study, with a report due at the 216th General Assembly (2004).

Item 06-15

[The assembly referred Item 06-15 to the General Assembly Council for further study with a report to the 216th General Assembly (2004). See p. 45.]

Commissioners' Resolution 03-23. On Funding for Mission Personnel.

That the 215th General Assembly (2003) do the following:

1. Instruct the General Assembly Council that direct funding of Mission Personnel (budget line item 74-460) from unrestricted funds must equal at least 7 percent of the total budgeted unrestricted funds in the 2005 Proposed Budget, and must equal at least 10 percent in the 2006 Proposed Budget.

2. Instruct the General Assembly Council that direct funding of Mission Personnel from unrestricted funds shall be maintained at a level of no less than 10 percent of the total budgeted unrestricted funds in future Mission Budgets beyond 2006.

3. Instruct the General Assembly Council that direct funding of the Worldwide Ministries Division from unrestricted funds shall not be less than 20 percent of the total budgeted unrestricted funds in all future Mission Budgets, starting with 2005.

Rationale

The PC(USA) has a long and distinguished history of involvement in the overseas mission field. But despite this history, and a proposed commitment to mission by most of our denomination's leaders, our denominational emphasis on mission has been decreasing year by year. This is true whether you measure the emphasis by numbers of missionaries, by total funding of mission personnel, by funding of the Worldwide Ministries Division (WMD), or by the allocation of unrestricted funds to mission. All have been in steady decline. The WMD budget has decreased from \$52,391,681 in 2001, to \$45,373,760 in 2004, down 13 percent.

The true measure of the commitment the General Assembly Council (GAC) has to a program area, however, is in how the unrestricted receipts are allocated. These are funds that are to be used for the Glory of God and the priorities of the denomination, and are completely under the control of the GAC. Nearly half of the total unrestricted funds are received from churches and presbyteries, money that was collected in the offering plates. The allocation of unrestricted funds to the WMD has decreased 15 percent between 2001 and 2004. Allocation of unrestricted funds to The People in Mutual Mission budget (the unit in the WMD that supports the traditional overall missionary program) has decreased from \$4,742,217 in 2001 to \$3,455,621 in 2004, a 27 percent decrease. In the 2004 budget, the undesignated allocation to the line item specifically for mission personnel represents only 4 percent of the available undesignated funds.

Although limited, undesignated funds are allocated for missionary salaries, of the classic missionary causes/approaches, that is, mission via education, health, and evangelism (including frontier-unreached-people-group-type-evangelism), none of them receive any of the unrestricted funds from the GAC. Any funds for this type of mission activity come from restricted donations, mainly raised by Presbyterian Frontier Fellowship, the Outreach Foundation, and the Medical Benevolent Foundation.

Since unrestricted revenues as a whole have decreased less than 9 percent between 2001 and 2004, by their budgetary allocation of the discretionary funds the GAC has shown less regard for the WMD (down 15 percent) than the other major areas of the budget. They have shown disdain for the missionary program (down 27 percent). The Mission Initiative is offered as a partial remedy, but even if the initiative is eventually successful, the first additional missionary as a result of this program is several years away.

One facet of missions that has not decreased over the years is the commitment to missions that is felt by our local churches, and the members of those churches. Most members of Presbyterian congregations would be shocked and angered if they realized that out of every dollar they send to General Assembly Mission, only 4 cents goes directly to support missionary personnel. Our members are asked to tithe to their churches, and our churches are asked to tithe to the denomination. Our GAC should feel obligated to at least tithe their unrestricted revenues in support of missionary personnel.

This resolution proposes that at least 10 percent of the undesignated revenues received by General Assembly be dedicated to Mission Personnel. It offers a reasonable, graduated plan to get to that level, and gives the GAC adequate time to plan for the necessary reapportionments. By requiring that total WMD apportionment of undesignated funds be at least 20 percent, it also provides that the GAC does not meet this goal by simply reapportioning undesignated money within the WMD (currently receiving 17 percent.)

This resolution will require reassignments of unrestricted funds in future budgets. Fortunately, four years ago the GAC went through an extensive process that established our denominational priorities as evangelism and discipleship. Then they completed a two-year study to determine how every unit in General Assembly contributed to those priorities. Not surprisingly, mission came out at the top of the list of contributors, although that has not been reflected in subsequent funding decisions. This resolution will provide an opportunity for the GAC to do fewer things, but do them better, as they have said they want to do. Missionary personnel, along with other areas contributing to our priorities, should be emphasized, and those areas that do not contribute to our priority objectives should be de-emphasized or eliminated.

John Daniel—Presbytery of The James
Fitz Neal—Presbytery of Indian Nations

GAC COMMENT ON ITEM 06-15 (COMMISSIONERS' RESOLUTION 03-23)

Comment on Commissioners' Resolution 03-23—From the General Assembly Council

Along with congregations and presbyteries, the General Assembly Council has felt the impact of the economic downturn on unrestricted giving to the mission budget. Since 2000, basic mission support has decreased by 12 percent. Other forms of giving that also support the unrestricted mission budget have declined by 6.4 percent since 2000. In the last two budget years, the GAC has reduced the overall budget by \$5.2 million, or 4 percent. We have eliminated 85 positions in the last two years.

This environment makes resource allocation decisions difficult. The GAC continues to seek ways to match limited resources with General Assembly mandates and directions for programs and mission, and to make decisions on what not to do. In the development of the 2004 proposed budget, the General Assembly Council used a priority work grid. The programs on the priority work grid were protected from budget reductions. Mission personnel is one of the programs on the work grid. The Mission Initiative: Joining Hearts and Hands will enable the enhancement of the mission personnel budget as increased dollars fund new mission personnel positions.

Over the last two decades, the ratio of unrestricted to restricted funds in the mission budget has changed from 70/30 to 28/72. The effect of *Commissioners' Resolution 03-23* is to place further restrictions on limited unrestricted funds. It would limit the GAC's decision-making flexibility to match resources with General Assembly program and mission direction.

The GAC suggests that this commissioners' resolution be referred to the GAC for further study and report to the 216th General Assembly (2004). In the coming year, the GAC will examine how to allocate unrestricted dollars to match the priorities of the General Assembly and the needs of presbyteries and congregations. In light of moving to a biennial budget process, the framework of using percentages to shape the budget is already under consideration.

Item 06-16

[The assembly approved Item 06-16 with amendment. See p. 45.]

Commissioners' Resolution 03-29. On Responsible Purchasing..

That the 215th General Assembly (2003) of the PC(USA) do the following:

1. Affirm the work of the PC(USA) Enough for Everyone Program, a collaborative partnership of the Presbyterian Hunger Program, the Presbyterian Peacemaking Program, Social Justice program area, Women's Ministries program area, and Presbyterian Women, which educates the church and supports PC(USA) bodies in their efforts to become responsible consumers in the global economy.

~~2. Direct the Office of the General Assembly and the General Assembly Council to make a good faith effort to assure that products they purchase are provided by manufacturers that observe internationally accepted labor standards*, and respect internationally established health and safety standards, as well as limits to overtime, and wages and benefits that are in accordance with local law or the industry standard (whichever is higher) in the producing country;~~

~~3. Direct the Office of the General Assembly and the General Assembly Council to make a similar commitment to purchase only from companies that can assure that appropriate, international environmental protection standards are being met.~~

~~4. Encourage the Office of the General Assembly and the General Assembly Council to give preference to purchasing goods and services from suppliers whose compliance with the above is regularly monitored by an independent monitoring organization or organizations.**~~

~~5. When information assuring compliance with these standards is not readily available from the supplier, request that the Office of the General Assembly and the General Assembly Council suggest that the PC(USA) not sign a contract for goods and services unless the provider is able to demonstrate active pursuit of compliance with the codes of conduct as discussed above.~~

~~6. Request that the General Assembly Council encourage congregations and presbyteries of the PC(USA) to develop similar policies by raising awareness of these issues and our church's response through the publications of the church.~~

~~[*The underlying goal is to act as a positive partner with businesses, governments, and nongovernmental organizations as they seek to develop supplier and purchasing policies that conform to internationally accepted labor and environmental standards. Helpful in this will be the standards developed by the United Nations International Labor Organization (ILO), the Fair Labor Association (FLA), the Workers' Rights Consortium (WRC), and Social Accountability International (SAI).~~

~~[Most actors agree that such codes include, as a minimum: (1) clear criteria prohibiting forced labor, child labor, harassment or abuse and discrimination; (2) the monitoring of health and safety standards; (3) freedom of association and collective bargaining; and (4) fair wages and benefits, overtime compensation, and limits on hours of work.~~

~~[** Good work is already being carried out in this area by many faith communities. For good counsel, refer to Cherokee Presbytery, which has passed a similar resolution, or to several Catholic dioceses across the country that are developing similar standards to inform their purchasing of school uniforms.]~~

Rationale

Our biblical tradition tells story after story of the ethical imperative to stand on behalf of those who are voiceless and who find themselves on the economic margins of society. International partners of the Presbyterian Church (U.S.A.) in different parts of the world have expressed concern that the globalization of the economy creates powerful pressures on multinational companies to move production facilities to areas where labor is cheapest and environmental safeguards are weakest. Those economic pressures on corporations can create extreme difficulties for local communities that experience high levels of child labor, lack of worker protections, forced labor, lack of freedom of association, and environmental degradation.

In response, as far back as the 192nd General Assembly 1980, the Presbyterian Church has been developing practices that support a safe and just working environment for the workers of the global factory, as evidenced in Theological Affirmations on Labor Relations from Biblical Perspectives, The Principles of Vocation and Work that are a part of “God’s Work in Our Hands” affirmed by the 207th General Assembly (1995), and the Call for a Workplace Code of Conduct by the 209th General Assembly (1997).

The General Assembly also has been a consistent and strong voice for protecting creation. This resolution is in line with that history, as evidenced by documents like the “Restoring Creation for Ecology and Justice” of the 202nd General Assembly (1990), and “Hope for a Global Future: Toward a Just and Sustainable Human Development” in the 208th Global Assembly (1996).

During the last decade, many U.S.- and European-based multinational corporations have worked to implement codes of conduct as an expression of their ethical commitment as corporate citizens. They have done this in response to increasing concerns from their customers and shareholders that their products and services represent humane and environmentally sound production processes throughout the supply chain.

Many Presbyterians work within and have leadership positions in multinational corporations, offering the PC(USA) a unique opportunity to encourage the use of standards of conduct that can offer clear guidance to companies desiring to be good corporate citizens in the global community.

Additionally, the PC(USA) is a significant customer of the goods and services of the global economy. The church has already established an effective program called “Enough for Everyone” that encourages Presbyterian entities to be conscientious consumers of responsibly produced products. The Presbyterian Hunger Program of the PC(USA) has worked with Enough for Everyone to develop a public disclosure and code of conduct for the Sweat-Free T component of Enough for Everyone, and this resolution calls on the expansion of this work. This resolution would also support the work already being done by the Mission Responsibility Through Investment (MRTI) to encourage independent monitoring of compliance with business codes of conduct.

Finally, there are good examples of respected, civil-society based, independent, and external monitoring organizations, such as COVERCO in Guatemala, which are available to help inform the Presbyterian church’s work in this area.

Laura Krauss—Pacific Presbytery
Karen Beshears—Presbytery of Great Rivers

GAC COMMENT ON ITEM 06-16 (COMMISSIONERS’ RESOLUTION 03-29)

Comment on Commissioners’ Resolution 03-29—From the General Assembly Council

Due to the complexity of this issue, the General Assembly Council (GAC) suggests that *Commissioners’ Resolution 03-29* be referred jointly to the General Assembly Council and the Office of the General Assembly for consideration and study, and direct a report back to the 216th General Assembly (2004).

Item 06-C

[The Assembly Committee on Mission Coordination and Budgets acknowledged receiving Item 06-C, with comment. See p. 46].

Presbyterian Church (U.S.A.), A Corporation Combined Financial Statements, December 31, 2002 and 2001, with Independent Auditors' Report Thereon. The following agencies have submitted their audited financial statements:

- Presbyterian Church (U.S.A.), A Corporation
- Presbyterian Church (U.S.A.) Foundation
- Presbyterian Publishing Corporation
- Presbyterian Church (U.S.A.) Investment and Loan Program, Inc.
- The Board of Pensions of the Presbyterian Church (U.S.A.)

Item 06-Info

A. *Report of the General Assembly Council on Current Task Forces, Work Groups, and Ad Hoc Committees*

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, 76 such groups are currently operating; 63 of the groups were reported as having ongoing responsibilities. The other 13 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).

b. *Director's Office*

Ongoing responsibility: Committee on Theological Education.

2. *National Ministries Division*

a. *Churchwide Personnel Services Program Area*

(1) Racial Ethnic Strategy Task Force: May 2004.

(2) Workgroup to Explore Ordination of Certified Educators: General Assembly (2003).

(3) Entrance Into Pastoral Ministry (EIPM) National Consultation Planning Team (Spring 2003).

(4) Ongoing responsibilities: Presbyterian Interim Ministry Certification Board, Educator Certification Council, CPS Advisory Group, Racial Ethnic Seminarian Conference Planning Team, New Pastor Seminar Consultant Team.

b. *Evangelism and Church Development Program Area*

Ongoing responsibilities: Mission Development Resources Committee, Redevelopment Network Steering Committee, Redevelopment Conference Planning Team, Design Team—Multicultural Conference, Advisory Committee for Evangelism.

c. *Higher Education Program Area*

(1) *Overture 00-71* Implementation Committee—June, 2003.

(2) Ongoing responsibilities: Financial Aid for Studies Reading Teams, Bible Grant/Higher Education Awards, Secondary School Roundtable, President's Roundtable.

d. *Racial Ethnic Ministries Program Area*

Ongoing responsibilities: National Asian Presbyterian Council, National Black Presbyterian Caucus, Native American Consulting Committee, National Hispanic Presbyterian Caucus, National Presbyterian Middle Eastern Caucus, National Cross Caucus, 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, 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, Advisory Committee for Middle Eastern Ministries, Advisory Committee for New Immigrant Groups, Portuguese Language Coordinating Committee, South Asian/Pakistani Advisory Committee, African Immigrant Pastor/Spouse Association.

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, U.S. Jinishian Advisory Committee, Presbyterian Disaster Assistance Advisory Committee, National Committee on the Self Development of People, International Health Ministries Task Team.

b. *Ecumenical Partnerships Program Area*

Ongoing responsibilities: Ecumenical and Mission Partnership Committee, Czech Working Group, Border Ministries Council, Advisory Committee on International Evangelism.

4. *General Assembly Council*

a. Task Force on Reparations—Report to 216th General Assembly (2004).

b. Task Force on Elections—Report to 215th General Assembly (2003).

c. Ongoing responsibilities: Executive Committee, Audit Committee, Cooperative Committee on Partnership Funds.

5. *Executive Director's Office*

a. *Advisory Committee on Social Witness Policy*

(1) Changing Families Policy Edit Team—Report to 215th General Assembly (2003).

- (2) Resolution on Opposing Privatization of Prisons Work Group—Report to 215th General Assembly (2003).
- (3) False Allegations Work Group—Report to 216th General Assembly (2004).
- (4) Violence and Terrorism Resolution Team—Report to 216th General Assembly (2004).
- (5) Takings Work Group—Report to 216th General Assembly (2004).
- (6) Energy Work Group—Report to 216th General Assembly (2004).
- (7) Disability Concerns Work Group—Report to 217th General Assembly (2006).

b. *Communications*

Ongoing responsibility: Advisory Committee on the News

B. *Affirmative Action and Equal Employment Opportunity Annual Report of Progress*

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.

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 (GAC);
- Office of the General Assembly (OGA);
- Presbyterian Church (USA) Board of Pensions (BOP);
- Presbyterian Church (USA) Foundation (FDN);
- Presbyterian Publishing Corporation (PPC);
- Presbyterian Investment & Loan Program (PILP);
- synods;
- presbyteries;
- theological institutions; and
- conference centers including Ghost Ranch Abiquiu & Santa Fe, Stony Point, and Montreat.

4. *Our Results*

All reporting entities met the 40 percent goal for women. General Assembly Council, Office of the General Assembly, Presbyterian Publishing Corporation, conference centers, synods, theological institutions, Presbyterian Church (U.S.A.) Foundation, and Presbyterian Church (U.S.A.) Board of Pensions met the 20 percent goal for racial ethnic persons.

5. *Background*

The Equal Employment Opportunity/Affirmative Action, report is annually provided to the General Assembly. Information for this report is gathered directly from each of the reporting governing bodies and entities.

1/23/2003

2002 Equal Employment/Affirmative Action Annual Staff Analysis Report

	Exempt										Non-Exempt										Grand Total	Grand %										
	Male					Female					Total Exempt					Male							Female					Total Non-Exempt				
	Full Time	Part Time	Total	Total %		Full Time	Part Time	Total	Total %		Total	Total %		Full Time	Part Time	Total	Total %		Full Time	Part Time			Total	Total %		Total	Total %					
GAC	101	1	102	20%	125	11	136	26%	238	46%	15	0	15	3%	106	20	126	24%	14	27%	379	73%										
Caucasian	8	0	8	2%	25	0	25	5%	33	6%	4	0	4	1%	56	2	58	11%	62	12%	95	18%										
African American	6	0	6	1%	4	0	4	1%	10	2%	1	0	1	0%	8	0	8	2%	9	2%	19	4%										
Hispanic	6	0	6	1%	5	1	6	1%	12	2%	0	0	0	0%	4	0	4	1%	4	1%	16	3%										
Asian	0	0	0	0%	3	0	3	1%	3	1%	0	0	0	0%	0	0	0	0%	0	0%	3	1%										
Native American	4	0	4	1%	0	1	1	0%	5	1%	2	0	2	0%	0	0	0	0%	2	0%	7	1%										
Middle Eastern	125	1	126	24%	162	13	175	34%	301	58%	22	0	22	4%	174	22	196	38%	218	42%	519	100%										
Totals	24	0	24	5%	37	2	39	8%	63	12%	7	0	7	1%	68	2	70	13%	77	15%	140	27%										
Total Racial Ethnic																																
Women					162	13	175	34%			174	22	196	38%							371	71%										
OGA	10	1	11	17%	19	0	19	30%	30	48%	3	2	5	8%	13	2	15	24%	20	32%	50	70%										
Caucasian	0	0	0	0%	3	0	3	5%	3	5%	1	0	1	2%	5	0	5	8%	6	10%	9	14%										
African American	1	0	1	2%	1	0	1	2%	2	3%	0	0	0	0%	0	0	0	0%	0	0%	2	3%										
Hispanic	1	0	1	2%	1	0	1	2%	2	3%	0	0	0	0%	0	0	0	0%	0	0%	2	3%										
Asian	0	0	0	0%	0	0	0	0%	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%	0	0	0	0%	0	0%	0	0%										
Middle Eastern	0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	0	0	0	0%	0	0%	0	0%										
Totals	12	1	13	21%	24	0	24	38%	37	59%	4	2	6	10%	18	2	20	32%	26	41%	63	100%										
Total Racial Ethnic	2	0	2	3%	5	0	5	8%	7	11%	1	0	1	4%	5	0	5	8%	6	10%	13	21%										
Women					24	0	24	38%			18	2	20	32%							44	70%										
PPC	13	0	13	30%	16	1	17	39%	30	68%	1	0	1	2%	3	0	3	7%	4	9%	34	77%										
Caucasian	1	0	1	2%	2	0	2	5%	3	7%	0	0	0	0%	3	1	4	9%	4	9%	7	16%										
African American	0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	0	0	0	0%	0	0%	0	0%										
Hispanic	1	0	1	2%	1	0	1	2%	2	3%	0	0	0	0%	0	0	0	0%	0	0%	2	3%										
Asian	0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	0	0	0	0%	0	0%	0	0%										
Native American	1	0	1	2%	1	0	1	2%	2	3%	0	0	0	0%	0	0	0	0%	0	0%	2	3%										
Middle Eastern	0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	0	0	0	0%	0	0%	0	0%										
Totals	15	0	15	34%	19	1	20	45%	35	80%	1	0	1	2%	7	1	8	18%	9	20%	44	100%										
Total Racial Ethnic	2	0	2	5%	3	0	3	7%	5	11%	0	0	0	0%	4	1	5	11%	5	11%	10	23%										
Women					19	1	20	45%			7	1	8	18%							28	64%										
PILP	4	0	4	11%	3	0	3	23%	7	54%	0	0	0	0%	5	0	5	38%	5	38%	12	92%										
Caucasian	0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	1	0	1	8%	1	8%	1	8%										
African American	0	0	0	0%	0	0	0	0%	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%	0	0	0	0%	0	0%	0	0%										
Asian	0	0	0	0%	0	0	0	0%	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%	0	0	0	0%	0	0%	0	0%										
Middle Eastern	4	0	4	31%	3	0	3	23%	7	54%	0	0	0	0%	6	0	6	46%	6	46%	13	100%										
Totals	0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	1	0	1	8%	1	8%	1	8%										
Total Racial Ethnic					3	0	3	23%			3	0	3	23%							9	69%										
Women					8	0	8	8%	19	19%	3	11	14	14%	5	14	19	19%	33	32%	52	31%										

CONFERENCE - Caucasian
 Note: Figures representative of data received as of 12/31/02.

1/23/2003

2002 Equal Employment/Affirmative Action Annual Staff Analysis Report

	Exempt						Non-Exempt						Grand Total	Grand %								
	Male			Female			Male			Female												
	Full Time	Part Time	Total %	Full Time	Part Time	Total %	Full Time	Part Time	Total %	Full Time	Part Time	Total %										
CENTERS																						
African American	0	0	0%	1	0	1%	0	0	0%	0	0	0%	0	2	2%	3	3%					
Hispanic	3	0	3%	8	1	9%	6	2	8%	12	9	21%	29	21%	29	28%	41	40%				
Asian	0	0	0%	0	0	0%	1	0	0%	2	2	4%	5	5	5%	5	5%	5	5%			
Native American	1	0	1%	0	0	0%	1	0	0%	0	0	0%	0	0	0%	0	0%	1	1%			
Middle Eastern	0	0	0%	0	0	0%	0	0	0%	0	0	0%	0	0	0%	0	0%	0	0%			
Totals	14	1	15%	17	1	18%	10	13	23%	19	27	46%	69	68%	69	68%	102	100%				
Total Racial Ethnic	4	0	4%	9	1	10%	7	2	9%	14	13	27%	36	35%	36	35%	50	49%				
Women				17	1	18%				19	27	46%				64	63%					
SYNODS																						
Caucasian	6	3	9	16%	8	2	10	18%	4	0	4	7%	16	3	19	34%	23	41%	42	75%		
African American	2	0	2	4%	0	0	0	0%	0	1	1	2%	2	3	5	9%	6	11%	8	14%		
Hispanic	0	0	0	0%	0	0	0	0%	0	0	0	0%	0	0	0	0%	0	0%	0	0%		
Asian	0	0	0	0%	1	0	1	2%	0	0	0	0%	1	1	2	4%	2	4%	3	5%		
Native American	1	0	1	2%	0	1	1	2%	0	0	0	0%	1	0	1	2%	1	2%	3	5%		
Middle Eastern	0	0	0	0%	0	0	0	0%	0	0	0	0%	0	0	0	0%	0	0%	0	0%		
Totals	9	3	12	21%	9	3	12	21%	4	1	5	9%	20	7	27	48%	32	57%	56	100%		
Total Racial Ethnic	3	0	3	5%	1	1	2	4%	0	1	1	36%	4	4	8	14%	9	16%	14	25%		
Women				9	3	12	21%				20	7	27	48%				39	70%			
PRESBYTERIES																						
Caucasian	136	87	223	29%	26	123	149	26%	372	40%	3	34	37	5%	128	250	378	38%	287	38%	659	87%
African American	13	3	16	2%	6	2	8	1%	24	3%	3	4	7	1%	21	13	34	4%	41	5%	65	9%
Hispanic	5	3	8	1%	2	1	3	0%	11	1%	2	3	5	1%	4	2	6	1%	11	1%	22	3%
Asian	3	1	4	1%	0	1	1	0%	5	1%	2	1	3	0%	1	2	3	5%	6	1%	11	1%
Native American	0	0	0	0%	1	1	2	0%	2	0%	0	0	0	0%	1	0	1	0%	1	0%	3	0%
Middle Eastern	1	0	1	0%	0	0	0	0%	1	0%	0	0	0	0%	0	0	0	0%	0	0%	1	1%
Totals	158	94	252	33%	35	128	163	21%	415	55%	10	42	52	7%	155	294	449	39%	346	45%	701	100%
Total Racial Ethnic	22	7	29	4%	9	5	14	3%	43	6%	7	8	15	51%	27	17	44	6%	59	8%	102	13%
Women				35	128	163	21%				155	139	294	39%				457	60%			
THEOLOGICAL INSTITUTIONS																						
Caucasian	135	5	140	27%	113	12	125	24%	265	50%	31	5	36	7%	91	24	115	22%	151	29%	416	79%
African American	11	0	11	2%	10	0	10	2%	21	4%	9	1	10	2%	18	4	22	4%	32	6%	53	10%
Hispanic	9	1	10	2%	1	2	3	1%	13	3%	11	0	11	2%	15	1	16	3%	27	5%	40	8%
Asian	7	0	7	1%	2	1	3	1%	10	2%	2	1	3	1%	2	0	2	4%	5	1%	15	3%
Native American	1	0	1	0%	0	0	0	0%	1	0%	0	0	0	0%	0	0	0	0%	0	0%	1	0%
Middle Eastern	0	0	0	0%	0	0	0	0%	0	0%	0	0	0	0%	0	0	0	0%	0	0%	0	0%
Totals	163	6	169	32%	126	15	141	27%	310	59%	53	7	60	11%	126	29	155	30%	215	41%	525	100%
Total Racial Ethnic	28	1	29	6%	13	3	16	3%	45	9%	22	2	24	55%	35	5	40	8%	64	12%	109	21%
Women				126	15	141	27%				126	29	155	30%				286	56%			
FOUNDATION																						
Caucasian	34	0	34	28%	30	2	32	26%	66	54%	1	0	1	1%	0	16	16	13%	17	14%	83	67%
African American	5	0	5	4%	4	0	4	3%	9	7%	0	0	0	0%	14	1	15	12%	15	12%	24	20%

Note: Figures representative of data received as of 1/23/03.

1/23/2003

2002 Equal Employment/Affirmative Action Annual Staff Analysis Report

	Exempt						Non-Exempt						Grand Total	Grand %		
	Male		Female		Total Exempt		Male		Female		Total Non-Exempt					
	Full Time	Part Time	Full Time	Part Time	Total	Total %	Full Time	Part Time	Total	Total %	Full Time	Part Time			Total	Total %
Hispanic	0	0	0	1	1	1%	1	0	0	0%	1	3	13	11%	14	11%
Asian	0	0	0	0	0	0%	0	0	0	0%	0	1	1	2%	1	1%
Native American	0	0	0	0	0	0%	0	0	0	0%	0	1	1	1%	1	1%
Middle Eastern	0	0	0	0	0	0%	0	0	0	0%	0	0	0	0%	0	0%
Totals	39	0	39	37	3	30%	76	62%	1	1%	25	21	46	37%	47	38%
Total Racial Ethnic	5	0	5	4	1	4%	10	8%	0	0%	25	5	30	24%	30	24%
Women				34	3	30%					25	21	46	37%		
BOARD OF PENSIONS																
Caucasian	45	0	45	37	3	18%	85	39%	8	4%	39	5	44	20%	52	24%
African American	3	0	3	19	0	9%	22	10%	5	2%	41	0	41	19%	46	21%
Hispanic	1	0	1	0	1	0%	2	1%	0	0%	3	0	3	1%	3	1%
Asian	2	0	2	1	0	0%	3	1%	2	1%	1	0	1	0%	3	1%
Native American	0	0	0	1	0	0%	1	0%	0	0%	0	0	0	0%	0	0%
Middle Eastern	0	0	0	0	0	0%	0	0%	0	0%	0	0	0	0%	0	0%
Totals	51	0	51	59	3	29%	113	52%	15	7%	84	5	89	41%	104	48%
Total Racial Ethnic	6	0	6	21	0	10%	28	13%	7	19%	45	0	45	21%	52	24%

Note: Figures representative of data received as of 12/31/01.

C. *The Presbyterian Council for Chaplains and Military Personnel Annual Report 2002*

The Presbyterian Council for Chaplains and Military Personnel (PCCMP) 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 with the stated or principal clerks, or their designated representatives, serving ex-officio. The council's office is located at 4124 Van Ness Street, NW, Washington, D.C. 20016; Phone (202)244-4177, Email: chaplain@pccmp.org, WEB:<http://www.erols.com/pccmp>. The executives remain with Chaplain Thomas Chadwick as director and Chaplain Edward Brogan as associate director.

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 and Department of Veterans Affairs 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.

With the vote of the 214th General Assembly (2002) in Columbus, Ohio, the PCCMP and the PC(USA) are in covenant relationship. Both look forward to a vital relationship that continues to supply quality Presbyterian clergy to the armed forces and veterans affairs medical centers. The PCCMP appreciates the support of the denomination, the GAC, and the OGA in bringing this covenant to fruition.

During the opening worship service of the 214th General Assembly (2002), new active duty chaplains and retiring active duty chaplains were recognized. The PCCMP looks forward to this being an annual event.

Four Army chaplains at Fort Hood, Texas, gave Moderator Fahed Abu-Akel a tour of the base and introduction to the Presbyterian commander, General B. B. Bell. The Moderator was the keynote speaker for an All Saints' Day service at Fort Hood.

Accomplishments in 2002

Presbyterian Church (U.S.A.) clergy persons are serving as chaplains in a variety of ministries: In full-time military service, 49 Army, 36 Navy, and 21 Air Force chaplains; 15 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, 6 Asian Americans, and 5 Hispanic Americans. Nineteen women currently serve on active duty and there is one clergy couple. In 2002, twelve clergypersons were interviewed and endorsed for the active and reserve chaplaincy positions and four entered active duty in the military chaplaincy. Three chaplains were approved for the Civil Air Patrol. All military services remain hopeful of Presbyterian clergy serving. The military chaplaincies have no "glass ceiling" for female and minority clergy.

The year began with nearly twenty reserve and National Guard chaplains mobilized for military operations from defending American airports to accompanying troops in military operations in Afghanistan. As the year passed, most mobilized chaplains returned to full-time church service. However, when the rumblings of possible war in Iraq intensified in December 2002, fifteen more chaplains were recalled to active duty. The year was also marked with a very high deployment rate for our military chaplains—to Turkey, Saudi Arabia, Bosnia, Diego Garcia, Kuwait, Afghanistan, Krygyzstan, and the Philippines. Our chaplains send back reports of life-changing ministry—for them and for the military members they serve. Sadly, our chaplains have also been busy with interments at Arlington and around the nation of those who paid the ultimate price for the nation. Those chaplains not deployed found themselves busier than ever caring for the military members left and for the many family members around military bases. *Presbyterians Today* ran a cover article about chaplain ministry in the January 2002 issue. It described very accurately the activities of clergy in uniform. The uniform gives authenticity and access to the sailors, soldiers, airmen, marines, and coastguardsmen who are served. Churches that employ clergy who are reserve chaplains have shown astonishing levels of support for their chaplains and their families during this trying time.

Seminarians have given an increasing level of interest to chaplain ministry. Forty-two of them are serving summers as military chaplain candidates. If they find the ministry meaningful and to be their call, they will move easily into reserve and active duty service as military chaplains. Both Princeton and Pittsburgh seminaries hosted a chaplaincy day in November.

D. Report to the 215th General Assembly (2003) From the General Assembly Council Executive Committee Regarding Changes to the Appendixes of the General Assembly Council Manual of Operations

The *General Assembly Council Manual of Operations* provides the following instructions regarding changing the appendixes of the *Manual of Operations*:

The General Assembly Council may change those appendixes to the *Manual of Operations* that are within its venue following a first reading at the council's opening plenary session and adoption at the second plenary session. 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. (*Manual of Operations*, page 1.)

The General Assembly Council Executive Committee reports the following changes to the *Manual of Operations* since the 214th General Assembly (2002):

1. *Appendix 1, Section III. Officers of the Council, B. Terms of Office, 1. Chair*

Strike the last sentence, "The chair, during term of office, shall not hold any other General Assembly Council elected office unless otherwise specified." And replace it with: "*The chair may continue to hold offices requiring election by the GAC, with the exception of chair or vice chair of any committee or board, if he or she was already serving in such positions upon his or her election. The chair may not be elected to an additional office by the GAC during the term of office, but is eligible to serve in appointed positions and will serve in ex-officio positions as mandated by the GAC Manual of Operations.*"

2. *Appendix 1, Section III. Officers of the Council, B. Terms of Office, 2. Vice Chair*

Strike the last sentence, "The vice chair, during term of office, shall not hold any other General Assembly Council elected office unless otherwise specified." And replace it with: "*The vice chair may continue to hold offices requiring election by the GAC, with the exception of chair or vice chair of any committee or board, if he or she was already serving in such positions upon his or her election. The vice chair may not be elected to an additional office by the GAC during the term of office, but is eligible to serve in appointed positions and will serve in ex-officio positions as mandated by the GAC Manual of Operations.*"

Background to 1. and 2.

The above recommended changes are in response to a June 2002 GAC Executive Committee request for the Procedures Subcommittee to bring an interpretation regarding the role of the chair and vice chair of council, in response to the following question from a May 30, 2002 memo received from the Legal and Risk Services Office:

"Appendix 1, III. Refers to Officers of the Council. At III. B. 1 and 2, the terms office for the Chair and Vice Chair are discussed. At the end of Section 1 (referring to the Chair), it states, 'The chair shall not be eligible for election to any other General Assembly Council position unless otherwise specified.' Likewise at the end of Section 2 (referring to the Vice Chair), it states, 'The vice chair shall not be eligible for election to any other General Assembly Council position unless otherwise specified.' . . .

Question 2

What does the term "any other General Assembly Council position" cover?

- A. Does it cover the GAC, its ministry divisions, and MSS only?
- B. Does it cover a broader group including the Advisory and Advocacy Committees, the Advisory Committee for News, the GAC Nominating Committee, the Personnel Subcommittee, the Procedures Subcommittee, and newly created committees, special work groups/task forces, and the like?
- C. Or, is it even broader, covering boards where the GAC has designated seats on the board, such as the PCUSA Investment and Loan Program, Inc. (PILP), the Mission Responsibility Through Investment (MRTI) board, Committee on the Office of the General Assembly (COGA), and the like?"

3. *Section, VIII. A. Advocacy Committee for Racial Ethnic Concerns*

[Additions are shown with an underline, deletions have a ~~strike through~~.]

"1. *Accountability and Lodgement*:

"Staff responsible for the planning and coordination work of the committee shall be appointed by ~~the National Ministries Division Director in consultation with~~ the General Assembly Council Executive Director ~~from among the National Ministries Division staff in consultation with the Advocacy Committee.~~ The staff shall be lodged within the office of the General Assembly Council Executive Director, unless the Advocacy Committee consents to staff being

lodged outside that office. Such staff shall be accountable for the work of the committee to the office of the General Assembly Council Executive Director.

“2. *Budget.*

“Funding for the work of the Advocacy Committee for Racial Ethnic Concerns comes from the per capita budget except for the staffing costs which are accounted for in the budget of the ~~National Ministries Division.~~ office where the staff member is lodged. The Advocacy Committee shall propose a yearly budget to the office of the Executive Director of the General Assembly Council.

“3. ~~Lodgement.~~

“~~Physical lodgement of the office shall be with the National Ministries Division. Structural lodgement is in the office of the Executive Director of the General Assembly Council.~~”

[Renumber the next two paragraphs.]

4. *Section VIII. B. Advocacy Committee for Women’s Concerns*

[Additions are shown with an underline, deletions have a ~~strike through~~.]

“1. *Accountability and Lodgement:*

“Staff responsible for the planning and coordination work of the committee shall be appointed by ~~the National Ministries Division Director in consultation with~~ the General Assembly Council Executive Director ~~from among the National Ministries Division staff~~ in consultation with the Advocacy Committee. The staff shall be lodged within the office of the General Assembly Council Executive Director, unless the Advocacy Committee consents to staff being lodged outside that office. Such staff shall be accountable for the work of the committee to the office of the General Assembly Council Executive Director.

“2. *Budget.*

“Funding for the work of the Advocacy Committee for Women’s Concerns comes from the per capita budget except for the staffing costs which are accounted for in the budget of the ~~National Ministries Division.~~ office where the staff member is lodged. The Advocacy Committee shall propose a yearly budget to the office of the Executive Director of the General Assembly Council.

“3. ~~Lodgement.~~

“~~Physical lodgement of the office shall be with the National Ministries Division. Structural lodgement is in the office of the Executive Director of the General Assembly Council.~~”

[Renumber the next two paragraphs.]

Background to 3. and 4.

By action of September 26, 2001, the General Assembly Council (GAC) Executive Committee voted to appoint a Work Group to Review the Structure of the Advocacy Committees. The work group was directed to submit a progress report to the June 2002 Executive Committee meeting and a final report to the September 2002 Executive Committee meeting. Pursuant to the Executive Committee’s action, the work group was composed of:

- One member from the Procedures Subcommittee,
- One member from the Advocacy Committee for Women’s Concerns (ACWC),
- One member from the Advocacy Committee for Racial Ethnic Concerns (ACREC),
- Two GAC at-large members.

E. Report of the Task Force on Older Adult Ministry

Report of the Task Force on Older Adult Ministry
 From the Office on Older Adult Ministries
 Church Leader Support
 Christian Education and Leader Development
 Congregational Ministries Division
 General Assembly Council

RE: Response to General Assembly Action in 1992 on the Seven Priority Issues

Ten years ago, the General Assembly took action to approve the Report of the Task Force on Older Adult Ministry, which included setting up seven priority issues with the instruction that the church focus on these priority issues for the next decade. As this decade concludes in 2002, the following is a report on how we addressed the seven priority issues:

1. *Education and Leader Development*: All of the seven priority issues involve education and leader development. Older Adult Ministry staff conducted up to five presbytery events each year and up to five conference workshops or keynote addresses each year. In addition, three to five meetings were held each year with presbytery or congregation committees on older adult ministries. Two conferences have been held each year for the training of laypersons and pastors who worked with older adults in congregations, presbyteries, and retirement and care facilities—the annual conference of the Presbyterian Older Adult Ministries Network (POAMN), and the Skills for Older Adult Ministry at Montreat, N.C.

2. *Focus on Special Issues of Racial Ethnic Persons*: Racial ethnic persons have served on the Executive Committee of POAMN continuously for the last ten years and each year on the Montreat Planning Team for the skills conference. One conference at Montreat had the theme of “Recapturing Biblical Hospitality,” and invited a delegation of Korean Americans to help lead the conference. Another conference at Montreat was on “Unity in the Midst of a Diverse Society” and included both African Americans and Korean Americans in the leadership. The two videos produced in 1995 reflected the broad diversity in society and in the church, as persons were chosen to tell their stories in the videos. These were “*Aging Me . . . Aging You . . . The Journey of a Lifetime*,” and “*Aging Me . . . Aging You . . . Exploring the Issues*.”

3. *Attention to Health Care and Housing Issues*: One of the most requested workshops for older adults has been on “Faith and Health.” In the ten-book series published in 1999, the Older Adult Issues Series, one of the books included was on *Caregiving: Church and Family Together* by Marty Richards. Two of the disciplines included in workshops on Spiritual Disciplines were the health concerns of exercise and good nutrition. Death and dying and care for the caregiver were included in issues addressed in the second video produced in 1995, “*Exploring the Issues*.” Caregiving has been a continuous emphasis in articles written in the newsletter, “AGenda,” and in workshops and seminars. *There’s Someplace Like Home: Developing an Adult Day Care Center in Your Church* is another of the books in the ten-book series. The office has served as an continuous information source for persons seeking care facilities for their loved ones, using information from nationwide listings provided by Presbyterian Homes and Services for the Aging and others.

4. *Abuse of Older Persons*: The Association of Presbyterian Church Educators, POAMN, and others offered numerous workshops focusing on helping participants to know how to recognize the signs of abuse, and how to deal pastorally with such abuses. It has also included how to avoid financial scams, con games, and losses in financial planning. In a new book to be published in 2003, there is a full chapter on “Elder Abuse: Don’t Ask, Don’t Tell.” Handouts have been produced for conferences on the subject of abuse as requested by leaders in those conferences.

5. *Intergenerational Activity*: The United Nations designated 1999 as the Year of Older Persons, under the theme, “Toward a Society for All Ages,” an international, intergenerational theme. In the same year, POAMN sponsored a conference using the same title, focusing on how the church can become more intergenerational and more intentionally interdependent. *Building an Intergenerational Church* by Ed Loper is another in the ten-book series. In most workshops, the musical productions, “Side By Side” or “Bubblegum and Byfocals” have been encouraged for churches to use in encouraging intergenerational connections.

6. *Spirituality and Aging*: Of all workshops and requests for resources, this has been the most popular. *A Spirituality for Late Life* is another in the ten-book series. Video II had a segment on “Spirituality and Aging.” At least three times a year over this decade, the staff for older adult ministry has been asked to lead workshops on “Spiritual Disciplines.”

7. *Global and Ecumenical Concerns of Older Persons*. The president of POAMN, another officer of POAMN, and the staff associate in older adult ministry attended the World Council of Churches Consultation on Aging in England where each made a presentation. The value of the consultation was the information about what is happening to the older adult population worldwide. This information has been shared in many ways with the POAMN membership in newsletter articles, and in

conference workshops. *Global Action in Aging* provides much information to our Older Adult Ministry office. The rapidly increasing population of older persons is a worldwide phenomenon.

In 2002, the “Skills for Older Adult Ministry” conference at Montreat N.C., was built around the seven priority issues in celebration of the close of this decade of focus. Seven keynote speakers each addressed one of the issues, and led the group in discussions and planning for the future following this decade.

Awareness of the presence and the numbers of older adults in congregations has increased greatly as intentional programs in ministering to the needs of older adults and utilizing their wisdom and skills have sprung up all over the church. Requests for resources and for leader development events have at least tripled during this decade. Now that the decade of focus is over, we face the fact that in 2011, 76 million baby boomers will begin turning 65. The question is: How can the church prepare ministry for a generation who has always been seen as the “younger generation” when they become “the older generation.” How can ministry be designed to meet the needs of a generation that changes society and the church in whatever age or stage they find themselves? This is a challenge that the church cannot ignore.

F. General Assembly Council Agency Summary (Including Congregational Ministries Division, National Ministries Division, and Worldwide Ministries Division)

These I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples. Thus says the Lord God, who gathers the outcasts of Israel, I will gather others to them besides those already gathered. Isaiah 56:7-8 (NRSV)

SISTERS AND BROTHERS IN CHRIST,

As the nation struggled in 2002 with the economy, the continued threat of terrorism, and the possibility of war with Iraq, the General Assembly Council sought to bring a message of hope and reconciliation to a world desperately in need of God’s justice and peace.

The church’s mission agency sought to model peace and reconciliation in the face of wars and the threat of war, to be a prophetic witness to those who would put their faith in human powers, to remind the faithful what it means to be Presbyterian and a part of God’s household, and to bring new followers to Christ.

The pages that follow highlight some of the struggles and accomplishments of the past year.

John J. Detterick
Executive Director

Barbara Renton
Chair, General Assembly Council

A. Responding to the Threat of War

As the United States faced the prospect of war with Iraq toward the end of 2002, the General Assembly Council issued a call to prayer and action, urging Presbyterians to oppose preemptive military action by the United States against Iraq.

The GAC called on church members to pray that the leaders of the United States, Iraq, and the United Nations might receive “the wisdom that leads to peace, not war” and commit themselves to rebuilding lives and communities destroyed by war.

The statement called on the Administration and Congress to refrain from language that appeared to label certain individuals and nations as “evil” and others as “good,” to oppose ethnic and religious stereotyping, to end economic sanctions against Iraq, and to allow the United Nations’ decisions on weapons inspection to run their course.

In support of its recommendations, the GAC cited General Assembly-adopted policies on Iraq, and the Assembly-approved statement “Peacemaking: The Believers’ Calling.”

Recognizing that people on all sides of the issue of waging war on Iraq were struggling to determine the wisest course of action, the GAC provided resources on its Web site (www.pcusa.org) related to Iraq and to issues of war and peace. The Presbyterian Peacemaking Program produced and distributed more than 15,000 copies of “Iraq: A Resource for Presbyterians.”

B. *Listening to Interfaith Voices*

Teams of Christians and Muslims from around the world gathered in September at the PC(USA)'s conference center at Stony Point, New York, for two days of orientation before fanning across the United States to talk about how people of different faiths can get along. In the week that followed, the two-person teams made more than 100 appearances.

Participants included key religious leaders—one Christian and one Muslim—who were already in dialogue in their own country. They came from the Philippines, Indonesia, India, Jordan, Egypt, Lebanon, Italy, Niger, Kenya, and Ethiopia. Their hosts included congregations, governing bodies, Presbyterian colleges, and interfaith networks.

Called the “Interfaith Listening Project,” the teams represented the GAC’s attempt to focus attention on images of caring and reconciliation following September 11. The project will continue for another year.

C. *Setting New Goals for Mission and Evangelism*

A highlight of the 2002 General Assembly was the overwhelming approval of a five-year campaign to raise \$40 million for two longtime Presbyterian priorities—evangelism and global mission.

The campaign is called the Mission Initiative with the theme: “Joining Hearts and Hands—A Campaign to Renew the Church for Mission.” A successful campaign would fund 115 new full-time missionaries and mission volunteers over the next 10 years and 50 new church startups each year for the next five years. The new church developments will focus largely on racial ethnic and immigrant communities.

The campaign responds to several recent General Assemblies, which have called on the church to support expanded efforts in these two important areas.

D. *Growing a Multicultural Church*

The Ocean Avenue Presbyterian Church in San Francisco has seen the area around it transformed in recent years from predominantly Anglo to multicultural. The new residents are Chinese, Hispanic, Filipino, African, and Vietnamese. By focusing on its immediate neighborhood, the church has reversed its membership decline and is once more a growing congregation.

Ocean Avenue isn’t alone in a society that has become increasingly multicultural. The GAC has responded by bringing together people from across the United States to share experiences and explore new approaches to church growth. In recent years these efforts have focused on racial ethnic and immigrant populations.

Last year, more than 600 people attended the denomination’s fifth Racial Ethnic Convocation, where the National Asian Presbyterian Council celebrated its 30th anniversary. The National Black Presbyterian Caucus held its 35th convocation with its largest group ever, while the first National Assembly of Hispanic/Latino Presbyterian Men drew more than 400 people.

Pastors and lay leaders representing 80 new immigrant fellowships and congregations attended the second national New Immigrant Leadership Training event. They spoke nearly 30 languages and represented populations from Brazil, Pakistan, India, Tibet, Sudan, Ghana, Kenya, Congo, Ethiopia, Nigeria, Philippines, Indonesia, Korea, Haiti, Thailand, Iran, Venezuela, Wales, and Cuba.

The 2002 Multicultural Church Conference, the National Hispanic Pastor/Spouse’s Development Seminar, and the annual New Church Development and Congregational Redevelopment conferences enjoyed record, or near record, attendances as well. Observed one participant at the Multicultural Conference, “This is the way the table of Christ is supposed to look.”

E. *Waging War on AIDS*

Presbyterian leaders from around the world gathered at the Presbyterian United Nations Office last fall in response to the global AIDS pandemic.

In Africa, the world’s most AIDS-infected continent, the virus has reduced average life expectancies by decades and threatened to eliminate a quarter of some nations’ work forces in the next 20 years. In Malawi, 30 percent of the population is HIV-positive; in the Congo, 25 percent; in the rest of Africa, 33 percent and rising.

The consultation was designed to mobilize support for churches in Africa by sending participants home with a plan of action that included education, advocacy, fund-raising, and support by PC(USA) partner churches.

Local churches are often the only institutions capable of providing education and other support for people with the disease in Africa, where 15,000 people die every day because of AIDS and malaria.

In Uganda, the government and churches have combined in a massive public health campaign that is credited with greatly lowering the number of new HIV/AIDS infections. A similar church-state response has been started in Malawi.

F. *Confronting Our Own Injustice*

The GAC had to confront injustice within the PC(USA)'s own ranks in 2002. In October, following an investigation, it released a 173-page report with details of the molestation of 22 children of missionary parents at a boarding school in the Congo between 1946 and 1978.

The incidents came to light after eight of the survivors brought charges against a former Presbyterian missionary, who died while the charges were being investigated by his presbytery. Recognizing the seriousness of the charges and the sincerity of the survivors, the GAC appointed an Independent Committee of Inquiry (ICI) to conduct a complete investigation and propose corrective action.

The ICI report contained 30 recommendations, including a requirement that church officers report any knowledge of physical or sexual abuse of children or mentally impaired adults. The report also recommended that any adult found guilty of abusive behavior be summarily dismissed from mission service, that a telephone "hotline" be set up to receive reports of mistreatment of children of missionaries, and that a missionary response team be created to coordinate the church's interventions in cases of reported abuse.

Some of the 30 recommendations were implemented immediately. The GAC has appointed a work group to determine how to implement the rest.

G. *We Believe*

The year ended on a positive note with the launching of a new denominational curriculum *We Believe: God's Word for God's People*. It comes just one year after the GAC halted production of its previous curriculum *Covenant People*, which was praised by church educators but was hard to use and too expensive for most churches.

Like its predecessor, *We Believe* responds to requests from church members for a curriculum that is distinctively Presbyterian. It is Bible-based, teacher-friendly, and contains a good deal of Presbyterian Church history, reflecting how Presbyterians have expressed their faith over hundreds of years.

H. *Best in Class*

Almost every year the PC(USA) is honored by the Associated Church Press (ACP) for its work in communicating news and information. In 2002, the Presbyterian News Service (PNS) was recognized as "Best in Class" among religion news services in the United States. PNS also was honored for its reporting of the General Assembly and its in-depth coverage of the Middle East. *Presbyterians Today* and *Horizons* magazines also were recognized in last year's ACP awards competition.

I. *Best Seller*

For the first time, *Horizons*, the award-winning magazine of Presbyterian Women, sold out of its annual Bible study, distributing more than 180,000 copies. The theme of the 2002–2003 Bible study was "No Longer Strangers: A Study of the Letter to the Ephesians."

J. *Sharing Our Oneness with Malawi*

A new pastor and his wife were just being introduced to members of the Limbe Church of Central Africa Presbyterian (CCAP) when Linda Plumb, her husband Mark, their pastor Paul Thwait, and Paul's wife Jan arrived at the church in Malawi. Linda is a mission elder at the Pleasant Hills Community Presbyterian Church near Pittsburgh. The purpose of their visit was to explore ways to deepen their congregation's relationship with the Limbe congregation.

"The enduring image that I have carried with me from the trip is that of a huge and wonderful wedding feast," Linda says. "The kind of wedding feast that might have been celebrated in Jesus' day, with processions through the villages and dancing and rejoicing over two becoming one."

The CCAP is one of many partner denominations with which the Presbyterian Church (U.S.A.) works to share the gospel of Jesus Christ around the world.

Three hours north of Lilongwe, the capital of Malawi, another group of Presbyterian visitors turned off a dusty road. Their car was immediately surrounded by dozens of smiling, laughing children as they drove to a long grass hut with a straw roof and a dirt floor. Inside were four sparse elementary school classrooms—no desks, no blackboard, no materials.

“But we are building a new school thanks to you,” said the principal Febie Lungu. “Our class population has doubled in size now. We must have a decent place to teach.”

The Malawian government recently changed the law to give everyone access to education. Within weeks school attendance doubled.

“We don’t have enough qualified teachers, and the classes are much too full,” says Ron Nyirongo, the national church’s education secretary. Under his leadership a teacher training program has begun, schools are being built and expanded (thanks to donations from Presbyterians in the United States and others around the world), and, most important, children are being educated.

Malawians like Precious Khoza understand the importance of education. From the front step of his three-room, tin-roofed house in Blantyre, Precious told a visitor, “I am just now 18. I am the head of the family.” He is an orphan caring for his five younger siblings and two nieces and nephews. All of the children’s parents died of AIDS.

There is no bitterness in his voice as he describes his efforts to feed seven children, keep them healthy, send them to school and, at the same time, finish his own education “so I can support my brothers and sisters and all the children will have a better life than they have now.”

Through the CCAP’s “Families in Crisis” project, church volunteers in Malawi’s poverty-stricken Ndirande Township provide food and school fees for the older children in Precious’s family. The youngest, age 4, attends the CCAP Ndirande Township Orphan Care Center where he receives meals and health checks and joins in Christ-centered learning activities. www.pcusa.org/wmd

An Extra Commitment Opportunity account, “AIDS Orphans and Vulnerable Children in Africa” (ECO #051674), has been established to meet the basic needs of children who have lost one or both parents to AIDS. Another account, “Partnership: Helping Churches Around the World” (ECO #051687), helps congregations such as the one in Limbe. A third account, “Education, General” (ECO #862000), aids partner churches in helping to meet their country’s educational needs.

K. *The 0.7% Initiative*

The 0.7% Initiative responds to the 2002 General Assembly’s call for a plan of Christian compassion to ameliorate the HIV/AIDS crisis in Africa. It urges individuals and congregations to contribute 0.7% of their income and the government up to 0.7% of the Gross National Product for health and development projects to poverty-stricken countries in the developing world, with a sizable portion targeted for HIV/AIDS education, prevention, and care. The 0.7% Initiative is grounded in the belief that, as faithful stewards of God’s riches, we are called to do more to help our brothers and sisters in the world’s poorest nations. If every Presbyterian gave 0.7% of his or her personal income to global aid projects, \$200 million would be available to address the vicious cycle of poverty and disease. www.pcusa.org/health/international

L. *Health Information Online*

Each month, more than 4,000 people get health tips and other information from the Health Ministries USA Web site. A searchable database identifies approximately 1,000 individuals and congregations providing health ministry. Other health-related activities last year included health screening at the General Assembly, a conference on eating disorders, grants to help launch six new parish nursing programs, and resources for women and older adults. www.pcusa.org/health/usa

M. *When Emergency Help Is Needed*

When emergencies strike, Presbyterian Disaster Assistance (PDA) steps in to help survivors deal with both immediate and long-term consequences. In 2002, such relief included distributing food to families in the Gaza Strip and the West Bank, putting roofs over the heads of homeless people in Afghanistan, building shelters for Liberian refugees, aiding storm and flood victims in the United States, providing famine relief in Malawi, and helping draught-stricken farmers and ranchers in South Dakota.

Last year, PDA:

- Disbursed approximately \$5 million to meet immediate and long-term recovery needs.
- Enabled the disbursement of an additional \$1 million from Church World Service and European Union countries in response to the famine in Malawi.
- Responded to major disasters and civil conflicts in 33 countries and enabled low-level response to an additional 12 countries.
- Responded in the United States to disasters in 26 states.
- Provided drought consultation and emergency management and disaster preparedness seminars for more than 160 people in Africa.
- Began intensive rebuilding of 210 homes destroyed in the 2001 earthquake in El Salvador.
- Involved nearly 900 Presbyterian volunteers in the United States in rebuilding homes destroyed by natural disasters.
- Assisted 40 congregations in helping 154 refugee families settle in the United States.
- Supported 22 immigration offices in their work with underserved populations and asylum-seekers in detention.

To learn more about the work of Presbyterian Disaster Assistance, or to support its relief work, visit www.pcusa.org/pda.

N. *Spiritual Formation Network*

In 2002, the GAC launched the “Spiritual Formation Leadership Network,” a searchable database of Presbyterians who are skilled in leading spiritual workshops, providing spiritual direction, and consulting with congregations about spiritual formation in the Reformed tradition. www.pcusa.org/spiritualformation

O. *Meeting the Leadership Challenge*

Pamela Szurek, pastor of the Sinking Valley and Lower Spruce Creek Presbyterian churches in Pennsylvania, found a call in just 24 days through the PC(USA)’s Web-based computer matching and referral system, “Church Leadership Connection.” An average of 9,000 people visit the Web site each month, and approximately 1,000 calls are processed through the online system. Web-based personnel services were also expanded in 2002 with the introduction of the “Leadership Effectiveness Analysis” and the “Strategic Decisions Questionnaire,” tools to help congregations, search committees, and others identify leadership needs and gifts. www.pcusa.org/ministers

P. *Enough for Everyone*

Living as global disciples means evaluating our lifestyle choices. Through four hands-on projects—Presbyterian Coffee Project, Electric Stewardship, Sweat-Free Ts, and Investing in Hope—“Enough for Everyone” addresses issues of fair trade, energy efficiency, sweatshops, and international debt and credit. The projects provide ways to respond, through faith, to economic injustices around the world. www.pcusa.org/enough

Q. *Religious Freedom*

In response to a General Assembly action, the GAC approved a set of guiding principles for ethical decisions concerning religious freedom around the world. The principles affirm that religious freedom is a universal human right tempered by the requirements of social justice, human dignity, and respect for others’ religious freedom. www.pcusa.org/pcusa/wmd/eir/principles

R. *Faith and Public Policy*

The Presbyterian Washington Office is the public policy information and advocacy office of the General Assembly. Its task is to help the church advocate the social witness perspectives and policies of the Presbyterian Church (U.S.A.). The church has a long history of applying these biblically and theologically based insights to contemporary issues, having maintained a public policy ministry in the nation’s capitol since 1946. Among issues of high concern in 2002 were temporary assistance to needy families, health care, Iraq, Israel/Palestine, the war on terrorism, clean air and water, and HIV/AIDS in Africa. www.pcusa.org/washington

S. *Listening with Our Hearts*

Imagine the excitement as thirty women gathered in Detroit last October for a one-day orientation prior to a long night flight to Africa. Were we ready to listen to the pain and joys of our African sisters? We were, and we did!

We listened to the stories of our African sisters at the Institute for Women in Religion and Culture. Fear, sadness, and wisdom was shared as we heard of abuse and practices that continue to threaten women's health and well-being. We shared their pain and committed ourselves to continue to seek protection and safe solutions for a world that lives and acts in fear.

We traveled to Cape Coast to visit Elmina Castle where Africans were taken into captivity and held for the slave trade. As we listened to the horror told by our guides we pondered the immensity of the loss and the impact this still has on Africa today.

As Presbyterians continue to address the issues of racism, we are called to recognize the subtle and powerful ways that white privilege continues to control and shape our church and our world. Are we ready to make the changes that are needed to build a world that truly reflects God's "kindom"? Such are the ponderings and challenges that our journey brought to each of us.—Barbara Gephardt

Every three years, a group of Presbyterian Women travels to another part of the world to listen to the experiences of sisters there and to share faith stories and ministries with one another. The following year, a group of women from that part of the world is invited to attend the Churchwide Gathering of Presbyterian Women and to visit other parts of the church to share their stories with North American sisters and brothers.

T. *Joining Hands Against Hunger*

For the past 30 years, the PC(USA) has fought hunger at home and abroad. For the past three years, the church has experimented with a more holistic approach that connects presbyteries and congregations with international partners. This pilot project—"Joining Hands Against Hunger"—seeks to implement the five components of the Presbyterian Hunger Program—relief of chronic hunger, development assistance, public policy advocacy, lifestyle integrity, and hunger education. The program involves 10 presbyteries and 10 countries in South America, Asia, the Middle East, and Africa. www.pcusa.org/hunger

U. *New Resources*

Each year, the GAC produces resources for Presbyterians and congregations. Among those produced in 2002:

Out of the Depths: Voices of the Presbyterian Faith Community at Work After September 11 is a collection of reflections and worship services published on the first anniversary of the attacks on the Pentagon and the World Trade Center.

Iraq: A Resource for Presbyterians seeks to provide a better understanding of Iraq, its heritage, challenges, and current crises.

Children's Mission Yearbook for Prayer and Study is a companion to the *Mission Yearbook for Prayer & Study*, the 111th edition of which was published in 2002.

The Answered Call: Response to Year of the Child features stories of Presbyterians' advocacy for and ministry to children.

Following the Leader—Peacemaking with Children in a Violent World helps children to embark on a lifelong path toward peace.

Children in the Sanctuary is a six-part study of opportunities and issues for involving children fully in the worship life of a congregation.

Jacob's Shadow: Christian Perspectives on Masculinity looks at ways men can turn away from traditional masculine roles through a deeper search into masculinity and faith.

The Church and the Criminal Justice System contains more than 40 years' worth of public policy statements of the Presbyterian Church (U.S.A.) on issues such as capital punishment and gun control.

Lord Teach Us to Pray: Practical Suggestions for Prayer and Practice offers helpful advice for enhancing one's spiritual life.

V. *Living and Dying in Pakistan*

It has always been a challenge to be a Christian in Pakistan, but 2002 brought even more intense pressure on the community.

In March, the Protestant International Church in Islamabad was attacked with grenades. Two Americans and two Pakistani Christians were killed, one a young woman in her twenties.

In August, Murree Christian School, a school for missionary children, was attacked. Six Pakistanis—four Muslims and two Christians—were killed, including Babar Javaid, the school receptionist and son of a local pastor, who was engaged to be married at Christmas.

Less than a week later, four nurses died when Taxila Christian Hospital was attacked. One of the nurses, Elishiba, trained at Memorial Christian Hospital School of Nursing in Sialkot. She had just returned to work after delivering her second child on the day of the attack.

In September, seven workers with the Committee for Justice and Peace, a Christian non-governmental organization, were brutally murdered in Karachi.

Finally, there was the Christmas Eve attack on the Presbyterian Church in Chianwali. Three girls were killed and 15 persons injured by a grenade or bomb thrown into the church as the children were performing a drama.

The PC(USA) has had a long relationship with the Presbyterian Church of Pakistan and its related institutions.—Jim and Carol Brees

Presbyterians can support the church's work in Pakistan through Extra Commitment Opportunity Account #051687, "Partnership: Helping Churches Around the World."

W. *The Longest Week*

Rebecca Gillespie, a young adult volunteer in Guatemala, called it "the longest week of my life." She had spent the week contending with conditions that most people in the world deal with every day—sleeping in a cramped, rat-infested hotel and enduring public transportation that was arduous and uncertain.

"I know that my letters may seem dramatic at times, sometimes silly or irreverent, but I am in awe and have to share the feeling of seeing the world that you can only see by trekking down the bumpiest roads," she said, "crossing the bridges that barely hold a car, and feeling for the first time a sense of solidarity with the millions of people who can't leave their pain any time they want to."

Rebecca's story of transformation wasn't a fluke. It happens repeatedly to young people who are willing to risk being transformed by serving in communities of need through the PC(USA)'s National Volunteer and Young Adult Volunteer programs.

Rebecca's letter is one of about 1,500 letters that Young Adult Volunteers and other PC(USA) mission personnel have written in the last four years that witness to the ways God works in the world. They can be found on the Mission Connections Web site at www.pcusa.org/missionconnections. Presbyterians can support the work of Young Adult Volunteers through Extra Commitment Account #048329.

X. *Funding the Church's Mission*

It is through the kind and generous contributions of individuals, congregations, presbyteries, and synods that the Presbyterian Church (U.S.A.) is able to provide monies for mission programs such as evangelism, church development and redevelopment, women's, youth and racial ethnic ministries, social concerns, education, and leadership training.

Through commitments from their adopted budget each congregation contributes to support the basic mission of the whole church. Basic Mission Support includes both "shared," or unrestricted gifts, which are used where needed to fund the church's total mission adequately, and "directed" gifts by which Presbyterians restrict the use of their money to particular programs. *

Basic Mission Support is the primary source of funding to plan and implement the mission of the entire church. Support of basic mission is the responsibility of each Presbyterian session and should always have priority. It is the means by which

the denomination supports missionary salaries and benefits, gifts or grants to ecumenical agencies, and overseas partners (churches, hospitals, schools), and pays for resources and services to congregations and mission governing bodies.

Other forms of giving support mission programs as well. They include the four churchwide special offerings and other specific appeals including extra commitment opportunities and gifts from validated mission support groups.

Churchwide Special Offerings are planned, organized, and approved supplemental offerings for specified causes such as racial ethnic schools, special assistance through the Board of Pensions, children at risk, refugee work, self-development projects, and programs to reduce violence. The four special offerings are: Christmas Joy, Pentecost, One Great Hour of Sharing, and Peacemaking.

Other Specific Appeals includes the Theological Education Fund, special campaigns or gifts, emergency relief alerts, and additional giving opportunities.

Extra Commitment Opportunities are more than 1000 mission projects supported by gifts from individuals and with monies over and above a session's adopted budget. **

The PC(USA) has three *Validated Mission Support Groups* that work in covenant relationship with the General Assembly to promote and raise funds for specific General Assembly validated mission causes. They are The Outreach Foundation and the Presbyterian Frontier Fellowship, which work in the area of global evangelism, and the Medical Benevolence Foundation, which works in the area of international health ministry.

Contributions from individuals, congregations, and others account for 65 percent of all money received for the church's national and international mission. Fifteen 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.

*A directory of approximately 200 projects of both the General Assembly and middle governing bodies plus opportunities to support particular mission works around the world is available by calling (800) 524-2612 and requesting PDS #68-700-03-050.

** For a directory of extra commitment opportunities call (800) 524-2612 and request PDS#68-700-03-085.

1. *Sources of Mission Support*

The majority of contributions from congregations, individuals and others come from the following sources:

Unrestricted Giving	2001	2002
Shared Mission Support	\$18,273,789	\$16,477,621
Bequests and Annuities	1,246,718	2,791,505
Presbyterian Women	2,564,274	2,418,394
Outside Trusts	1,290,932	1,188,766
Per Capita ¹	12,746,684	13,253,284
Restricted Giving	2001	2002
Directed Mission Support ²	\$ 5,688,682	\$ 5,484,629
Extra Commitment Opportunity	9,216,568	8,686,146
Emergency and Disaster Relief	8,100,668	1,847,176
Theological Education Fund	2,877,711	2,665,466
Hunger	597,280	576,087
One Great Hour of Sharing Offering	10,216,646	9,968,371
Christmas Joy Offering	5,780,407	5,472,085
Peacemaking Offering	1,230,677	1,040,537
Pentecost Offering	625,629	650,870

*Preliminary information subject to audit

¹Per Capita money comes from a budget that the General Assembly adopts apart from the Mission Budget. Congregations 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.

² Directed (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

2. 2002 Sources of Mission Support*

Contributions from congregations, individuals and others (See accompanying chart)	\$75,037,552	65.03%
Earned income from investments and endowments	17,502,349	15.17
Income from funds held by others and other income ¹	17,362,936	15.05
Income from loans	5,492,860	4.76
Realized/unrealized losses on investments ²	(83,937,789)	
Total	\$31,457,908	

*Preliminary information subject to audit

¹ Includes change in the value of life income funds, net sales of Hubbard Press, and sales of resources and services

² Investment securities are represented at fair value at 12/31/02. Market fluctuations have reduced that value by the stated amount.

3. 2002 Mission Spending*

Worldwide Ministries	\$45,600,205	33.59%
National Ministries	25,046,519	18.45
Congregational Ministries	20,658,353	15.22
GAC Executive Director's Office	14,267,429	10.51
Mission Support Services	4,931,447	3.63
Office of the General Assembly ¹	10,957,764	8.07
General Assembly Council ²	2,131,001	1.57
Church and student loans	2,840,964	2.09
Other ³	9,323,793	6.87
Total	\$135,757,475	100.00%

*Preliminary information subject to audit

¹ Includes 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

² Includes meetings of the General Assembly Council and Council committees

³ Includes insurance, audit costs, utilities, funds shared with other General Assembly agencies and governing bodies

4. Mission Support

Basic Mission Support is the primary source of funding to plan and implement the mission of the entire church. It includes Shared Mission Support—gifts and contributions with no restrictions to support the adopted budgets of a session, presbytery, synod, or the General Assembly—and Directed Mission Support, which is given with restrictions as to its use.

These presbyteries were the largest contributors of Basic Mission Support in 2002:

Donegal (PA)	\$580,465
Chicago (IL)	\$536,795
Philadelphia (PA)	\$505,549
The Cascades (OR)	\$495,752
Los Ranchos (CA)	\$443,691
Lake Michigan (MI)	\$376,825
Grace (TX)	\$360,978
Heartland (MO)	\$326,312
Greater Atlanta (GA)	\$324,532
Mission (TX)	\$311,263

These presbyteries *made* the largest per member contributors to Basic Mission Support in 2002:

Donegal (PA)	\$24.12
Los Ranchos (CA)	\$19.54
Southeastern Illinois (IL)	\$18.34
Alaska (AK)	\$18.21
The Cascades (OR)	\$17.75
Lake Michigan (MI)	\$17.64
Carlisle (PA)	\$17.56
Southern New England (CT)	\$17.43
Santa Fe (NM)	\$17.22
Des Moines (IA)	\$16.83

Total mission support includes support of basic mission plus money given for disaster, hunger, special offerings, theological education, extra commitment, and Presbyterian Women. The following presbyteries were the largest contributors of total mission support in 2002:

Philadelphia (PA)	\$1,225,277
Chicago (IL)	\$1,139,282
Pittsburgh (PA)	\$1,109,669
National Capital (DC)	\$1,052,787
The Cascades (OR)	\$1,039,885
Donegal (PA)	\$1,011,661
Los Ranchos (CA)	\$993,960
Grace (TX)	\$930,355
Greater Atlanta (GA)	\$899,017
San Francisco (CA)	\$785,675

These presbyteries made the largest per member contributions to total mission support in 2002:

Alaska (AK)	\$46.51
Cimarron (OK)	\$44.79
Donegal (PA)	\$42.04
Los Ranchos (CA)	\$41.13
Southeastern Illinois (IL)	\$39.30
Santa Fe (NM)	\$38.72
Carlisle (PA)	\$38.32
The Pacific (CA)	\$37.36
The Cascades (OR)	\$37.22
Nevada (NV)	\$35.55

Y. *General Assembly Council—What and Who*

The General Assembly Council is the name of both the mission agency of the Presbyterian Church (U.S.A.) and the 72-member elected body that oversees its work. The elected Council, consisting of ministers and elders who are responsible to the General Assembly, advises and responds to the Assembly on priorities, programs, and strategies for the national and international ministry and mission of the PC(USA). The Council meets three times a year to coordinate these activities.

1. *General Assembly Council Members*

Fahed Abu-Akel *	Karen S. Fritsch	Reginald S. "Reg" Kuhn	Syngman Rhee
Atlanta, GA	Silverthorne, CO	Lincoln, NE	Richmond, VA
Frank Adams	Marie C. Galloway*	Yong J. Lee	Joe W. Rigsby
Pensacola, FL	Tucson, AZ	Hershey, PA	Jacksonville, FL
Judy A. Angleberger	Kristen York Gerling	Gerardo Lopez-Vigo*	Donald W. Robinson
Beaver, PA	West Grove, PA	Aguadilla, PR	Hot Springs Village, AR
Raymond A. Anglin	Edwin A. Gonzalez	Melvin G. Lowry	Jack Rogers
Plantation, FL	San Juan, PR	Augusta, GA	Pasadena, CA
John A. Bolt	Lewis Spottswood Graves	Lillian Magruder	Bonnie J. Ruggiero
Charleston, WV	Kill Devil Hills, NC	Ridgeland, MS 39157	Scotch Plains, NJ

Frances N. Calderwood Sterling, KS	Raymond M. Greenhill Hagaman, NY	Gwendolyn Laurel Martin Lakeville MN	Bill Saul Long Beach, CA
Maximo J. Callao Boise, ID	Dorothy J. Henderson Joliet, IL	Paul J. Masquelier, Jr. Sane Jose, CA	Dan K. Schomer Columbiana, OH
Marj Carpenter Big Spring, TX	Bruce C. Hendrickson Holdrege, NE	Ann H. Moe Midland, MI	Allison K. Seed Lee's Summit, MO
Vernon Carroll* Frenchtown, MT	Thomas L. Hood* St. Louis, MO	Dale Lindsay Morgan Santa Barbara, CA	Gary F. Skinner Seattle, WA
George M. Conn, Jr. Bristol, VA	Carol G. Hylkema Dearborn, MI	Helen Morrison* Grosse Ile, MI	Andrea Catherine Stokes St. Charles, MO
John E. Davison Webster, NY 14580	Frances D. Irwin Moses Lake, WA	Paul Gregory Neel Peoria, IL	Linda W. Toth Ontario, OR
Pamila G. Deichmann Winterset, IA	Jane Jakobsen Iowa City, IA	Kenneth R. Newbold Rose Hill, NC	John E. Tracy Orlando, FL
Karen E. Dimon DeWitt, NY	Eddie R. Johnson Montgomery, AL	Manley E. Olson St. Paul, MN	Horacio Valdez II Hyde Park, MA
Winifred A. Drape* Manitowoc, WI	Nancy Kahaian Chesterton, IN	Garland F. Pierce** Claremont, CA	Jane Westfall Yuma, CO
Charles F. Easley, Sr. Atlanta, GA	Adelia D. Kelso Pearl River, LA	Neal D. Presa* Berkeley Heights, NJ	Hazel F. Whitney Virginia Beach, VA
Gordon Edwards Stillwater, OK	Charles W. Kim Setauket, NY	John C. Pruitt Gastonia, NC	Emily Wigger Alton, IL
Kaye Hirt Eggleston* Carmel, IN	Mary Marks King Cowansville, PA	Catherine P. Rasa Knoxville, TN	
Robert J. Elder* Salem, OR	James G. Kirk Baltimore, MD	E. Dolores Register Oak Park, IL	*Member Executive Committee
Isaac St. Clair Freeman Marion, VA	Linda A Knieriemen Grand Rapids, MI	Barbara A. Renton* Bainbridge, NY	**Ecumenical Advisory Member

2. *GAC Elected Leadership*

Vernon Carroll, Vice Chair, General Assembly Council; Winifred A. Drape, Chair, Worldwide Ministries Division; Thomas L. Hood, Chair, National Ministries Division; Helen Morrison, Chair, Congregational Ministries Division; Kaye Hirt Eggleston, Chair, Mission Support Services; Marie C. Galloway, Chair, Audit Committee.

3. *GAC Staff Leadership*

Kathy Lueckert, Deputy Executive Director; Gary Torrens, Coordinator, Middle Governing Body Relations*; Marian McClure, Director, Worldwide Ministries; Curtis Kearns, Director, National Ministries Division; Donald Campbell, Director, Congregational Ministries Division; Joey Bailey, Deputy Director for Mission Support Services; C. J. Haysley, Chief Information Officer.

4. *Structure of GAC*

a. Worldwide Ministries Division (WMD)

(1) Ecumenical Partnership

- Ecumenical and Mission Partnerships
- Global Education and International Leadership Development
- Interfaith Relations
- International Evangelism
- Regional Coordination of Mission

- (2) Global Service & Witness
 - International Health Ministries
 - Jinishian Memorial Program
 - Presbyterian Disaster Assistance
 - Presbyterian Hunger Program
 - Self Development of People
- (3) People in Mutual Mission
 - International Volunteers
 - Mission Connections
 - Mission Co-Workers
 - Mission Service Recruitment
- b. National Ministries Division (NMD)
 - (1) Churchwide Personnel Services
 - Call Referral Services
 - Certification
 - National Volunteers
 - Racial Ethnic Recruitment & Referral
 - Resourcing Committees on Ministry
 - Resourcing Committees on Preparation for Ministry
 - (2) Evangelism and Church Development
 - Congregational Transformation
 - Evangelism and Racial and Cultural Diversity
 - Mission Program Grants
 - Network Support/Rural and Small Church Ministries
 - New Church Development
 - Presbyterian Evangelism
 - Urban Ministry
 - (3) Higher Education
 - Financial Aid for Studies
 - Higher Education and Students' Ministries
 - Office of Educational Institutions
 - (4) Jarvie Commonweal Service
 - (5) Racial Ethnic Ministries
 - Congregational Enhancement
 - Immigrant Groups Ministries in the USA
 - Middle Eastern Ministry
 - Racial Justice
 - (6) Social Justice
 - *Church & Society* Magazine
 - Criminal Justice
 - Health Ministries (USA)
 - Mission Responsibility Through Investment / Environmental Justice
 - Social Welfare Organizations / PHEWA
 - (7) Women's Ministries
 - National Network of Presbyterian College Women
 - National Staff in the Synods
 - Presbyterian Women Program Office

- Presbyterian Women Communications Office
 - Women's Advocacy
- (c) Congregational Ministries Division (CMD)
- (1) Christian Education and Leader Development
 - Church Leadership Support Stewardship
 - Conference Ministries
 - Presbyterian Peacemaking Program
 - Youth and Young Adult Ministries
 - (2) Congregational Ministries Publishing
 - Denominational Curriculum
 - Bridge Resources / Witherspoon Press
 - Mission Education and Promotion
 - (3) Theological Education
 - Committee on Theological Education
 - (4) Theology Worship and Discipleship
 - Spiritual Formation
 - Theology and Worship
- d. Mission Support Services (MSS)
- (1) Finance and Accounting
 - Accounts Payable
 - Budgets and Forecasting
 - Endowments and Gift Compliance
 - Financial Reporting
 - Financial Services
 - Financial Systems and Subledger
 - General Accounting
 - Payroll
 - Purchasing
 - Real Estate
 - (2) Presbyterian Distribution Service
 - Customer Service
 - Hubbard Press
 - List Maintenance
 - Presbyterian Distribution Center
 - Subscriptions
 - (3) Presbyterian Center Services
 - Building Services
 - Mail / Print Services
- e. Executive Director's Office (EDO)
- (1) Affirmative Action / Equal Employment Opportunity
 - (2) Communication
 - Information and Planning
PresbyTel / VoiceLine
 - Internet and Media Services
PresbyNet

- Presbyterian News Service
- Presbyterians *Today* Magazine
- (3) Human Resources
- (4) Information Services
- (5) Internal Audit
- (6) Legal Services / Risk Management
- (7) Middle Governing Body Relations
- (8) Mission Funding and Development
 - Church Financial Campaign Service
 - Gift Administration
 - Marketing & Resources
 - Mission 20/20
 - Special Funds Development
- (9) Mission Initiative
- (10) Research Services
 - Congregational Services
 - Presbyterian Panel
 - Program Evaluation
- (11) Advisory Committee on Social Witness Policy*
- (12) Advocacy Committee for Racial Ethnic Concerns*
- (13) Advocacy Committee for Women's Concerns*

*Committees report directly to the General Assembly, staff to the Executive Director's Office.

This above information reflects the organizational structure of the General Assembly Council as of March 1, 2003.

General Assembly Council Presbyterian Church (U.S.A.)
100 Witherspoon Street • Louisville, Kentucky 40202-1396
(888) 728-7228 • TDD: (800) 833-5955 (for hearing impaired)
FAX: (502) 569-8080 • www.pcusa.org

Information

PresbyTel • (800) 872-3283
FAX: (502) 569-8099 • presbytel@pcusa.org

Resources

Presbyterian Distribution Services
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Item 07-01

[The assembly approved Item 07-01 with amendment. **See p. 56.**]

Resolution Calling for the Abolition of For-Profit Private Prisons

The Advisory Committee on Social Witness Policy recommends that the 215th General Assembly (2003) approve the following resolution:

The Presbyterian Church (U.S.A.)’s concern for prisoners has been established for almost a century. In 1910, the General Assembly declared that the church ought to stand:

For the development of a Christian spirit in the attitude of society toward offenders against the law. The Church holds that a Christian society must seek the reformation of offenders, and that it must endeavor to prevent the commission of crimes by furnishing a wholesome environment and by such education as will develop moral sense and industrial efficiency in the young (*Minutes*, PCUSA, 1910, Part I, p. 232).

In 1915, another General Assembly said:

That we seek to discourage, wherever possible, the spirit of revenge and retaliation in dealing with . . . offenders, and insist that, while they should be dealt with firmly and justly for their own good and the protection of society; yet that it be done in a way which will not render them outcasts upon society, but will rather build up and restore to their proper place those who may be reformed (*Minutes*, PCUSA, 1915, Part I, p. 91).

In agreement with the statements of the 1910 and 1915 General Assemblies, we believe that the ultimate goal of the criminal justice system should be “restorative justice”: “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” (*Resolution on Restorative Justice*, *Minutes*, 2002, Part I, p. 576). We realize that, given the limits of our knowledge and understanding at this time, some may need to be incarcerated for life because they are a danger to themselves and others. But we hope that in the future, advances in working with such prisoners through spiritual, medical, rehabilitative, psychological, and educational techniques may some day make it possible for every prisoner to be successfully rehabilitated and restored to their community and family.

We have, along with other citizens, trusted the oversight of this responsibility to our governmental leaders. This must continue to be their responsibility; it cannot be delegated from the public to the private sector. However, the shortage of funds that many governments are experiencing makes them receptive to offers from the private sector to build and/or operate prisons. Since the goal of for-profit private prisons is earning a profit for their shareholders, there is a basic and fundamental conflict with the concept of rehabilitation as the ultimate goal of the prison system. We believe that this is a glaring and significant flaw in our justice system and that for-profit private prisons should be abolished.

The question of whether human beings should be incarcerated, of how they should be treated while in prison, of when they will be released, can not be answered by whether or not these steps will create profit for a corporation. In a humane society, in a democratic society, there are some things that can never be for sale, even and especially when they involve “one of the least of these followers of mine.” Even if for-profit private prisons could achieve significant cost savings to the taxpayer, which in fact they have not been able to do, they would still be morally unacceptable. Private prisons are not an economic but a deep religious and ethical issue, a cornerstone of our collective work to put justice back into the so-called “criminal justice system.” The moral concern and authority of the faith community make it critical that our voices be heard and our weight be felt.

Therefore, the Advisory Committee on Social Witness Policy (ACSWP) recommends that the 215th General Assembly (2003) of the Presbyterian Church (U.S.A.) do the following:

- A. Approve the *Resolution Calling for the Abolition of For-Profit Private Prisons* with recommendations.
- B. Receive the background rationale and appendixes (to be included in the *Minutes*).
- C. Approve the report as a whole for churchwide study and implementation.
- D. Direct the Office of the General Assembly to publish the entire report, *Resolution Calling for the Abolition of For-Profit Private Prisons*, with background, appendixes, and with a related study/action guide and place the document as a whole on the PC(USA)’s Web site, making available a copy for each requesting session or middle governing body; and, direct the Stated Clerk to notify the entire church it is available on the Web site.

E. Direct the Stated Clerk to encourage individual members, sessions and middle governing bodies to give prayerful attention to the report as help in study and advocating for the abolition of for-profit private prisons in the communities where they live and work and nationally.

F. Approve the following actions:

1. Direct the Presbyterian Washington Office (PWO), in partnership with the Advocacy Committee for Racial Ethnic Concerns (ACREC) and the Advocacy Committee for Women's Concerns (ACWC) to

a. work towards comprehensive Federal legislation to completely and permanently ban all for-profit private prisons, jails, and detention centers from the United States;

b. [provide, when requested, information on possible resources and expertise so that congregations or middle governing bodies can] intervene to prevent the renewal of current federal government contracts with for-profit private prison corporations;

c. consult and coordinate with other denominations, as well as with ecumenical and interfaith groups, to advocate for the permanent abolition of for-profit private prisons; and

d. provide information to other levels of the Presbyterian Church (U.S.A.) to educate them on the issue and to encourage their participation in the campaign to abolish for-profit private prisons.

2. Urge the middle governing bodies and members of local congregations to work for state, county, and/or municipal legislation and administrative actions that eliminate particular elements of the for-profit private prison system, pending its ultimate abolition by federal law. Such legislation and administrative action would include

a. banning the interstate commerce in private prisoners;

b. banning the construction of speculation prisons;

c. banning the use of private prisons to house juveniles; and

d. preventing the renewal of current state, county, and municipal government contracts with for-profit private prison corporations.

3. Direct the Mission Responsibility Through Investment Committee (MRTI) to explore with the General Assembly investing agencies strategies to lead Lehman Brothers to discontinue the practice of providing investment capital for the building of for-profit private prisons.

4. Call upon middle governing bodies and sessions that have endowments, as well as seminaries, church-related colleges and universities, to consider participation in the campaign to abolish for-profit private prisons, including the Lehman Campaign.

5. Encourage all Presbyterians, while working to abolish permanently all for-profit private prisons, also to work to protect the health, welfare, and well-being of the prisoners that are held in these facilities, in ways that do not recognize the legitimacy of these institutions or contribute to their continuation.

6. Urge the Advocacy Committee for Racial Ethnic Concerns (ACREC) and the Advocacy Committee for Women's Concerns (ACWC) to work to ensure that for-profit private prisons are held absolutely accountable to all existing laws and to stringent provisions relating to prisons and the protection of prisoners and that, in the case of failure to show this accountability, contracts with them be terminated.

7. Urge local justice communities to work in collaboration with other justice-minded entities, including local interfaith bodies.

8. Urge all publications and other communications vehicles of the Presbyterian Church (U.S.A.) to develop articles, reports, and other educational materials designed to educate, motivate, and activate Presbyterians to participate in the campaign to abolish for-profit private prisons and in particular in the Lehman Campaign.

9. Encourage the General Assembly Council, through its National Ministries Division, Social Justice program area, to focus Criminal Justice Sunday in 2004 on the campaign to abolish for-profit private prisons.

10. Urge Presbyterian Women (PW) to make the campaign to abolish for-profit private prisons a focus of their ongoing work.

11. Urge Presbyterians who are ecumenical staff to advocate for making the campaign to abolish for-profit private prisons a critical focus of the Summer 2004 meeting of the National Association of Ecumenical and Inter-Religious Staff.

12. Call upon the Advisory Committee on Social Witness Policy (ACSWP) to monitor the actions listed above and to report to the 217th General Assembly (2006).

Through this resolution, we call upon the church to reaffirm and act on the specific recommendations of previous General Assemblies regarding criminal justice and correctional systems, striving for justice regardless of gender, ethnicity, age, disability, sexual orientation, religion, and national origin, especially for all of those who are affected by the criminal justice and correctional systems of this society.

Rationale

This resolution is in response to the following referral: *Overture 99-35. On Opposing the Privatization of Prisons—From the Presbytery of Greater Atlanta, Item 3. (Minutes, 1999, Part I, pp. 81, 620).*

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A. Context and History: Biblical and Theological

At the beginning of his ministry Jesus announced that: "The right time has come and the kingdom of God is near" (Mark 1:15, TEV). Near the end of his ministry he called on his followers to "Love your neighbor as you love yourself" and put no limits on who one's neighbor is. In Luke's gospel Jesus voiced his concern for those who are incarcerated by reading Isaiah 61:1 in the synagogue one Sabbath and declared that "This passage has come true today, as you heard it being read" (Luke 4:21, TEV). The text that he read included the statement: "The Spirit of the Lord is upon me... He has sent me to proclaim release to the captives" (Luke 4:18, TEV). In his Sermon on the Mount, Jesus rejected vengeance as the primary goal of the justice system and abolished the law of an "eye for an eye." "You have heard that it was said, 'an eye for an eye and a tooth for a tooth.'" But now I tell you: do not take revenge on someone who wrongs you" (Matt. 5:38-39, TEV). In Matthew 25:31-46 he challenged his followers to visit those in prison. "I was sick and you took care of me, in prison and you visited me ... I tell you, whenever you did this for one of the least important of these followers of mine, you did it for me" (Matt. 25:36, 40; TEV). He gave specific instructions regarding our responsibility to visit prisoners and to be concerned for their welfare.

Jesus announced that the "kingdom of God was near." This kingdom would mean a transformation of all of life. Jesus himself was arrested at night, tried and convicted a short time later of blasphemy, and handed over in chains early the next morning to Pontius Pilate. The charge against him was changed from blasphemy to the King of the Jews, a political accusation on which Pilate based his decision to have Jesus crucified. Clearly his arrest, conviction and sentencing were products of a corrupt justice system. We believe that we as Christians are called to care for individual prisoners by personal contacts, but

that we are also called to examine and to change the current system of for-profit private prisons as part of our responsibility to love our neighbor.

We affirm that those who are behind prison walls are persons who have been created in God's image and are fellow children of God. They are neighbors for whom Christ died and whom we are called to love. We are all sinners in need of forgiveness and a Savior. As we gratefully experience the grace and forgiveness of God in our own lives, we are convinced that no person is beyond the reach of God's redeeming love in Christ.

The ultimate goal of incarceration should NOT be vengeance, retribution, or punishment for punishment's sake. In Matthew 5:38, Jesus refutes the idea of vengeance for Christians and overturns the law of "an eye for an eye." Not only Scripture but also experiences have shown that a vengeful justice system is counterproductive. Such a system intensifies antisocial attitudes and behavior on the part not only of those who are imprisoned but also of all of us who participate in that process. Such a dynamic increases rather than diminishes threats to the peace and order of society. It supports those elected and appointed officials who argue for expanded spending on additional police, judges, courts, prisons, and correctional officers, rather than on such human and social needs as mediation, education, day care, child and maternal health, substance abuse counseling, and job training.

We are called to understand the present context in which our justice system is functioning. Christ calls us to address situations such as homelessness, joblessness, the welfare system, and poverty in order to "love our neighbors" and care for the whole community. Christ also calls us to partnership with all faith communities and even secular agencies to combat the unhealthy situations that lead to imprisonment, as well as to minister to those in prison. Through these partnerships, we pray that we can develop a society that moves toward both the Old Testament vision of Shalom and Jesus' teaching about the Kingdom of God. Our vision is of a society where there is education and health care for all, drug treatment for all who require it, jobs for all who need them, and a sense of belonging to a community. With this vision of community, we can begin to develop a criminal justice system that is truly just.

We reaffirm the 1910 and 1915 statements of prior General Assemblies, for we believe that Christ calls us to care for our neighbors who are in prison and never to abandon them. We affirm our solidarity with our sisters and brothers, fellow children of God, who are behind prison walls. For we have all been created in God's image, but we have all fallen short of the glory of God. We are all sinners in need of a Savior. We can all be counted among those for whom Christ has died.

As we gratefully receive God's grace in our own lives, we proclaim our understanding that no person is beyond the reach of God's redeeming love in Christ. Further, we acknowledge that Jesus has called us to minister to each other in his name. We are to be concerned for all the oppressed and marginalized in our society. As followers of Christ who understand ourselves to be fellow sinners, we recognize our responsibility for the care, custody, and rehabilitation of those incarcerated.

B. *Analysis I: Arguments in Favor of For-Profit Private Prisons*

Why did the for-profit private prison industry, which had been driven completely out of business by the 1920s through a combination of faith community, citizen, and government action, spring to life again fifty years later? Part of the reason lies in the political context of the 1980s, particularly arguments about the appropriate roles of government (the public sector) and corporations (the private sector) in a democratic, capitalist economy and society. These dynamics not only helped for-profit private prisons re-emerge, but also created at least some of the arguments and rationalizations being used by the private prison industry to justify themselves.

The basic question can be summarized as follows: In a democratic society, which functions should only and ever be appropriately exercised by the public sector? Which functions should only and ever be appropriately exercised by the private sector? Which functions could appropriately be either public, private or a mix of the two?

These questions are quite legitimate and form the basis for much political discussion that has taken place in our country since the American Revolution and the Federalist Papers. In the 1980s, these discussions were for the most part reinitiated by a handful of conservative think tanks in Margaret Thatcher's England and Ronald Reagan's United States. Government, the public sector, they argued, had grown too powerful. It was restraining trade, impeding the free flow of markets, stifling initiative, and choking off growth. Furthermore, they argued, government was fundamentally unaccountable, answering only to itself.

Their answer was to have as little government as possible, so as to release what they saw as the energy, efficiency, creativity, and accountability of the private sector. They were for the radical downsizing of government, with as many public assets and services as possible being transferred to the private sector. This phenomenon became known as "privatization."

Without the overall emphasis on privatization during the 1980s, it is highly questionable whether the for-profit private prison corporations could have made a successful startup at that time. But the political climate was exactly right for what they proposed and created the context for the arguments they and their allies would make in support of this development.

The first argument they made in favor of for-profit private prisons is that government has an “unfair monopoly” on prisons, jails, and detention centers, which effectively prevents any institution other than government from owning and operating them. This domination of an entire industry, they continued, was unfair to and discriminated against business. Take down these barriers, they said, so that any corporation or individual who wanted to had the right and opportunity to own and/or operate their own prison. Only in this way, they argued, could the free market be served. Boiled down to its essence, this argument said, “If you won’t let us own and operate for-profit private prisons, you don’t believe in the free market.”

Their second argument in favor of for-profit private prisons built from the first argument. The public sector, they argued, is inherently inefficient and unaccountable. Unlike corporations, government has no competition that forces it to remain “lean and mean,” in a favorite phrase of the times. According to this argument, the public sector has no incentive to manage wisely, to implement modern management techniques, to cut costs ruthlessly, to downsize, to improve profit margins. While government is theoretically accountable to “the people,” they saw it in practice as a permanent bureaucracy, answerable only to itself. Corporations, on the other hand, because they are accountable to their shareholders, supposedly have no choice except to manage in the most responsible and efficient manner possible, which means that they will do the job as cheaply as it can be done. Boiled down, this argument ran, “We can do it so much more cheaply that we can turn a large profit and still save the taxpayers money.”

Over time, as it became clear that for-profit private prisons did not in fact save money for the taxpayer, and as mega-scale corporate scandals undermined the argument that market forces ensure efficiency and accountability, a third argument emerged: “We can do it better.” Here the for-profit private prison corporations argued that the public sector was so tied to past practices that it could not possibly innovate or create. “Let us apply modern techniques to the problems of prison management,” they said. “We’ll take on the tough issues of job training, drug rehabilitation, juvenile crime, re-entry into the community, and we’ll do a better job than government.”

The final major argument made in favor of for-profit private prisons was grounded in the complex politics related to crime and prisoners in the period beginning around 1980 and for the most part continuing through the present time. The public was (and still is) convinced that this country is in the midst of an unprecedented crime wave (even when statistics show crime falling substantially) and demanded that their elected leaders be “tough on crime,” which in part meant building more prisons. At the same time, they were generally unwilling to vote for any bond issues that could involve higher taxes. So elected officials and those running for office were between a rock and a hard place. On the one hand, they wanted (or at least felt they needed) to build more prisons. On the other, they didn’t have the public funds to do it and didn’t want to risk their political careers by going to a referendum on a ballot measure that involved a potential tax increase.

This was a situation tailor-made for the for-profit private prison corporations, with their access to private capital, through such investment banks as Lehman Brothers. By contracting with these corporations, elected officials could say, “During my term in office, we built four new prisons without raising taxes—and it didn’t cost the taxpayer a dime.” Of course, it was still taxpayers’ money that paid for both the construction of these prisons and their operating costs. But because funds were taken from operating rather than capital budgets, it was easier to make this claim. Taxpayers were rarely made aware of the additional long-term costs of financing prisons by in effect putting them on a private credit card underwritten by investment banks rather than through lower-cost public bond issues, since neither public officials nor the for-profit private prison industry had a self-interest in advertising the financial impact of this method. This argument by the for-profit private prison corporations to elected officials, while never made publicly, really boiled down to, “We can help you stay in office.”

C. Analysis II: The Arguments Against For-Profit Private Prisons

This section represents one of two that deal with the arguments against for-profit private prisons. This first section responds specifically to the arguments in favor of for-profit private prisons that were summarized in the preceding section. The section that follows this one titled “The Presbyterian Church and For-Profit Private Prisons” looks at the for-profit private prison industry from the point of view of Presbyterian policy and teaching.

Let us take the four arguments in favor of for-profit private prisons in the order in which they were just presented. The first argument is basically that having the public sector own and operate all prisons, jails, and detention centers is an unfair monopoly and therefore anti-democratic.

While this argument may on the surface seem almost comic to some, free market ideology carried to its extreme, it is in fact the most central and critical, particularly for any person or institution operating from a faith perspective. Underlying this argument is a fundamental question for any society that aspires to be free and democratic: Are there any functions of society that should under no circumstances be operated for a profit?

This is a fundamental moral and ethical question. Before beginning to answer it, let us pose another hypothetical one. Would it be appropriate for a for-profit private corporation to operate this nation's court system? As with prisons, some of the functions of these institutions are already contracted out to for-profit private corporations: maintenance, janitorial services, and construction. Some courts already meet in facilities that are rented or leased from private corporations and individuals. Wouldn't judges be more accountable if they were hired, supervised, and evaluated by a sophisticated corporate personnel office, rather than being appointed or elected? Why not take the next logical step and let the private sector bring its management and entrepreneurial skills to our court system, so that those responsible for administering that system can concentrate their full energies on the search for justice?

One of the consistent themes in Christ's teachings, paraphrased, is that there are some things that must never be bought and sold in the marketplace. We believe that among these are the powers to

- take away another human being's freedom;
- separate them from other human beings;
- prevent them from communicating in any way with others; and
- use of physical force against them, up to and including deadly force.

These are among the powers that are vested in those who operate prisons, whether private or public. Imprisonment itself, segregation, solitary confinement, withholding of food, "cell extractions"—these are excruciatingly serious and solemn acts, to be undertaken only with the utmost deliberation and with the most careful and prayerful judgment. Whatever stands in the way of impartial judgment cannot be countenanced.

For example: A major factor in the decision as to whether to release someone from prison is the reports on their behavior filed by the correctional employees who work with them. In at least one of the major for-profit private prison corporations, correctional employees receive stock in the corporation as their pension plan. It is therefore in those employees' self-interest to make sure that the for-profit private prison corporation is as profitable as possible. If the corporation is having trouble filling its "beds" (a common situation in the for-profit private prison industry), that employee is in a serious conflict of interest position when being asked whether or not a prisoner should be paroled. While we hope and expect that many if not most correctional employees would act honorably under these circumstances, the very dynamic places them as well as the prisoner in an intolerable situation.

This is perhaps the most basic reason why for-profit private prisons must be abolished. Decisions about the treatment of prisoners cannot run the risk of corruption by considerations of what will make the most profit for the corporation, its shareholders, and its employees. The question of whether human beings should be incarcerated for profit cannot be answered by an increased bottom line. In a humane society, in a democratic society, there are some things that can never be for sale, even and especially when they involve "one of the least of these followers of mine." Even if for-profit private prisons could achieve significant cost savings to the taxpayer, they would still be ethically unacceptable.

As it happens, for-profit private prisons do not save the taxpayers money. Studies have shown that, at best, they cost approximately the same as public prisons. In the face of these analyses, including a major study by the federal government's General Accounting Office, even the for-profit private prison corporations themselves have generally stopped making the argument about cost-effectiveness (U.S. General Accounting Office, *Private and Public Prisons: Studies Comparing Operational Costs and/or Quality of Service*, Reference GAO/GGD-96-198, 1996, Gaithersburg, Maryland; Abt Associates, Inc., *Private Prisons in the United States: An Assessment of Current Practice*, October 1998).

There is more to this issue than meets the eye, however. Cost-comparison studies of public and private prisons fail to take into account the hidden costs of the latter. For example, a 2001 study by Good Jobs First showed that more than one billion dollars in hidden public subsidies have gone to the for-profit private prison industry. When these costs to the taxpayer are taken into account, the true cost of for-profit private prisons is significantly more than that of prisons operated by the public sector.

What for-profit private prisons actually do is not to save funds but to redistribute how existing funds are allocated within the prison system. In order to pay the salaries and benefits of corporate executives, who make much more than public corrections managers at every level, and to achieve significant earnings for shareholders (who of course also include these same executives), they need to find other places to cut costs.

This speaks to the third argument in favor of for-profit private prisons, that they can “do it better.” To be sure, there are industries where modern management techniques can save money without cutting services, but prisons are not one of them. In order to cut costs internally, for-profit private prison corporations must do the following:

- Cut services to prisoners. Studies of for-profit private prisons have documented reductions in food, medical and rehabilitation services, job training, and other resources available to prisoners (Allison Campbell, Andrew Coyle & Rodney Neufeld, *Capitalist Punishment: Prison Privatization and Human Rights*, Clarity Press, Atlanta, February 2003; Private Prison Report International www.psiru.org/justice>).
- Cut employee wages and benefits. This has resulted in less qualified and trained correctional employees, as well as remarkably high turnover rates. The result is diminished safety and security for both prisoners and correctional employees, including higher incidents of violence in all directions.
- Cut the number of employees. In the case of correctional officers, this is done by relying more on electronic surveillance (one of the “modern management techniques” that’s applied to prisons) and on “lockdowns.” By keeping prisoners in their cells for long periods of time each day, by restricting interaction with other prisoners through such activities as recreation, for-profit private prison corporations reduce their need for correctional staff—but at what price and to whom?

The final argument in favor of for-profit private prisons, one made privately and sometimes obliquely to public officials, is actually an argument against them as far as the general public is concerned. Because the for-profit private prison corporations are dependent on policy—that is, decisions made by elected and appointed officials—they need to find ways to argue for and to determine that policy. Often that argument is couched in the form of a campaign contribution written to a key elected official, or to someone hoping to be elected. A 2002 study by the National Institute on Money and State Politics found that, in the 2000 election cycle, the for-profit private prison industry made more than a million dollars in campaign contributions in fourteen southern states alone. Often the candidates they are backing financially are supporters not only of for-profit private prisons, but also of other regressive criminal justice policies, including harsher sentencing laws. In this way, the for-profit private prisons exercise a corrupting influence on debates around criminal justice policy. They may help a set of candidates get elected, but in doing so they make it harder for the rest of us to move towards a more humane and just set of policies around issues of criminal justice and prisons.

The myth of prison privatization is that the government identifies a need for a certain number of prison beds and then searches on the open market for the company that will give the best possible service at the lowest possible price. The truth, unfortunately, is just the opposite. For-profit private prison companies don’t care if their services are “needed” so long as they can find someone willing to pay. And they certainly aren’t interested in competitive bidding, because competition drives prices and profits down.

Cornell Corrections’ bid to build and operate a juvenile facility in Navassa, North Carolina, is a case in point. The initiative to build the facility came not from the state’s Office of Juvenile Justice, but from State Representative David Redwine, who represents the county where the facility was to be located. About a dozen firms expressed interest in this possibility for profit. But after they looked at the requirements and the bizarre way the company would be chosen—Brunswick County Representative David Redwine and other legislators would play a role—they apparently got the picture. They decided not to waste their time and money bidding on a contract that obviously was headed for somebody else. As an editorial in the *Wilmington Star* explains: “Legislators for Brunswick and New Hanover counties greased the skids for that company, and after a brief, doomed attempt to solicit other proposals, the state is left with only one bidder: the one our Honorables wanted in the first place.”

In most respects, this story is like every other story of influence peddling, with one major exception. While most pork-barrel projects waste dollars, the Cornell facility would also have wasted children’s lives. As the *Wilmington Star* observes, “Whether this is the smartest way for the state to try rehabilitating young offenders is entirely beside the point. Many people think it isn’t ... [but] unless something unexpected happens, Cornell Corrections will get its chance to make money penning up punks in Navassa.”

Fortunately, something did happen. Rural folks from Brunswick linked up with urban youth and advocates from Wilmington and Raleigh-Durham, and started making noise. At the same time, an overconfident Cornell jacked up its bid for running the facility, and the project was shelved, at least for the moment.

Grassroots groups have also made Cornell a two-time loser in Alaska, but the company has not given up on finding a way to turn its substantial political capital into a prison contract. In 1998, Cornell Corrections acquired Allvest Inc., an operator of pre-release halfway houses, in order to develop Alaska’s first private prison in the Delta Junction. Cornell convinced the city to give the company a sole-source (noncompetitive) contract, but “after elections had changed the makeup of the Delta Junction City Council, the city rescinded the contract that would have made Allvest the recipient of the prison without

competitive bids.” Cornell then sued Delta Junction for breach of contract (“Prison’s profitability brought into question.” Associated Press, February 5, 2001).

With the Delta Junction project tied up in lawsuits, Cornell tried instead to get the project sited on Kenai Peninsula. There, Cornell managed to win over the city council, but couldn’t overcome opposition from Kenai residents, who voted down the project by a resounding 3–1 margin, even after Cornell and their allies sank over \$300,000 into the campaign.

Despite two major fiascos, Cornell hasn’t given up hope for their private prison in Alaska, which the company estimates could be worth \$600 million over the next twenty years. To reinforce this effort, they are making strategic use of campaign contributions. In 1998, Cornell funneled more money to Alaska Governor Tony Knowles (\$6,375) than to any other politician in the country. That year, Alaska was the second largest recipient of private prison funds after California (*Anchorage Daily News*, February 30, 2001).

Between 1990 and 1998, Allvest (now Cornell) contributed nearly \$120,000 to state political campaigns, including \$5,100 in 1996 and 1998 given to Eldon Mulder, House Finance co-chair and author of the legislation authorizing a prison in Delta Junction (*The Prison Payoff*, November 2000). In addition to political contributions, Cornell lobbyist Joe Hayes paid Eldon Mulder’s wife \$85,000 to work as his office manager (*Peninsula Clarion*, September 23, 2001).

Cornell is so well connected that one of their executives was appointed to chair a subcommittee charged with “advising” the state on prison privatization. When that created too much of a conflict, he was replaced by a former Cornell executive (*Anchorage Daily News*, February 28, 2000).

Alaska and North Carolina are just the tip of the iceberg when it comes to buying political influence. According to data compiled by the National Center on Money in State Politics, in 1998 alone, the Big Three private prison companies funneled 645 contributions to 361 candidates in 25 states for a total of more than \$540,000, a significant sum in terms of state elections. Cornell Corrections gave \$110,575—more than 20 percent—of the total even though at the time the company had just 6 percent of the market in adult prison beds.

Alaska is also the tip of the iceberg when it comes to dubious deals. For instance, the former mayor of Richmond, Leonidas Young, was indicted on multiple counts of racketeering, fraud, and money laundering for a number of schemes, including one in which Young and his associates were paid \$44,500 to help Cornell win a contract for a city jail (U.S. District Court-Eastern District of Virginia, September 1998).

Finally, Alaska isn’t the only state where Cornell has sued after the company’s political scheme fell apart. Cornell also sued the state of Utah after the Department of Corrections abandoned plans for a private prison in Tooele County, forcing the state into a \$1.5 million settlement. A grassroots coalition convinced the state that the space was not needed.

The nature of the for-profit private prison industry also leads to conflicts of interest and raises fundamental questions about how decisions regarding criminal justice and prison policy are made. In order to prosper, prison operators need to maintain a steady flow of prisoners and prison dollars. One of the industry’s tools for accomplishing this is the American Legislative Exchange Council (ALEC), a powerful right-wing lobby group that helps corporations draft and enact “model” legislation.

Industry leaders Corrections Corporation of America (CCA) and Wackenhut have paid tens (if not hundreds) of thousands of dollars in exchange for a privileged position on ALEC’s Criminal Justice Task Force, which CCA chairs. The ALEC, in turn, not only promotes privatization, but also claims credit for having helped enact “Truth In Sentencing” and “Three Strikes” laws in twenty-five states (American RadioWorks story on ALEC (<http://www.americanradioworks.org/features/corrections/laws1.html>>.) Also see ALECWatch.org for a full report <http://www.alecwatch.org>. Western Prison Project report on ALEC and state campaign contributions in the West <<http://www.westernprisonproject.org/publications.html>>.

In addition to investing heavily in groups like ALEC, the for-profit private prison industry spends millions on campaign contributions (Brigette Sarabi and Edwin Bender, *The Prison Payoff: The Role of Politics & Private Prisons in the Incarceration Boom*, Western States Center and Western Prison Project, Portland, November 2000; Edwin Bender, *A Contributing Influence: The Private-Prison Industry and Political Giving in the South*, The Institute on Money in State Politics, Helena, Montana, 2002). While the industry initially focused on building influence at the state level, their growing dependence on Federal contracts has led them to prioritize getting leverage at the Federal level. Between 1995 and 2000, the Big Three contributed more than \$528,000 to Federal campaigns, according to the Center For Responsive Politics (*Wall Street Journal*, November 6, 2001).

But the industry’s campaign contributions and political connections also pay off at the state level. In 1998, the industry spent \$540,000 on state elections, where a little money goes a long way. The industry’s lobbying, campaign contributions and

political connections pay off. Cornell convinced the North Carolina legislature to appropriate \$2.5 million for a youth jail the Department of Juvenile Justice never requested. In Mississippi, Wackenhut persuaded the state to pay millions for empty private beds while schools were in a funding crisis (National Institute on Money in State Politics on the campaign contributions in the southeast <<http://www.followthemoney.org/press/prisons.phtml>>).

Some other examples:

- When Corrections Corporation of America made an audacious bid to take over management of the entire Tennessee state prison system, the company had the good sense to hire the wife of the house speaker as their chief lobbyist. The company failed to take over the system, but won a number of contracts.
- Wackenhut Corrections went a step further in New Mexico by putting Manny Aragon, then president pro tem of the State Senate, on the company's payroll. Aragon denied that his new job created any conflict of interest even as he reversed his longstanding opposition to prison privatization. As a result, New Mexico became the state with the highest percentage of its prison population in private facilities.
- In the late '90s, the industry managed to get a provision inserted in an omnibus budget bill requiring half of all prisoners from the District of Columbia to be placed in private prisons. The provision was enacted with no studies, no hearings, no discussion, and so quietly that even D.C. shadow Senator Eleanor Holmes Norton didn't know about it until well after it had been passed.
- CCA's recently departed Chief Operating Officer, Michael Quinlan, served as director of the Federal Bureau of Prisons (FBOP) under former President Bush. Wackenhut board member Norman Carlson directed the agency under Ronald Reagan.

Finally, the industry fuels prison expansion by substituting private capital for public debt, effectively circumventing bond referenda and other processes designed to give voters a say in where their money goes.

D. *Analysis III: The Presbyterian Church and For-Profit Private Prisons*

In the preceding section, we summarized the arguments that have been made in favor of for-profit private prisons and then the counterarguments against these positions. In fact, far more arguments have been made against for-profit private prisons than in favor of them. For the Presbyterian church, many of these arguments are rooted in church policy, practice, and teaching. It is very clear that existing policy regarding the church's beliefs on incarceration contradict the profit-driven incentives of the for-profit private prison industry. This section summarizes the relevant elements of church teaching and then sets out how this relates to the debate over for-profit private prisons.

1. The PC(USA) has called for the use of incarceration as a last resort.

The 118th General Assembly (1978) of the Presbyterian Church in the United States (PCUS) in a statement on *The Church and Criminal Justice* reflected on the belief that "restraint may be necessary to limit or prevent behavior that is dangerous to others" (*Minutes*, PCUS, 1978, Part I, p. 199). Yet it noted that the ultimate objective of the criminal justice system should be "one of reconciliation rather than one of retribution" (*Minutes*, PCUS, 1978, Part I, p. 202), including punitive measures taken against prisoners. It also held that "imprisonment should not be used as the principle means to achieve community protection and well being" (*Minutes*, PCUS, 1978, Part I, p. 202). Instead, this statement called for a "broad range of alternatives for restoring accused and convicted persons to community" (*Minutes*, PCUS, 1978, Part I, p. 202). Such calls for alternative methods of dealing with crime were reaffirmed by the 121st General Assembly (1981) of the Presbyterian Church in the United States (PCUS) where such methods were seen as "more productive of meaningful change in the individual and more likely to bring about a reduction in the crime rate" (*Minutes*, PCUS, 1981, Part I, p. 111).

In an action taken on *Overture 5-84. On Studying Alternatives To Incarceration And Advocating The Development And Implementation of Such Alternatives—From the Synod of Piedmont*, the 196th General Assembly (1984) of the Presbyterian Church (U.S.A.) also noted the need for working for changes in the system that would allow for the "maximum use of all available alternatives to incarceration" (*Minutes*, 1984, Part I, pp. 55, 621), specifically noting that the legal definitions of some offenses need to be reclassified so that "treatment rather than incarceration" (*Minutes*, 1984, Part I, pp. 55, 621) would become the response of a caring, compassionate society.

All of these responses support an action taken by the 184th General Assembly (1972) of the United Presbyterian Church in the United States of America (UPCUSA) in a report on Justice and the Imprisoned Statement. That assembly stated "the reduction of reliance on incarceration must be accomplished as soon as possible" (*Minutes*, UPCUSA, 1972, Part I, p. 430). The rationale behind this request was that "no substantive social objectives are served by the involuntary confinement of individuals." On the contrary, prisons contribute more to the perpetuation of crime than to its correction. There is massive evi-

dence that “prison and jail life are seriously destructive of the health of human personality” (*Minutes*, UPCUSA, 1972, Part I, p. 430).

The for-profit private prison industry, however, must rely on incarceration not as a last resort, but as the preferred one, if it is to remain viable. For this industry, recidivism is not a failure, but an opportunity for repeat business. The existence and fiscal health of the entire industry rests upon incarcerating as many people as possible for the maximum feasible amount of time.

For this reason, the industry’s goals completely contradict the stated aims of the church. For the for-profit private prison industry, rehabilitation and restoration to community for the incarcerated are not moral mandates but a threat to the industry’s continuing success. Therefore, to promote their own interests, those involved in the business of prison privatization provide financial support and leadership for organizations that lobby for longer prison terms rather than alternative sentences, for mandatory terms for victimless crimes. They contribute heavily to campaigns of candidates for public office who favor incarceration and support prison privatization as a way to save the taxpayers money. This strategy allows for the continuation of the industry but does a great disservice to those who are now incarcerated or who will become so when alternative sentencing may have proved more beneficial. These women and men are abandoned to a system that now sees them as commodities, something to be used as a means to make more profit.

2. The PC(USA) has called upon the church to protect the health, safety and legal rights of offenders.

In a statement on *The Church and Criminal Justice*, the 118th General Assembly (1978) of the Presbyterian Church in the United States (PCUS) stated that “human justice which reflects God’s loving justice and just love will be especially concerned to guarantee, maintain, and defend the rights of those in our society who are socially, politically, and spiritually the weakest, most vulnerable, most likely to be forgotten or exploited and oppressed, most unable to help and defend themselves” (*Minutes*, PCUS, 1978, Part I, p. 199). It has been well-established that in the prison populations in our country, the poor, the mentally ill, and people of color are all over-represented. Once these individuals enter the criminal justice system, they are even more vulnerable. As a society, we have placed them in this position and are required to be responsible for their welfare while they are there. Their health and well-being are (or at least should be) under our control.

In placing such individuals under the control of those who wish to profit from their incarceration, we pay someone to take on the responsibility for us. Here the goals of the for-profit private prison corporations and the stated goals of the church again stand in conflict. For those who are paid to carry out society’s responsibility to the incarcerated have another and conflicting mandate, to control costs. This puts them at odds with expending resources to ensure that the health, safety, and legal rights of prisoners are protected.

There is ample evidence to support this contention. There is higher number of violent incidents in for-profit private prisons, due to lack of sufficient correctional officer training, a high turnover rate due to low pay, and a higher number of prisoners per officer. All these measures save money for the corporation but do not focus on offender safety. A 1997 survey by criminologist James Austin shows that rates of violence are 49 to 65 percent higher in private than in public prisons. A 1999 study by researcher Judith Greene, the most comprehensive to date, demonstrates that Corrections Corporation of America (CCA)’s model Prairie Correctional Center had problems across most areas of operation when measured against comparable public prisons.

In such a setting, it is even difficult to monitor offender status at all, due to a lack of accountability on behalf of the for-profit private prison corporations to any but their own stockholders, the distance between offenders and their friends and families due to the interstate traffic in private prisoners and the lack of local monitoring of the prison environment. For-profit private prisons, claiming the rights of private property, have denied access to public officials ranging from sheriffs to health inspectors.

There are numerous examples of the levels of violence, particularly violence against women and juveniles, that are the result of this dynamic. These violations are not particular to any one of the major for-profit private prison corporations, but are endemic to all of them. Following are documented examples from the three largest U.S. based for-profit private prison corporations: Corrections Corporation of America, Wackenhut Corrections and Cornell Corrections:

a. *Corrections Corporation of America (CCA)*

Corrections Corporation of America (CCA), which received its first contract in 1985 from the Immigration and Naturalization Service, is the world’s largest and most notorious private prison company. The following are two examples of “business as usual” at CCA:

- William P., a fifteen-year-old boy had to be hospitalized in a state psychiatric ward for an entire year after spending six months at the CCA Training School in Columbia, South Carolina. A lawsuit filed against the company described a pattern

of abusive treatment, including hogtying William and locking him in a cell with larger, older males known for victimizing youth as a form of “punishment.” The jury awarded the family \$3 million, citing a pattern of criminal misconduct by the company. (More information: [2-2-1-1 CCA PP Metroland 5-15-00]. PDF of verdict: <http://www.afscme.org/private/prisons/suit-sc.pdf>)

- Salah Dafali, an asylum-seeker, was detained in a CCA’s Elizabeth, New Jersey, detention center. Dafali was beaten by guards for participating in a nonviolent protest and sent to a local hospital where doctors found boot-print marks on his face. (More information: [<http://www.psiro.org/justice/ppriarchive/ppri29-04-99.htm>] Bergen Record coverage [<http://199.173.2.7/news/caguard199904193.htm>]).

b. *Wackenhut Corrections*

Wackenhut, the second largest for-profit private prison corporation in the United States, has a record of abuse to rival CCA. Some examples:

- Sara Lowe was fourteen years old when she was arrested and remanded to Wackenhut’s Juvenile Justice Center in Coke County, Texas. While the company promised that Sara would get intensive counseling and education, her family later discovered that she had been raped almost nightly by one of the guards. Sara’s family filed a suit against Wackenhut that was joined by eleven other girls who had been sexually abused at Coke County. Sara eventually committed suicide, on the same day the company agreed to settle the lawsuit without publicly accepting responsibility. (More information can be found at the following Web address: [<http://www.cbsnews.com/stories/2000/05/09/60II/main193636.shtml>]).

- On March 30, 2000, the U.S. Justice Department sued the state of Louisiana and Wackenhut Corrections, alleging that juveniles at the company’s Jena Juvenile Justice Center were being “subjected to excessive abuse and neglect.” A juvenile court judge observed that youth sent to the facility “wound up in a place that drives and treats juveniles as if they walked on all fours. These young people deserve to be treated like human beings, not animals.” Even after the state took over control of the facility, a district court judge was forced to issue an order forbidding retaliation against juveniles who were cooperating with the investigation after youth reported being threatened by Wackenhut employees. (More information can be found at the following Web addresses: [<http://www.guardian.co.uk/international/story/0,3604,178467,00.html>]. Justice Department lawsuit: [<http://www.usdoj.gov/opa/pr/2000/March/155cr.htm>].)

c. *Cornell Corrections*

Between 1999 and 2001, Cornell Corrections was contracted to operate the Santa Fe County Detention Center. Cornell’s tenure at the jail was a fiasco: from sexual misconduct to inadequate medical care to over billing, Santa Fe became a textbook case for the failure of prison privatization. The following are some of the lowlights.

- There were multiple accounts of sexual violence and misconduct by guards at the Santa Fe County jail, most of which are detailed in a July 18, 2001, story by *The New Mexican*.

- Cornell guard, Marcos Cordova, was indicted on five counts of criminal sexual penetration for having intercourse with a female prisoner in December 2000 and February 2001.

- Cordova wasn’t the only jail employee to end up on the wrong side of the bars. On April 16, 1999, a Cornell guard was arrested for forcing a male prisoner to give him oral sex. On March 6, 2001, the paper reported that another guard was arrested for beating a prisoner and sending him to the hospital.

- Cornell guard, Marcus Trujillo, who resigned in March 2001, was accused of sexual misconduct by four women who say they were assaulted by Trujillo on multiple occasions. Prisoner Mary Lucinda Valdez reported one incident to management, but Trujillo continued working in the women’s unit. Valdez also reports being raped by another guard. “Trujillo and other guards ‘sexually harassed’ her and ‘assaulted and fondled and repeatedly coerced (her) into having sexual relations.’” Three more women—Carmen Jaramillo, Michelle Montano, and Bertha Martinez—announced plans to sue the jail for allowing men into their cells in violation of state law.

Allegations of sexual assault by Cornell employees were not limited to the Santa Fe jail. A forty-one-year-old guard at Cornell’s Airport Road juvenile facility (also in Santa Fe) was fired after a fifteen-year-old girl accused him of molesting and raping her (*Albuquerque Journal*, April 29, 1999).

In addition to the sexual abuse suffered by female prisoners, there were also numerous instances of administrative incompetence, at best:

- In March 1999, when Cornell brought in Lawrence Barreras as the jail's new warden, the company forgot to tell the county one thing: Barreras had been fired from his job as the head of a state prison in Roswell just two years earlier. According to a lawsuit filed by Barreras, the accusations against him included "conspiring to misappropriate public funds for private gain" (*The New Mexican*, June 2, 1999).

- On October 29, 1999, *The New Mexican* reported that "The Santa Fe County jail, once proposed as a money maker, has hit the county again in the pocketbook" to the tune of \$80,000. It turns out that Cornell and the company's contractor, Landmark Organization, paid workers 40 percent less than was allowed under the state's minimum-wage law. The state forced all three parties involved to cough up \$80,000 apiece, an amount that is still a fraction of what workers are owed.

- On March 31, 2000, *The New Mexican* reported that Cornell "regularly submits bills to the city of Santa Fe for housing the city's prisoners that are so over inflated Santa Fe simply refuses to pay them ... there are so many corrections to make to the bills, the city has a full-time employee whose main job is to dispute the charges." In the same article, the Santa Fe's deputy police chief estimated the bills have a "30 percent error rate."

While Cornell was running the Santa Fe jail, it was so dependent on the \$65 per day that prisoners brought in from the city that they failed to release them on time, even when sheriff's deputies came to the jail bearing release orders signed by a judge. State District Judge T. Glen Ellington became so tired of having his release orders delayed by Cornell that, in August 1999, he gave the company seventy-two hours to come up with a release policy before moving prisoners in his division to another jail (*Albuquerque Journal*, August 10, 1999). Despite the judge's ultimatum, the problem continued according to Attorney Val Whitley, who told *The New Mexican* more than a year later the jail's managers "think they have more power than judges" (October 11, 2000).

Rehabilitation and restoration require funds, which adversely affect the bottom line for companies involved in prison privatization. Their goal is to expend as little per day per prisoner as possible, thus ensuring a larger profit margin. Programs that seek to rehabilitate or restore those prisoners inhibit this goal. Therefore, educational, job training, medical, mental health, and substance abuse programs are often underfunded or simply nonexistent.

The examples of medical misconduct are particularly egregious:

- Anthony Bowman, a young African American man, died of pneumonia while serving a six-year sentence for check forgery, after a CCA doctor denied him adequate medical care. The CCA's doctor was working under an incentive contract, later ruled unconstitutional, that allowed him to double his salary by achieving steep reductions in medical costs. (More info. [<http://www.tennessean.com/sii/00/06/26/cca26.shtml>].)

- Rosalind Bradford, a twenty-three-year-old woman held at a CCA facility in Silverdale, Tennessee, died from an undiagnosed complication during pregnancy after CCA officials let her suffer in agony for twelve hours before taking her to a hospital (<http://past.thenation.com/issue/980105/0105bate.htm>).

- At Cornell's Santa Fe County jail, prisoners consistently reported problems obtaining prescribed medications and getting adequate treatment during the period when Cornell was operating the jail (*The New Mexican*, March 31, August 30, and October 11, 2000). After touring the jail, a grand jury reported that medical areas "failed even the most minimum sanitary requirements" (*Albuquerque Journal*, December 2, 2000).

- Inadequate medical care was also a problem at Cornell's Great Plains Correctional Facility in Oklahoma, where the Department of Corrections levied its greatest fine ever (\$168,750) against the company for not meeting its medical service obligations and withholding information from the state (Associated Press, March 11, 2000).

3. Existing PC(USA) policy calls for the rehabilitation of prisoners and their reintegration into society.

This not only differs from but also directly contradicts the for-profit private prison industry's goals, as the above examples demonstrate. The overriding theme of past church policy statements has been the assertion that our criminal justice system not be one of merely punishment. We as Christians are prohibited from venturing into the sin of revenge seeking. Instead, the system is to be focused on the rehabilitation and restoration of the offender. Such a vision is threatening to the for-profit private prison industry. Its whole reason for being is to warehouse at a profit prisoners who have been neither rehabilitated nor restored to the community.

4. Existing PC(USA) policy emphasizes community responsibility and involvement.

In its 1972 statement on *Justice and the Imprisoned*, the UPCUSA noted, "it is imperative that the bulk of correctional programs be restructured as small, intensive, and varied endeavors that keep the offender in the community while providing a measure of corrective help fully commensurate with his or her needs" (*Minutes*, UPCUSA, 1972, Part I, p.428). The for-

profit private prison industry seeks to avoid or at least limit outside interference in its ‘business.’ By contrast, Christians believe this community involvement is necessary for three reasons:

a. Community involvement is required to allow for Jesus’ mandated ministry.

In the same statement from 1972 that was mentioned above, the UPCUSA reminded the church that “the witness of Jesus demonstrates that Christians must show compassion and do justly for those our society has incarcerated” (*Minutes*, UPCUSA, 1972, Part I, p. 427). It also reminded the church that “the church is called to proclaim a gospel of deliverance and reconciliation” (*Minutes*, UPCUSA, 1972, Part I, p.427). In 1978, the PCUS “challeng[ed] the church in witness and work to provide a ministry to prisons and prisoners that is spiritual in its aims to add to the spiritual dimensions of the redemptive love of Jesus Christ to worthy rehabilitative efforts” (*Minutes*, PCUS, 1978, Part I, p. 203). Prison ministry finds its basis on the biblical witness of Luke 4:18, Heb. 13:3 and Matt. 25:31–46, which all speak to the necessity of ministering to those in prison, as well as to other scriptural texts noting God’s concern for the marginalized and the oppressed.

All programs cost extra money in terms of staff, security, and resources. Therefore, the cost of ministry programs conflicts with the goal of private prisons to increase profits. Should they be successful in their goals of rehabilitation, they would also conflict with the necessity of the private prison industry to keep as many beds full as possible.

b. Community involvement is required to ensure citizen monitoring of conditions.

In its 1978 statement, the PCUS declared members of the body of Christ are in a unique position in regard to the incarcerated. It notes that “we see them through the eyes of the Crucified Christ whose death and resurrection give us hope that God abandons no human life and leads us to advocate a social order where compassion and justice characterize our efforts to those in the prison system” (*Minutes*, PCUS, 1978, Part I, p. 204). Such an order cannot be accomplished when we have no knowledge of how the children of God are being treated behind prison walls. That for-profit private prisons try to shy away from society’s oversight does not relieve Christians of their duty toward those who are captive there.

Indeed, their increased vulnerability gives them more of a claim upon us. Entrusting fellow human beings to the hands of the for-profit private prison industry means abandoning our responsibility to them and trusting the private prison companies to care for them. This is necessitated by the fact that, as the system is currently configured, for-profit private prisons are less accountable to community pressure and not required to be as forthcoming with information as governmental entities. Putting the already vulnerable prisoner population in a situation that leaves them further at risk is unacceptable to Christians, who are called to minister to and advocate for these same children of God.

Rather than abandoning them to their fates, the 1972 statement on Prison Reform by the PCUS asks pastors and churches to take steps to monitor the well being of prisoners by insisting on citizen inspection of penal institutions in their area and confronting political candidates, courts, and other members of the system for reforms. However, this is much more difficult in the case of for-profit private prisons, which insist on their rights to “private property” and “trade secrets” to discourage oversight and investigation.

c. Community involvement is required to maintain ties between prisoners and their families.

In 1978, the PCUS called upon its members to recognize that “human justice can only reflect God’s justice as it creates and preserves life in community” (*Minutes*, PCUS, 1978, Part I, p. 200). It went on to assert that “a system that deliberately isolates people from other people, separates them from the opposite sex or from their families helps create and encourage the very antisocial behavior it is supposed to remedy” (*Minutes*, PCUS, 1978, Part I, p. 200).

Private prisons do this in a number of ways. First, they separate families by moving incarcerated individuals to other states, where it is more difficult to receive visits from family members. From the point of view of the for-profit private prison corporations, what’s critical is to keep as many “beds” filled as possible. To them, capacity means profitability. But, because their prisons are located throughout the country, they need to move prisoners primarily at their discretion to keep as many beds filled as possible.

Transportation of prisoners from the place of their adjudication to a for-profit private prison and back plus any transportation between private institutions is handled by private companies which contract with the private prisons or by the for-profit private prison corporations themselves through wholly-owned subsidiaries. Some prisoners have described the time on the road in such arrangements as the worst time of their life. This transportation is unregulated, unsafe and, like the rest of this business, driven by the profit motive. There are reports of prisoners traveling by bus for as many as seventeen days because of circuitous routes or the need to stay in another private prison owned by the same corporation—if they are not left on the bus all night. Prisoners from Hawaii have been sent to Minnesota, prisoners from Alabama to Arizona, all to make sure that private prison beds are filled and profits being made. In this situation, prisoners are treated not as human beings but as capital

commodities; the corporation maintains its ‘liquidity’ by moving them at will. This distance also makes it harder for the individual to be reintegrated into his or her community.

Conclusion: The Church’s Call

Our church is called to raise her prophetic voice to demand justice on behalf of our sisters and brothers, children of God, who are incarcerated. The composition of the population of our prisons should raise an alarm for anyone called upon to speak for the oppressed. We are called not merely to offer our forgiveness to those who have traveled a road of oppression, deprivation and racism while we were busy maintaining our own security but to ask for God’s forgiveness and theirs for our complicity in what our criminal justice system has become.

Presbyterian policy has opposed prisons in general as the primary means of addressing criminal behavior since 1972. Not only have we been collectively guilty in not addressing these problems, but also trends of social injustice and punishment over rehabilitation have significantly worsened in the last thirty years.

Christ calls us to turn a critical eye to a system that is at least partly responsible for the social, political, economic, moral, and spiritual conditions that make some of our members weak, threatened, helpless, sick, and tempted to antisocial behavior. It is the very society in which we live and which we have helped establish that creates the poor, weak, and oppressed whom God calls us to serve. We fail these members of our community when we let our governments assign prisoners to for-profit private prisons and only provide needed services and treatment programs after a person has committed a crime and is incarcerated.

The for-profit private prison corporations are substantially outside the scope of governmental regulation and control. They exploit the most vulnerable members of society. They isolate and make invisible the people they lock up. For-profit private prisons are a moral evil, which on a religious as well as an ethical basis cannot continue to exist. When we allow our governments to hire private corporations to run our prisons as if they were for-profit businesses and nothing else, we are abdicating our responsibility.

We have had policy on criminal justice issues by our church throughout its history, yet many of us ignore the need for reconciliation and have abandoned these children of God—first to a punitive government and now to a for-profit industry where they are seen not as human beings worthy of respect but as commodities from which to profit. The church must cry out in opposition to these exploitative, isolating, and unaccountable practices while joining with others in our midst that are proclaiming a vision where restorative not punitive justice allows us to more closely emulate God’s justice and God’s kingdom.

Appendix A

Notes on the Resolution

This section provides additional information on some of the strategies and tactics summarized in the resolution.

1. Support state and local legislation as well as federal.

Federal legislation to permanently abolish for-profit private prisons is an ideal long-term goal and, in the long run the only thing that will finally resolve this issue. In the short run, it’s also critical to act legislatively at the state, county and city/town level. Significant gains have been made already at these levels. In many jurisdictions, the PCUSA can play a leadership role in working towards such legislation.

2. Ban the interstate commerce in private prisoners.

This is one of the most appalling aspects of the for-profit private prison industry: As noted above, “Some prisoners have described the time on the road in such arrangements as the worst time of their life.” This ‘commerce in souls’ flies in the face of everything that is known about rehabilitation. Both common sense and experience suggest that, the closer to home a prisoner does his or her time, the smaller the chance that she or he will return to prison after release. (Norman Holt and Donald Miller, *Explorations in Inmate-Family Relationships*, Research Division, California Department of Corrections, Sacramento, California, January 1972.) The central finding of this research is the strong and consistent positive relationship that exists between parole success and maintaining strong family ties while in prison. <http://www.fcnetwork.org>) The for-profit private prison industry, however, treats prisoners as commodities rather than as human beings, transporting them thousands of miles from home for the convenience and profit of these corporations.

Obviously, a federal ban on the interstate trade in prisoners would be ideal, but difficult in the current political climate. However, there are opportunities for action at the state and local level. States, counties and cities (with the states being the most critical) can pass legislation making it illegal to send prisoners out of their jurisdiction to for-profit private prisons, as well as legislation making it illegal to bring private prisoners into the state. The latter has already been done successfully in North Carolina and can be a model for other states.

3. Ban the construction of speculation prisons.

Speculation or “spec” prisons are one of the most insidious elements of the for-profit private prison industry. These are prisons constructed without authorization from any governmental body. In essence, a for-profit private prison corporation simply builds a prison in a convenient location and then goes shopping nationally for prisoners to fill it, sometimes using the services of so-called “bed brokers.” The speculation prisons in particular have been a major motivating element in the interstate commerce in prisoners. States, counties and cities can pass legislation making it illegal to construct for-profit private prisons without specific authorization from that jurisdiction.

4. Ban the use of private prisons to house juveniles.

Some of the most appalling examples of abuse by the for-profit private prison industry come from juvenile facilities. The CBS 60 Minutes II presentation on Wackenhut’s juvenile facility in Jena, Louisiana, for example, presents stomach-churning documentation of violence and degradation. Unfortunately, this is only one example among many. A critical step towards the abolition of all for-profit private prisons can be the elimination of private facilities to house juvenile offenders.

5. Intervene to prevent the renewal of government contracts with for-profit private prison corporations.

Many of the contracts that have been signed with for-profit private prison corporations are for three-year terms. When these contracts come up for renewal, it’s important to intervene to prevent them from being renegotiated. This is particularly critical now, because the for-profit private prison industry is agitating for significantly longer contracts of up to twenty years in length. Such long-term contracts make a mockery of any pretension of public accountability and give the industry virtual carte blanche to operate as it chooses.

Furthermore, contracts with for-profit private prison corporations limit the ability of government to manage responsibly. Recently, the state of Mississippi, facing a reduction in number of prisoners, tried to cut down on the number of prisoners it sent to for-profit private facilities—but was informed by the industry that it would have to make the contractual payments per prisoner per day, whether those prisoners were actually sent to the private facilities or not. When Ohio faced a budget crisis, it was forced to close a public prison rather than a private one, because breaking its contract with the private prison corporation would have entailed substantial damages.

6. Withdraw PCUSA investment from financial institutions that support the for-profit private prison industry.

The for-profit private prison industry does not operate in a political or economic vacuum. One key reason why it has been able to prosper and profit is the inability of government at all levels to finance the construction of new prisons. When the private prison corporations offer to finance this construction on their own, they relieve government of the need to go to the voters for bond authorization and allow these expenses to be hidden in the budget as operating rather than capital costs.

In almost all cases, though, the for-profit private prison corporations are not using their own funds to build these prisons. These costs are underwritten by both commercial and investment banks, including such well-known financial institutions as Lehman Brothers. It is critical to send a clear message to these financial institutions that, if they continue to make for-profit private prisons possible through their investment in the industry, they can no longer count on the business of socially responsible religious and secular institutions.

Appendix B

Context and History II: Prisons and the Criminal Justice System

Prisons and the criminal justice system in the United States are a manifestation of our failures and sins. In the last 20 years, what was already a critical problem has exploded into a crisis of radical proportions. Among the statistics that bear this out:

- The United States currently incarcerates over two million human beings in prisons, jails and detention centers (Bureau of Justice Statistics, “Corrections Statistics,” www.ojp.usdoj.gov/correct.htm).
- Although the U.S. has only 5 percent of the world’s population (one person in 20), the U.S. has 25 percent of all of the world’s prisoners (one prisoner in four) (The Sentencing Project, “U.S. Continues to be World Leader in Incarceration,” August 2001, <www.sentencingproject.org/news/usn1.pdf>).
- One in three African American men in his twenties is either in prison, on probation, or on parole. There are currently more African American men in prison than in colleges and universities.

The number of people under the control of the U.S. criminal justice system is staggering. According to the Bureau of Justice Statistics of U.S. Department of Justice, at the end of 2000, 1.4 million people were in state and federal prisons and 700,000 were detained in local jails, bringing the total prison population to more than 2 million people, as noted above. (Bureau of Justice Statistics, “Corrections Statistics,” <www.ojp.usdoj.gov/correct.htm>). Adding to the over two million currently in prisons, jails and detention centers the additional 4.5 million people on probation or parole gives a total figure of 6.5 million human beings under the control of the U.S. criminal justice system, more than two percent of the national population (Bureau of Justice Statistics, “Adults in the Correctional Population” <www.ojp.usdoj.gov/bjs/glance/corr2.htm>).

Since 1980, the prison population of the United States has grown quickly and dramatically. In the past twenty years, the number of offenders in federal and state prison has quadrupled. The U.S. incarceration rate (the number of offenders per 100,000 people) has risen 237 percent, from 139 to 468 (Bureau of Justice Statistics, “Incarceration Rate,” <www.ojp.usdoj.gov/bjs/glance/incrt.htm>). Between 1990 and 2000, the nation’s prison population rose an average of 1,500 individuals per week. In 2000 alone, the total number of offenders

in federal prisons rose by more than 40,000 (The Lionheart Foundation, "Corrections in the U.S. . . . The Picture Today." www.lionheart.org/corrections.html).

The United States' incarceration rate has now surpassed even that of Russia. In contrast to the U.S. incarceration rate of 468 persons imprisoned per 100,000 population, comparable industrial societies in Western Europe have significantly lower ratios, including Great Britain (125), Spain (110), Germany (95) and the Scandinavian countries (50 to 60) (The Sentencing Project, "U.S. Continues to be World Leader in Incarceration," August 2001, www.sentencingproject.org/news/usno1.pdf).

Ironically, this explosive growth in the nation's prison population has occurred during a decade of rapidly falling crime rates. The Bureau of Justice Statistics reports that between 1993 and 2000, the violent crime and property crime rates each fell by 44 percent, with declines most noticeable in murder (61 percent decline), rape (60 percent), robbery (46 percent), and motor vehicle theft (55 percent) (Bureau of Justice Statistics, "Criminal Victimization 2000: Changes 1999-2000 with Trends 1993-2000." www.ojp.usdoj.gov/bjs/pub/pdf/cv00.pdf). According to a September 2000 report published by The Sentencing Project, those states that saw sharp drops in criminal activity had also generally experienced smaller increases in their incarceration rates, meaning that the drop in crime rates was not caused by increased incarceration (The Sentencing Project, "Diminishing Returns: Crime and Incarceration in the 1990s." www.sentencingproject.org).

Such policies have not only social impacts but also significant financial costs. According to the Justice Policy Institute, state and federal governments spent over \$38 billion in 1999 to incarcerate approximately 1.4 million Americans (Justice Policy Institute, *The Punishing Decade: Prison and Jail Estimates and the Millennium*. [www.cjcj.org/punishing decade](http://www.cjcj.org/punishing%20decade)). Such figures can only be truly understood if they are set alongside other, competing budgetary priorities. The amount of money spent by the federal government on corrections is 50 percent more than the amount spent on welfare programs that serve 8.5 million people and six times more than the federal government spent on child care programs that serve 1.25 million children (Camp, Camille Graham, and Camp, George M., *The Corrections Yearbook 1998*. Middletown, CT: The Criminal Justice Institute, 1999).

Moreover, unless priorities are redirected, spending on prisons will continue to absorb increasing amounts of taxpayer monies. The U.S. General Accounting Office has documented the steady growth of prison operating costs from \$3.1 billion in 1980 to \$17 billion in 1994, a trend driven largely by the incarceration of nonviolent drug offenders and the imposition of longer sentences, caused by such legislative measures as mandatory minimums and "three strikes and you're out" laws (General Accounting Office, *Federal and State Prisons: Inmate Populations, Costs, and Projection Models*. Washington, D.C.: General Accounting Office, 1996). These figures, moreover, underestimate the real cost of dependence on prisons, for they do not include debt servicing, tax abatements, or other fiduciary measures necessary to finance the construction boom.

A six-month investigation by Mother Jones in 2001 found that, although more tax money is spent nationally on education than on constructing and operating prisons, the gap has narrowed significantly over the past twenty years. From 1980 to 2000, inflation-adjusted per capita spending on prisons rose from \$44 to \$129, an increase of almost 200 percent, while education rose from \$161 to \$212, only a 32 percent increase ("Prison Spending Growing Six Times Faster than Education Spending." Mother Jones July 2001, www.motherjones.com/about_us/pressroom/prisons_release.html).

It would seem logical to assume that, with so many new prisons being built, the chronic overcrowding in prisons would have been reduced. Unfortunately, the opposite is true. Due to the increased reliance on incarceration over the past ten years, many prisons continue to be significantly overcrowded, with two and three prisoners assigned to cells designed for one. According to the U.S. Justice Department in August 2001, state and federal prisons operated at 15 percent and 31 percent above capacity respectively (Bureau of Justice Statistics, "Prison Statistics." www.ojp.usdoj.gov/bjs/prisons.htm). The Federal Bureau of Prisons recently announced that it would open thirty new prisons in the next seven years to house 50,000 prisoners.

The need to reduce overcrowding, along with the financial burdens that come with operating a massively expanded prison system, are reasons often cited by government officials when arguing for new prison construction. However, there is considerable evidence that new prison construction is actually the major factor in expanding prison population, rather than the other way around, as is commonly assumed and argued. As long as there are "beds" available, even if this means double- and triple-celling prisoners, even if it means building hundreds of new prisons, legislators will have no reason to rethink the regressive policies that have sent millions of nonviolent offenders to prison rather than to rehabilitation and community service.

It is also critical to understand who these new prisoners are. According to the 2000 U.S. Census, 69 percent of the nation's population is white, 12 percent Black, 13 percent Hispanic, 4 percent Asian, and 1 percent Native American. The nation's prison population does not begin to mirror these figures. Over half of all those incarcerated in the United States are persons of color, a result of the widely different rates at which people of color and white people are arrested, arraigned, convicted and sentenced. The Bureau of Justice Statistics reports that at the end of 2000, the incarceration rate for Black men was 3,500 per 100,000; for Hispanic men, 1,220 per 100,000; and for white men, 449 per 100,000. In other words, Hispanic men were imprisoned at a rate 272 percent that of white men. African American men were imprisoned at a rate 770 percent that of white men (The Lionheart Foundation, "Corrections in the U.S. . . .The Picture Today" www.lionheart.org/corrections.html).

The number of women in prison is also growing precipitously. Women are entering prisons at a rate faster than any other segment of the national prison population. Although women only comprise 6 percent of those incarcerated (U.S. Justice Department, 1999), the number of women entering prison has risen by 400 percent since 1990, about twice the rate of increase for men. Many have been sentenced to long sentences under mandatory minimum drug laws. Overall, 40 percent of women admitted to state prisons had been convicted of drug offenses (abc.news.go.com/sections/us/dailynews/prison000420.html).

The number of juveniles arrested and sentenced to prison terms has also grown as a result of the “tough on crime” policies enacted at the state and federal levels. According to a 1997 U.S. Justice Department report, if current trends persist, one in twenty children alive today will serve a sentence in a state or federal prison in her or his lifetime (Bureau of Justice Statistics, Criminal Offenders Statistics.”<www.opj.usdoj.gov/bjs/crimoff.htm>).

The increased rate of incarceration also affects the children of parents in prison. Currently, almost 1.5 million children have at least one parent incarcerated, a 60 percent increase since 1991 (Bureau of Justice Statistics, “Incarcerated Parents and their Children.” Washington, D.C.: Bureau of Justice Statistics, August 2000).

Finally, it is important to note the extent to which today’s prisoners are nonviolent offenders. More than 50 percent of those incarcerated today have committed nonviolent crimes, crimes that do not involve bodily injury or the threat of bodily injury to others. Many of these nonviolent offenders not only have been sentenced because of drug offenses but are substance abusers themselves. A 1997 RAND Corporation study found that drug treatment reduces serious crimes fifteen times more than mandatory minimums and ten times more than conventional sentences (RAND study MR827-DPRC, 1997).

Although whites and people of color use drugs in virtually identical proportions, there is a significant racial basis in sentencing for nonviolent drug offenders. Cocaine, for example, exists in different forms. “Powder cocaine” is the form of choice for most white users, “crack cocaine” for most users of color. Yet sentences for crack cocaine are significantly harsher than for powder cocaine. Both people of color and whites use the same drug but, because of the disparity in sentencing laws, people of color receive much longer sentences.

Popular opinion is beginning to agree. A 2001 referendum in California, a state known for its regressive sentencing policies (“three strikes and you’re out” is a California invention) determined that nonviolent drug offenders should be sentenced to rehabilitation rather than to incarceration.

The astounding growth in the number of those imprisoned over the past twenty years has been disheartening to many. It has disrupted and destroyed individual lives, families and communities. It has had a negative financial impact on almost all other public and social service programs, from education to health care.

Yet not everyone is troubled. A handful of for-profit private prison corporations, for the most part newly organized but also rooted in old histories, have seen this not as a human tragedy but as a remarkable opportunity for growth and profit. These corporations have been among the main beneficiaries of the radical growth in the number of U.S. prisoners over the past twenty years. Increasingly, as they have gained power and access through their think tanks, trade associations, lobbyists and campaign contributions, they have also become one of the central forces driving criminal justice policy in a regressive direction.

Thus, the for-profit private prison corporations are both an effect and a cause of the current prison crisis. In order to analyze not only current prison policy but also what we can and must do to change it, we need to know and understand who these corporations are and how they got to this position of power. It is to this history that we now turn.

Appendix C

Context and History III: The Rise of For-Profit Private Prisons

During the early part of this nation’s history, federal and state governments contracted many criminal justice functions out to private individuals and companies. The transportation of felons to the English colonies in North America, and their subsequent employment in the tobacco fields, involved signing contracts with merchants and landowners. With the advent of the penitentiary in the late 1700s, Americans copied British tradition and employed private jailers to warehouse the small-incarcerated population. Such facilities, though, were exploitative and inhumane, as jailers locked up prisoners regardless of age or whether the individual had committed a violent or non-violent act. Jailers also demanded money from prisoners or their families for better food and other basic services.

Following the American Civil War, through the infamous Convict Lease System, southern states contracted out prisoners to the private sector as laborers for farms, roads, railroads, and mines. The resulting abuses were so scandalous that, by the early 20th century, the system had been made illegal by virtually every southern legislature.

The first privately built and operated prison was in San Quentin, California. Within a decade, the state took over its operations due to mismanagement by the staff. Other for-profit private prisons experienced infamous scandals involving political corruption and the abuse of prisoners.

The Progressive Era’s emphasis on professionalism, efficiency, and reform ended these experiments with private prisons. Due to the expense involved in taking over the field of corrections, governments allowed for-profit and non-profit firms to bid on certain prison services such as food preparation, health care, and transportation. With these exceptions, the for-profit private prison industry folded by 1920.

Their current drive to have private firms own and operate prisons began fifty years later in the mid-1970s in the areas of juvenile justice and so-called “illegal aliens.” In 1976, RCA Services took over the Weaversville Intensive Treatment Unit in North Hampton, Pennsylvania, which attempted to rehabilitate young boys. The Immigration and Naturalization Services (INS) followed a decade later when its leaders signed contracts with private firms to house three thousand so-called “illegal aliens” in seven facilities. In 1988, Kentucky signed the first contract between a state government and a for-profit private prison corporation.

These developments ushered in the “modern era” for the for-profit private prison industry. Today, approximately 6 percent of those incarcerated in the U.S. are in prisons operated and sometimes owned by for-profit private prison corporations, over 120,000 human beings in all. These corporations have become significant political players at the local, state and federal level, influencing not only the privatization of existing facilities and the construction of new ones, but criminal justice and sentencing policies as well.

In the process, the for-profit private prison corporations and their allies have developed and made a number of arguments in support of their position. In order to understand why elected and appointed officials have in many cases supported for-profit private prisons, it is necessary to analyze and understand these arguments.

Appendix D

Case Study: Youngstown

This appendix is comprised of learnings from the experience in Youngstown, Ohio, where Corrections Corporation of America (CCA) built a 1,500 bed prison in 1995 and closed it in 2001. The problems raised here are assumed to be either representative of other private prisons or, at least, representative of potential situations for other institutions.

1. Private prison staffing patterns and their ramifications include
 - a. low staff-to-offender ratio,
 - b. inadequate training,
 - c. safety issues,
 - d. transportation,
 - e. escapes,

Narrative Explanation

Since profit is defined as revenue exceeding expenses, and since, by contract, the revenue portion of each private prison’s budget is limited to a per prisoner/per day amount, the way to assure profit is to limit expenses. The largest expense is staff and that is the most reasonable place to look for the cost savings that will result in profit. The most obvious way to evaluate staff levels is to compare the staff-to-prisoner ratio. These figures are considered proprietary information by private prisons. Sometimes the explanation is that such information, made public, is a security risk. Nevertheless, smaller staff, both administrative and correctional, contributes to safety concerns.

The experience in Youngstown, Ohio, included the recruitment and swift training of the majority of correctional officers who would have direct contact with the prisoners. These people had varying levels of education before applying for jobs at the Northeast Ohio Correctional Center (NOCC). While top-level administrators who were CCA employees moved to Youngstown to start the prison, the vast majority of correctional officers were totally inexperienced in prison work. These people received four weeks of training at a time when Ohio state correctional officers were completing six weeks before actually handling prisoners. This 33 percent savings on training costs for CCA had ramifications that were not rectified for three years.

During the first six months of operation, the NOCC filled to more than 1,500 prisoners. There were numerous assaults among the prisoners and the local newspaper reported that 400 hand-fashioned weapons were removed from prisoners during that time. By the time the prison had been open for twelve months, two prisoners were dead and thirteen crimes of assault had been charged by local police. In July 1998, six prisoners (five serving time for murder) escaped through the fence one afternoon while correctional officers were not looking. The city was thrown into a panic and people didn’t feel safe in their homes.

Ironically, once public pressure forced Corrections Corporation of America to bring the prison closer to generally accepted standards, there was no longer enough profit to be made for the company and it was closed. It is still standing empty today.

2. Decrease in already inadequate level of mental and physical health care.

Narrative Explanation

The anecdotal information from the Youngstown experience (there was no access to statistical information) is that prisoners were denied necessary care for chronic conditions such as diabetes, high blood pressure and long term effects of injuries, such as nerve and muscle damage and other maladies. The prison hired a physician and only through that system does a prisoner have access to specialists or further treatment. Since the medical care of the prisoners is included in the per day rate of reimbursement, there is a strong incentive against providing physical or mental health services. For-profit private prisons, as private rather than public institutions, have the right to turn clergy away, if they so choose, even if a prisoner has requested their presence, since prisoners have no legal right to be visited.

3. Lack of accountability of private prisons to citizens, governments, offenders, and their families.
 - a. access to information on types of offenses and security classifications of those incarcerated in the facility,
 - b. public health issues,

- c. vendor contracts,

Narrative Explanation

Not only was no information made available to citizens or local law enforcement, it was later learned that NOCC received prisoners with no classification or medical information. As the classification debacle became public, the unresolved discrepancies between the classification standards of the District of Columbia (D.C.) (the incarcerating authority), CCA (the contractor), and the Ohio Department of Corrections (the system familiar to law enforcement and judges in the Youngstown area) became apparent. These issues should have been resolved before prisoners were transferred, but the profit motive did not support that investment of time.

In Youngstown, the city health commissioner was denied access twice to the kitchen for a routine inspection during construction. His intent was to follow city procedures about inspecting for kitchen safety and sanitary conditions. Additionally, the commissioner was denied information about the numbers of prisoners with HIV/AIDS and tuberculosis.

Private prisons often assign food service, telephone service, transportation, medical care, and educational functions to vendors. The needs of prisoners, their families, or the community are secondary to the profit motive. The food vendor at the Youngstown prison operated both the meal program for prisoners and the vending machines throughout the institution and the commissary. At other prisons, prisoners were able to have their lunch in the visitation room, but in Youngstown they had to rely on their visitors purchasing food from the vending machines. Remember that the visitors to the Youngstown prison traveled mostly from the D.C. area, about six hours, so that visits often extended over mealtimes.

4. Private prisons are immune directly from change advocacy through the political process on issues of
 - a. prisoner placement,
 - b. costs of phone calls,
 - c. abuse by staff or other prisoners,
 - d. existence and effectiveness of rehabilitative programs through education, job training, drug and alcohol treatment, religious services, mental health services, community-based programs.

Margaret Moore, then director of the Department of Corrections of the District of Columbia, responded to a concern about the distance between D.C. and Youngstown in relation to family visits by saying, "Convicts don't get to choose where they serve their time." While that is certainly the case in all systems of criminal justice, it is highly unlikely that DC prisoners would have been sent as far away as Youngstown if it had not been for lobbying by CCA and its allies. The ability of citizens to influence conditions of incarceration for the public good is a key element in operating a system that serves.

The point here is that in either a state or federal program elected government officials are ultimately responsible and that significant pressure can be brought to bear on them. A prisoner or the family member of the prisoner can take a complaint about any of these things to someone who has publicly committed him/herself to serving the citizens and who, of equal importance, needs to run for reelection. The break in this chain of accountability presents insurmountable barriers to effective advocacy either for a particular prisoner or for the prisoner population as a whole when it comes to improving access to rehabilitation.

Appendix E

Resources for Further Study

1. *Organizations and Web Sites*

(a) Grassroots Leadership, a nonprofit organization headquartered in Charlotte, North Carolina, has done civil rights, community and labor organizing in the South since 1980. Since 1999, the members of this organization have been working to abolish for-profit private prisons. Their campaign activities include direct action organizing in a number of southern states and on college and university campuses nationally; an international corporate accountability campaign aimed at the for-profit private prison industry and its financial backers; a legal action and strategy project concerned with the legal issues raised by for-profit private prisons; and *Keeping Faith: A Religious Response to Private Prisons*, which organizes nationally within the faith community around the issue. Grassroots Leadership also provides staffing for the Public Safety and Justice Campaign, a national coalitional effort to abolish for-profit private prisons. Grassroots Leadership's Web site includes current information on the issue. See, for example, their report *Education Versus Incarceration: A Mississippi Case Study*. www.grassrootsleadership.org

(b) Not With Our Money! is an international student campaign to end prison profiteering. Together with the youth-led Prison Moratorium Project, they initiated and coordinated the Sodexo Campaign, which persuaded the largest shareholder in Corrections Corporation of America, the world's largest for-profit private prison corporation, to divest. Not With Our Money! recently launched the Lehman Campaign, which calls on the largest financial underwriter of the private prison industry to sever its connections with private prison corporations. www.notwithourmoney.org

(c) Good Jobs First, located in Washington, D.C., is a national resource center promoting effective and accountable state and local economic development policies. Good Jobs First serves citizens and policymakers with research, training, consulting and testimony. Their report *Jail Breaks: Economic Development Subsidies Given To Private Prisons* is available on their Web site. www.goodjobsfirst.org

(d) The National Institute on Money in State Politics is a nonpartisan, nonprofit organization that compiles campaign contribution information on every state-level candidate in the country. It serves as the only complete source for this data and makes its information available online. Their recent report *A Contributing Influence: The Private-Prison Industry and Political Giving in the South*, is available on their web site. www.followthemoney.org

(e) The Center for Policy Alternatives is the nation's leading nonpartisan progressive public policy and leadership development center serving state legislators, state policy organizations, and state grassroots leaders. Their recent publication *2002 Progressive Agenda: Policy Innovations for the States* includes one section titled *Privatizing Prisons* and another titled *Privatizing Public Services*. The report includes recommended legislative language. www.stateaction.org

2. Books

At present, there are only two books in print that deal extensively (but not exclusively) with for-profit private prisons. Both are essential readings for anyone trying to understand the issue, at least in part because they set it within a broader analysis of what's happening in the United States today related to prisons and criminal justice.

Joseph T. Hallinan, *Going Up the River: Travels in a Prison Nation*, Random House, New York, 2001. Hallinan is a Pulitzer Prize-winning journalist, a former Nieman Fellow at Harvard University, and a staff writer for the *Wall Street Journal*.

Joel Dyer, *The Perpetual Prisoner Machine: How America Profits from Crime*, Westview Press, Boulder, 2000. Dyer is a former editor of *Boulder Weekly* whose work has been featured in the *New York Times* and *Utne Reader*. He is the author of *Harvest of Rage: Why Oklahoma City Is Only the Beginning*.

In addition to these, there are several recent books that provide an excellent history and analysis of the context within which for-profit private prisons have emerged.

Sasha Abramsky, *Hard Time Blues: How Politics Built A Prison Nation*, St. Martin's Press, New York, 2002. Abramsky has written for *The Atlantic Monthly*, *New York* magazine, *The Village Voice* and *Rolling Stone*. In 2000, he was awarded a Soros Media Fellowship.

Marc Mauer, *Race To Incarcerate*, New Press, New York, 1999. Mauer is Deputy Director of The Sentencing Project in Washington, D.C., which arguably provides the best statistical analysis of prisons and prisoners today.

Christian Parenti, *Lockdown America*, Verso, New York, 1999. While not dealing with for-profit private prisons specifically, Parenti's book looks at the interrelationships of prisons, the criminal justice and military systems in the U.S. today from the point of view of the "prison-industrial complex."

For an analysis of the closest historical parallel to today's for-profit private prisons, the "convict lease system" of the 19th-century South, see:

David M. Oshinsky, *"Worse Than Slavery": Parchman Farm and the Ordeal of Jim Crow Justice*, Free Press, New York, 1996.

Alex Lichtenstein, *Twice the Work of Free Labor: The Political Economy of Convict Labor in the New South*, Verso, New York, 1996.

Item 07-02

[The assembly referred both the majority report and the minority report of Item 07-02, plus Item 07-02, back to the Advisory Committee on Social Witness Policy for further work, in consultation with the General Assembly Office of Theology and Worship, for report back to the 216th General Assembly (2004). See pp. 56–58]

Living Faithfully with Families in Transition

A. The Advisory Committee on Social Witness Policy recommends that the 215th General Assembly (2003) take the following action on the social witness policy statement "Living Faithfully with Families in Transition":

1. Approve the theological affirmations and policy principles and recommendations.
2. Receive the background rationale and appendixes (to be included in the *Minutes*).
3. Approve the report as a whole for churchwide study and implementation.

4. Direct the Office of the General Assembly to publish the entire report, “Living Faithfully with Families in Transition,” with background, bibliography, appendixes, and with a related study/action guide; and, direct the Stated Clerk to distribute it in published form to the middle governing bodies, their resource centers, and the libraries of the theological seminaries, making additional copies available for sale to aid study and implementation efforts in the church, and to place the document as a whole on the denomination’s Web site.

5. Direct the Stated Clerk to encourage individual members, sessions, middle governing bodies to give prayerful attention to the report as help in ministering to the needs of families in their own homes, congregations, and in the communities where they live and work.

6. Commend enthusiastically the members of the Task Force on “Changing Families” and express to them the church’s gratitude for their work and contribution to the whole church.

B. Theological Affirmations. In light of our biblical, confessional and theological heritage as it relates to changing families in our contemporary context, the following affirmations shall be approved as a theological basis for the ministry and mission of the church to families:

1. Family life, in a variety of forms, is integral to created life, common to all peoples, and a vehicle through which humans are formed. Christian families have the responsibility of teaching and practicing the beliefs and values that exhibit faithfulness to the God revealed in Jesus Christ in whatever culture they reside. In particular, John Calvin’s concept of the family as “little church,” that nurtures its members in the faith, and the Helvetic Confession are strong statements affirming the absolute importance of family-sustaining activities as “holy and truly good works” equal in value to all other human activities.

2. Biblical traditions present God as working through diverse family structures—structures that contemporary women and men would judge as no longer adequate for the values of equality and inclusiveness we now see as God’s intention for us. Therefore, we are assured that God’s redeeming and reconciling Spirit continues to work in and through many forms of family. We are humbled to realize that families serve divine purposes beyond their own or their culture’s needs. Ultimately the structure of one’s family is not as important as how we allow God’s life giving and redeeming spirit to shape and work through our families.

3. As important as our family life is, the biblical traditions strongly warn not to promote one’s own family’s welfare over the inclusion and well-being of others: particularly the most vulnerable in one’s society, the poor, and also neighbors, strangers, sojourners, and even enemies. Jesus made clear that no family structure or relationship, whether defined by blood, law, or culture, should be exalted over our loyalty to God. Christians are called into a new “family” whose members are bound to one another by God’s grace in Jesus Christ—a community of disciples empowered by the Holy Spirit to reflect God’s love and justice for one another and for the world. Therefore, all forms of family can be instruments that open us to service and participation in the larger community as servants of God. As “little church” the Christian family nurtures its own, but does not nurture solely its own. The Christian family welcomes its own, but does not welcome solely its own. As part of God’s family, the Christian family is kin to all.

4. The church, as a community of moral discernment, prophetic judgment, forgiveness, and healing, lives in life-giving tension with the norms of its culture. By grace the church risks living on the edge of social change by calling society to account for its treatment of families. Such grace bids us to work toward loving and just relationships in families and in the social order in conformity with the Reign of God. Thus, obedience to Christ is “the ground of the church’s duty and freedom to reform itself in life and doctrine as new occasions, in God’s providence, may demand.”¹

C. Policy Principles and Recommendations. In light of our biblical and confessional tradition, and in concert with current sociological research on U.S. families, the church commits itself to being an inclusive and caring community of faith in which many forms of family are valued, nurtured, and supported. These forms include egalitarian marriage whether it is in an original family, a stepfamily, or an adoptive family. It includes families of single parents, single persons, couples without children, and extended families, as well as families of different racial/ethnic heritages and interfaith families. It includes families whose members may be elderly, divorced, disabled, or widowed, and families with members of homosexual orientation. Today, there are many configurations of people who lovingly bond as family, such as mutually adoptive families, organization-adopted families, shared parenting, grandparents rearing grandchildren, and those known as the sandwich generation. We celebrate the redemptive possibilities for life in committed and responsible relationships based on the human capacity for intimacy, mutuality, and community that is God’s gift to all.

1. The 215th General Assembly (2003) calls upon the church to renew its commitment to upholding the work of families, the importance of human nurturance, as holy service to God of equal importance with all other human activities. Therefore, it calls upon the Presbyterian Church (U.S.A.) as well as upon political and economic institutions to commit to social and economic policies and practices that include

- increased time for family life;
- adequate, family-sustaining wages for all families;
- reduced economic and consumer pressure on all families.

2. The 215th General Assembly (2003) calls upon the church to renew its commitment to resisting forces that weaken, deface, and jeopardize family well-being, including

- U.S. cultural values of materialism, consumerism, and individualism;
- economic forces that absorb family time and increase economic stress on all families;
- discrimination based on race, gender, class, age, disability, or sexual orientation.

3. The 215th General Assembly (2003) calls upon the church to renew its commitment to nurturing and sustaining family life in all of the cultures of all the peoples who comprise the entire human family. The church acknowledges and confesses that the same forces which weaken the well-being of families in the United States, and which too often originate in the economic and cultural values of the United States, also threaten families around the globe.

4. The 215th General Assembly (2003) calls upon the church to reject principles or policies that would stigmatize any persons, and particularly the most vulnerable persons (children, the poor, the disabled, and so forth), based on family form. We refuse to stigmatize those who are single or those who are childless whether by choice or unchosen circumstance.

5. The 215th General Assembly (2003) approves as a policy recommendation “A Vision for Family Ministries,” which was adopted by the Education and Congregational Nurture Unit of the PC(USA) and shared with congregations to aid them in the support and nurture of, and advocacy for, families. [This policy can be found in Appendix A of the Full-Text Rationale, which can be found on the Web site <http://www.pcusa.org/generalassembly>.]

6. The 215th General Assembly (2003) urges the General Assembly Council to develop resources that will make the information in *Living Faithfully with Families in Transition*, available to and pragmatically helpful for congregations.

[The 215th General Assembly (2003) encourages churches to offer parenting and marriage preparation classes, and skills and values programs for adults directed at the major life transitions and crises they confront.]

7. Following in the tradition of previous General Assemblies, the church renews its call for an enlarged vision of social support for families in the twenty-first century.² Therefore, the 215th General Assembly (2003)

- Renews its commitment to previous General Assembly actions concerning hunger, poverty, and economic justice, including the church’s positions related to full employment, the minimum wage, economic rights, living wages, health care, the feminization of poverty, and social policies that address families in poverty;

- Renews its commitment to previous General Assembly actions regarding racial and gender justice including the statement of the 195th General Assembly (1983), “Comprehensive Strategies on Racial Justice” (*Minutes*, 1983, Part I, pp. 87, 459ff); the statements of the 211th General Assembly (1999), “Facing Racism: A Vision of the Beloved Community” (*Minutes*, 1999, Part I, pp. 79, 274ff) and “Building Community Among Strangers” (*Ibid*, pp. 29–32, 401ff); and the statements of the 195th General Assembly (1983) supporting economic justice and equal legal rights for women (*Minutes*, 1983, Part I., pp. 474, 475);

- Renews its commitment to previous General Assembly actions concerning justice in the workplace, including the statement of the 207th General Assembly (1995), “Principles of Vocation and Work” (*Minutes*, 1995, Part I, pp. 426–27), asserting that “conditions of paid employment, including compensation and working conditions, should sustain and nurture the dignity of individuals, the well-being of households and families, the social cohesiveness of communities, and the integrity of the global environment” (*Ibid*, 426) and that the Presbyterian Church (U.S.A.) will itself seek to be a model employer; and the statement of the 200th General Assembly (1988) on women’s work, “All the Livelong Day: Women and Work” (*Minutes*, 1988, Part I, pp. 82–83, 623ff);

- Renews its commitment to the General Assembly statements of 1992, 1988, 1984, and 1977 regarding pornography, in which Presbyterians are called to oppose the use of pornography and violence in all media and to bring their influence to bear so that “media will act to strengthen moral values” (1993);

- Renews its commitment to previous General Assembly actions related to the well-being of children, including the commitment of the 189th General Assembly of the United Presbyterian Church in the United States of America (1977) to uphold the United Nations Convention on the Rights of the Child (*Minutes*, UPCUSA, 1977, Part I, pp. 542–43); the 205th General Assembly (1993) statement, “A Vision for Children and the Church” (*Minutes*, 1993, Part I, pp. 132, 643ff); the 211th General Assembly (1999) statement regarding adoption of children with special needs (*Minutes*, 1999, Part I, pp. 76–77, 635); and, in particular, draws the church’s attention to the 212th General Assembly (2000)’s call to ensure that every child in our nation has a healthy, fair, and safe environment in which to grow, including but not limited to adequate shelter, food, clothing and medical care; protection from abuse, gun violence, rape and drugs; assurance that every child is “school ready” at the age of kindergarten entrance; and access to an adequate public education that will allow the full development of each child’s gifts (*Minutes*, 2000, Part I, p. 467);
- Renews its commitment to the 213th General Assembly (2001) policy statement, “Turn Mourning into Dancing: A Policy Statement on Healing Domestic Violence,” that calls the church to minister to both survivors and abusers and to work for social change that makes the resort to violence unacceptable (*Minutes*, 2001, Part I, pp. 233ff);
- Renews its commitment to the 199th General Assembly (1987) statement, “A Call to Church Involvement in the Renewal of Public Education” in which Presbyterians affirm their commitment to assure that communities provide public schools of quality for all children, including education in critical thinking and global awareness (*Minutes*, 1987, Part I, pp. 479ff).

Rationale

These recommendations are in response to the following referrals:

- *1997 Referral: 35.0087. Response to Recommendation to Call Upon the Advisory Committee on Social Witness Policy to Examine the Issue of Changing Families and Changing Social Structures that Support Families, Particularly Focusing on the Effects of These on Children—From the Advisory Committee on Social Witness Policy* (*Minutes*, 1997, Part I, pp. 44, 536).
- *Commissioners’ Resolution 98-23. On Support of Families and Children* (*Minutes*, 1998, Part I, pp. 55, 748).

Almost every societal problem has the potential to have an impact on the family. Conversely, as the basic building block of society, the family can also be portrayed as being at the root of every social problem. Indeed, the family can too easily become a scapegoat and itself be defined as the problem. When this happens the family becomes the focal point for public debate and power politics. Ideological fault lines open up depending on how one views the issues facing families. Every political and religious faction feels entitled to state an opinion about what is wrong with the family and what must be done to fix it. The result, over the last three decades, has been an increasing abandonment of family-supporting social policies. To the extent that the Christian church has participated in this factionalism, we need to confess our sins and to seek reconciliation and common ground that will allow for both church and public policy to strengthen U.S. families.

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A. *Stories of Our Families*

(This is a sampling of some of the stories we encountered.³ The issues raised here are real, but do not exhaust the many issues facing our families. No story should be read as characterizing a particular racial ethnic group.)

Ralph and Ellen and their four children live in a major east coast city. Ralph is an orthopedic surgeon whose skill is highly prized; he earns a good income. Ellen is an equally well-educated and talented Presbyterian minister who prefers to balance mothering and home-making with serving a small church part-time, preaching once a month. She is also active in presbytery, chairing a committee. The family lives in an upscale neighborhood with their three biological sons and an adopted Hispanic daughter. The adoption of their daughter has opened a whole new set of challenges for the family. Ellen hired a nanny when the children were young and now has a housekeeper to assist her. What should be the response of a just society? What should be the response of the Family of God?

Married, with three young children, Deborah and Jim were both employed when Jim, the primary breadwinner, fell off a roof and was paralyzed from the neck down. Since their health insurance covers nursing care in the home for only four hours a week, Deborah has quit her job in order to care for Jim fulltime. However, persistent care needs are wearing away friends and finances. Male friends from a past of shared outdoor activities seldom drop by. Deborah struggles to take care of Jim; and she and Jim struggle to adapt to their new emotional and relational needs without neglecting the needs of their children. What should be the response of a just society? What should be the response of the Family of God?

Unmarried and in financial stress, Harold and Hannah, in their 70s, live together caring for one another and sharing meager resources. Each receives a small pension based on the work of a deceased spouse. Each would lose that income if they married. While mostly comfortable with their decision, they worry whether they are giving others a bad example. Harold does not feel fully welcome at his Presbyterian church; Hannah has been avoiding her synagogue. What should be the response of a just society? What should be the response of the Family of God?

Thirty-five-year-old Sharon is the divorced mother of two. She has been employed since graduating from high school. Three years at an insurance company were followed by ten years with the post office. However, due to the chronic, ultimately terminal, illness of her son, Sharon lost her job at the post office. After several months receiving federal assistance, she now supports her family by doing "temp" work, earning \$7 an hour. She and her children are covered by Medicaid, but she will soon lose that coverage. Her children can be covered by a state program for low-income children, she cannot.⁴ What should be the response of a just society? What should be the response of the Family of God?

A married, suburban family with two children, Rob and Ann are employed and, between them, work nearly ninety hours a week. In the recession of the early '90s, Rob was "downsized." During the two years he spent searching for work, the family experienced shunning by neighbors and friends, the loss of their house, domestic strife, a move to a different neighborhood of lesser status, and a significant loss of self-esteem for Rob who was forced to take work outside of his professional area and at a significantly lower salary. They worry about not having enough time with their children, or with one another. And they worry about how they will be able to care for Ann's mother who may not be able to live by herself much longer. What should be the response of a just society? What should be the response of the Family of God?

Never married and a single thirty-five-year-old mother of a preschool child, Betty is not considered “disabled” although she has an IQ of 70. She is unable to hold down an income-producing job while caring for her child. She receives sporadic help from the father who is also of limited income-oriented abilities. Soon Betty will reach the time limit for federal assistance. But she lives in a small, rural community with few job opportunities. She also worries that her interracial child will not be fully accepted when he enters school. What should be the response of a just society? What should be the response of the Family of God?

Chung Lee came to the U.S. thirty years ago as a university graduate with \$50 in his pocket and a big U.S. dream in his heart. During the day, he pumped gas and his wife June worked at a garment factory. At night, they both worked for a maintenance company cleaning buildings. After a few years, they saved up enough money to buy a small grocery market in the South Central section of Los Angeles. In the fifteen years that followed, they built up the business with the help of their two children, Esther and David, working fourteen to sixteen hours a day. There was very little time spent as a family outside the store. Then came April 29, 1992.⁵ They saw their store burn to the ground. In the following ten years, they have realized that they not only lost everything that they had worked for, but also that they have lost touch with their children who are now grown and have left home. What should be the response of a just society? What should be the response of the Family of God?

A married couple with an infant, Janice and Joe made ends meet by combining Joe’s job in a printing company with Janice’ job of providing childcare for other children in their apartment. However, when the printing company closed, they could not pay their rent and had to move in with relatives. For six weeks, neither found a job. Now Joe does “temporary” factory work. He is employed by a “temp” agency that contracts with the factory. The contract is renewed, or not, every three months. Joe’s job could end at any time. Janice works as a restaurant hostess at night, but hates not being at home in the evening. The family cannot survive on the sole income of either. They are expecting their second child.⁶ What should be the response of a just society? What should be the response of the Family of God?

In Caribbean cultures it is typical for women and men to postpone marriage due to the cost of the expected celebrations. Instead, committed couples live in “faithful concubinage” and raise their families without legal or religious sanction. Some churches refuse to admit them as members. This attitude makes some say that it is easier to enter the Kingdom of God than to become a member of the church. What should be the response of a just society? What should be the response of the Family of God?

Michelle became a mother at seventeen. While she’s not sure she’s ready for marriage, the support of her mother and grandmother, as well as the experiences of her friends, makes her sure she can be a good mother to tiny David who was born prematurely. David’s father is a hard-working, motivated young man just a few years older than Michelle. He works full-time at McDonald’s (beating out one hundred other applicants for the job) and has recently been promoted to manager. However, he earns only \$684 a month and has no medical benefits. Michelle doesn’t like the shame she feels getting welfare assistance, but she needs the income and, especially, health insurance for David.⁷ What should be the response of a just society? What should be the response of the Family of God?

Caitlin and Jeremy love both of their parents but hated their constant battling. Their fear of family violence was punctuated when their father put his fist through the wall. In one sense, their parents’ divorce has brought more peace to their lives. However, their father quickly remarried. His devotion to his new wife, and her attempt to be a stepparent to them, make Caitlin and Jeremy fearful, jealous, and resentful. They are happier living with their mother, but they want their father to be a father to them. What should be the response of a just society? What should be the response of the Family of God?

Debbie and Donald are a happily married couple living out the “U.S. Dream” with two preteen children and a house in the suburbs. The family’s life revolves around work, church activities, hockey and soccer practices and games, ballet, Tai Kwon Do, piano lessons, school bands, computers, TV, movies, fun with friends, the dog. This family’s life is filled with many good things. But Donald describes life as a “constant merry-go-round,” one that never stops. What should be the response of a just society? What should be the response of the Family of God?

James and Pam, both 33, are very fulfilled by each other and by their careers. They have each made sacrifices for the other as they have moved to better job sites throughout their ten-year marriage. They both strive to use their skills in the best way possible. Although Pam and James are very comfortable in their decision not to have children, they find that their church, workplaces, other family members, and even complete strangers challenge their decision as being, at worst, selfish or, at best, one that they will later regret. What should be the response of a just society? What should be the response of the Family of God?

When they met socially, Christina, a Christian, was immediately attracted to Ashraf, an immigrant Shi’ite Muslim. She admired his ambition and, she now believes, was motivated by rebellion against the constraints of her upbringing. They were married before a justice of the peace and had a reception in her parents’ church, though her parents never accepted Ashraf. After less than a year, Christina revealed that she was determined to convert Ashraf to Christianity. Ashraf was resistant and

responded that when children came they would be reared Muslim. What should be the response of a just society? What should be the response of the Family of God?

Through no fault of his own, seventeen-year-old John is a “couch kid.” He rotates living at the homes of various friends with overnights at the top of a stairwell in an abandoned building. He is finishing high school and working part-time in a supermarket to buy food and personal items. His mother is a drug addict who physically abused John and his five younger siblings. After she divorced John’s father, who was in prison for D.W.I., she married her live-in boyfriend. Within a month, when John turned fourteen, they locked him out saying he was old enough to care for himself. Although a county program taught John some skills to remain on his own, the fear and loneliness he suffered while living in a welfare hotel were so crushing that he prefers to move every few days among friends’ homes. John carries all his belongings in a garbage bag, including a Bible he reads every day. What should be the response of a just society? What should be the response of the Family of God?

Robert and Stephen are a gay couple in a long-term, committed relationship that was recognized in a service of commitment in the Presbyterian church where they have been members for over ten years. With the adoption of their second child, Robert, an investment broker, quit his job to become the stay-at-home parent of the children, now ages four and one. Robert’s name is the official name on the adoption papers of the children since the state in which they live does not recognize same-gender adoptive parenting or marriage. On September 11, 2001, Robert was in the World Trade Center finishing his last week at work. He died in the collapse of the first tower. What should be the response of a just society? What should be the response of the Family of God?

With these questions in mind, we ponder these stories and search for greater understanding of God’s work among our families.

B. *Introduction*

When we think of “the family,” many of us are likely to think first of the kind of family that characterized the decade of the 1950s. Then, for the first time in our history, a majority of U.S. families began to resemble what had been held up as a family ideal for over a century: a married, heterosexual couple with children, supported by the wages of the father and the unpaid family work of an unemployed mother. With this ideal in mind, the multiple forms that families take in the twenty-first century may appear highly unusual. To some of us, the sense that families are changing is troubling. We worry about the capacity of individuals to make and keep enduring commitments to each other. We worry about the effects of various family forms on children. We worry about the formation of children’s character and faith, not merely the growth of their bodies and minds. Are children being nurtured, or merely reared, or rearing themselves? In response to these concerns, some of us suggest that the ideal family of the ’50s should be restored and strengthened through religious and social mandates.

Others of us, while sharing these same concerns, question whether religious and social mandates that privilege one form of the family address our experiences of many forms of family doing the work of families equally well. We fear that racial/ethnic differences will not be valued, or even acknowledged. They even may be disparaged. We also worry that privileging an ideal from the past does not recognize the socioeconomic forces at work that are making family life difficult for all types of families. All of these concerns raise questions about the well-being of families. Are families changing? How? Are these changes harmful or helpful? What makes modern family life seem so stressful? How should the Family of God minister to multiple forms of the human family? And how should a just society support and empower its families?

Listening to others’ experiences was part of our work. We heard that changing gender roles and expectations are reorienting how family members need to relate to one another and how family responsibilities need to be renegotiated. We heard how troubling divorce is, yet how it also seems necessary sometimes. We heard of the growing numbers of single parent families in our churches, and of step- (or blended)-families⁸ and foster-care families and families of gay or lesbian couples, as well as unmarried couples living together. We also heard about “families of one” and scattered relatives; of families formed between people of different faith traditions and different ethnicities. We heard about families with members who need special care and families caught in the middle of generational needs—the “sandwich generation.” We heard great concern for children who spend significant amounts of time with caregivers who are not relatives. The importance of good parenting for children was on everyone’s mind, as was the care of aging parents. We heard deep concern about the impact of consumerism on families, and about the influence of a culture that permeates the walls of our homes via Internet, TV, radio, and print media. And we heard about the stress of time that fractures families into individual parts that have too little time to come together as one. We listened to the concerns of racial/ethnic families who find their traditional values threatened by a U.S. cultural emphasis on nuclear families and individualism. We heard about the loss of jobs and the loss of income—and the particular stress that happens when one earner in a two-earner family has to go out looking for another job. And we heard about the fear that settles into our homes when our job remains, but others we work with have been downsized. We heard that many forms of family sit in the pews and carry out the work of our congregations. And we heard that we are worried about how to weave together good families of Christian character in a culture where “whirl is king.”⁹

To understand these experiences, we sought insight from demographic data and analyses of the social, cultural, and economic changes families are experiencing. In this section we present those data. It is important to note, however, that such data are dependent on who gets counted, who is available to fill out surveys, who is most assessable to researchers. The result often is most representative of White, middle- and upper-income people. Anecdotes from other groups help us to realize the differences that exist among us.

First, briefly, a look at who we are as Presbyterians.¹⁰ According to the “2000–2002 Background Report” of the Presbyterian Panel, although racial ethnic persons now comprise more than 20 percent of the U.S. population, 2 percent of PC(USA) church members are those of African-diasporan descent, 2 percent are Asian and Pacific Islanders, less than 2 percent are persons of Hispanic, Latino, and Spanish origin, and 96 percent are White. This racial ethnic make-up has remained essentially unchanged for over twenty years. The median age of our members has been slowly rising, from forty-nine years in 1973 to fifty-five years in 2002. Sixty percent of members are women, as are somewhat less than half of elders and about one-fourth of pastors. About 53 percent of us are employed, while one-third are retired, and 10 percent identify ourselves as full-time homemakers. Three-fourths of us are currently married; only 19 percent of us have experienced divorce.¹¹ The median family income of our members is \$61,000 while that of our elders is \$71,000, placing the median family income of many of us above that of most U.S. families. Most Presbyterians, then, were once children in the White, middle- and upper-income families of the 1950s and have been able to repeat that family form for ourselves. However, as we look at the U.S. population as a whole, we need to recognize that the life circumstances and experiences of most Presbyterians are not those of most U.S. families. Openness to the cultural, racial, and economic diversity that comprises the U.S. today may be key to reversing both the decline in Presbyterian membership as well as the cultural, racial, and economic homogeneity of our membership.

We pray: Holy God, Creator and Redeemer, we give thanks that families are a part of your great plan for creation. In your infinite wisdom, from the beginning of time you knit us into the human family and knit humanity into the family of all living things nourished and sustained by your created Earth. Then in the womb, you knit us each into our own unique and particular families that we too might be nurtured and sustained into being.

Forgive us where we fall short as families in caring for one another in our human family, in not treating all of your creation as family. Forgive us when, as a church called by one Lord and Savior Jesus Christ to live in familial relationships with one another, we instead betray your families, arguing over petty definitions and ideologies rather than serving real families with real needs. Redeem us and lead us forth into newness of life that we may work to enable all the families of this world to live in right relationship with you and with one another and with all of your creation. Amen.

C. *Changing Families: Socioeconomic Context*

In many ways, the ideal family of the 1950s was itself an anomaly.¹² For the previous eighty years, the divorce rate had been rising and the fertility rate dropping. In the 1950s both of those patterns were reversed: fertility soared and divorces dropped. In addition, compared to rates in the preceding century, both the age for marriage and the age for motherhood fell sharply. Consequently, the teen birth rate reached a high in the 1950s that has not been matched since—97 out of 1,000 females between the ages of 15 and 19 gave birth in 1957. In fact, the U.S. had the highest proportion of married teens of any modern, industrialized country.¹³ As people married younger and had more children more rapidly (increasing fertility rates substantially), the proportion of never-married people rapidly declined. Young couples were encouraged by public policies and economic conditions to set up separate households. The combination of post-war economic prosperity and a storm of federal programs, particularly the GI Bill of Rights, supported young men going to college and families’ purchasing a home. Interest rates were low, energy was cheap, and employment with rising wages was steady. Aided by a strong labor movement, the income of workers rose more rapidly between 1946 and 1978 than did the income of managers.¹⁴ In the ‘50s, a factory worker could earn the closing costs needed for a house in Levittown with just one day’s work.

For all the good experienced by many, there was also a cost. The emphasis on early marriage meant that in the ‘50s women lost ground in educational parity with men. From a quarter to one-third of those 1950s marriages ultimately ended in divorce. There was no public recognition of domestic violence or child abuse, and no name for what we now call sexual harassment.¹⁵ In contrast to the valorizing of women’s employment during the Second World War, the culture of the ‘50s intensified and celebrated the ideal of separate gender roles and spaces. Interracial marriage was illegal and interfaith marriage was rare in the face of overt discrimination. Moreover, these unusually good economic times for some were not shared with everyone. Twenty-five percent of the U.S. population, including one-third of U.S. children, lived in desperate poverty. The poverty rate of two-parent families of African-diasporan descent was more than 50 percent even though the labor force participation rate of such women had remained at about 40 percent for the entire first half of the century.¹⁶ While the U.S. mainstream thought families with working mothers dysfunctional, a two-earner strategy for economic survival was not new to low-income families.

1. *Dual-Earner Families*

In 1951 only 19.9 percent of wives worked in paid labor. By 1999, 47.6 percent of wives worked in wage labor.¹⁷ This is one of the most talked about changes in U.S. families. However, the dramatic increase in the employment of wives and moth-

ers has actually been most dramatic in White U.S. families. In 1950, White women's labor force participation rate was less than 30 percent. By 2000, it was about 59.8 percent. In comparison, between 1900 and 2000, the labor force participation rate of women of African-diasporan descent increased from 41 percent to 63.2 percent.¹⁸ Today, nearly all parents work outside the home at some point while their children are still residing at home. In 1975, 50 percent of mothers of school-age children were active in the labor force, and by 1980, 50 percent of mothers of preschoolers worked outside the home. In 2000, about three-fourths of all mothers with children under the age of 18 were employed, including about 60 percent of mothers in married couple families with children under the age of six. 57 percent of mothers with children under the age of 3 and 51 percent of mothers with children younger than one year of age were employed, as were almost 68 percent of single mothers with children under six.¹⁹ Now working mothers and, in married-couple families, two working parents are the norm.

Certainly one reason for this change has been the success of the women's movement in gaining more education and more equal opportunities for women in the public sphere. However, that is only part of the story. Economic changes that are significantly reshaping the U.S. workforce are another cause of this change in family life. Between 1979 and 1998 middle-income families would have seen no growth in income had wives not increased their earnings. Between 1979 and 1995, real hourly wages (that is, wages adjusted for changes in the cost of living) fell for the bottom 70 percent of wage earners.²⁰ For the median wage male worker, the wage decline amounted to about 15 percent. The wage decline was greatest among young workers and workers without a college degree—75 percent of the workforce. The stark result is that the share of workers earning poverty-level wages has increased from 23.6 percent in 1973 to 26.8 percent in 1999. For men the increase was dramatic: from 12.8 percent of male workers earning poverty-level wages in 1973 to 20.7 percent in 1999. While the share of women workers earning poverty-level wages declined in the same period, it remains significantly larger than men's (33.4 percent in 1999).²¹ According to the PCUSA Taskforce on Issues of Vocation and Problems of Work, the Joint Economic Committee of the U.S. Congress estimated that if women, meaning primarily White women, had not entered the labor force in large numbers, real family income would have dropped 18 percent between 1980 and 1986 (a recession period).²²

Wage trends are symptomatic of other economic conditions being experienced by most U.S. families. For example, many of today's families face lost or reduced health insurance coverage through employer-sponsored medical plans, rising employee contributions for health insurance coverage and co-payments, and longer waiting periods before eligibility for enrollment. Similarly, the percentage of employees covered by defined-benefit pension plans has dropped significantly in the last two decades. In the place of such plans, 401Ks offer greater employment flexibility but require larger employee contributions that are subject to the ups and downs of the stock market. The typical worker, now faced at 65 with a retirement income that is less than 50 percent of his/her pre-retirement pay, is choosing to continue to work for several more years in order to afford retirement.²³

The absorption of more of our lifetime into employed work is not only a retirement issue. U.S. workers are now working more hours in a year than are the workers of any other industrialized nation. Between 1970 and 1990, the average U.S. worker added 164 hours of employed work, a month of work, to their work year.²⁴ Thus, since the 1970s most U.S. families have faced declining real wages and benefits and increasing fears about job instability. Under these pressures, families have responded by adding more workers to the workforce and spending more time at work. The two-earner family is an economic necessity for U.S. families, as are the long hours spent at work. Only because of these strategies has real median income for families risen slightly over the past three decades.

2. *Young Adults*

These economic trends shape the conditions that young adults face as they start out in life, conditions greatly different from the 1950s. The shift in the U.S. economy from manufacturing jobs to service-producing industries means that many young people are entering jobs with lower wages and benefits. In 1999, real entry-level wages for high school graduates were well below what they had been in the 1970s.²⁵ For a young man out of high school, entry-level hourly wages dropped 28.5 percent between 1979 and 1995. For a young woman high school graduate, the drop was 17.5 percent. Entry-level hourly wages for young men and women just out of college also declined between 1973 and 1995 but rose sharply in the economic boom after 1995 to a level only slightly higher than in 1973. Therefore, unlike the 1950s, most young people entering the adult world of employment today, most of whom are high school graduates, cannot afford to marry and establish separate families. In 1991 the average factory worker needed to work eighteen weeks to earn the closing costs on that Levittown house.²⁶ With the road to economic self-sufficiency longer and harder, economic independence has taken the place of marriage as evidence of having made the transition from youth to adulthood. Postponing marriage, reducing marital fertility rates, and shaping family life around two adult earners may make sense under these economic conditions.

Consequently, the average age at first marriage today is six years older than it was in the 1950s (but no older than it was in 1870) as young women and men attempt to establish themselves in jobs or gain more education before marrying: 25.1 years for women and 26.7 years for men. Yet, the average age for first sexual intercourse is 17.4 years for women and 16.9 years for men. Thus, young men and women spend on average eight to ten years between their first sexual activity and their entrance into marriage.²⁷

3. *Differences by Race/Ethnicity and Economic Location*

While most U.S. families are experiencing economic stress, differences of geography, income level, and race/ethnicity result in different experiences of stress and different options. For example, many rural families experiencing deteriorating economic conditions for family farms have lost a way of family life. At the same time, rural areas are transformed into housing developments that increase urbanization and suburbanization for other families.²⁸

Whether rural or urban, increased economic stress has its most devastating impact on low-income families. Since families of color are disproportionately represented among those who earn low-wages, they also are more harshly affected by the overall reduction of wages and benefits, as well as cyclical recessions. It is difficult to separate the impact of racism from the impact of socioeconomic disadvantage. Nonetheless, the reality of the effects of unequal racial privilege and disadvantage is clear:

- Unemployment Rates, Spring 2002²⁹
9.6 percent persons of African-diasporan descent
7.1 percent Hispanic
4.9 percent White
- Poverty-Level Wages, 1999³⁰
35.5 percent workers of African-diasporan descent
45.1 percent Hispanic workers
22.6 percent White workers
- Employer-Provided Health Insurance Coverage³¹
58 percent workers of African-diasporan descent
45 percent Hispanic workers
66 percent White

From 1979 to 1998, Hispanic workers suffered the sharpest drop in health insurance and pension coverage. Yet, the average hours worked by middle-income, married, adult persons with children, who are of African-diasporan or Hispanic descent, exceeded that of similar White families in 1979 as it does today. The impact of racism on the power to control and organize social resources for economic gain is starkly illustrated by the following comparison: "...in 1998, the average middle-income, married-couple African American family with children worked 489 more hours per year than a comparable white family in the same income range. That is, the middle-income black family worked 12 more weeks than the average white family in order to reach the middle-income ranks."³² Similarly, most Korean immigrants, regardless of their professional education, begin small family businesses in the U.S. in which husbands, wives, and children work long hours for economic survival.³³

4. *Economic Inequality*

Despite increasing educational levels in the U.S., economic resources became more unequally distributed in the last three decades. In fact, the U.S. now has historically high levels of income and wealth inequality, an inequality that surpasses all other modern industrialized nations (see Figures 1 and 2 below). In 1999, approximately 50 percent of the after-federal-tax income of U.S. families went to the bottom 80 percent of families while the other 50 percent went to the top 20 percent of families. In 1998, the wealthiest 1 percent of households controlled 38 percent of the nation's wealth while the bottom 90 percent of households owned 29 percent of the nation's wealth (see Figure 2 below).³⁴ In essence, since the 1950s there has been a shift in the distribution of productivity gains away from most workers and toward the wealthiest 20 percent of U.S. families. At the same time, there has been a significant retreat in government policies that once promoted education, family-formation, and home-ownership for young adults.

Figure 1
Distribution of Family Income, 1999³⁵
(Upper limit of each 20%; in 1999 dollars)

Top 20% of families: Above \$88	082
Fourth 20% of families: \$88	082
Middle 20% of families: \$59	400
Second 20% of families: \$39	600
Lowest 20% of families: \$22	826
Median family income in 1999: \$48,950	

Figure 2
Distribution of Household Wealth³⁶
("Wealth" is defined as all household assets minus debts.)

% of household wealth held by	1962	1983	1998
Top 1%	33.4%	33.8%	38.1%
Top 20%	81.0%	81.3%	83.4%
Fourth 20%	13.4%	12.6%	11.9%
Middle 20%	5.4%	5.2%	4.5%
Second 20%	1.0%	1.2%	0.8%
Lowest 20%	-0.7%	-0.3%	-0.6%

5. *Marriage and Divorce*

Understanding the very different economic contexts in which families today find themselves may help us to understand other changes in the family. Today, within a forty-year period, almost half of first marriages end in divorce, as do more than half of second marriages.³⁷ This is a striking increase from the 1950s. But it is also more consistent with what has been a century-long pattern of gradually rising divorce rates disrupted only by the atypical decline in the 1950s. Evidence now suggests that the divorce rate may have plateaued around 1988, even falling slightly thereafter. However, the U.S. still has the highest divorce rate in the world.

On the other hand, people in the U.S. are not turning against marriage. Ninety percent marry; 70 percent of those divorced remarry. And U.S. couples who marry today actually have a better chance of celebrating their fortieth wedding anniversary together than did those who married a hundred years ago. This surprising reality, in the face of our divorce rate, is a result of greatly increased life expectancy. Marriages today are much less likely to be interrupted by death (in a forty-year period) than they were in previous centuries.

How are we to understand the U.S. divorce rate? Has divorce increased because the barriers to divorce have weakened, permitting women and men to more easily leave their marriages? Or have the barriers to divorce weakened because women and men are less willing to tolerate conflicted and unhappy marriages? There is no consensus among social scientists. Probably there is some truth in each perspective. It is certainly true that social acceptance of divorce has increased, changes in divorce laws have made divorce easier to obtain, and women's progress toward economic independence permits both men and women to consider leaving unhappy marriages.

Most research indicate that changes in gender expectations and roles caused by women's movement into wage labor do have an impact on marital accord as couples must renegotiate patterns of family life that once could be taken for granted.³⁸ Gender expectations are in a period of transition. But many of today's marriages continue to be sites of an imbalance of power and work responsibilities. Men are still the primary earners in most families and most women, even career women, experience marriage as a double shift. That is, women continue to have primary responsibility for children, other dependent persons, and domestic work while also being employed.³⁹ While people in the U.S. generally support the concept of gender equality in the workforce, more than 80% believe that "women are biologically better-suited to care for children." Almost 70 percent believe that everyone benefits when women "take the main responsibility for the care of the home and children, while men take the main responsibility for supporting the family financially."⁴⁰ Full social equality for women, as envisioned by the General Assemblies of the PC(USA) and its antecedents, will require social changes that support women's opportunities to work in the public sphere while also supporting families' work of nurturance. But economic stress has pulled women into a workforce largely unprepared to treat all workers as parents and care givers. It is primarily women who are caught in the double bind.

Racial ethnic communities do not escape this tension. For example, while most wives in South Korea do not work outside the home, most married Korean women in the U.S. must in order to assure the economic survival of their families. Yet, many of these women would agree that it is best if a mother does not have to work for income. Consequently, Korean women in the U.S. are likely to work outside the home while holding more traditional gender beliefs. They also bear almost all the responsibility for household tasks since such work is not what men traditionally do in Korea. In the U.S., Korean men face the frustrations of not being able to support their families with their work alone, as is typical in Korea, as well as lost economic status. This clash of traditional Korean gender roles with economic reality in the U.S. may contribute to the higher rate of divorce among Korean women and men in the U.S. than in Korea.⁴¹

Similarly, White men's traditional "masculine" self-identity has been undermined by loss of wages and women's engagement in wage work. For two hundred years, the self-understanding of White men has revolved principally around providing income for the support of their families. As this identity wanes, some men respond by taking on more household tasks and creating more egalitarian relations. Others respond with an even greater emphasis on rigid gender roles. Consequently, most men, regardless of race/ethnicity, find that their gender roles and expectations are not the same as were their fathers'.⁴²

Even though most women earn less than \$25,000 annually, women's increased ability to support themselves economically allows women to consider divorce as a response to marital conflict and violence. According to the General Assembly policy statement, *Turn Mourning into Dancing!* "...we know that domestic violence is of epidemic proportions. ... Domestic violence occurs in all types of family configurations and in every region of the United States, whether urban, suburban, or rural."⁴³ Anyone can be an abuser. However, where there is violence by one spouse or intimate partner against another, most of the victims are women and most of the abusers are men.⁴⁴ Where once churches emphasized women's responsibility to endure for the sake of the marriage, we now recognize the deep and long-lasting harm done to the victims of abuse and to those family members who witness abuse. Research based on post-divorce interviews indicates that violence and the threat of violence play a role in some women's decisions to leave a marriage.

Moreover, research also indicates that men and women have developed different standards by which they evaluate marriage today. With the availability of safe and effective birth control, marriage is no longer an automatic indication of a commitment to have and care for children. With or without children, women and men expect marriage to be companionship; that is, an emotionally satisfying relationship that provides for individual development in a context of relational security.⁴⁵ Some interpret this change in expectations as evidence of an increasingly secularized view of marriage—marriage as a contract based on self-interest—rather than marriage as a covenantal relationship. Others point out that the egalitarian assumptions that underlie the theological concept of covenant were not met by the unequal gender roles in traditional marriages. From this latter perspective, it may be that the full promise of marriage as a covenantal relationship among equals has not been lost, but still lies in our future.

Infidelity has long been acknowledged as a legitimate reason for divorce. Historically, however, a double standard (as well as economic dependency and social stigma) often counseled wives to look the other way when husbands had affairs and supported mistresses. It is, of course, extremely difficult to measure the prevalence of adultery. Current data suggests that about 50 percent of husbands and 30 percent of wives have had an affair in the course of their marriages. However, due to today's emphasis on the companionship marriage and gender equality, both women and men are much less willing to tolerate spousal infidelity. With monogamy still an important norm in marriage, adultery plays a role in higher divorce rates.⁴⁶

A good deal of research substantiates the claim that economic deprivation increases marital conflict and the likelihood of divorce. Divorce rates are generally higher among lower income families and less educated people. They are higher for couples of African-diasporan descent than for White couples. Researchers point to the economic conditions that plague the daily life of low-income families: higher rates of unemployment, greater job instability in the face of downsizing, the stress of inadequate income, and the constant threat of destabilization with regard to housing, health care, transportation, and other needs.⁴⁷ Studies that look at the relationship between deteriorated economic contexts and marriage rates find that marriage rates drop when men experience high unemployment and low earnings.⁴⁸ Recent studies of the impact of welfare reform have found that when two-parent families are supported by a combination of work, income supplements, and work supports (childcare, transportation), they were almost 40 percent less likely to separate or divorce.⁴⁹

Such socioeconomic and cultural trends may help us to understand why divorce rates have risen in the last half century, but they do not help us to understand the complexity that characterizes any particular relationship. We do know that the decision to divorce is not easily arrived at for most people. Studies show that divorce is typically the result of a painful disintegration of a shared vision of marriage and family that occurs over a long period of time. It is typically preceded by long periods of conflict between spouses and lonely isolation. In one study, half of the mothers thought about divorce for over five years before finally deciding to file for divorce.⁵⁰ On the other hand, research suggests that a substantial majority of couples in low-conflict marriages, who once considered divorce but decided to remain married, report very happy marriages five years later. This finding suggests that couples in low-conflict marriages can be helped to strengthen their relationships.⁵¹

We pray: Ever faithful and loving God who has never wavered in maintaining a covenant relationship with us despite our many violations and our repeated turning from you, teach us to be faithful. Help us to live in faithful relationships in our families and communities even as you have been everlastingly faithful with us. Grant us courage and strength to maintain our commitments, especially in hours of darkness and vulnerability.

Forgive us for turning the other way when people are hurting in their relationships, for telling ourselves it is not our concern. Help us to reach out to those in pain, conflict, and confusion, bringing love to all families in your name. Grant us the wisdom and commitment as communities of faith and as local communities to nourish and support our families in healthy covenant relationships that they may be strengthened in their resolve to be faithful to one another and to you, Almighty Redeemer. Amen.

6. Divorce and Children

Research literature on divorce indicates that concern for the well being of children is often a central issue for those contemplating divorce. The problem is that the pull of concern goes in both directions. Many parents try to sustain marriages "for the sake of the children." On the other hand, research shows the long-term negative consequences for children who experience consistent marital discord. Sometimes, "for the sake of the children" is a reason to divorce.⁵² Today about half of U.S.

children live with both of their biological parents, somewhat less than 20 percent live in a stepfamily, and about one in four lives with a single (typically divorced or separated) parent.⁵³ The remaining five percent live in other family situations.

The debate over the effects of divorce on children has recently been characterized as a debate between those who see the glass as half-full and those who see it as half-empty.⁵⁴ Contemporary social science research presents convincing evidence that, on average, children do better in healthy, intact two-parent families than they do in step-families, adopted families, or single-parent families (even when taking into account a variety of factors).⁵⁵ Specifically, 75–80 percent of children who have experienced divorce and 90 percent of children in intact families score within the normal range of achievement and adjustment. This leaves a significant 10–15 percent difference. Yet, it is also true that a large proportion of children who have experienced divorce scores higher on such tests than the average score from children in intact families. And a large proportion of children from intact families scores lower than the average score from children who have experienced divorce.⁵⁶ From the perspective of family researchers, the task is to identify the independent variables that cause the poorer performance of some children—somewhat more of whom are from single-parent, stepparent, or adoptive families.

Judith Wallerstein, known for her studies of children of divorce (on the glass half-empty side), points to three psychological factors that are protective for children of divorce as well as for children in intact families: reasonably harmonious and supportive relations between parents, the commitment and sensitivity of each parent to the child, and the maturity and morality of the parents. She writes:

Within the well-functioning two-parent or one-parent family, these three protective aspects of family life come together to provide an environment that is conducive to the healthy development of child and adult alike, a human environment that continuously changes to support the ever-changing needs of all family members.⁵⁷

Divorce, through its trajectory of pre-divorce conflict, the period of the actual break-up, and the post-divorce adjustments, may well assault the protective factors that children need at any point along this process. Wallerstein advocates flexibility in policy responses to divorcing families that reflects the needs of children at their various stages as well as the needs of differing types of couples. She suggests that “an appropriately used waiting period of one year” before finalizing a divorce could provide families the resources they need to shape divorce in ways that provide the protections children need.

Sara McLanahan’s research, most often quoted to document that children in stepfamilies and single-parent families do less well than children in intact families, finds that about 50 percent of that 10–15 percent difference in outcome is due to income differences. That is, she concludes from her research that the single most important factor that accounts for the poorer well-being of some children in single-parent homes is less income. She attributes the bulk of the remaining difference to the effects of frequent residential moves that keep such families from establishing a stable community of friends and connections.⁵⁸ McLanahan has consistently argued that economic insecurity is the primary component in the disadvantages of single parenting. More recently, in a study of low-income, urban, unwed mothers, she found that “... unmarried parents and their children are families....” That is, they functioned as family units held together by emotional commitment, whether living together or not. Most of these couples hoped to marry in the future. However, they associated marriage with financial stability, something that neither could provide the other. McLanahan’s conclusion is that such families need the support of social policies that lead to a level of economic self-sufficiency in which marriage becomes possible.⁵⁹

A third family researcher (on the glass half-full side), Mavis Hetherington, agrees with the research that shows about twice as many children of divorced families having behavior problems as do children from intact families (the 20–25 percent compared to 10 percent noted above). But Hetherington also points out that there is a good deal of variability in how individuals respond to the experiences of marital transitions. For example, being caught in the middle of hostile parents or losing contact with the noncustodial parent can have significant negative effects on a child. With other family researchers, Hetherington approaches divorce not as a single event, but as a long process in which children begin to exhibit the same difficulties associated with divorce a year or more before a divorce actually occurs. Consequently the negative effects that have been associated solely with divorce may be, in fact, negative outcomes of disruptive behavior in married, but deteriorating, families.⁶⁰ Hetherington goes on to emphasize the positive meaning of the research: “...that 75–80 percent of kids from divorced families aren’t having problems, that the vast majority are doing perfectly well.”⁶¹

The question of the impact of divorce on children is a complicated one. Individual families differ and individual cases cannot be accounted for by aggregate data. Clearly, a warm, loving family of any form is a better environment for a child than a hostile, conflicted family of any form. The research on families seems to suggest that the vast majority of children of intact families and a lesser majority of children of single-parent families, step-or blended-families, and adoptive families are doing just fine. Consequently, church and social policies should not discriminate among these families, but support all such families equally.

7. *Stepfamilies*

Stepfamilies are created when one adult enters a relationship with another adult who is already a parent. Remarriage rates are high for divorced people: between 66–75 percent for women and between 70–80 percent for men. Consequently,

about a third of the U.S. population is now step-somethings: stepparents, stepchildren, stepsiblings, and so forth. More than half will experience being a step-something during their life span. Yet, many of us have a negative reaction when we hear that term “step.” Images of wicked stepmothers or abusive and violent stepfathers are part of the stories so innocently shared with our children: Cinderella or Hansel and Gretel. In fact, some social scientists have argued that because stepparents do not have a genetic investment in stepchildren, they are less likely to provide essential social investments.⁶²

These negative images are countered by using new terms, such as blended family. More importantly, as noted above, negative stereotypes are contradicted by research showing that most stepfamilies are doing well, most members of stepfamilies are satisfied with their stepfamily life, and differences in outcomes in comparison with families that have not experienced divorce (or death) are small. Ministry with stepfamilies should not begin, then, with negative assumptions; it should not reproduce social stigma. It should recognize that gender, parental, and extended family relationships within stepfamilies do not and cannot mirror the same patterns found in first-marriage families. Stepparent roles are more ambiguous; patterns of emotional attachment will be different. But different does not mean worse. Ministry that respects flexibility and diversity in family roles will be more effective in supporting stepfamilies as they find the differing conditions in which they can thrive.⁶³ Theologically, stepfamilies and adoptive families remind us that blood kinship, or genetic investment, does not define the boundaries of our capacities to love and care for one another.

8. *Cohabitation*

In the U.S. more than half of all first marriages formed in the 1990s began as cohabitation, half of all married stepfamilies began as cohabitation, and about half of the under 40 population has lived with an unmarried partner.⁶⁴ In 2000, according to the Census Bureau, cohabitating couples represented 3.7 percent of all U.S. households.⁶⁵ What is called “cohabitation” today is, of course, related to the not uncommon practice of informal marriage, self-marriage, or common-law marriage that was part of U.S. society in the past, particularly among poorer families and families living in isolated areas. Then, if couples looked and acted as though they were married, their communities and the courts tended to accept them as such. Today legal support for such relationships is more tenuous. Cohabitation is against the law in a few states. Most state courts will not provide the same property rights to cohabiting persons that married persons have without proof that the cohabiting persons had agreed to share property as though married.⁶⁶

As the practice of cohabitation has recently increased, it has become a hotly debated topic. For example, the cause of the rise in cohabitation is unclear. Some researchers find it to be an alternative to marriage for some couples when marriage itself seems so risky. Others point out that for middle- and upper-income persons, it is often a testing ground for an anticipated marriage. Since low-income people have a greater likelihood of cohabiting, it may also serve, as it has in the past, as a hopeful prelude to marriage while couples work toward greater economic stability. In fact, studies show that cohabiting men who are higher earners, more educated, and employed full-time, are much more likely to marry their partners than are men with lower earnings.

However, it is also true that marriages preceded by cohabitation have much higher disruption rates than marriages without premarital cohabitation. Some researchers argue that this is significant proof that cohabitation is not good for the future success of marriage. Others point out that it is not cohabitation, per se, that is the cause of subsequent marital dissolution. Rather, when a variety of variables are taken into account (such as relational qualities, attitudes and values, and past family experiences), the disparity in marital divorce rates virtually disappears. For example, cohabiters with high marriage expectations have relational qualities similar to those of married couples.⁶⁷ The data may also reflect a self-selection factor in that those less committed to marriage may be more likely to enter cohabitation while those highly committed to marriage may be less likely to cohabit.⁶⁸

While cohabitation has increased in the U.S., it is a far more pronounced trend both in Latin America and in Europe. Almost half the children born in Norway in 1999 were born to unwed parents. In Britain the figure was 38 percent, in France, 41 percent.⁶⁹ Faced with changing families, many European nations have developed social policies that provide all children with the same social protections and benefits regardless of the marital status of parents. In Sweden, for example, all references to the “illegitimacy” of children were dropped from legislation in 1917. One result of this approach is that child poverty rates in Europe are much lower than in the U.S. In fact, using the international standard measure, the U.S. has the highest child poverty rate of all modern, industrialized countries.⁷⁰

9. *Single-Parent Families*

To many people the most troubling change in U.S. families has been the dramatic rise in single-parent families. While the increase is undeniable, statistical data may provide an overcount of single-parent families if the absence of marriage is in itself taken as an indicator of single-parenthood. As we have seen, there has been an increase in the practice of cohabitation. This makes it difficult to distinguish unmarried, intact two-parent families from single-parent ones. For example, in 1998, when about one-third of all births in the U.S. were to unmarried women, almost 40 percent of these births were to cohabiting couples, many of whom expressed their intention to marry in the future.⁷¹ Similarly, when the number of years a child will

spend in a single-parent family is compared to the number of years spent in a married couple family, the trend appears to be an increase in the years a child will spend in a single-parent family. However, when cohabiting couples are included, not just married couples, the number of years a child will spend in a single-parent family has actually been decreasing.⁷² Still, it is estimated that about half of U.S. children will spend some of their childhood in a single-parent family.

Single parenting has several causes: death of a spouse, desertion of a spouse, divorce, and nonmarital childbearing. The vast majority of single parents are women (94 percent in 1998). In 2000, while about 9 percent of all households were single parent-families, they comprised 31 percent of all families with children under 18. According to the 2000 census, 35 percent of single-mother families were the result of divorce, 18 percent were the result of separation, 4 percent were the result of death, and 43 percent were the result of non-marital birth.⁷³

Popular headlines cause most of us to believe that there has been an unprecedented explosion in unmarried childbirth: one-third of all births in 1998. Non-marital births have increased, but we need to put that increase into context. Again, there are problems of counting. In the past, unwed mothers were more likely to tell a census worker that they were separated. Today, some states still assume that a couple is unmarried if a woman’s name differs from that of the father on the birth certificate. The Census Bureau itself estimated that a large majority of the statistical increase in unmarried births identified in the early 1980s was due to more refined survey procedures introduced at that time.⁷⁴ To determine if there has been an increase, and how much, also requires a comparison—compared to when? It may surprise us to learn that in the twenty years leading up to U.S. independence, one-third of the children born in Concord, Massachusetts, was conceived out of wedlock.⁷⁵ What has changed is that pregnancy, particularly an unintended one, no longer leads automatically to marriage. Cohabiting and single parenting are modern options.

Similarly, we need to keep in mind the distinction between the rate of births to unmarried women and the proportion of births to unmarried women. Rate measures the number of unmarried births per one thousand women in a given year. Proportion is the percentage of all births that are to unmarried women. This latter figure is impacted by the increase or decrease in marital fertility. It is possible, then, for a nonmarital birth rate to fall but for the proportion of nonmarital births to increase. In fact, this is the case for 1994–2000. The birth rate for unmarried women in the U.S. fell from 46.9 (per one thousand women) to 45.2. However, the percent of all births that were to unmarried women actually rose slightly, from 32.6 percent to 33.2 percent, reflecting a decrease in marital births. Moreover, the declining non-marital birth rate hides another phenomenon: a rising non-marital birth rate for White and Hispanic women in their 20s.

The teen birth rate has also declined steadily from 1991 to 2000 reaching a record low of 48.7 births per 1,000 women 15–19 (see Figure 3 below).⁷⁶ It is much lower today than it was in 1960. For example, in 1960 the teen birth rate for women 18–19 years old was 166.7 per 1000. Today it is 79.5. In addition, the actual number of births to teens has declined 10 percent since 1991 (see Figure 4 below). But teenaged women are much less likely to be married today. The marital teen (15–19) birth rate in 1960 was 531 per 1,000 women; today it is 311. The nonmarital birth rate was 15 in 1960; today it is 40 (see Figure 5 below). Again, it is not that there are more “babies having babies,” but that social values in the 1950s expected pregnant teenaged women to leave school and get married.

Figure 3
The Falling Teen Birth Rate⁷⁷
(Births per 1,000 females aged 15-19)

1960	1970	1980	1990	1995	2000
89.1	68.3	53.0	59.9	56.8	48.7

Figure 4
The Declining Number of Births to Females Under Age 20

1960	1970	1980	1990	1995	2000
593,746	656,460	562,330	533,591	512,115	479,067

Figure 5
Falling Marital and Rising Non-Marital Teen Birth Rates
(Marital or non-marital births per 1,000 Females, Ages 15-19)

	1960	1970	1980	1990	1999
Marital	531	444	350	420	311
Non-Marital	22	26	29	44	44

However, despite these downward trends, the U.S. continues to have one of the highest teen pregnancy rates and teen birth rates among all of the developed countries. This is true for the pregnancy and birth rates of White teens, teens of African-diasporan descent, and Hispanic teens. One thing that most teen mothers have in common, whether in the U.S. or in

Europe, is poverty. In the U.S. more than 80 percent of the teenaged women who become mothers are living in poverty, or in near-poverty, before they become pregnant. Kristin Luker, citing the report of the National Academy of Science, *Risking the Future*, concludes that “at every step of the process that leads to early childbearing, social and economic disadvantage plays a powerful role. Poor kids, not rich ones, have babies as teenagers, and their poverty long predates their pregnancy.”⁷⁸ A partial explanation for these high rates of teen pregnancy and birth in the U.S., then, is that the proportion of the U.S. population that is poor is significantly larger (at least two-thirds larger) than that of other developed nations.⁷⁹ Another part of the explanation is that the use of effective contraceptives by sexually active teenage women is lower in the U.S. than in other developed countries.⁸⁰ Thus, as economic forces drive middle- and upper-income young people to postpone marriage and parenting in order to aim for more education, social mobility, and professional advancement, early childbearing is increasingly a characteristic of the poor. Today, U.S. society seems conflicted over its response to, and responsibility for, our young people who face a lengthening period of years, typically characterized by sexual activity, before obtaining the economic security that supports marriage. This ambivalence is particularly destructive for poor young people, particularly racial/ethnic minorities, who do not have the same access to health care, health insurance, education, and networks for social mobility.

As noted above, most single-parent families do as well as married-couple families in terms of measurable outcomes for children. We know that poverty plays a significant role in explaining the 10–15 percent of children with worse than average outcomes. And while the poverty rate for single-mother families has declined since 1960, it is still much higher than for other family types (35.7 percent in 1999). Why are single-mother parents disproportionately represented among the poor? The first reason is the most obvious: only one employable adult in the family at a time when most families need to be supported by two. The lack of affordable and accessible childcare and transportation further limits opportunities for single mothers to do income producing work as well as the work of parenting. But even when single mothers are employed, they face the same work issues that all women face. The type of work they are prepared for and the type of work available to them often do not raise a family out of poverty. In 1998, 58 percent of the single mothers who received any welfare assistance also worked. Of those who worked full-time in 1998, almost 40 percent earned poverty-level wages.⁸¹ In 1993, more than 70 percent of working single mothers were in female-identified, service occupations that are typically low-wage, no benefit jobs.⁸² Concern for low-income mothers and their children calls for increased support and care through church ministries and public policies. However, good social policy must remember that almost half of all low-income families in 1999 were married-couple families and about 47 percent of low-income children live with married parents. In itself, marriage does not solve the problem of poverty.⁸³

10. *Same-Sex Families*

Presbyterians hold starkly different views with regard to same-sex families. Some have plainly said, “We need to broaden our scope—to support same sex relationships....” Others just as plainly said, “Compassion to me means loving a homosexual person as a person but not condoning the lifestyle.” Still others seemed to recognize both the reality of same-sex families and their own reluctance to accept them by saying, “We are not ready to condone same-sex marriages.”

In response, just as with other forms of family, it is important that we acknowledge what the social sciences can tell us at this point. From the studies conducted over the past twenty years, no significant differences have been found between children reared by homosexual parents and children reared by a traditional set of heterosexual parents. A recent review of the existing studies by sociologists Judith Stacey and Timothy J. Biblarz has concluded that some slight differences exist in attitudes and behaviors. Children of same-sex families were less likely to hold to traditional gender stereotypes regarding behavior and roles. They were emotionally close to their parents, regardless of biological relationship, and also tended to be more expressive of their feelings.⁸⁴ Due to this research, both the American Academy of Pediatrics and the American Psychological Association support gay and lesbian parenting. Despite lack of agreement among Presbyterians regarding same-sex families, children of such couples need the same advocacy, protection, and respect that we encourage for all other children. The children of same-sex couples must not be harmed by our lack of agreement.

11. *Summary*

Social science data shows that there is no predominant family form in the U.S. The proportion of families represented by any single form is in flux. While shifts in family forms are not new, today’s generations have been living through a period of rapid transition related to specific economic forces, demographic changes, and changing social attitudes. Below we chart these changes in family forms. (Please note that these charts are using Census Bureau definitions that may not reflect the understandings of a community of faith.)

<u>Changing Family Forms:</u> (% of all households) ⁸⁵	1970	2000
Family Households	81.2%	68.5%
Married couple with own children	40.3%	24.1%
Married couple without own children	30.3%	28.7%
Single Mothers (children under 18)	4.6%	7.0%
Single Fathers (children under 18)	<1.0 %	1.7%
Other Family Households	5.0%	7.0%

Nonfamily Households	18.8%	31.2%
Men living alone	5.6%	10.7%
Women living alone	11.5%	14.8%
Non-Family Households (includes unrelated persons and cohabitation)	1.7%	5.7%

Changing Family Forms: (% of all families with own children)

Married couple	87%	69%
Single mother	12%	26%
Single father	1%	5%

We pray: O God whose infinite splendor is reflected in the immense variety of your created world, we give you thanks for the many ways in which families have shaped themselves to care for one another. We also give thanks for the great variety of ways your congregations minister to the diverse needs of families in their communities. Help us, as congregations, to celebrate and support your love wherever caring is found in families.

In a society that values personal fulfillment and individual rights over interdependence and care giving, help us learn how to give primary place in our lives to caring for one another in your name. As members of families, called both to give and receive, grant us the gratitude to value the unique contributions each of us makes to family life, and the wisdom to discern when to place the needs of others before ourselves and when to receive nurturing so that we might in turn be of service to others. Amen.

D. Cultural Context

1. Life Cycles and Life Crises

The large-scale social and cultural changes that have so profoundly shaped family life in recent times must not be allowed to obscure the fact that other kinds of changes are normal and universal in family experience. In modern societies families still serve as a central institution for most people as they move through life's stages. Families are typically the first and last source of support for individuals. At their best they provide the first experience of unconditional love and acceptance, the first place where individuals practice the virtues of both independence and interdependence and develop the capacity for responsible relation to self and others. Yet, at different stages of life people are bonded with one another differently as their needs, interests and capacities change. Some of these changes are related to the life cycle development of individual family members. Family experience at any given time is profoundly shaped by how the developmental needs and issues of its members interact. Every family changes over time as its members mature and age in various interacting patterns. For these reasons most family researchers believe it is possible to identify typical life cycle patterns in families.⁸⁶ Families also experience change in less predictable and continuous ways through the impact of crisis experiences: illness, bereavement, estrangement, divorce, unemployment, discrimination, substance abuse, crime, victimization, and many other disruptive events. Today, there are many configurations of people who lovingly bond as family in difficult situations. These include mutually adoptive families (where older youth who are homeless or from dysfunctional families are blended in by non-kin); organization-adopted families (in which a congregation as a whole, a community organization or individual mentors become family to youth who are resettled refugees or who cannot live at home); shared parenting (in which a parent away at college or career visits with the other parent and child when possible); and grandparents rearing grandchildren. Few other human relationships are as affected as families are by the intimacy that bearing life's joys and burdens together creates.

However, at times of crisis, all families, regardless of family form or the cause of the crisis, should expect to find the support, solace, and encouragement of the Christian faith through the ministries of the church. "...a congregation grounded in Christ and being transformed through faith and discipleship is defined as a community in which, among other things, its members care for one another."⁸⁷ As Paul taught the Christians in Galatia: "Bear one another's burdens, and in this way you will fulfill the law of Christ" (Gal. 6:2, NRSV). Caregiving is a fundamental expression of the commitment and love with which Christians serve one another beyond biological ties and express the inclusive compassion of God. Yet, both universal experiences of change and unanticipated events occur in particular social and cultural contexts. Cultures organize these events socially, interpret them, and guide individuals and families through them. This is the "cultural context" that shapes the intersection of family and congregational life. Thus, in formulating church policies for "changing families," it is necessary to take into account how the particular features of U.S. culture, particularly the values and meanings that predominate in our society, structure and influence families' experiences of change and crisis and the church's response.

Much has been written about the impact of U.S. culture on the family, and much of this literature raises disturbing issues. The U.S. values of self-sufficiency, respect for the privacy of others, and individualism may cause those in need to be unwilling to turn to their church for help. These values, as well as the impact of job mobility and time stress, may make church members uncomfortable with and resistant to calling on those in need of care. Consequently, care needs, especially long-term

needs, are being met more and more by commercial providers while more forms of congregational care giving are relegated to the paid staff of the church. When this happens, congregational affirmations of love and faithfulness may seem hollow. As communities grounded in the love of God, congregations must struggle to resist the values and social forces that isolate people from one another and that depersonalize care:

God calls people to faith and community. Responding to God in love requires responding to God's children in love. Congregations in most instances are not gifted to meet all the needs of a member or family in crisis. But, without exception, congregations are gifted to be a sustaining presence in solidarity with broken people, bearing their burdens with them. There is hope for care giving among God's people because God continues to sustain the community called church.⁸⁸

We pray: O God, the True Center of all community, may we, as a community of faith, be willing to examine the ways we neglect our responsibilities to your daughters and sons and to their families. Forgive us and help us to amend our ways. Help us to make our churches once again the moral and spiritual centers of our neighborhoods, creating healing life for all families in your name.

2. U.S. Cultural Values

a. Materialism

All U.S. families experience the enormous and pervasive impact of materialistic values on family life. Materialism is a pervasive cultural belief system in which the accumulation of material things is given ultimate value, defining individual and family success. Materialism shapes what people think is important, how we spend our time as well as our money, how we frame the goals of our lives, and how we judge the value of other persons. The pressure to be "successful" in the sense of achieving material symbols of economic success, or of providing ever-increasing material benefits to one's family and children, is often overbearing. Many families, while well off by the standards of the world and even of this society, struggle to keep pace as more products and services become part, often a necessary part, of middle- and upper-income U.S. lifestyles. Parents realize that doors open to their children depending on parents' abilities to afford lessons, equipment, and practice time for activities that become sources of community, of belonging, for children. Families in stigmatized groups are tempted to buy social acceptance by buying status-identified products.

In a materialistic culture, no upper limit to the accumulation of things is recognized. One never has all that one "needs." Moreover, "needs" expand due to both technological advancements and the necessary drive of capitalism to constantly produce and sell new products. Where once a typewriter was sufficient, now high-speed Internet connections for computers are a necessity. Where once children shared beds, now houses are built to accommodate individual bedrooms and baths for each member. Where a vacant lot once served every season's sport, now scheduled participation in leagues is purchased along with the correct sport-specific attire.

Certainly there is much to celebrate in the inventions and material progress we enjoy. Few of us would want to do without modern conveniences or progress in healthcare, for example. What is troubling about a materialistic culture, however, is that what is good and meaningful in life becomes dependent on the accumulation of material products. "Success" and the determination of who is successful are measured by market values: income, wealth, and access to economic and political power. Materialism draws families into a narrow and self-focused value system. While we may not agree with everything in his list, Jack Nelson-Pallmeyer put it well:

...we would all do well to assess our conduct in relation to values. If we did so honestly, I think it would become apparent that in our society things are more valued than relationships; money beyond essential needs is valued more than time with our children; ideological certainty more than diversity; individualism more than community; career more than family time; distorted masculinity more than peace in our homes and in our society; bombs more than schools; affluence isolated amid suburbs, gated communities, and guard dogs more than shared wealth and safer cities; and, perhaps most important, excessive consumption for some of our citizens is cherished more than social equality, the health of the environment, or the well-being of future generations."⁸⁹

As Nelson-Pallmeyer indicates, the negative effects of materialism are several. Materialism tends to overshadow the important interpersonal values embedded in relationships based on care, love, mutuality, and loyalty. It can draw families away from cultivating among themselves and their children the values and pleasures that come from a non-utilitarian love of one another, community, knowledge, the arts, and even work. Materialism also denies the social mandate of our faith that is rooted in God's gracious love for all of God's children: a divine love that is expressed in our redemption and in God's passion for social justice. We confess God's claim on us to be those who will embody the image of this God in the way we live and relate to all others. But materialism may cause us to neglect what John Calvin called the "rule of love" for both neighbors and enemies that leads to the "rule of moderation" in which we practice a self-giving commitment for a common good.⁹⁰

Good middle- and upper-income families wrestle with achieving a balance between what is necessary and what is enough; they wrestle with when to say "no" when cost is not at issue. But, as Nelson-Pallmeyer described, the crisis of affluent families goes deeper. It is a crisis that is spiritual and relational. Materialism sets before us false goals and false gods. It calls us to give our lives to work that rewards us with the power to own more things and gain more social status. It does not

ask, nor does it want us to ask, the value of our work to the real needs of all families, communities, and the environment. Thus, materialism may lead some families into an excess of things, over-consumption, in contrast to the virtue of frugality that Calvin taught. Frugality does not mean a devaluing of material goods. It is not a form of asceticism. On the contrary, frugality values the earth and all the material goods necessary for human fulfillment. However, it is a valuing rooted in God's love for all. Therefore:

Frugality denotes moderation, temperance, thrift, cost-consciousness, efficient usage, and a satisfaction with material sufficiency—similar to the “contentment” celebrated in the first letter to Timothy (6:6-10). As a norm for the economic activity of both individuals and societies, frugality means morally disciplined production and consumption for higher ends, such as the common good.⁹¹

Materialism may also distort our sense of time. Time is money, we are told. So there is little time for parents to discern and teach their own values, values that may run counter to those of a materialistic culture and economy. There is no time for the unproductive work of being with children “wasting time.” There is little time for being neighborly or engaging in local, democratic, community building. When time is money the time required for significant care giving of dependent others or the time required for responsible citizenship takes valued time out of the workplace. The needs of children, families, and community are, simply put, too expensive when time is money. Today in the U.S., the time needed to care for children, the elderly, other dependent persons, and our intimate relationships receives little social support. Sylvia Ann Hewlett and Cornel West lament this loss of social support for the important work of parents. Their comments could also be extended to apply to families caring for any type of dependent person.

More than any other wealthy nation, America expects individual parents to foot the child-raising bill from childbirth all the way through college, and more than any other wealthy nation, America is facing profound and systemic child neglect. ... In an age that venerates the market, relying solely on parental altruism to underwrite the costs of raising children is risky for the nation and cruel for the child. Try as they undoubtedly do, millions of contemporary parents are simply too stretched and squeezed to do a stellar job.⁹²

While job insecurity, inadequate wages, decreased corporate loyalty to employees, soaring compensation for executives, diminished health, vacation, and retirement benefits for employees, increasing job mobility, and mandatory over-time create immense time pressures and emotional stress on all types of families, many other U.S. families, as we have seen, struggle to provide the bare minimum of shelter and sustenance for their members through long work hours, often at more than one job and in odd hours. A culture of materialism, by ignoring the balance Christians seek between over-consumption by some and the deprivation of others, threatens the human development and well-being of many people living on earth today as well as the many more who will be born into a depleted earth. The growth of inequality in income and wealth in the U.S. fragments our communities and our churches, divides our families, and diminishes our capacity as children of God to be stewards of the common good. Thus, a culture of materialism threatens our very relationship with God who is the source of all things. Consequently, the 1981 statement, “The Power to Speak Truth to Power,” adopted by the General Assemblies of both the Presbyterian Church in the United States and the United Presbyterian Church in the U.S.A., states in part: “God calls Christians living in affluence to develop a lifestyle of frugality which assists human fulfillment while releasing scarce resources for use by the poor.”⁹³ The 208th General Assembly (1996) also reaffirmed the church's commitment to the essential economic virtue of frugality in its statement, *Hope for a Global Future: Toward Just and Sustainable Human Development*, giving this mandate to all Presbyterians and other Christians:

...to lead the way to a basic reconception of the “good life,” one that, in accordance with our Christian and Reformation heritage, is less materialistic and more frugal. The good life finds fulfillment through the abundance of genuinely caring and mutually supportive community in Christ, and through adventurous faithfulness in response to God's call to restore creation, and discover the contemporary meaning of doing justice, loving kindness, and walking humbly with our God (Micah 6:8, NRSV).⁹⁴

b. *Consumerism*

Consumerism is one of the products of a materialistic culture. In consumerism individuals and families come to understand themselves, and their purpose in life, primarily as buyers. We live to buy; we work to buy; we educate to enhance purchasing power. Leisure is often characterized by the pleasure of buying. Going to shopping malls has become a major source of entertainment. The negative impact of consumerism causes people to focus our sense of self around material consumption for ourselves and our own nuclear family. It reduces our understanding of human freedom to a sense of personal freedom exercised by choosing what to consume based on what we believe to be personal preferences. Even our sense of responsibility for others is too often met through purchases. Expressions of love between family members, as well as care for others are too easily reduced to the purchase of things or services.

Consumerism, in particular, and materialism, in general, are undeniably promoted and shaped in profound and pervasive ways by mass media: TV, radio, film, videos, music, and the Internet. Families are barraged daily with the message of consumption through commercial advertising, including billboards, school, TV and Internet connections, park benches, and even clothing. Mass marketing encourages people to believe that our personal value depends on buying the right products. It presents consumer goods and expensive activities as replacements for time spent together as a family so that, even in leisure, family members are pulled in separate directions. Christian ethicist Larry Rasmussen speaks about the loss of what he calls “manifold engagement.” This is the relational aspect of routine activities family members once did together: cutting the grass, preparing meals, playing neighborhood-lot baseball, pursuing hobbies, visiting neighbors and friends, giving a helping hand,

and so forth. Through these activities families practice the skills of human relationship. From a Christian perspective, these are the routine family activities in which family members model and practice the Christian virtues of hospitality, care for the least, compassion, the valuing of every person, sensitivity to the needs of others, and passion for social justice. Through manifold engagement the Christian family, first rooted in the gathering of Christian community, hones Christian character.⁹⁵

Consequently, Christians cannot be defined as consumers. We are first daughters and sons of God, redeemed by God's love, and called to participate in the building of God's realm on earth. When we consume, then, we consume as children of a creating God who, having provided all the resources necessary for abundant life, intends that they be used to meet the needs of all God's children while honoring the capacity of the earth to renew itself for future generations.⁹⁶

c. *Individualism*

The U.S. culture highly values individualism, personal independence, private property rights, and individual privacy—values that can stand in some tension with biblical concepts of a covenant community living in response to the gracious gifts given for all by a generous Creator. When individualism is understood as respect and concern for the well being of each person in all forms of relationships, it reflects the biblical principle of God's equal love for each. In contrast to many other cultures, however, the predominant U.S. culture treats the individual as the primary social unit rather than emphasizing the priorities of kinship and community. This stress on the autonomy of individuals is often expressed through the U.S. focus on the primacy of private property rights over community claims to a common good. Therefore, U.S. culture and its economic and social policies often promote a concept of autonomous individualism that functions to fragment rather than strengthen families and communities. When individual rights are primary, communities and families are viewed as providers of services to this autonomous, self-interested individual, rather than as interdependent social units within which an individualized human character is formed. Family members may be treated as isolated individuals by employers, schools, social services, and even churches rather than as interdependent members of a family and community.

The stress on individualism has had a particularly devastating impact on racial ethnic communities that practice different, group-based values. For example, in its report, "Family Preservation: Concepts in American Indian Communities," the National Indian Child Welfare Association finds that the White value system promoting nuclear families and individualism has fostered repression of native cultures. It has resulted in the implementation of policy that "fuels identity crises, family dysfunction, and community disintegration." According to this report, Indian cultures "do not separate individuals from family or family from community; community, tribal custom, language, religion, and cultural practice are fundamental to family preservation." However, these community-oriented values "were identified as flagrant forms of socialism" and "the nuclear family lifestyle and an ethos of individualism were forcibly imposed in the effort to civilize Indians."⁹⁷

An Hispanic Presbyterian wrote: "One of the few things that unite all Hispanic/Latin people (from all over—from all walks of life) is the strong belief in the family ties. However, we are losing those ties because of the values promoted by the broader society where we now live."⁹⁸ Her firsthand knowledge is supported by recent census data related to Hispanic immigrant families. These data "...consistently indicate patterns of low rates of divorce and of single-parent families in the first (immigrant) generation but striking increases in the prevalence of marital disruption over time in the United States and particularly in succeeding generations..."⁹⁹ Immigrants from Korea find that their children absorb the U.S. culture and do not understand the Korean culture's emphasis on "filial piety" in which children are reared to have a sense of devotion to and obligation for their parents. Instead, as these children become adults, they may tend to "maintain relations with their elderly parents on a more or less equal and voluntary basis..."¹⁰⁰

For better or worse, the strong sense of individual freedom that pervades U.S. culture also enables persons to marry across cultural and religious lines without feeling constrained to remain within the traditions of their birth family. Consequently, the number of interfaith families is growing. They often experience both the richness of new discovery and the stress of conflicting norms and assumptions. Rearing children in interfaith families creates difficult decisions regarding whose tradition will be carried into the future. Some families attempt to rear children with dual religious identities, while others attempt to avoid conflict by raising their children without any religious affiliation. Both responses may be problematic to the spiritual growth of children. To the extent that some persons enter an interfaith marriage with the intention to seek the conversion of a spouse, the positive value of individualism—that is, the valuing of each person and their response to God's activity in their life—is undermined and violated.¹⁰¹ For these and other reasons, many communities of faith regard interfaith marriages as, at least, problematic, possibly causing religious syncretism, and, potentially, destructive of an individual's faithful adherence to their religious tradition. Presbyterians need to be aware of the attitudes of other religious traditions and of the possibilities and problems of such relationships before entering into or officiating at interfaith marriages.

Even within the White tradition, many have raised growing concerns about the impact of individualism on families, communities, and the future of a democratic society. The now classic research into the White, middle-class, *Habits of the Heart*, found individuals who "...had no grounds for moral commitments beyond self-referential ones, no strong moral reference points or authorities beyond their own small therapeutic selves and the pain, often depression, those self-absorbed entities seemed endlessly to recycle."¹⁰² Rasmussen describes what he calls "the middle-class child's cultural catechism" as

“Gather to yourself all you can—experience, knowledge, goods, skills. Make your own world, as you see fit, and enjoy. Grow for all your worth, in every way. Never close off any options.”¹⁰³ As a mantra of self-reliance, a denial of interdependence, and a fear of dependence, this individualism is destructive of persons, families, and communities. It understands human freedom primarily as a right to be left alone, to be free from the needs and desires of others. It strips justice of any substance, limiting it to those procedures that protect the rights and private property of individuals. An overemphasis on individualism relinquishes social responsibility for significant issues that frame the quality of national life. It constantly works to reduce what used to be called a “social wage”; that is, the share of national resources distributed according to the needs of human community rather than by market forces (for example, public education, parks, transportation, and museums, and the social support of basic economic necessities). It reduces social morality to individual politeness.

The spirit of individualism in U.S. culture (as distinguished from the religious value of individuality and the absolute value of each person) weakens understanding and appreciation of the important ways in which human life, in families and communities, is inevitably interdependent. It also weakens the valuable place that true forms of dependency and interdependency play in human relations. Everyone arrives in this world totally dependent. All of us will experience additional times of dependency throughout our lives, especially in our later years. The continuation of generations depends upon this flow of giving and receiving care. Therefore, contempt for the positive and essential roles that dependency and interdependency play in family and community life contributes to their fragmentation. At the same time, individualism weakens public support for the kinds of services, resources, and public policies that families and communities need to resist these fragmenting pressures. Christian ethicist Emilie Townes characterizes this as the error of “stressing personal responsibility while detesting dependency.” She points out that from the perspective of dispossessed communities, “...the notion of uninhibited personal freedom remains a utopian folly.” Social policies that focus on individual responsibility while detesting the shared responsibilities of society “believe a basic inability or unwillingness to recognize structural sins and/or inequalities...”¹⁰⁴ The mantra of individualism serves to hide from us our essential connectedness with others, those close to us and visible, as well as those affected by our choices whom we never see.

Once again the media, in all its forms, plays a significant role in shaping perspectives on human relationships: family, marriage, partnering, parenting, and social responsibility. Yet, much of what the media portrays about relationships is trivializing or outright hostile. Fathers may be characterized as ridiculous and incompetent; mothers as inept and emotional. Marriage is both romanticized as totally fulfilling life’s purpose and treated with contempt through routine portrayals of dysfunctional and manipulative behaviors in which each individual pursues his or her personal agenda. Casual sexual encounters are presented as the norm of adult sexuality; sexual activity is presented as the obsession of every adult life. Children cannot easily be protected from a daily consumption of distorted relations and hyper-individualism, consumerism, materialistic values and gratuitous violence that is clearly inappropriate and may be developmentally harmful for some children at certain ages. Parental efforts to limit TV and Internet access at home exercise only partial control over a market-driven popular culture in which mass marketed images appear everywhere. Concerns about the influence of media on families are reflected in long-standing positions of the Presbyterian Church (U.S.A.). Specifically, the PC(USA) stands opposed to censorship and strongly supports the rights protected by the First Amendment. However, it also calls upon Presbyterians to develop strategies by which to condemn false values communicated through media and to influence what media present.¹⁰⁵

3. *Church and Culture*

The church itself may unwittingly contribute to the fragmentation of families and communities in its own life and witness. When church practices and programs are primarily defined by age or gender, for example, the church appears to be replicating the popular culture’s fragmentation of family members into individual consumers. In contrast, all church members need a variety of ways to build and sustain their identity with the whole family of God. For example, children need to see that adults worship and to join them in worship. Adults need to bridge separations by age, gender, race, income, and family form that mirror contemporary social inequalities. Additionally, church programs may unintentionally serve the needs of certain forms of families over others. Families with special needs, families caring for dependent adults, families of children with disabilities, inter-faith families, single people who live alone, couples with children and couples without children—all need intentional practices that support, include, and value them as family. Ronald Peters suggests that the analogy of the extended family, long practiced in communities of African-diasporan descent, could serve as a paradigm for local congregations. In their ministries with families and communities facing oppressive realities, the churches of these communities ministered as a “helping institution sociologically, particularly in the areas of caring, education, nurture, economic development, political thought, as well as religious instruction.” Peters argues that Jesus’ response to family was to extend relational connections beyond blood and legal relations to include all who do God’s will, exercising inclusiveness across social divisions. As extended family, the church does not divide life into sacred and secular spaces, but “is inherently holistic in its approach to reality.”¹⁰⁶

In summary, the gravest danger that faces all U.S. Christians is the extent to which U.S. values of materialism, consumerism, and individualism shape our theologies, biblical studies, ethics, and liturgical practices. Cultural values can be easily absorbed into our teachings and the daily practices of our church organizations, as well as in our times of worship. What do our organizational and liturgical practices communicate? To what extent do those cultural values that have served to divide us

by race, gender, physical and mental abilities and economic location also continue to divide the church family? The church does not exist as an end in itself. It is not a substitute community for the lack of community in U.S. society. Nor is it a haven for stressed people and their families. The church exists as a community of alternative practices that arise out of a different account of the meaning and purposes of human life. It exists as a family of faith called into being by God to form “the people of the Way.” It does not exist to serve our particular families, but to form our families, in all of their diversity, for journeying in “the Way.” The role of the church is always to live as Jesus lived—as though God reigned and no other power is relevant. As it was written:

He unrolled the scroll and found the place where it was written: “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim the year of the Lord’s favor.” (Luke 4:17b–19, NRSV)

As the pace of life reaches new heights of speed and complexity, new levels of rapid consumption, and greater gaps between those with the means for leisure and those without the means for daily bread, the church—to be the church—must re-discover and newly proclaim the grace of the Sabbath gift.¹⁰⁷ In God’s creation of a day of rest, the greedy nature of human work to expand its purposes into every minute of every day is capped. As John Calvin said simply, “On the Sabbath, we cease our work so God can do God’s work with us.”¹⁰⁸ On Sabbath we are to become quiet to remember that we are not our own, that our life is not our own, that our possessions are not our own, that even our families are not our own. Being God’s, we learn to live in a world that is God’s among people who are God’s. When we receive Sabbath grace, we become prepared to walk as People of the Way even when that Way sets us apart from the values of our culture. In reclaiming the meaning of the Sabbath gift, the church reclaims time and space for twenty-first century U.S. Christians. It becomes a fountain of alternative values flowing from communion with the living God: reclaiming rest for exhausted families, opening lives to God’s purposes, breathing thankfulness, and expanding prophetically our capacity to love beyond our own. When the church is the church, Christian families of every form are known by the transforming power of their practices.

We pray: Ever-loving Savior, who comes to us in our brokenness and transforms our lives through healing mercy, we confess to you that our nation is not always a healthy place for many of your families. Too often we have erred and gone astray following after false cultural idols that whisper to us of security and success. Too often we have not encouraged our families to dare to place the values of your Gospel above those of the popular culture. Too often, when we as a church could have spoken your prophetic word and acted your redeeming deed in this society, we have instead sat silent and frozen, not daring to speak out against popular opinion.

Forgive us, Redeeming Lord, and re-new our vision. Grant us the courage to place you and your love at the core of our family lives, at the center of our communities and of our nation. Redeem us, as we even now confess our sins to you, that we may live with peace and justice for all families and shed the light of your healing love upon the brokenness of this world. Amen.

Theological Foundations

A. Biblical Background

1. Hebrew Families

Anthropologists tell us that no one form of “family” is universal. Surely the Bible is a witness to the complex nature and diverse forms of families. During the long period of biblical history, families lived in vastly different political, social, and environmental contexts. These contexts impact the development of culture and, thus, greatly influence lives, relationships, and the nature and form of families. Initially biblical families wandered as desert tribes. Later they lived in slavery in Egypt, were emancipated and became an agricultural society. They organized a monarchy and added an urban setting. Later still they emigrated to exile in Babylon. Though records of family life are sketchy and limited to the upper class, the great socioeconomic changes that occurred between the periods of governance by judges, governance by kings, and subjugation to foreign powers must have had an impact on family organization and life. To imagine that families were all the same and remained the same in the face of the immense social, economic, and political changes occurring in the ancient Near East over a period of time that stretched thousands of years would be akin to comparing chariots to computers.

Most of us are likely to hold in our minds an image of some typical biblical family. In fact, however, no single model predominates. By one scholar’s estimate as many as forty different family forms can be found in the Hebrew Bible alone.¹⁰⁹ These forms were diverse. They included what we would now describe as a tribal patriarchal family such as Abraham’s, which included 318 men, as well as women and children (Gen. 14:14). Polygamous marriage (Esth.2:3) and concubinage were common for affluent men. There were interracial/intercultural marriages. The stories of Solomon and his wives and Esther and Ahasuerus depict relations between the people of Israel and those of the cultures and religions in their environment. The Ezra-Nehemiah tradition depicts Israelites being forced to divorce non-Israelite spouses in order to protect Israel’s religious identity (Ezra 9, 10; Neh. 13). Yet, this tradition was balanced in the same period by the story of Ruth of Moab and

Boaz of Israel (Ruth 4:9-10). Here God blesses Israel through the inclusion of an outsider. Biblical families also include female-headed extended families, such as Rahab and her household (Josh. 6:17, 25); adoptive families of various configurations (Gen. 15–16); a widow living with her parents, such as Orpah (Ruth 1:8; 14–15); incestuous families (Gen. 19:31–38); and cohabitation without marriage, such as Samson and Delilah (Judg. 16:4).

Even where there are apparent similarities between Hebrew families and contemporary families, however, cultural differences are significant and we must be extremely careful not to limit our interpretation of biblical texts to our own historical and ethnocentric perspectives. For example, when we use the word “family,” we usually mean the contemporary U.S. “family” typically composed of a small number of people (an average today of 2.63 people) related by marriage or blood or adoption who live together and share resources. However, the primary social unit of Israelite society was the Hebrew household or “house of the father.” Smaller than the clan or tribe, it corresponds more closely to our use of the word for family when we mean “all of our kin.” Thus, it is more accurately translated “household.” The Hebrew agrarian household was a large, interdependent economic and social unit that ranged from fifty to one hundred people and consisted of all the descendants of the living patriarch except for married daughters. This large kinship group “might live together in a cluster of houses, sharing common courtyards and cooking facilities.”¹¹⁰ It was the basic unit of society through which social order was maintained, including judicial and military functions. Thus, while in modern societies private family matters and public activities are considered quite distinct, in biblical societies they are indistinguishable. It is in this sense that it can be said that rearing children was a community function. In fact, the *Shema*⁷ enjoins the entire Hebrew community to take responsibility for teaching the commandments to the next generation.

Hear, O Israel: The Lord is our God, the Lord alone. You shall love the Lord your God with all your heart, and with all your soul, and with all your might. Keep these words that I am commanding you today in your heart. Recite them to your children . . . (Deut. 6:4-7, NRSV).

Consequently, personal identity was collective and not highly individualized in the contemporary sense: “who I am” was understood to mean “to whom I belong,” “of what people I am a part.” A person could only be a member of Israelite society by virtue of membership in a Hebrew household, and banning or expulsion from the family unit was assumed to result in death. The private or individual life so highly valued today was of much less importance then. Even divine blessings and curses were typically bestowed on whole families and nations as collective entities, as was God’s election, judgment, and salvation of Israel as a whole people. Membership in a Hebrew family, which was part of this collective vision, was therefore crucial not only to ethnic identity in the modern sense but for the Hebrew understanding of God’s purposes and the meaning of human existence and faith. In contrast to the romantic love and sentimental bonds of contemporary culture, marriage then was not solely between two individuals but included their households and tribes. Because the survival of the family depended on the orderly transfer of property from one generation to the next, marriage was endogamous—that is, within the group. The entire household had an investment in the marriage contract that was deemed essential to providing an heir who would keep property within that household. Among the elite, marriage was used to establish political treaties and polygamy was sometimes practiced to ensure male heirs for the good of the nation.

2. *Themes in the Hebrew Scriptures*

It is not possible to discern any single model of family structure in the Hebrew Scriptures. Moreover, there are aspects of these cultures that are ethically troubling, including internal envy and competition, traditions of feuds and blood revenge for perceived dishonors, and certainly the predominance of patriarchal interests that shaped gender roles, laws, and customs. Each generation was reared to support the existing social web of power and influence. Nonetheless, certain themes persist in the Hebrew texts. One theme is that some form of family life is clearly viewed as integral to creation. As Genesis 1:27–28 affirms: “So God created humankind in [God’s] image, in the image of God [God] created them; male and female [God] created them. God blessed them, and God said to them, ‘Be fruitful and multiply. . . .’”

It is also clear that many of the same family issues found in biblical accounts continue to be faced by families today: infertility and the desire for children, fights over inheritance, sibling rivalry, jealousy between spouses, gender inequality, sexual transgressions, and decisions regarding infidelity, divorce, and commitment. Then, as now, however, God worked out God’s will in human history despite the flaws, sins, and what we might label dysfunction of God’s people—even blaming and lying (Gen. 3), sexual abuse and incest (2 Sam. 13:1–14), infidelity and murder (Gen. 11), and marital contempt (2 Sam. 6:16–23).

Moreover, the tendency to place family loyalties and social success above all else is resisted by the testament’s strong emphasis on care for those who are not necessarily part of one’s own immediate kin: the widow and orphan, the neighbor, and the sojourner. Thus, a central theme of biblical family life is the covenant to love kin and non-kin faithfully, as God faithfully loves us. God created human beings to live in committed covenant relationship with God, with one another and with creation. God has sustained a covenant relationship with humanity across vast periods of time and great social change. And God continues to sustain and renew that covenant over and over again despite the human tendency towards sin. In this overarching theological perspective, family form is less important than the function of the family as a place of faithfully committed right relationship with other adults, with children, with neighbors and strangers, and with God.

3. *Greco-Roman Families of the New Testament*

In the several centuries that followed the period of the last writings in the Hebrew Scriptures, sweeping changes occurred in Palestine and across the eastern Mediterranean world as Persian, Greek, and finally Roman empires came to power. Throughout the Roman Empire the Greco-Roman household of the elite emerged as the prevailing style of family life and the organizing unit of society.¹¹¹ These upper-class households, shaped by Roman law and Greek influences, were hierarchically organized and heavily patriarchal with the father (“paterfamilias”) as the legal and functional head of the household. The entire family consisted not only of the father’s wife, children, and kin, but many others including slaves. The Greco-Roman household was not simply a place of residence but a beehive of economic life and work. It was where children were educated and public matters negotiated. United by the common practice of paterfamilias’s religion, to which his wife and all members of his household would convert (cf. the Philippian jailer and his household, Acts 16:25–34), family piety included the veneration of household deities and daily religious observances.¹¹²

The many complicated relationships of the Greco-Roman family (like Roman society itself) were knit together by an elaborate system of reciprocal obligations or patronage designed to maintain family honor and advance family wealth and social standing. Consequently, Greco-Roman society resembled “a mass of little pyramids of influence, each headed by a major family ... not the three-decker sandwich of upper, middle and lower classes familiar to us from industrial society.”¹¹³ Those with higher status granted material goods and social favors to those of lower status in exchange for their constant service and loyalty. In this way the family patronage system established and maintained the interests of political and religious elites.

Among the elite class in the non-Christian Roman world, marriage was a contract between families, particularly important for economic reasons. It was typically arranged by families though usually with the consent of the couple. However, what “consent” means is unclear since girls were married in their early and middle teens while first marriage for a man typically occurred in his mid-to late twenties, an age difference modern people would find suspect. The ideal of marriage as friendship was often articulated and sometimes achieved. Extramarital sexual relationships were permitted and even encouraged for men. They were sometimes justified as a way of honoring wives by confining men’s less honorable passions to prostitutes. Divorce (including a no-fault version) was legally and frequently practiced among the Roman elite as alliances shifted. Divorce could be initiated by women. However, marriage to a person without Roman citizenship was not legal, nor were marriages legal among slaves.

According to the upper-class ideal, men were officially assigned the public spaces of markets, temples, civic buildings, and law courts, as well as the front area of the house where the business of politics and patronage was conducted. Women would be found primarily in the inner parts of the house attending to domestic responsibilities.¹¹⁴ In Roman law, women were strictly subordinate to men and wives to their husbands, but typically, class and social status could override the limitations of sex. In practice, therefore, the law was inconsistently enforced and some aspects of Roman family law were liberalized over time so that some women in Roman society acquired considerable wealth, independence, and influence (for example, Priscilla in Acts 18).

However, it should be remembered that as many as 90 percent of the urban population did not have the wealth to meet these ideals. We know little about their lives. Archaeological evidence shows that most urban dwellers lived in one or two room apartments above or behind shops with neither privacy nor ventilation nor sunlight. They had neither cooking nor bathing facilities. Food would be purchased or bartered in the streets. Public latrines and baths provided very minimal hygiene. Lower-class women did not share the domestic seclusion or privileges of wealthy women since their labor was essential to the welfare of their families. They managed small businesses and bought and sold in the market. Osiek concludes:

... the vast majority of residents of an ancient Mediterranean city or town lived lives full of hardship, poor health, and crowding, with high rates of infant mortality and low life expectancy.¹¹⁵

4. *Jesus and the Gospels*

Also important to our understanding of the family in early Christianity is the recognition that Jesus began his life where 90 percent or more of first century Jewish Palestinians did, in a traditional agrarian society composed of villages and towns. Villages were typically composed of several whose relationships structured village life. Here the Hebrew family clan system struggled to exist. Lower Galilee was not an isolated backwater, but an area astride busy trade routes that included four major centers of Greco-Roman culture.¹¹⁶ This area of Jesus’ ministry was subject to heavy economic pressures from distant religious and secular authorities that were “gradually undermining and disintegrating the patriarchal family as well as local community relations generally through indebtedness and loss of land.”¹¹⁷ Thus, it was into a world of intersecting cultures, each in its own way status conscious, hierarchical, and patriarchal, that Jesus was born. His ministry was based in these villages and towns, and in certain cities such as Capernaum. Excavations at Capernaum, a city of 12,000–15,000, reveal the basic house structure as one story high, consisting of small rooms around a courtyard with a staircase leading to the flat roof.

¹¹⁸ It was into such homes that Jesus went to teach. In such Jewish and Greco-Roman households the earliest Christian communities gathered and worshiped. When we listen to what Jesus said about families, we need to recognize that he was speaking about these Jewish and Greco-Roman family systems that shaped and controlled all social life. It is to these familial social systems that the Gospel's radical implications for family relationships were first addressed.

Jesus' proclamation of the coming Reign of God, with its great word of love, forgiveness, and the healing of human life, made an uncompromising claim on all who sought to follow Jesus in obedience to the word of the gospel. The gospel writers gave somewhat different emphases in telling how Jesus understood the implications of his gospel for family relations, but they are in agreement on one central point. For Jesus, the claim of the gospel must take precedence over all other claims, including the claims of kinship and family relationships.¹¹⁹ In a manner that people then and now find shocking, in Mark and Matthew's gospels especially, Jesus explicitly subordinates family loyalty to loyalty to the gospel. "Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up the cross and follow me is not worthy of me" (Matt. 10:37–38, NRSV; Matt. 10:34–36 and Luke 12:49–53). The gospels even indicate that Jesus was in some tension with his own family about his ministry, at least prior to his death and resurrection (Mark 3:19b–21; 3:31–35; Luke 8:21; John 2:12; 7:2, 5, 10).

By challenging the basic familial-social structure of his society, Jesus redefined what the familial-social structure was to be under the reign of God. The honor, status, membership and well-being that society accorded to some due to their family of birth or patronage ties were now accessible to all who would do the will of God. "Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother" (Mark 3:34–35, NRSV). Nor would there be singular, hierarchical authorities: "But you are not to be called rabbi ... And call no one your father on earth ..." (Matt. 23:8–9, NRSV). In the context of both Jewish and Greco-Roman cultures, these words struck at the very core of the social ordering of privilege.

When the disciples disputed who among them was greatest, Jesus singled out children for special attention and, blessing them, proclaimed the realm of God already theirs (Mark 10:14; cf. Matt. 19:14; Luke 8:19). In first century Roman and Jewish law, children held a lowly place, next to women and slaves. In Roman society children had no rights, and unwanted newborns could be set out to die. Into a society organized to honor and serve the interests of the privileged, Jesus claimed the Reign of God for the lowly, the vulnerable, and the helpless. In these statements Jesus demonstrated that children and other socially vulnerable people offer a formative truth about the nature of our relationship with God the Creator. It is a relationship sustained not by power or status, but by true and deep humility. The Ruler of all disdained power to become a servant among us. Jesus proclaimed a new human community, a new social order, not formed from the bonds of blood, ethnicity or social status but by the bonds of faith.¹²⁰

Biblical scholar Richard Horsley argues that it is not possible to understand the ministry of Jesus and the early church without understanding the social conditions in which it emerged:

Thus, in response to illness, self-blame, and possession by alien spiritual forces, for example, the Jesus movement continued the healing, forgiveness of sin, and exorcism initiated by Jesus. In attempting to deal with the heavy indebtedness, poverty, and despair that plagued many of the people, the Jesus movement advocated mutual forgiveness of debts, social-economic cooperation, and other forms of reciprocity in local communities. In reaction to the disintegration of local village communities and the decline of patriarchal authority, the Jesus movement apparently revitalized local life in terms of egalitarian nonpatriarchal familial communities.¹²¹

5. *Paul and the Later Epistles*

In considering Paul's teachings on the family it is essential to distinguish between those writings that scholars agree are authentically Pauline and other writings that were written at a later time and attributed to him. The two often reflect quite different outlooks on key questions. It is also necessary to understand Paul's teachings in light of the prevailing social assumptions and moral traditions of the time. Paul, like many educated Jews of his day, was deeply influenced both by Jewish law and tradition and by prevalent Greek moral culture concerning family, marriage, and especially sexuality.¹²²

Paul wrote to struggling house churches in the cities of Asia Minor and often drew on family metaphors to help bring order to the new Church. He supported the institution of marriage even though he himself believed that remaining single was a better way. Paul's letters went to congregations located by necessity in homes of the rich. But each of these had its own mix of cultures, ethnicities, languages, and social classes, including both literate and illiterate, male and female, adult and child, freed and slave, Hebrew and Gentile, immigrant refugee from the countryside and urban sophisticate. Paul sought to bring unity and cohesion to these extremely diverse, mainly urban Christian communities, many of which were experiencing the social dislocation of their own disintegrating cultural bonds and kinship patterns. Constituted in Christ, this new egalitarian Christian family represented a radical departure from the honor and shame culture of Greco-Roman families constructed on wealth and power, and from their system of patronage and reciprocity.

Paul's letters contain no direct teaching about family in general but they do address the related issues of marital and sexual ethics (1 Cor. 7; cf. 1 Cor. 5). His teachings were not written as general treatises on these subjects but as specific pastoral

responses to concrete questions and problems arising in household churches. He vigorously rejected all “sexual immorality” (1 Cor.5), though in a clear departure from Jewish tradition he expressed a clear personal preference for celibacy over marriage (1 Cor.7:7–8, 38–40) while also honoring marriage in keeping with Jewish law. For married couples he taught an ethic of mutual respect, honor, and love that represented a significant step beyond the pervasive patriarchal ethics and practices of all the traditions of his day (1 Cor.7:2–4).¹²³ It is unclear to what extent Paul saw the family as an entity made up solely of Christians. When confronted with marriages in which only one spouse had become a Christian, Paul taught that the Christian partner makes the non-believing spouse holy and might even be the agent of the spouse’s salvation (1 Cor.7:12–16). But elsewhere he states, “Do not be mismatched with unbelievers” (2 Cor.6:14, NRSV)—a statement that is often understood to refer to marriage.¹²⁴

Much contemporary debate about New Testament teachings with respect to the family-related issues of the first century—marriage, sexuality, children, slavery, and especially the role of women—concerns the so-called “household codes” of the post-Pauline writings: primarily Colo. 3:18–4:1; Eph. 5:22–6:9; 1 Pet. 2:18–3.7; 1 Tim. 2:8–15, 6:1–2; and Titus 2:1–10).¹²⁵ These codes originated in Aristotle’s teachings about the order of the household. In the first century virtually every non-Christian philosopher included a discussion of them. According to Aristotle, the household is composed of three hierarchical relationships: master and slave, husband and wife, and father and children. Each role was characterized by specific duties. If the household were so ordered, and if governments were similarly ordered, societies would function with order and peace. Clearly the content and spirit of these restrictive regulations are very different from the egalitarian familial community envisioned in the gospels as well as the new, profoundly free community in Christ that Paul envisions in Gal. 3:28 (NRSV): “There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.” For Paul the destruction of limiting social categories constitutes the freedom of the true human family—a freedom in service to Christ. The household codes also stand in sharp contrast to New Testament evidence that women were active participants and leaders in Paul’s churches.¹²⁶

Though Paul was not entirely consistent on the role of women in marriage, and though interpretation of Paul continues to be debated, the “household codes” on the whole appear to express the outlook of a resurgent conservatism of a later first century generation. According to Carolyn Osiek, “One of the most dramatic shifts in early Christian ethics occurred when Paul died and his students introduced the Aristotelian household code to describe the way Christians ought to relate within these atrium houses.”¹²⁷ Paul’s own outlook, like that of John and the other gospel writers and Jesus himself, was fundamentally a profound message of spiritual freedom and transformation whose implications for society and human relations, including those of the family, have scarcely begun to be realized.

6. *New Testament Themes*

Although neither John nor Paul, nor Jesus himself developed a comprehensive theology or ethic of the Christian family, themes arise out of the New Testament witness. Then, as now, the forms that families took were intricately related to existing social constructions of authority, including economic, class, and gender differences. The forms of Greco-Roman and Jewish family systems expressed and implemented the prerogatives of men, and of elite classes. The social function of the family was to support the existing, hierarchical social arrangements. Because Christians are formed by values that call for a new vision of community, one rooted in inclusive, egalitarian relationships that sustain the well-being of all, Christians are called to challenge their society’s status quo which inevitably falls short of God’s reign.¹²⁸ However, the Bible also warns us that the taken-for-granted values of any culture, even when focused on the family, may be dangerous to Christian faithfulness. While the strongly inclusive, faith-based, family tradition found in the gospels does not provide us with a particular Christian family form, it warns us to interrogate our culture’s dominant, even “ideal,” family forms for how they participate in sustaining unjust social patterns that privilege some while maintaining disadvantage for others. The Christian family cannot be based on a particular culture’s family form. Christian families must be measured by their ability to embody the values that define Christian character as Jesus taught them. Lisa Sowle Cahill concludes:

The central criterion of authenticity to the guiding vision of early Christianity will be the degree to which Christian families succeed in forming members in an ethos of mutuality, equality, and solidarity and in subsuming kin loyalty under compassion for the “neighbor,” the “stranger,” and the “enemy” as belonging to one’s family in Christ.¹²⁹

We pray: O Jesus Christ, who came as servant to all and who called us into family relationships beyond those of biological kin, call us, we plead, out of our limited views of family and into the family of God. When we treat our families as personal and private possessions; when we seek to make our children in our culture’s image; when we turn our homes into walled fortresses rather than places of hospitality, forgive us and chasten us. Call us out of our individualism, out of our materialism, out of our possessive pride. Make our families places of justice, of hospitality, of frugality, of compassion, and of service to your all-encompassing love. For we ask this in the name of Jesus Christ. Amen

B. *Confessional Heritage*

1. *Families and the Reformation*

Sixteenth century Europe was characterized by vast differences of class, rural and urban distinctions, regional variations, and gender differences. To fully understand the family in a Reformed context would require close attention to these differences. Here we can only speak in rather broad strokes. For the elite, family networks were ties of blood and marriage that had significant political and economic consequences. However, the slow transition from a feudal to a market economy influenced most families to become smaller; households became more nuclear. In a dramatic break with the dominant theology and practices of the Roman Catholic Church, and with centuries of Christian teaching, the reformers, as a whole, rejected the idea that church leadership should be unencumbered by family relations and prepared for spiritual development through sexual abstinence. It is difficult to over-emphasize the importance of this development. For Protestants, religious and spiritual leaders were expected to be married and to take responsibility for family life as a part of the order of creation. Drawing parallels with which we may not be fully comfortable, the good male head of the household was understood to display the characteristics essential for the good church leader. A man's responsibilities for individual family life honed his skills in promoting faith and faithful living in the congregational family. Thus, while still accepting the traditional Roman Catholic teaching about the procreative purpose of sex, John Calvin described marriage as a covenantal relation that was a joy in itself when spouses achieved true companionship and mutual love. Of course, he assumed the propriety of male leadership and women's subordination as part of the order of God's creation.¹³⁰ In fact, the 16th century was a time in which women lost access to positions of skilled labor in guilds and were excluded from new institutions of learning. The paradoxical impact of the Reformation's closure of celibate religious orders is that while it re-established the importance of marriage and the family in the lives of male religious leaders—a move with important ramifications for the development of Protestant theology and ethics—it removed women's access to any legitimate calling other than marriage, motherhood, and domesticity.

Calvin's emphasis on the communal context of salvation and the goal of bringing all of human life into obedience with God led him to emphasize the family as a "little church"; that is, the individual family is to bear the same responsibilities and display the same characteristics as the family of faith. He wrote:

What a wonderful thing to put on record, that the name 'church' is applied to a single family, and yet it is fitting that all families of believers should be organized in such a way as to be so many little churches.¹³¹

And while faith is a free gift of grace, Calvin placed a good deal of emphasis on sanctification—the positive potential to improve the conduct of individuals as well as the covenantal quality of society. Thus, parental responsibilities included parents' own improvement in obedience to the law, the education of their children for a trade, and the arrangement of suitable marriages, as well as the religious education and spiritual development of their children, apprentices, and servants. For Calvin, this meant teaching children and other household dependents to live frugally and to have compassion for the poor. This was accomplished, of course, by practicing such virtues within the household. Christian families, then, as little churches, as a basic unit within the church, were for Calvin a primary means by which the entire society could be brought into obedience with God.

As in all times, Christian families of the Reformation lived in the tension between the cultural assumptions of the era and the radical demands of the gospel. Reformation families practiced both a class and gender hierarchy consistent with the times but at odds with the Gospel message of inclusion beyond kin relations, of egalitarian social relations, of compassion and generosity. However, the Reformed tradition provides strong guidance for those who take upon themselves the responsibility of marriage and children. The ideal of mutual, covenantal love between spouses still challenges married couples. The responsibility to raise children according to the virtues that are consistent with a life in Christ is at least as demanding today as then. For while this includes attention to the material, intellectual, and spiritual needs of our children, it also requires a similar regard for the needs of all others—of neighbors, of enemies, and of strangers.

2. *The Church's Confessions*

Like the Bible, the confessions of our Church do not directly address the modern question of changing family forms. They are primarily concerned with confessing a right relationship with God, a right relationship with each other, and a right relationship with created order—all of which provide spiritual guidance for the life of families regardless of form.

The oldest confessions, The Apostles' and The Nicene Creeds, set forth the basic beliefs of Christian faith. They say nothing directly about family life. The more comprehensive confessions, while not addressing the concept of family itself, speak clearly to the purposes of marriage and the rearing of children. The Second Helvetic Confession (Bullinger, 1561) and The Westminster Confession of Faith (1647), the most extensive and longest held constitutional confessions of the Presbyterian church, reflect the teachings of Calvin concerning marriage. They maintain that God's design for marriage is to unite men and women for a life "of love and concord," and "for the mutual help of husband and wife" (*The Book of Confessions*, 5.246, 6.134). To that end, Bullinger established a marriage court (*The Book of Confessions*, 5.248), as did other Protestants, to address family problems and to hear petitions for divorce. Grounds for divorce were typically limited to cases of "physical unfaithfulness," including the refusal or inability of a spouse to carry out the marriage bond, adultery, or desertion. Among

the Reformers, only Martin Bucer taught that since companionship was the primary purpose of marriage, the loss of that harmony could be cause for divorce.¹³² The Westminster Confession of Faith, which originally allowed for the possibility of divorce in cases of “physical unfaithfulness,” was emended in 1958 to include cases of “spiritual unfaithfulness” (*The Book of Confessions*, 6.137).

If God grants children, The Helvetic Confession admonishes parents to rear them “in fear of the Lord” and teach them “an honest trade” (*The Book of Confessions*, 5.249). Moreover, the confession boldly states that what parents do “by way of domestic duties and the management of their households are in God’s sight holy and truly good works. They are no less pleasing to God than prayers, fasting and almsgiving” (*The Book of Confessions*, 5.250, emphasis added). This teaching takes on special importance today as most families devote more and more time to employed work, some due to the push of economic stress and some due to the pull of economic status.

The Confession of 1967, our most recent comprehensive confession, addresses the many forms by which the human family experiences the evil of hostile divisions bred by social injustice. It puts a reconciled, right relationship with God and the peoples of the earth foremost. As a result of that relationship, privileges of race, of gender, and of economic power that exclude, dominate, or patronize other members of the human family are denounced. They are contrary to the parenthood of God through which we are all one universal family (*The Book of Confessions*, 9.44). Consequently, individual human families do not merely work to maintain themselves. They also work for “the advancement of the common welfare” (*The Book of Confessions*, 9.46). Through right relationship with God, “a man and a woman are enabled to marry, to commit themselves to a mutually shared life, and to respond to each other in sensitive and lifelong concern; parents receive the grace to care for children in love and to nurture their individuality” (*The Book of Confessions*, 9.47). In 1991, *A Brief Statement of Faith* of the PC(USA) reasserted our faith that God calls us to create communities with gender and racial equality. We confessed the idolatries that cause us to violate that faith. Using parental images, the statement proclaimed God’s care and faithful love for all humanity, for each human (*The Book of Confessions*, 10.3).

There are, to be sure, important aspects of modern family life not treated by the Confessions. Still, they offer valuable insights into the demands of faith for family life as it evolves, insights that come from generations past who attempted to be faithful to the Gospel in relation to their understanding of family in their time. They attest to the Reformed tradition’s growing understanding of God’s design for human life.

3. *Reformed Theological Traditions*

Our tradition first confesses the sovereignty of God. Nothing in the created order and nothing that humans construct should command our absolute allegiance. Therefore, no particular form of family that has existed in human history or that exists today should be privileged as the Christian family form. Before the face of the sovereign God, the Reformed tradition confesses that all human beings sin and fall short of the glory of God in family life and elsewhere. Destructive human relations may exist within any form of family of any race/ethnicity or economic location. All are subject to God’s judgment and redeeming mercy.

As conscious as our tradition is of the sovereignty of God and the power of sin in human life and community, it has been equally insistent that the power of God’s grace enables us to live in freedom, interpreting changing human conditions, facing the moral complexities of life, and embracing new behaviors. Therefore, the church is called to be a community of moral discernment, prophetic judgment, forgiveness, and healing in our broken world. The church is a community of faith that calls us into new hope and accountability when we stumble in our personal and social relationships. It is the prophetic voice that calls families and the social institutions on which they depend to seek justice, to do mercy, and to live with humility.

In keeping with this spirit of our Reformed faith, contemporary Christian families must not be understood as self-serving units closed in upon their individual agendas. Nor are they to be measured by how well they achieve cultural standards of success. Christian families, like the inclusive biblical family Jesus called into being and continues to call into being, are families that serve the ends of the church even as they take particular shapes and serve various human functions in differing cultures. In its statement of “The Great Ends of the Church” (G-1.0200), the *Book of Order* presents a holistic understanding of the purposes of the church that provides a goal for Christian family life:

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.¹³³

As we consider the interrelationship of church and family and their mutually supportive calling, the representation of what is involved in faithful membership under “The Meaning of Membership: Membership as Ministry” (*Book of Order*, G-5.0102) also provides an excellent model for the Christian family and its members:

A faithful member accepts Christ’s call to be involved responsibly in the ministry of his [and her] Church. Such involvement includes a) proclaiming the good news; b) taking part in the common life and worship of a particular church; c) praying and studying Scripture and the faith of the Christian

Church; d) supporting the work of the church through the giving of money, time, and talents; e) participating in the governing responsibilities of the church; f) demonstrating a new quality of life within and through the church; g) responding to God's activity in the world through service to others; h) living responsibly in the personal, family, vocational, political, cultural, and social relationships of life; and i) working in the world for peace, justice, freedom, and human fulfillment.¹³⁴

As we have seen, conditions that oppose the fulfillment of God's purposes for families have existed across the ages. They deface the image of God in persons, families, and communities. *A Vision for Family Ministries* provides this list of destructive social conditions:

...domination, violence, exploitation and greed, racism, sexism, ageism, classism, physical and mental abuse, poverty, inadequate health care, homelessness, and other demeaning and unjust conditions of life.¹³⁵

To this list we have added economic insecurity, growing economic inequality, the abandonment by society of support for families and the public institutions families need, and the cultural values of materialism, consumerism, and individualism.

We pray: O Gracious and Life-giving God, we pray for the relationships in which we live our lives. Help us to overcome the alienation that so often seems to infiltrate our families, our congregations, and our neighborhoods near and far. Teach us to trust, respect and care for those whose families are different from ours that we may enjoy together times of solidarity, hospitality, inclusion, justice, and re-creation in Your image.

When you placed before us a little child, a leper, a single woman, a father in despair, you taught us to find you in the lives of those most vulnerable. We give thanks for the many ways in which the least among us teach us to question our priorities and encourage us to live in right relationship with each other and with You. Help us encourage and enjoy the gifts of children and youth, of those living with different abilities, of those with bearing heavy family responsibilities. Help us to forswear worldly power, to forgo amassing material goods, and to re-claim the sacred nature of time in their name. Grant us the courage to place your children and those who are most vulnerable first in our lives as families, as congregations, and as a nation that we, too, might know the Reign of God. Amen.

Family in Contemporary Context

What, then, is "family," especially the "Christian family," and how should the church minister to contemporary families? The long history of our faith tradition attests to the teaching of anthropologists. There is no universal form of "the family." There are, of course, functions that every society must organize. The most obvious is reproduction, resulting in a sexual ethic and the ordering of intimacy, as well as social arrangements for the nurturance, socialization, and education of children. A second is the development and distribution of material goods for the maintenance of human life; i.e., a just economy. A third is the provision of care for dependent persons—the elderly, the ill, the disabled. However, as we have seen, the social arrangements for carrying out these functions have varied across time and cultures yielding significant cultural differences in what is understood to be the responsibility of immediate kin, or of households and extended families, and/or of the larger society. How should we describe families in the context of this culture, with its particular beliefs and practices, and with its particular ordering of social relations?

In times of social transition, the task of describing "family" is difficult; no single description is adequate and none can be definitive for all times. Yet, it is a serious moral and theological task. "Each generation of Christians must consider what family means and what individual freedom and responsible family membership involve in light of faith. But the limits of these questions are not set by Christian faith alone, nor is the impact of their answers felt only by the Christians who raise the questions."¹³⁶ Thus, any contemporary description must be attentive both to the core teachings of our faith and to changing environments for working, raising children, caring for dependents, and expressing human intimacy.

One fundamental aspect about modern U.S. families has become clear. The way our modern society is organized, family units in diverse forms are the primary source of nurturance. Simply at the biological level, it is through families that food, clothing, shelter, and health care are distributed by those members in the workforce to those members not in the workforce. It is through families that most care giving of children and other dependent persons is rendered. It is in committed relationships that sexual intimacy is best expressed. Nurturance evokes a special type of relationship: a relationship characterized by love, support, commitment, mutuality, faithfulness, sharing, and caring. Nurturance involves affectional relations, cooperative and enduring, regardless of individual merit. What may be at the core of our fear that families are in crisis is the sense that the family is the only place in our society where this way of relating, this certainty of belonging, is honored and practiced. However, as lives spin faster and possessions multiply, as more of our children's socialization is in the hands of paid providers, as personal care giving and response to social injustices are restricted by the scarcity of time, we may fear that the family is losing the skills to nurture. If that is so, then ministry that aims to strengthen and preserve families is ministry that aims to strengthen and preserve nurturing relationships in the context of a society that, in all other arenas, seems to value individualism, competition, and relationships contingent upon a person's usefulness to some specifically defined, often economic, goal.

Given that neither the Bible nor *The Book of Confessions* contains a singular description of the family, given the Gospel warning to avoid giving privileges to any cultural form of family that arises from and sustains social inequalities among people, and given the Gospel mandate to become one human family bound by loving regard for all as measured by our loving inclusion of the least, the following description of contemporary U.S. families can direct the church's ministry to the multiple forms of family we encounter in our society and our congregations.

A family is persons in any stage in the life cycle who are comprehensively bonded by birth, kinship, marriage, adoption, covenant, or mutual consent. At the center of such bonding is an enduring commitment to love and nurturance, mutual support in just relationships, and personal care and fidelity particularly through major life transitions and crises.¹³⁷

Theological Affirmations

In light of our biblical, confessional and theological heritage as it relates to changing families in our contemporary context, the following theological affirmations provide a basis for carrying out the ministry and mission of the church to contemporary families:

- Family life, in a variety of forms, is integral to created life, common to all peoples, and a vehicle through which humans are formed. Christian families have the responsibility of teaching and practicing the beliefs and values that exhibit faithfulness in the God revealed in Jesus Christ in whatever culture they reside. In particular, John Calvin's concept of the family as "little church" and The Second Helvetic Confession are strong statements affirming the absolute importance of family-sustaining activities as "holy and truly good works" equal in value to all other human activities.

- Biblical traditions present God as working through diverse family structures—structures that modern women and men would no longer judge as adequate for the values of equality and inclusiveness we now see as God's intention for us. Therefore, we are assured that God's redeeming and reconciling Spirit continues to work in and through many forms of family. We are humbled to realize that families serve divine purposes beyond themselves or their culture's needs. Ultimately the structure of one's family is not as important as how we allow God's life giving and redeeming spirit to shape and work through our families.

- As important as our family life is, the biblical traditions strongly warn against the promotion of one's own family's welfare over the inclusion and well-being of others: particularly the most vulnerable in one's society, the poor, and also neighbors, strangers, sojourners, and even enemies. Jesus' strong attack against the family social system of his culture challenges us to stand against the cultural privileges that benefit some families over others. Jesus defined family not by blood or legal ties, but by the presence of love and the spiritual bonding that only God can create. Christians are called into a "new" family based not on biological or legal kinship but on kinship with God in a family of disciples seeking love, justice and mutual respect with one another and the world. Therefore, no family form should be made an idol, but all forms of family should be instruments that open us to service and participation in the larger community as servants of God. As "little church" the Christian family nurtures its own, but does not nurture solely its own. The Christian family welcomes its own, but does not welcome solely its own. As part of God's family, the Christian family is kin to all.

- The church, as a community of moral discernment, prophetic judgment, forgiveness and healing, lives in life-giving tension with the norms of its culture. By grace the church risks living on the edge of social change by calling society to account for its treatment of families. Such grace bids us to work toward loving and just relationships in families and in the social order in conformity with the Reign of God. Thus, obedience to Christ is "the ground of the church's duty and freedom to reform itself in life and doctrine as new occasions, in God's providence, may demand."¹³⁸

Endnotes

1. *The Confession of 1967*: 9.03.

2. Specific references may be found in Advisory Committee On Social Witness Policy of the General Assembly Council, *Presbyterian Social Witness Policy Compilation* (Louisville: Presbyterian Church (U.S.A.), 2000).

3. Unless otherwise indicated, these are stories of people known to the members of the Changing Families Editing Team. The names are fictitious.

4. This story (NJ2) and many other stories of women who are, or have been, on welfare are found in *Faces of Change: Personal Experiences of Welfare Reform in America*, produced by the Alliance for Children and Families, Milwaukee, Wisconsin, 2001.

5. On April 29, 1992, a jury in suburban Simi Valley pronounced four white Los Angeles police officers not guilty of assault in the beating of Rodney King. Much of the pent-up anger at police brutality found a target: the neighborhood Korean-owned stores. Nearly 2,500 Korean-owned stores were destroyed.

6. Margaret K. Nelson and Joan Smith, *Working Hard and Making Do: Surviving in Small Town America* (Berkeley, University of California Press, 1999), 78–79. This book studies the impact of job deterioration on married couple families in a rural, northeastern state.
7. Kristin Luker, *Dubious Conceptions: The Politics of Teenage Pregnancy* (Cambridge: Harvard University Press, 1996), 1–3.
8. Prior to about 1970, remarriage after the death of a spouse was the primary cause of the creation of a new “stepfamily.” Now, divorce is. Increasingly such families may be referred to as “blended,” “reconstituted,” or “reorganized” families in order to avoid the negative stereotypes inherited from previous centuries.
9. Robert Heilbroner, *The Nature and Logic of Capitalism* (New York: W.W. Norton & Co.: 1985), 140.
10. Data available at www.pcusa.org, “Who We Are.”
11. Nationally, 21 percent of adults have experienced divorce. See the Executive Summary of “Marriage in Oklahoma,” a study by the Bureau for Social Research, Oklahoma State University, at ww.okmarriage.org/pdf/exec_sum_with_cover.pdf.
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13. Luker, 9.
14. Sylvia Ann Hewlett and Cornel West, *The War Against Parents: What We Can Do for America’s Beleaguered Moms and Dads* (Boston: Houghton Mifflin Company, 1998), 103.
15. See *Turn Mourning into Dancing: A Policy Statement on Healing Domestic Violence* (Louisville: Office of the General Assembly, 2001) 21; available at www.pcusa.org/oga/publications/dancing.pdf.
16. Teresa Amott and Julie Matthaei, *Race, Gender, and Work: A Multi-cultural Economic History of Women in the United States*, rev. ed. (Boston: South End Press, 1996), 306-307.
17. Lawrence Mishel, Jared Bernstein, and John Schmitt, *The State of Working America 2000–2001* (Ithaca: Cornell University Press, 2001), 47.
18. *Ibid.*, 227; Amott and Matthaei, 190; Bureau of Labor Statistics, “Civilian Labor Force 2000,” available at <http://ftp.bls.gov/pub/special.requests/ep/labor.force/mlrtab2000-03.txt>.
19. Data from www.uscensusbureau.gov.
20. Mishel, Bernstein, and Schmitt, *The State of Working America 2000-2001*, 96. Unless otherwise noted the following data is taken from Lawrence Mishel, Jared Bernstein, and John Schmitt, *The State of Working America 2000–2001* or *The State of Working America 1998–1999* (Ithaca: Cornell University Press, 1999).
21. *Ibid.*, 130.
22. The Taskforce on Issues of Vocation and Problems of Work in the U.S., *Challenges in the Workplace* (Louisville: Publication Service, Presbyterian Church (USA), 1990), 19.
23. Louis Uchitelle, “Workers Find Retirement Is Receding Toward 70,” *New York Times*, 3 February 2002: BU 4.
24. Juliet Schor, *The Overworked American: The Unexpected Decline of Leisure* (New York: Basic Books, 1991), 30-32. More recently, a report by the International Labor Organization, a U.N. agency, stated that U.S. workers were steadily increasing the number of hours spent in employed work while the workers of other industrialized nations were decreasing their employed hours. In 2000, U.S. workers worked, on average, almost nine full weeks more than European workers. Steven Greenhouse, “Report Shows Americans Have More ‘Labor Days,’” *New York Times* 5 September 2001: A6.
25. Data from Mishel, Bernstein, and Schmitt, *State of Working America 2000-2001*: 157-158. In 1999 about two-thirds of the labor force did not have college degrees; another third were college graduates or had advanced degrees.
26. Donald Bartlett and James Steele, *America: What Went Wrong?* (Kansas City: Andrews and McMeel, 1992), 20.
27. Deirdre Wulf, *In Their Own Right: Addressing the Sexual and Reproductive Health Needs of American Men* (Alan Guttmacher Institute, 2002), 8–9; available at www.guttmacher.org/us_men/index.html.
28. See the General Assembly’s 1990 report, *Restoring Creation for Ecology and Justice*.
29. Vicky Lowell and Heidi Hartmann, “Unemployment Watch-How are Women and Families Faring in the Recession?” *Quarterly Newsletter, Institute for Women’s Policy Research*, (Winter/Spring 2002): 7.
30. Mishel, Bernstein, and Schmitt, *The State of Working America 2000/2001*, 132.

31. Ibid., 140.
32. Ibid., 34. For the definition of racism see the General Assembly's 1999 report, *Facing Racism: A Vision of the Beloved Community*, 6–7.
33. Pyong Gap Min, *Changes and Conflicts: Korean Immigrant Families in New York* (Boston: Allyn and Bacon, 1998), 39. Approximately 80 percent of Korean immigrants are either self-employed or work for a Korean-owned business. Pyong Gap Min argues that this economic segregation of the Korean workforce has important implications for family life (17).
34. Mishel, Bernstein, Schmitt, *The State of Working America 2000/2001*, 61, 258, 260. For international comparisons, see 387–97.
35. Ibid., 53, 36.
36. Ibid., 260.
37. Coontz, *The Way We Never Were*, 183.
38. Paul R. Amato and Alan Booth, *A Generation at Risk: Growing Up in an Era of Family Upheaval* (Cambridge: Harvard University Press, 1997), 12.
39. Joy Raatz, “Who Are the Caregivers?” *Church & Society*, Vol. 92, No. 4 (March/April 2002): 10. Lillian Rubin, *Worlds of Pain* (New York: Basic Books, 1976); John Scarzoni, *Sexual Bargaining Power: Power Politics in the American Marriage* (Chicago: University of Chicago Press, 1982); Philip Blumstein and Pepper Schwartz, *American Couples* (New York: Pocket Books, 1983); Catherine Kohler Riessman, *Divorce Talk* (New Brunswick: Rutgers University Press, 1990); Demi Kurtz, *For Richer, For Poorer: Mothers Confront Divorce* (New York: Routledge, 1995).
40. Sharlene Hesse-Biber and Gregg Lee Carter, *Working Women in America: Split Dreams* (New York: Oxford University Press, 2000), 197–200. Data taken from the *General Social Survey, 1994–1996* (Chicago: National Opinion Research Center).
41. Pyong Gap Min, *Changes and Conflicts*, 51–57.
42. Terry Arendell, *Fathers and Divorce* (Thousand Oaks, CA: Sage, 1995).
43. *Turn Mourning*, 21.
44. “Intimate Partner Violence: A Special Report from the Bureau of Justice Statistics,” May 2000; available at www.ncadv.org.
45. Amato and Booth, 12.
46. Annette Lawson, *Adultery* (New York: Basic Books, 1988).
47. For numerous references to this research, see Demi Kurtz, *For Richer, For Poorer*, 22, and footnotes 21 and 22; Gay Kitson, *Portrait of Divorce: Adjustment to Marital Breakdown* (New York: Guilford Press, 1992), 115–16; Amato and Booth, *A Generation at Risk*, 12; Hewlett and West, *The War Against Parents*, Chapter 5.
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110. Lisa Sowle Cahill, *Family: A Christian Social Perspective* (Minneapolis: Fortress, 2000), 24.
111. *Ibid.*, 23–28. See also Richard A. Horsley, *Sociology and the Jesus Movement*, 2nd ed. (New York: Continuum, 1994). The discussion of Greco-Roman culture is taken from Carolyn Osiek and David Balch, *Families in the New Testament World: Households and House Churches* (Louisville, Kentucky: Westminster John Knox Press, 1997).
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113. T. F. Carney, *Shape of the Past: Models and Antiquity* (Lawrence, Kansas: Coronado, 1975), 90.
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115. *Ibid.*, 32.
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118. Kee, 16.
119. "According to the Gospels, Jesus said relatively little about family, marriage, or sexuality. When he did mention family, it is clear that discipleship had replaced kinship as the essential relationship for Christians (Matt. 10:34–42; Mark 3:13–35)." Janet F. Fishburn, "Family Values and Family Ministry," *Church and Society* 84:2 (November/December, 1993): 39–55. See also Fishburn, Janet. *Confronting the Idolatry of Family: A New Vision for the Household of God*. Nashville: Abingdon Press, 1991.
120. In John's gospel Jesus was essentially silent with respect to explicit teachings about family relations, and the terminology of friendship generally replaced that of family and siblings when describing the community of Jesus' followers (John 15:15; but cf. John 21:17). Believing in Christ the Revealer of God clearly took absolute precedence over all social loyalties. As previously noted, there are

hints of tension between Jesus and his family in John, but Jesus' relation to his mother is portrayed as having been especially close (e.g. John 19:25–27).

121. Horsley, 127–28.

122. Osiek, 103–18. Most scholars believe that the letters to the Ephesians and the Colossians are pseudonymous due to the very different themes and issues they present. They appear to come from the last third of the first century when Gentile Christianity needed to define itself against both Jewish Christianity and the Greco-Roman culture.

123. Margaret M. Mitchell, “Marital Relations: 1 Cor. 7: 1–11,” in *The Family Handbook*, Herbert Anderson, Don S. Browning, Ian S. Evison, and Mary Stewart Van Leeuwen, eds. (Louisville, Kentucky: John Knox Press, 1998), 249–53.

124. Some see this passage as a clear condemnation of interfaith marriage. See James Reid, *The Interpreter's Bible*, Vol. X (Nashville: Abingdon Press, 1952), 351f. Others suggest that the statement refers to keeping separate from pagan idolatries.

125. Note that 1 Cor. 14:33b–36, which falls into this category, is now believed by scholars to be a later editorial addition to Paul's letter. Osiek, 117; but cf. 1 Cor. 12:13b and *Ibid.*, p. 122.

126. *Ibid.*, 117f.

127. Osiek, 118–23. See also Cahill, 38–42.

128. See Reinhold Niebuhr, *An Interpretation of Christian Ethics* (New York: Harper & Brothers, 1935; reprint ed. Seabury, 1979).

129. Cahill, 47.

130. John Calvin, *Commentaries on the First Book of Moses, Called Genesis, Volume First*, trans. John King (Grand Rapids, MI: Baker Book House, 1981), 172. (Calvin's commentary on Genesis 3:13).

131. John Calvin, *Commentary on 1 Corinthians 16:19* as quoted in Cahill, *Family*, 71. But note that Calvin was repeating the view of 5th century patristic, John Chrysostom. See Cahill, 58.

132. Rosemary Radford Ruether, *Christianity and the Making of the Modern Family* (Boston: Beacon Press, 2000), 79–80.

133. *The Book of Order*, Office of the General Assembly of the Presbyterian Church (U.S.A.), 2000, Section G-1.0200.

134. *Ibid.*, Section G-5:0120.

135. A Vision for Family Ministries, Education and Congregational Nurture Ministry Unit of the Presbyterian Church (USA), 1992, is a working paper of the former Education and Congregational Nurture Ministry Unit of the PC(USA). See also White, *All for the Family*, *op cit.*, for the antecedents of this document from the work of Lindell Sawyers of the National Presbyterian Mariners and Robert White in relation to a Consultation on the Family in Philadelphia sponsored by the Presbyterian Church (U.S.A.) in 1989.

136. Paula M. Cooley, *Family, Freedom, & Faith: Building Community Today* (Louisville: Westminster John Knox Press, 1996), 30.

137. This description brings together insights from Robert H. White, Jr. “Preface,” *All for the Family* (Fayetteville, N.Y.: Portable Learning Center, 1989) and Diana R. Garland, *Family Ministry: A Comprehensive Guide* (Downers Grove, Ill.: InterVarsity Press, 1999).

138. *The Confession of 1967*: 9.03.

Appendix A

A Vision for Family Ministries

- We praise God the Creator of the world, who in Divine Wisdom created us a family of God. We give thanks for the God known through Jesus Christ, who comes again and again with the promise of new life at every stage of growth, and with the ever renewed vision of a humanity restored. We rely on the presence and power of God's Holy Spirit to inspire and judge us in our common quest for meaning and faithfulness as people of God.

- We give thanks for the rich diversity of the human family: for female and male, for the old and young, for couples and singles, for people of all races and ethnic origins, for people who are abled and people who are disabled, for children and youth, and for the generations together. We rejoice for the gifts each brings to family life, and we celebrate the human capacity for intimacy, mutuality, and community which is God's gift to all. We commit ourselves to nurturing the love and justice of God in all human relationships.

- We confess with sorrow and regret that the image of God in us is defaced in family life blighted by domination, violence, exploitation and greed. We see these forces manifest in racism, sexism, ageism, classism, physical and mental abuse, poverty, inadequate health care, homelessness, and other demeaning and unjust conditions of life.

- We affirm families as communities in which God works through us for the health and well being of persons. We affirm the redemptive possibilities for life in committed and responsible relationships. We also affirm our life together as a family of faith wherein we are nurtured as households of love and justice, and sent forth to declare in word and deed the good news of reconciliation and fullness of life revealed to us by God in Christ.
- We celebrate children and youth, and the families of love who nurture and care for them into adulthood. We commit ourselves to eradicating all those forces in the home and social environment, which jeopardize the future of the young.
- We celebrate the contributions which children and youth make in families and to the family of God, the church. We acknowledge and appreciate the roles children and youth play through their thoughts, words, and actions.
- We affirm the integrity and rights of children and youth as family members, as members of the family of faith, and as part of the human community.
- We celebrate parents and affirm their sacred role as family leaders, and commit ourselves as a household of faith to help support and equip them for their role.
- We celebrate the beautiful variety of relationships, and commit ourselves as people of God to work for and witness to the love and justice of God in all human relationships.
- We commit ourselves as a community of faith to nurture and support the relationship of marriage, and to providing those entering relationships of mutual love and commitment with a context for personal and spiritual growth, so that they may give witness to God's love and faithfulness in their lives together.
- We commit ourselves and call upon all our sisters and brothers in Christ to serve those whom God has given us in families, and to be open to God's grace in the transformation of that which human sin and brokenness has marred. We call upon the whole church to nurture and support all households to the end that they may live humanly fulfilling lives and reflect God's love for all.
- We commit ourselves to supportive and healing ministries with those who suffer the pain of loss, alienation, separation and dislocation in their relational lives, so that they may experience the renewing and reconciling love of God in themselves and through others.
- We commit ourselves to encouraging public policies which foster stability, security and equity in family relationships.
- We commit ourselves to shaping an inclusive and caring community of faith in which single persons, single parent families, blended families, families with members of homosexual orientation, extended families, older adults, young adults, persons who are disabled, the widowed, the divorced, and families of differing racial/ethnic heritage may experience acceptance, support and spiritual nourishment.
- Finally, . . . we surrender our ministry with families to the loving judgment of God, whose vision in Christ of love, peace and justice for the whole human family renders all our efforts incomplete until God's vision has become completely our own. Until that time we hope and pray that our commitment to and ministry with families is to the glory of God.

[This document was based on the work of the National Presbyterian Mariners, a churchwide Consultation on the Family conducted in Philadelphia in 1988, the Portable Learning Center in 1989, and the former Education and Congregational Nurture Ministry Unit in 1992.]

Appendix B

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Appendix C

The Journey of the Task Force on Changing Families

Charge and Purpose

The Task Force on Changing Families was appointed by the Advisory Committee on Social Witness Policy (ACSWP) in response to a referral the committee received from the 209th General Assembly (1997) "to examine the issue of changing families and changing social structures that affect families, particularly focusing on the effects of these on children..." (*Minutes*, 1997, Part I, pp. 42,44,536).

Members of the Task Force

The Task Force on Changing Families represented the breadth and depth of the Presbyterian Church (U.S.A.). Equally divided between clergy and lay, men and women, young and old, this racially diverse group also represented the broad spectrum of theological views of the Church.

Members of the task force included Clarence Page, parish clergy, military chaplain, Lumberton, North Carolina; Sarah Reyes, parish clergy, San Leandro, California; Marnie Abraham Russell, parish clergy, juvenile court judge, Jeannette Pennsylvania; Lois McLendon Stroman, elder, retired educator, Dublin Georgia; Jeanne Choy Tate, elder, Ph.D. candidate, children's spiritual formation, San Francisco, California; Bernice Thompson, elder, hospital-based clinical social worker, Chesterfield, Missouri; William (Beau) Weston, elder, associate professor of sociology, Danville, Kentucky; and Robert White, clergy, synod executive and social ethicist, Syracuse, New York. The task force was chaired by Barbara J. Gaddis, clergy, marriage and family therapist, from Boone, Iowa. Three members of the task force resigned for personal reasons. They were: Nancy Becker, pastor, Portage, Indiana; Jeffrey K. Light, clergy, Kansas City, Missouri; and Amanda Miller, other, New York, New York. Rodney J. Hunter, clergy, professor of pastoral theology, Atlanta, Georgia, served as the task force consultant. Belinda Curry, clergy, associate for policy development and interpretation, Advisory Committee on Social Witness Policy (ACSWP), Louisville, Kentucky, staffed the task force.

The Task Force Process

Our work was structured by first writing a study guide on the issue of changing families, and distributing it in the winter 2000 for feedback from the church at large. This process helped us focus on issues of agreement and disagreement regarding the church's social witness about families.

The task force met six times, over a period of two years (1999–2001) at various locations around the country. Because the topic of families and family values inspires such strongly held opinions, we were concerned to hear from people in a variety of church settings, suburban, urban, rural, ethnic minority and ethnic majority, and to hear from policy makers at the national level. In each meeting we attempted to make use of the resources available at that location resulting in visits to local churches and presentations by local and national experts.

Louisville, Kentucky—September 1999: Orientation to the work of the task force took place through examination of the prospectus, discussion of the problems and opportunities facing families and presentations by J. Bradley Wigger, director of the Center for Congregations and Family Ministries and associate professor of Christian Education, Louisville, Kentucky, and task force consultant Rodney J. Hunter. The task force outlined the work ahead, appointing a churchwide study guide steering committee and electing a chair.

Fort Worth, Texas—March 2000: Work proceeded on the churchwide study guide.

Phoenix, Arizona—May 2000: The task force met with Martha Sadongei, clergy, and staff affiliate for Native American Ministries Committee of Grand Canyon Presbytery to learn about the unique issues facing Native American families both on and off the reservation. Work on the churchwide study document continued.

Chicago, Illinois—September 2000: Time in Chicago was spent visiting local churches, their pastors and members. First we met with Jerry Andrews and members of the First Presbyterian Church of Glen Ellyn, Illinois to help us understand the issues facing families in a suburban environment. Next we met at the Fourth Presbyterian Church with John Wilkinson, staff and members to understand some of the ministries a large urban church offers. Also in the city we met with Jeff Doan and members of the Lincoln Park Presbyterian Church. Finally we traveled to Park Ridge, Illinois to meet with Yunchun Han and members of the Evergreen Presbyterian Church in order to gain insight about Korean American families.

Washington, D.C.—March 2001: Our perspective broadened to a national picture in meeting with the staff of the Presbyterian Washington Office to hear the issues they perceived to be of utmost importance for families. Rebecca Davis, Religious Networks Coordinator of the Children's Defense Fund and Susan Orr, Director of Marriage and Family Care of the Family Research Council, presented us their organizations' policy concerns and objectives. At this meeting we received the document "Strengthening American Families: Reweaving the Social Tapestry" from the Ninety-seventh American Assembly, and wrestled with the issues it presented and the points it raised.

Kansas City, Missouri—May 2001: We visited with Keith Harris from St. Paul Presbyterian Church of Kansas City, Missouri to help us understand African American families and their needs. We spent the bulk of the meeting reviewing the final draft of the proposed policy document and making policy recommendations.

In addition to its work as a task force the chair and several members of the task force shared in a presentation of its work to the Advisory Committee on Social Witness Policy (ACSWP) at a fall meeting in 2001. At that meeting the ACSWP thanked the task force for its work and referred the proposed draft policy report to an editing committee consisting of Ray Anglin, pastor, from Plantation, Florida; Sue Dickson, pastor, from El Paso, Texas, and Nile Harper, retired chaplain, from Ann Arbor, Michigan; Gloria Albrecht, clergy, professor of Religious Studies, from Detroit, Michigan, served as the editing team consultant; and Barbara J. Gaddis, chair of the task force. Belinda M. Curry, associate, and Peter A. Sulyok, coordinator, ACSWP, staffed the team.

The first meeting of the Changing Families Editing Team was held in Santa Fe, New Mexico, in late February 2002. The team developed a timeline for completion of its work on the draft changing families policy statement. The editing team presented a revised draft of the proposed changing families' policy statement to the ACSWP at the committee's summer 2002 meeting held in Ann Arbor, Michigan.

Members of the editing team shared presentations of its work to a synod consultation on the proposed policy statement on "Living Faithfully with Families in Transition" jointly sponsored by the General Assembly Council (GAC) and the Advisory Committee on Social Witness Policy (ACSWP) in Louisville, Kentucky, on October 11–13, 2002. The feedback from this synod consultation was received by the ACSWP at its fall meeting in El Paso, Texas. The committee voted to send the proposed policy statement on "Living Faithfully with Families in Transition" to the 215th General Assembly (2003). Members of the changing families editing team and ACSWP staff shared in a presentation on this report to the commissioners to the 215th General Assembly (2003) in Denver, Colorado.

Item 07-03

[The assembly approved Item 07-03 with comment. See p. 58.]

Response to Referral on Hate Groups and Hate Crimes

The Advisory Committee on Social Witness Policy recommends that the 215th General Assembly (2003) do the following:

1. Commend to individuals, congregations, and presbyteries for study and advocacy *When Hate [Groups] Come to Town: A Handbook of Effective Community Responses*, faith-based edition, revised and updated in a third edition and published by the Center for Democratic Renewal, P.O. Box 50469, Atlanta, GA 30302; (404) 221-0025; www.thecdr.org. In addition, “Resolution on Paramilitary Activity in the United States of America” (*Minutes*, 1985, Part I, pp. 77, 382–86); “Joint Resolution on the Christian Identity Movement” (*Minutes*, 1987, Part I, pp. 58, 685–89); and “6-83 From the NCCC Governing Board” [National Anti-Klan Network] (*Minutes*, 1983, Part I, p. 559) are commended to the church for study.

2. Urge the General Assembly Council, through its Ministries Divisions and their program areas, to continue to work on these issues and promote the document for churchwide study and use.

Rationale

[This resolution is in response to the following referral: *Alternate Resolution: Overture 95-36. “Resolved” Item 5(1). On Directing ACSWP and ACREC to Study and Develop Recommendations on National Terrorism—From the Presbytery of Denver* (*Minutes*, 1995, Part I, pp. 73, 684).

The Advisory Committee on Social Witness Policy recommends the ecumenically developed faith-based edition *When Hate Groups Come to Town: A Handbook of Effective Community Responses* in response to *Overtures 95-36 and 98-30*. This third edition of the document is revised, updated, and published by the Center for Democratic Renewal. The 211th General Assembly (1999), in anticipation of this newly developed resource, approved the following action:

Continue to support the completion of the ecumenical work, “When Hate Groups Comes to Town: A Handbook for Community Responses,” in which the Presbyterian Church (U.S.A.) is a participant and sponsor in the collaboration with the Center for Democratic Renewal. (*Minutes*, 1999, Part I, p. 80)

When Hate Groups Come to Town explores the meaning of hate crimes and racism with particular attention to racism and white supremacy, anti-Semitism, homophobia, and violence against women. It documents the extent and nature of hate groups and crimes in the United States and offers gripping illustrations and stories. Presbyterians and others who study the document will find guidance for greater understanding and education of the issues involved as well as inspiration and instruction for advocacy and action to counteract the influence of hate groups and hate crimes in their communities.

The Center for Democratic Renewal holds as its mission statement:

Founded in 1979 as the National Anti-Klan Network, the Center for Democratic Renewal is a multi-racial organization that advances the vision of a democratic, diverse and just society free of racism and bigotry. It helps communities combat groups, movements and government practices that promote hatred and bigotry, and is committed to public policies based on equity and justice.

The General Assembly Council, through its National Ministries Division, has long supported the work of the Center for Democratic Renewal.

Item 07-04

[The assembly disapproved Item 07-04 with comment. See p. 59.]

Overture 03-09. On Expressing Concern to the General Motors Corporation Over Chevrolet’s New Marketing Strategy—From the Presbytery of Detroit.

The Presbytery of Detroit respectfully overtures the 215th General Assembly (2003) of the Presbyterian Church (U.S.A.) to approve the following resolution:

“The 215th General Assembly (2003) of the Presbyterian Church (U.S.A.) expresses its deep concern to the Chevrolet division of General Motors Corporation over Chevrolet’s new marketing strategy that provides advertising sponsorship for the *Come Together and Worship* tour featuring Max Lucado as the primary evangelist and requests that Chevrolet discontinue all marketing strategies that seek to use religion for corporate economic gain.”

ACSWP ADVICE AND COUNSEL ON ITEM 07-04 (OVERTURE 03-09)

Advice and Counsel on Overture 03-09—From the Advisory Committee on Social Witness Policy.

Overture 03-09 calls for the Presbyterian Church (U.S.A.) to approve a resolution expressing concern to the Chevrolet Division of General Motors Corporation for a marketing strategy that provides sponsorship to groups that seek to use religion for corporate economic gain.

The Advisory Committee on Social Witness Policy advises that *Overture 03-09* be approved.

Rationale: Reformed theology and the policies of the PC(USA) support a concern and careful consideration of the linking of corporate economic gain and any particular religion. The implication of General Motors' marketing strategy is that Protestant Christians and General Motors are philosophically linked. The PC(USA) has a responsibility to express deep concern about General Motors Corporation's marketing strategy.

The advertising sponsorship of religion or religious organizations by secular businesses and corporations can easily be misinterpreted. It can give the impression that the corporation, in this case, the Chevrolet Division of General Motors Corporation, sponsors a particular brand of religion. It may suggest that a religious group is urging people to buy a particular product.

Item 07-05

[The assembly approved Item 07-05 with amendment. See p. 59.]

Overture 03-28. On Concurring with the “Action for Wellness and Healing for Our Present and Future Generations of Saint Lawrence Island Yupik People”—From the Presbytery of Yukon.

The Presbytery of Yukon overtures the 215th General Assembly (2003) to do the following:

1. Concur with the “Action for Wellness and Healing for Our Present and Future Generations of Saint Lawrence Island Yupik People,” in agreeing that the secretary of defense must formally apologize in writing to the people of Saint Lawrence Island for the damage and suffering caused by the military [occupation] [use].

2. [Seek to] [M][m]ake the military accountable for the responsible, complete cleanup of the formerly used military sites on Saint Lawrence Island in order to correct the environmental injustice. The lands and waters must be restored in order to protect the health and well being of the environment and health of Saint Lawrence Island Yupik people.

Rationale

Beginning in the 1950s, the United States military occupied sites at Gambell and Northeast Cape on Saint Lawrence Island.

The military operations left contamination, including massive fuel spills, solvents, PCBs, asbestos, explosive munitions, and heavy metals.

Research has demonstrated that Alaska Native populations are at higher health risk from certain substances that are toxic, persistent, and bio-accumulate in the environment, the food web, and in the human body. Studies have also shown that developing children, youth, elders, and those with chronic illnesses are particularly vulnerable to health effects caused by exposure to persistent and toxic chemicals.

The United States Environmental Protection Agency has recognized health and environmental effects of certain substances that are toxic, persistent and bio-accumulate, including unintentionally produced by-products, such as dioxin. Health effects may include nervous system damage, immune system problems, reproductive and developmental disorders, and cancers.

We are concerned that due to their land- and ocean-based subsistence lifestyle, native people from Saint Lawrence Island have higher exposure rates to contamination and are at higher risk as compared to other non-native populations. The military contamination is a serious environmental injustice for the people of Saint Lawrence Island.

Research has shown that contaminants from the military operations on Saint Lawrence Island have accumulated in the soils, waters, plants, and fish.

A recent study shows that significant PCB and persistent pesticide contamination has affected Saint Lawrence Island Yupik people. The highest levels of PCBs on Saint Lawrence Island were found in people who spent the most time at or near the formerly used military site at Northeast Cape. While some portion of these contaminants derives from atmospheric transport of contamination, the results show a greater elevation of PCBs in the blood of those individuals who used Northeast Cape for traditional or occupational purposes. The PCB contamination from the formerly used military site at Northeast Cape has resulted in increased human exposure. Significantly, the presence of a non-persistent PCB congener in the blood of several people with camps at Northeast Cape indicates ongoing exposure. Elevated levels of the breakdown product of the pesticide DDT (DDE) were found in the people of Gambell, likely indicating that military uses in the past were a source of contamination.

Northeast Cape has always been an important place for subsistence fishing, hunting, and gathering of greens and berries. After the military contaminated the Northeast Cape area, people have been afraid to harvest subsistence foods. The military contamination at Gambell affects the land and waters of the village site that poses an immediate threat to human health.

The people of Saint Lawrence Island are concerned about health problems that may be associated with the military contamination, including cancers, diabetes, reproductive problems, thyroid disease, nervous and immune system disorders. These health problems were not apparent until after the military occupation.

The people of Saint Lawrence Island continually struggle to get accurate information from the U.S. Army Corps of Engineers who fail to properly communicate with the people. The people also observe that the Corps of Engineers delay responsible site assessment and cleanup. The United States military has never apologized for their use and damage of the lands, waters, wildlife, and people of Saint Lawrence Island.

ACREC ADVICE AND COUNSEL ON ITEM 07-05 (*OVERTURE 03-28*)

Advice and Counsel on Overture 03-28—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Overture 03-28 requests the 215th General Assembly (2003) to concur with the “Action for Wellness and Healing for Our Present and Future Generations of Saint Lawrence Island Yupik People” that states that the secretary of defense must formally apologize in writing to the people of Saint Lawrence Island for the damage and suffering caused by the military occupation and that the military be accountable for the responsible complete cleanup of the formerly used military sites in order to protect the health and well being of the environment and health of Yupik people in Saint Lawrence Island.

The Advocacy Committee for Racial Ethnic Concerns advises that *Overture 03-28* be approved.

Rationale: The military contamination is a serious environmental injustice for the people of Saint Lawrence Island. The Air Force occupied the strategically located northeast Cape site in 1952 and operated it as a surveillance station as part of the North American Air Defense Command from 1952–1972. Beginning in 1982, the Navy used the area as a White Alice communications site. Within an area that encompasses approximately nine square miles, Army Corps of Engineers contractors have identified at least twenty-three contaminated sites that require environmental investigation and cleanup. Contamination includes fuel spills totaling more than 220,000 gallons, solvents, heavy metals, dioxins and furans, asbestos, and PCBs. One of the several barrel dumps contains approximately 29,500 drums.

A four-year study released last summer indicated that residents of Saint Lawrence Island show high levels of PCB contamination. The study further revealed that Native hunting and fishing families on the island have nearly ten times as many toxic PCB in their blood as average Americans.

Polychlorinated biphenyls, or PCBs, are long-lasting chemicals once made for electrical transformers and other industrial uses. Their manufacture has been banned since 1977, but those already in the environment break down very slowly. Arctic people in particular are exposed to PCBs because global atmospheric distribution patterns deposit them in the north.

The Northeast Cape military base closed in the early 1970s, but families from Savoonga, who use the area for subsistence fishing, hunting, and gathering of greens and berries, showed high contamination in blood tests a year ago, according to the study prepared by Alaska Community Action on Toxins. The environmental group worked with St. Lawrence leaders under a federal environmental health grant.

After the military contaminated the northeast Cape area, people have been afraid to harvest subsistence foods. The military contamination not only affects the land and waters of the island, but poses an immediate threat to human health.

There is grave concern about health problems that may be associated with the military contamination, including cancers, diabetes, reproductive problems, thyroid disease, nervous and immune system disorders. These health problems were not apparent until after the military occupation. The United States military has never apologized for their use and damage of the lands, waters, wildlife, and people of Saint Lawrence Island.

Item 07-06

[The assembly approved Item 07-06 with amendment. See p. 59.]

Commissioners' Resolution 03-30. On Assisting the Inhabitants of the Island of Vieques on the Task of Cleaning Up After the End of the Navy Bombing Practices.

That the 215th General Assembly (2003) of the PC(USA) do the following:

1. ~~[Assist the Ecumenical Coalition of Vieques in the task of the decontamination and planning of the future development of the land that was used by the Navy as bombing target practice. This coalition is chaired by Archbishop Roberto Gonzalez of the Catholic Church and the Reverend Dr. Wilfredo Estrada, general secretary of the American Bible Society of Puerto Rico.]~~ **[Urge the U.S. government to provide resources for the decontamination of the land that was used by the U.S. Navy in bombing target practice in order to ensure safe future development of that land.]**

2. **Direct the Stated Clerk to send a letter from the General Assembly to the [secretary of justice] [attorney general] of the U.S. asking for the liberation of the two civil disobedients that remain in prison [because those are academic sentences].**

Rationale

This is the month of May 2003, the deadline given by the presidential orders of our Presidents William Jefferson Clinton and George W. Bush to end the bombing practice of the U.S. Navy in the land of Vieques and its 9,000 inhabitants.

We want to share with this assembly the celebration of the partial success that this action entails. Nevertheless, the cleaning of the contaminated land remains ahead. During the first stage of this struggle for the peace of Vieques, until a few months ago, almost two thousand peaceful disobedients payed in jail terms for their Christian obedience in the Federal Prison of San Juan, including personalities such as Eduard James Olmos; John Kennedy Jr.; the Reverend Al Charlton from New York; Yoland Jackson (wife of Jessie Jakson); Congressman Luis Gutierrez from Chicago; Puerto Rican Senators Velda Gonzalez of the Popular Democratic Party and Norma Burgos of the Statehood Party (PNP); Senator Fernando Martin; Representative Victor Garcia; and Law Professor Dr. Ruben Berrios from the Independence Party (Berrios spent one year in the target practice land and was condemned to one year in prison); the Reverend Dr. Wilfredo Estrada, general secretary of the American Bible Society of Puerto Rico; the Reverend Luis Acevedo, legal advisor of the Synod of Puerto Rico; among many other civil disobedients, ministers from many denominations, Catholic priests and nuns, lawyers, teachers, labor leaders from New York and Puerto Rico, university students, housewives, merchants. All were victims of unjust and unfair sentences of three- to one-year of imprisonment for the misdemeanor of trespassing. Just this month, the public press published the results of a medical study made by the Department of Health of Puerto Rico that shows that the incidence of cancer of the inhabitants of the island of Vieques is 28 percent higher than the residents of Puerto Rico. There is still a ship that was used by the U.S. Navy for atomic experiments, full of drums of toxic wastes in the shores of Vieques.

Wilmer Silva-Gotay—Presbytery of San Juan

William David—Presbytery of Stockton

ACSWP, ACREC ADVICE & COUNSEL ON ITEM 07-06 (COMMISSIONERS' RESOLUTION 03-30)

Advice and Counsel on Commissioners' Resolution 03-30—From the Advisory Committee on Social Witness Policy (ACSWP) and Advocacy Committee for Racial Ethnic Concerns (ACREC)

Commissioners' Resolution 03-30 requests the 215th General Assembly (2003) to assist the inhabitants of the Island of Vieques on the cleaning after the end of the Navy bombing practices.

The Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee on Racial Ethnic Concerns (ACREC) advise approval of *Commissioners' Resolution 03-30* with amendment as follows:

Strike Recommendation 1 and insert: "1. Urge the U. S. government to provide resources for the decontamination of the land that was used by the U. S. Navy in bombing target practice in order to ensure safe future development of that land."

Item 07-B

[The Assembly Committee on National Issues acknowledged and the assembly received Item 07-B as information. See p. 60.]

The General Assembly Council, upon recommendation of its National Ministries Division, recommends that the 215th General Assembly (2003) recognize the recipients of the following awards for 2003:

- A. *Women of Faith Awards*—Eva M. Clayton, Mildred Persinger, Patricia M. Roach
- B. *Partners in Mission Awards*—Churches for Middle East Peace; Representative Diana DeGette
- C. *Restorative Justice Award*—The Reverend Larry Turpin, pastor of the United Church of Hyde Park, Chicago, Illinois

Item 07-Info

A. *Advisory Committee on Social Witness Policy Agency Summary*

1. *Assigned Responsibilities*

"The Advisory Committee on Social Witness Policy (ACSWP), as a servant of the General Assembly of the Presbyterian Church (U.S.A.), develops, interprets, and monitors policies that encourage and challenge the church and society to reflect and act in faithful response to God's call to do justice."

So reads the newly approved Mission Statement of the Advisory Committee on Social Witness Policy (ACSWP) as they met October 24–27, 2002, in El Paso, Texas. In every age, the Spirit calls on the church to discern afresh God's will for life in our particular time and place in history. The ACSWP's work is to discern what it means to proclaim and embody the Gospel in relation to contemporary society. In this work, the ACSWP and its task forces 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; and
- the counsel of ecumenical partners. (*Minutes*, 1993, Part I, p. 769)

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 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 1993 General Assembly 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.

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

1. development and recommendation of new social witness and policy for approval by the General Assembly;
2. interpretation and communication of the General Assembly’s social witness and policy, both to the church and the world at large;
3. rendering of advice and counsel to the entities and governing bodies of the church on matters of social witness policy throughout the year; and
4. 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 2002–2003*, “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 carries 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 who are General Assembly Council members. Members are: Raymond Aldous Anglin, Plantation, Fla.; Jackie Cho, Bryn Mawr, Pa.; Ruy O. Costa (chair), Billerica, Mass.; Sue Dickson, El Paso, Tex.; Margaret Elliott, (vice-chair), Winston-Salem, N.C.; Nile Harper, Ann Arbor, Mich.; Dorothy J. Henderson, Joliet, Ill.; Josephine Lu, Huntington Beach, Calif.; Gwendolyn L. Martin, Apple Valley, Minn.; Jananne Sharpless, Sacramento, Calif.;

Ronald H. Stone, Pittsburgh, Pa.; and Jack M. Terry, Portland, Oreg. Staffing for the committee includes Peter A. Sulyok, coordinator; Belinda M. Curry, associate; Bonnie Hoff, senior administrative assistant; and Marilyn LaFountain, senior administrative assistant.

2. *Accomplishments*

Advisory Committee on Social Witness Policy members and staff make themselves available for interpretive events as requested and as 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 (policies through 2000) 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 seven documents, including the annual *Human Rights Update*, for the assembly’s consideration:

- Policy Statement on Living Faithfully with Families in Transition;
- Resolution Calling for the Abolition of For-Profit Private Prisons;
- Resolution on Africa;
- Resolution on Israel and Palestine: End the Occupation Now;
- Human Rights Update 2002–2003;
- A Joint Statement on Peace and Reunification of Korea; and
- Iraq and Beyond.

The ACSWP continued to seek feedback on *Changing Families: A Churchwide Study Document*, released through its Task Force on Changing Families, and held, with the General Assembly Council, a synod consultation on “Living Faithfully with Families in Transition” in the fall as it sought further input from the church prior to submitting the policy statement to this assembly.

In the area of new social witness policy development, a task force on “Harvesting Seeds of Justice: Ministering in Church and Society with Persons Who Have Disabilities” was appointed and began its work. The committee approved for distribution to the presbyteries and congregations a “Prospectus for a Task Force 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 appointed a Resolution Team on “Violence, Religion, and Terrorism” to study and report on terrorism, the relationship of religion to violence, U.S. military response, and U.S. political and economic involvement that may contribute to global problems. 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, just war, and nonviolent intervention in the context post September 11, 2001.

Two churchwide study documents on trade and globalization continue to be offered for study: “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 2003 as part of this study series. They will examine the environmental and cultural impact of trade and globalization.

The committee as a whole continued to immerse itself in immigration issues as it thinks through a process for a resolution. At its El Paso, Texas, meeting in October 2002 and at its Plantation, Florida, meeting in January 2003, the committee engaged in dialogue and saw firsthand immigration concerns and deepened its sense of the church and societies needs. Available to the church is the recently approved “Transformation of Churches and Society Through Encounter with New Neighbors.” It is also available in Korean (PDS #68-600-01-004) and Spanish (PDS #68-600-01-005). These documents are also available on the Web (www.pcusa.org/acswp).

The committee assisted in the publication of three documents. The *Statement on Post-Viability and Late-Term Abortion* is available (PDS #68-600-02-005). Working with Health Ministries USA, the ACSWP jointly published the *Resolution on Advocacy on Behalf of the Uninsured* (PDS #68-600-02-004) with helpful appendices on how Presbyterians can become involved. Working with the Rural Ministry Network, the ACSWP jointly published *We Are What We Eat* (PDS # 68-600-02-003) with a newly developed study guide for use by the church. These 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. The Office of the General Assembly makes this document, the “Human Rights Update 2002–2003,” which is more descriptive than prescriptive, available. 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 2003 was held at the Evangelical Seminary of Puerto Rico in San Juan, Puerto Rico, March 19–23, 2003, where the seminary/university ethics professors were able to interact with the seminary and its San Juan context and continue work on their “resistance” book project in addition to reflection on the work of the ACSWP.

The committee held a “Blue Sky” retreat prior to its summer meeting in Ann Arbor, Michigan, where it examined new ways to more effectively do its work. As part of this process, at the fall meeting, the committee continued and deepened its reflection on how it can better interpret the denomination’s social witness policies. The ACSWP Coordinating Committee held a first-time retreat in the fall to examine creatively the opportunities for the development of social witness policy, shortening the processes when appropriate, and to broaden the churches involvement at all stages of its development. In addition, they recommended to the committee a process for prioritizing emerging issues with existing work for use at its pending summer meeting. Interest in fund-raising emerged out of the “Blue Sky” retreat and the committee further examined opportunities for fund-raising at its winter meeting.

Other responses by the ACSWP to General Assembly work may be found in the responses to referrals.

B. *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: Patricia Hew Lee, Asian Caucus, chairperson; Zaki L. Zaki, Middle Eastern Caucus, vice chairperson and liaison to the Advisory Committee On Social Witness Concerns (ACSWP); Judith Armour-Pingel, secretary, at-large Native American member; Fahed Abu-Akel, at-large Middle Eastern member and Moderator of the 214th General Assembly (2002); Curtis Jones, National Black Presbyterian Caucus, chair of the ACREC Task Force to Examine GA Entities; Ralph Scissons, Native American Consulting Committee, chair of the Study and Comment subcommittee; Evelyn Kelly, at-large member, African American member, chair of the ACREC Resource and Referral subcommittee and liaison to Mission Responsibility Through Investments (MRTI); Lemuel Garcia-Arroyo, Hispanic Caucus member; Radames “Rod” Rodriguez, at-large Hispanic member and liaison to the Advocacy Committee for Women’s Concerns (ACWC); Sung-Kook Shin, at-large Asian representative; John Spangler, at-large European American member; Vernon Carroll, Native American member from the General Assembly Council Executive Committee; 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); Nile Harper, European American liaison from the Advisory Committee on Social Witness Policy (ACSWP); and R Ann (Ani) Lelea, Asian American liaison from the Advocacy Committee for Women’s Concerns (ACWC).

1. *Assigned Functions*

The functions of ACREC 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. Specifically, the assigned functions that are stated in the *GAC Manual of Operations* are as follows:

- a. Prepare policy statements, resolutions, recommendations, reports, and advice and counsel memoranda on racial ethnic concerns to the General Assembly at the request of the general Assembly, the General Assembly Council, or on its own initiative.
- b. Advise the General Assembly Council on matters of racial ethnic concerns including statements concerning pressing issues, that the council may wish to consider between meetings of the General Assembly.
- c. Provide advice and counsel to the general Assembly and its committees on overtures, commissioners= resolutions, reports, and actions before the General Assembly that impact issues of racial ethnic concern.
- d. Assist the Advisory Committee on Social Witness Policy in maintaining an up-to-date and accurate compilation of General Assembly policy on racial ethnic concerns and provide information to the church as requested.
- e. Provide 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 General Assembly policies on racial ethnic concerns.
- f. Monitor the implementation of racial justice policies and programs relative to racial ethnic concerns.
- g. Through advocacy maintain a strong prophetic witness to the church and for the church on existing and emerging issues of racial ethnic concern.

2. *Accomplishments and Concerns*

The ACREC is extremely grateful and elated that its own vice chair, Fahed Abu-Akel, was elected Moderator of the 214th General Assembly (2002).

Immediately prior to the convening of 214th General Assembly (2002), the ACREC provided a briefing session for commissioners to the General Assembly informing them of the implications of overtures for racial and ethnic members of the church. Representatives from ACREC addressed Advice and Counsel Memos (a/k/a A&Cs) written by ACREC singly or jointly with the Advocacy Committee for Women's Concerns (ACWC) and/or the Advisory Committee on Social Witness Policy (ACSWP). At the 214th General Assembly (2002), all of the A&Cs written by ACREC were approved.

The ACREC held three regular meetings during the year 2002: a January meeting in Louisville; a May meeting in Washington, DC; and a July meeting in Los Angeles, California.

During the past year, ACREC was concerned that the General Assembly had contracted with the Adams Mark Hotel for accommodations during its 214th General Assembly (2002) in Columbus, Ohio, due to lawsuits having been lodged against the Adams Mark Hotels based on their racially discriminatory policies and practices toward racial minorities. Project Equality (of which ACREC's Kirk Perucca is president and CEO) was named by the U.S. Department of Justice (DOJ) to be the compliance officer in this case. However, after ACREC had expressed its displeasure to the Office of the General Assembly regarding use of the Adams Mark Hotels and asked for rescission of the contract for General Assembly accommodations, and prior to the convening of the 214th General Assembly (2002), the Adams Mark Hotel lawsuit was settled and dismissed. Thus, the issue of PC(USA)'s contract with the Adams Mark Hotel became moot.

In the aftermath of the "9-11" 2001 disaster, ACREC sent 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 threatened the security of the United States such as in airports. The rationale was that following that devastating event, there were numerous reported cases in the national media of Middle Eastern persons being stopped and arrested indiscriminately by police; being the targets of physical abuse and violence; and even being victims of murder. The ACREC is opposed to all types of discrimination, including racial profiling.

The committee is pleased to report that as a result of its meetings with and requests and recommendations to the GAC to increase racial ethnic hiring at PC(USA), in January 2002 Eleanor Doty, a racial ethnic person was hired at the Presbyterian Center to recruit and screen people of color for employment at PC(USA), especially for upper-level, exempt positions; Also, ACREC is proud of its successful advocacy to increase contracting for goods and services with minority vendors.

Also, as a result of ACREC's efforts for fuller implementation of the Minority Vendor Policy's goal, ACREC is informed that the Purchasing Department reached the minimum goal of 10 percent for minority contracting in 2001, which includes businesses that are 50 percent women-owned, as well as those 50 percent owned by persons of color. The ACREC is informed by the Purchasing Department that it expects to do the same when books are closed for 2002. It is ACREC's stated desire to the GAC that the minimum goal for minority contracting be increased to 15 percent.

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 fuller measure of success in its expressed commitment to equal employment opportunity and affirmative action. The mandatory requirement of participation in antiracism training as a condition of employment is a sterling example. 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 continues to be concerned about the funding and implementation of both of these documents, and will continue to advocate for and to monitor the same.

The ACREC recommended to the GAC that the General Assembly Council, the Office of the General Assembly, Human Resources, 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 Caucasians, African Americans, Hispanics, Native Americans, and Asians. The rationale for this was that the Middle Eastern Caucus is an established national caucus of the Presbyterian Church (U.S.A.) and that such 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 felt that such category of persons should be recognized and counted for statistical purposes in all employment and vendor reports collected by the church.

The ACREC is pleased to report that the Presbyterian Center does now include a category for reporting the employment of Middle Eastern persons in its statistical analyses.

The ACREC's Task Force to Examine the Racial Justice Policies and Programs of the Board of Pensions (BOP), the Presbyterian Foundation (FDN), the Presbyterian Investment and Loan Program (PILP), and the Presbyterian Publishing Corporation (PPC) (a/k/a the GA Entities Task Force) in relation to the racial ethnic members of the PC(USA) is well under way and is expected to report its findings and make recommendations to the 216th General Assembly (2004). The task force consists of the following members: Curtis Jones, chair; Janet Ying; Fuad Bahnan; and Ralph Scissons; with Kirk Perucca serving as consultant and Alice Broadwater as staff.

An ACREC initiated Task Force to Study the Disenfranchisement of People of Color in the US Electoral System (a/k/a the Elections Task Force) was formed by the GAC in 2002. The task force was charged with determining whether the church should make a policy statement regarding the matter of election law violations and voting irregularities. The task force was asked to report its findings to the 216th General Assembly (2004). This task force is chaired by Jack Baugh, staffed by Helen Locklear, and consists of the following members: Evelyn Kelly, Eugene Teselle, Ralph Scissons, and Ernie Freund.

Another task force initiated by ACREC (a/k/a the Reparations Task Force) designed to study issues of reparations for African Americans, Native Americans, Alaskan Natives, Asian Americans, Mexicans, Puerto Ricans, and others who have experienced unjust treatment in the United States is in progress and scheduled to report its findings and recommendations to the 216th General Assembly (2004). This task force, staffed by Mark Koenig, consists of the following members: Mark Lomax, Alice Nishi, Luther Ivory, Lydia Hernandez, Ron Kernaghan, and Alice Paul.

The ACREC representatives to the 215th General Assembly (2003) are Patricia Hew Lee, chair; Zaki Labib Zaki, vice chair; Curtis Jones, General Assembly task force chair; Ralph Scissons, chair of ACREC's study and comment subcommittee; and Evelyn Kelly, chair of ACREC's resource and referral subcommittee.

The GAC Executive Committee voted September 2001 to appoint a work group to review the structure of the advocacy committees (ACREC and ACWC) and to bring a progress report to the June 2002 Executive Committee meeting with a final report to the September 2002 Executive Committee meeting. The work group was charged with proposing a design whereby the GAC Executive Director has flexibility in the appointment and assignment of staff and lodgment of the advocacy committees rather than being restricted by the current wording of the GAC *Manual of Operations*. The ACREC representatives to the Work Group to Review the Structure of the Advocacy Committees are Judith Armour-Pingel, Zaki L. Zaki, and Curtis

Jones. The work group met on January 13, 2003, in Louisville and adopted language that would permit the GAC's Executive Director, in consultation with each committee, to appoint staff for each committee; would lodge the staff of both advocacy committees in the GAC's Executive Director's Office, unless a committee consents to its staff being lodged outside that office; and would require that staff for each committee be accountable for the work of its assigned committee, to the GAC's Executive Director's Office.

The ACREC is concerned about the increase in police brutality being perpetrated upon people of color in the United States; the proliferation of for-profit private prisons throughout the country that house a disproportionate number of inmates of color; the adverse impact of sentencing affecting criminals of color; the rise in hate crimes directed at people of color; the warmongering posture of the United States directed toward countries around the world containing large populations of people of color such as Iraq and Afghanistan; and the church's silence on issues of genocide being perpetrated by the U.S. government upon peoples of color both at home and around the world through (among other things) germ warfare, and failure to provide adequate treatment for known conditions such as drug addiction, mental illness, malnutrition, and HIV/AIDS.

Item 08-01

[The assembly disapproved Item 08-01. See p. 53.]

Overture 03-4. On Ceasing Board of Pensions Coverage for Procedures of Grave Moral Concern—From the Presbytery of Flint River.

The Presbytery of Flint River overtures the 215th General Assembly (2003) to instruct the Board of Pensions to deny the payment of any procedure for which the Presbyterian Church (U.S.A.) has expressed grave moral concern unless the claim is supplemented by a statement from the physician certifying that the procedure was necessary and an alternative procedure, which would have protected the life and health of those involved, could not be safely substituted.

Rationale

The church should be consistent in what it says and does. Our current policy on Problem Pregnancies and Abortion (1992) states that “abortion should not be used as a method of birth control” (p. 11, E.1.f.; see also *Minutes*, 1992, Part I, p. 368, paragraph 27.094); “abortion is not morally acceptable for gender selection only or solely to obtain fetal parts for transplantation” (E.1.g.; see also *Minutes*, 1992, Part I, p. 368, paragraph 27.095); “abortion ought to be an option of last resort” (E.1.i.; see also *Minutes*, 1992, Part I, p. 368, paragraph 27.100). The 209th General Assembly (1997) stated 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). The 214th General Assembly (2002) stated that, “The ending of a pregnancy after the point of fetal viability is a matter of grave moral concern to us all, 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 medical anomalies, or in cases of incest or rape” (*Minutes*, 2002, Part I, p. 628).

Currently the Board of Pensions pays for all induced abortion claims submitted by members covered under its medical plan, including those opposed by our current policy. This overture seeks to remedy this inconsistency, bringing the Board of Pensions medical plan in line with our current policy on induced abortion.

The Board of Pensions Relief of Conscience provision is not an adequate substitute for this overture because

1. the church should not pay for something over which it expresses grave moral concern;
2. while Relief of Conscience redirects funds for medical benefits that it pays directly on its pastor(s) (and other staff if the PC(USA) Medical Plan is used for them), a church’s per capita continues to pay for induced abortion for the presbytery and General Assembly level staff whose salary comes from per capita and who are members of the Medical Plan;
3. there are many Presbyterians and churches who do not object to their offerings being used for early abortion, but who do share the General Assembly’s grave moral concern with post-viability abortions.

The Board of Pensions has always insisted on there being a practical way to carry out its directives. However, unlike abortions for gender selection, birth control, or to obtain fetal parts for transplantations, post-viability abortions are objectively identifiable and may be practically controlled by directive. Insurance claims contain a place where the physician’s office or hospital places a procedure code. There is one procedure code for induced abortion by dilation and curettage. This is the method used for the 96.8 percent of induced abortions¹ and it cannot be used after several weeks prior to fetal viability due to the size of the fetus. Claims utilizing this code would not be pulled out under this overture, but claims utilizing one of the other codes for induced abortion would be rejected by the computer. They would require attaching a letter stating the requirements of the Board of Pensions for payment, and requesting that the physician provide documentation that the abortion met the requirements. If such documentation were to be received, then payment would be made.

Our policy lists viability at 20 weeks; after this age some babies survive if born.

This overture can be implemented and is needed to make the PC(USA)’s actions consistent with her words.

¹ *Morbidity and Mortality Weekly Report*. “Abortion Surveillance – United States, 1998. CDC. 51:SS03, June 7, 2002.

ACWC ADVICE AND COUNSEL ON ITEM 08-01 (OVERTURE 03-04)

Advice and Counsel on Overture 03-04—From the Advocacy Committee for Women’s Concerns.

Overture 03-04 seeks to deny payment of any procedure that is, according to the PC(USA), of grave moral concern, unless there is certification from a physician that any other procedure cannot be safely substituted.

The Advocacy Committee for Women’s Concerns (ACWC) advises the disapproval of this overture.

Rationale

The Advocacy Committee for Women’s Concerns recognizes that grave moral concerns are deeply held by all in the church regarding Board of Pensions’ coverage. It is essential that women be supported as moral agents as they make decisions in consultation with physicians, their families, the faith community, and in relationship with God. The role of the medical staff with a woman in pregnancy is to be protected and not influenced by outside agencies.

BOP COMMENT ON ITEM 08-01 (OVERTURE 03-04)

Comment on Overture 03-04—From the Board of Pensions.

The Presbytery of Flint River overtures the 215th General Assembly (2003) to instruct the Board of Pensions to deny the payment of any procedure for which the Presbyterian Church (U.S.A.) has expressed grave moral concern unless the claim is supplemented by a statement from the physician certifying that the procedure was necessary and an alternative procedure, which would have protected the life and health of those involved, could not be safely substituted.

Comment: This overture is similar to overtures to previous General Assemblies. The Board of Pensions comment on *Overture 03-04* reaffirms and expands on previous comments.

Previously the Board of Pensions commented, in part:

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. (*Minutes*, 2002, Part I, p. 628)

The additional comment is:

The current overture asks the Board of Pensions to seek additional information before authorizing payment of a particular medical claim. The Board of Pensions recalls that the 200th General Assembly (1988) addressed the concern that the Board of Pensions “... publish that its policies agree with the General Assembly policy that abortions should not be ‘elected only as a convenience or to ease embarrassment’ and that ‘abortions should not be used as a method of birth control.’ ‘In no way is the Board of Pensions expected to police the use of this policy.’” (*Minutes*, 1988, Part I, p. 98)

The current overture suggests that, should a claim for the procedure in question be submitted, the Board of Pensions seek additional information on the legitimacy of the claim under church policy before authorizing payment. In practice, such a requirement clearly requires the Board of Pensions to police the policy. Given that medical experts can disagree on this question of medical necessity as on others, this is not a simple request.

The Board of Pensions, at the request of the General Assembly, manages the Relief of Conscience administrative process wherein dues for those churches that object to abortion are insulated from payment for abortions.

Item 08-02

[In response to Item 08-02, the assembly approved an alternate statement. See pp. 53–54.]

Overture 03-18. On Offering Moral Counsel to Protect Mothers and Their Babies Late in Pregnancy—From the Presbytery of Huntingdon

The Presbytery of Huntingdon overtures the 215th General Assembly (2003) to approve the following on offering moral counsel to protect mothers and their babies late in pregnancy.

The 215th General Assembly (2003), meeting in Denver, Colorado, reaffirms the General Assembly’s moral counsel “to the church and to 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, furthermore, offers the moral counsel that if it were necessary to end a pregnancy to protect the mother’s life or health in the later months of pregnancy when the baby would be able to live outside the womb, a procedure should be chosen which gives both the mother and the child the opportunity to live.

Rationale

Our denomination’s policy on abortion states the following:

The strong Christian presumption is that since all life is precious to God, we are to preserve and protect it. . . .

After a human life has begun, it is to be cherished and protected as a precious gift of God.

While Presbyterians do not have substantial agreement on when human life begins, we do have agreement that taking a human life is sin. (From *Problem Pregnancies and Abortion*, General Assembly Policy adopted in 1992, page 11. Also can be found in *Minutes*, 1992, Part I, pp. 368, 369)

These statements are words of moral counsel to provide guidance in distinguishing right from wrong. The fact that late-term abortions are currently legal in our country does not decide the question of whether they are morally right. The church should continue to offer moral counsel based on the Word of God, not on what a secular government might allow.

Sadly, medical situations can arise during pregnancy (such as problems with diabetes or toxemia) that can make it medically unwise for a mother to attempt to carry a baby to full term. In circumstances such as these, there can be medical indications for the pregnancy to be ended early. A pregnancy can be ended equally effectively, however, either by the birth of a live child or by abortion. Procedures that allow the child an opportunity to live (i.e., early vaginal delivery or delivery by Caesarean section) can be faster, while posing less risk to the mother than a late-term abortion does. Deliberate killing of the child before delivery offers no medical advantage to the mother over the live birth of her child. The mother’s medical condition may require the pregnancy to be ended, but it does not require the baby to be intentionally killed.

Further, no medical reason exists for a woman to end a pregnancy using the specific procedure known as “intact dilation and extraction” (commonly called “partial-birth” abortion) because it can never be an emergency procedure and because it is never needed for protecting a woman’s life or health. To use this procedure, several days are needed to dilate the cervix sufficiently to enable all of the baby except the head to be delivered before the abortion can be performed.

Current church policy expresses concern for the welfare of both pregnant women and their babies. When medical problems develop late in pregnancy, neither the mother nor the child needs to be sacrificed for the welfare of the other. The church can affirm the lives of both by its moral counsel supporting live delivery rather than abortion in such circumstances.

Approval of the moral counsel suggested in this overture is consistent with a prior statement by the General Assembly in 1997:

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).

The moral counsel suggested in this overture is consistent also with good medical practice, with the biblical value placed on all human lives, and with the church’s obligation to distinguish right from wrong and to counsel her people to choose what is good.

[Concurrences to *Overture 03-18* from the Presbyteries of Lackawanna, Sacramento, and San Gabriel.]

ACWC ADVICE AND COUNSEL ON ITEM 08-02 (*OVERTURE 03-18*)

Advice and Counsel on Overture 03-18—From the Advocacy Committee for Women’s Concerns.

Overture 03-18 seeks to provide moral counsel that if it were necessary to end a pregnancy to protect the mother’s life, and the fetus would be viable, that a procedure should be chosen that gives an opportunity for fetal viability outside the womb.

The Advocacy Committee for Women's Concerns (ACWC) advises that *Overture 03-18* be defeated.

Rationale

In the later stages of a woman's pregnancy, when decisions regarding health can become complicated and can require a woman to make difficult choices, the primary focus of the church must be pastoral in supporting women as they, their families, and their physicians wrestle with decisions about their pregnancies. The church's appropriate role is not to determine medical procedures but to offer pastoral council and attention to the concerns for the women in these moments. It is essential that the church lend support in affirming women in their decisions.

ACSWP ADVICE AND COUNSEL ON ITEM 08-02 (*OVERTURE 03-18*)

Advice and Counsel on Overture 03-18—From the Advisory Committee on Social Witness Policy (ACSWP).

Overture 03-18 calls for the 215th General Assembly (2003) to approve an action on offering moral counsel to protect mothers and their babies late in pregnancy.

The Advisory Committee on Social Witness Policy advises that *Overture 03-18* be disapproved.

Rationale: The overture cites a statement approved by the 209th General Assembly (1997) (*Minutes*, 1997, Part I, pp. 65, 715–16). This statement was replaced and expanded by the 214th General Assembly (2002). This most recent policy, which was the result of a two-year study by the Advisory Committee on Litigation (ACL) and the Advisory Committee on Social Witness Policy (ACSWP), addresses the termination of a pregnancy in late-term, especially after the point of fetal viability, and includes the issues that have been central to the church's struggle around abortion for decades. These issues include:

- life is precious to God—both the life of a woman and the baby;
- each person is endowed with the capacity and responsibility to make profound moral decisions, even about life and death;
- such decisions can best be made within a loving, supportive community of faith;
- a central pastoral responsibility of church leaders and others is to provide counsel and support for all who face such decisions;
- medical decisions are best left to qualified professionals;
- public policies may constrain, but cannot ultimately bind, personal moral decision; and
- our decisions are sometimes flawed, and we can trust in God's forgiveness when that occurs.

Because the policy "Statement on Late-Term Abortion" (see full text below) approved by the 214th General Assembly (2002) already lifts up these concerns as a guide to pastors, church members and to individuals facing the decision to continue or terminate a pregnancy, the Advisory Committee on Social Witness Policy advises that this overture is unnecessary and should be disapproved.

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 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, 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 medical anomalies, or in cases of incest or rape (*Minutes*, 2002, Part I, pp. 69, 628).

Item 08-03

[The assembly disapproved Item 08-03. See p. 54.]

Overture 03-21. On Removing Incest and Rape from the Circumstances Allowed for Late-Term Abortion—From the Presbytery of Eastminster.

The Presbytery of Eastminster overtures the 215th General Assembly (2003) to amend the third paragraph of the Statement on Late-Term Abortions by striking the conditions of incest and rape. The amended wording would be as follows: [Text to be deleted is shown with a strike-through; text to be added or inserted is shown as italic.]

“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, and may be undertaken only in the rarest of circumstances and after prayer and/or pastoral care, and 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, *or to avoid fetal suffering as a result of untreatable life-threatening medical anomalies,* ~~or in cases of incest or rape.~~”

Rationale

The Presbyterian Church (U.S.A.), through the actions of the 214th General Assembly (2002), has expressed itself as allowing late-term abortion for pregnancies resulting from incest or rape. This position is stated in the Minutes of the 214th General Assembly (2002) in the underlined portion of the following:

“ . . . The ending of a pregnancy after the point of fetal viability is a matter of grave moral concern to us all, and may be undertaken only in the rarest of circumstances and after prayer and/or pastoral care and 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 medical anomalies, or in cases of incest or rape” (*Minutes*, 2002, Part I, p. 69, “Report of the Assembly Committee on Health and Social Issues”).

The unique wording of this statement does not require that physical maternal or fetal distress be present in cases of incest or rape, but simply allows late term abortion for situations (incest or rape) in which the fetus is viable with no abnormality other than the circumstances of the conception and with no deleterious effect on the health of the mother.

Pregnancies that are the product of incest or rape produce healthy babies with much the same frequency as other pregnancies. In the case of incest, the baby may have a slightly increased incidence of developmental abnormalities. In the absence of a demonstrated fetal anomaly and the absence of maternal distress, late-term abortion (defined as occurring after the point of viability) constitutes a morally indefensible and unwarranted taking of life.

This position does not address, or affect, the disposition, at a pre-viability time, of pregnancies resulting from incest or rape.

ACWC ADVICE AND COUNSEL ON ITEM 08-03 (*OVERTURE 03-21*)

Advice and Counsel on Overture 03-21 – from the Advocacy Committee for Women's Concerns.

Overture 03-21 seeks to remove incest and rape from the circumstances allowed for late-term abortions.

The Advocacy Committee for Women's Concerns (ACWC) advises that *Overture 03-21* be defeated.

Rationale

Rape and incest are of such horrific nature, and create such complicated factors for women in the pregnancy process that the essential role of the church must be pastoral and supportive as women face questions of grave concern. In these cases, further mitigating factors beyond pregnancy require and demand that the church be more compassionate with women as they face extremely difficult decisions.

ACSWP ADVICE AND COUNSEL ON ITEM 08-03 (*OVERTURE 03-21*)

Advice and Counsel on Overture 03-21—From the Advisory Committee on Social Witness Policy (ACSWP).

Overture 03-21 calls for the 215th General Assembly (2003) to amend the third paragraph of the “Statement on Late-Term Abortion” approved by the 214th General Assembly (2002). The amendment calls for striking the conditions of incest and rape.

The Advisory Committee on Social Witness Policy advises that *Overture 03-21* be disapproved.

Rationale: The policy “Statement on Late-Term Abortion,” approved by the 214th General Assembly (2002) on the matter of late term abortion affirms that:

The ending of a pregnancy after the point of fetal viability is a matter of grave moral concern to us all, and may be undertaken only in the rarest 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 medical anomalies, or in cases of incest or rape” (*Minutes*, 2002, Part I, pp. 69, 628).

In cases of incest or rape, victims who become pregnant as a result of an attack typically do not disclose their condition until late in the pregnancy because of the shame attached to these events. Therefore, it is all the more important for the church to be sensitive to not only the physical and emotional trauma connected with such pregnancies, but also the long-term damage to the woman that can occur as a result of carrying that pregnancy to term. While it is not assumed that all such cases would result in the termination of the pregnancy, these situations should be lifted up for special concern and the overture, should, therefore, be disapproved.

Item 08-04

[The assembly approved Item 08-04 with comment. See p. 54.]

Presbyterian Health, Education and Welfare Association Report

This report is a final response to the following referral: *1998 Referral: 39.0080–.0081. Response to Recommendation That the Presbyterian Health, Education, and Welfare Association and the National Ministries Division Live Under the Covenant of Agreement for Shared Ministry for a Period of Five Years and Report to the 215th General Assembly (2003) to Determine if the Agreement Is Working and Best Serving the Church—From the Special Committee on the Presbyterian Health, Education, and Welfare Association (Minutes, 1998, Part I, pp. 92, 591).*

Response: The following is the Presbyterian Health, Education and Welfare Association report to the 215th General Assembly (2003) as mandated by the 210th General Assembly (1998).

The review committee consisted of two representatives of the National Ministries Division Committee (NMDC) appointed by the chair of NMDC, Emily Wigger and Robert Elder, and two representatives of the Presbyterian Health, Education and Welfare Association (PHEWA), John Sharick and Robert Brashear.

The 210th General Assembly (1998) requested that PHEWA and the National Ministries Division live under the Covenant of Agreement for Shared Ministry for a period of five years, with the exception that only recognized constituency groups within the PHEWA be allowed to voice responsible dissent, and report to the 215th General Assembly (2003) to determine if the agreement is working and best serving the church.

The review committee examined carefully the history and function of the Covenant of Agreement for Shared Ministry, which defines and guides the relationship and cooperative ministry of the General Assembly Council (GAC) and its National

Ministries Division Committee (NMDC) and the Presbyterian Health, Education and Welfare (PHEWA) Association. The Covenant of Agreement is a collaborative and inclusive document that was drafted by a team consisting of GAC members, Jeff Bridgemen, Jack Baugh, Stephen Grace, Harry Smith, and Maria Yee, representing the NMDC; Seong Hwan Kim, representing the Worldwide Ministries Division Committee; Robert Laha of the Congregational Ministries Division Committee; Andrew Browne, Corporate and Administrative Services; and John Scotland and John Sharick, representing the PHEWA board. The covenant was adopted by both the NMDC and the PHEWA board in 1997 and has guided our shared ministry since that time. Components of our current examination were

- a review of changes made in the document by previous evaluations (which were discovered to be for clarity only, not of substance); and
- an evaluation of the relationship between what the covenant prescribes and the actuality of the relationship and co-operation of the parties involved, to determine whether the church is served by that relationship and cooperation.

The review committee reports that the covenant has guided NMDC and PHEWA productively through the prescribed five-year period. By action of the Board of PHEWA in 1998, a policy was established that requires any member or members wishing to make a comment of responsible dissent or disagreement with our church's policies, positions, or procedures "in the areas of health, education, and welfare," such a comment, in written resolution form, signed by the originator(s), must be presented to the Executive Committee of PHEWA, through one of the PHEWA networks (or a network may originate a resolution itself) for that committee's review and approval. As a part of that review and approval process, the executive committee will consider necessary consultations with the National Ministries Division Committee as per the Covenant of Agreement. If approved by the executive committee, the resolution will be placed before the association membership meeting (every two years, January of odd numbered years), or if timing will not allow that procedure, before the board of directors at its meeting. If adopted by either the association membership or by the board of directors, the resolution becomes the voice of PHEWA.

It is noted with appreciation and satisfaction that the intentions of the Covenant of Agreement are strengthened and more effective because of the personal presence at each of the NMDC and PHEWA tables by representatives of the other. Persons appointed by the chair of the NMDC sit with the Board of PHEWA and participate in its executive committee conference calls. The president of the PHEWA board, and its executive director, meet with NMDC and its justice sub-committee. Regular reports are made by PHEWA about its ministry plans and their implementation, goals and evaluations of its networks, and the use of financial and human resources. The NMDC responds to these reports, as is appropriate. This review has reaffirmed again that each of PHEWA's ministries, by the association and by its networks, is done in response to the wishes of our General Assemblies as stated in their policies and mandates.

The review committee is pleased to report that the Covenant of Agreement is working to best serve the church. The above paragraphs testify to inclusive participation in developing the Covenant of Agreement, to response by PHEWA relative to dissent and disagreement with church policy and procedure, and to mutually supportive communication and collaboration between the NMDC and PHEWA. Most of all, it is clear that ministry called for by the General Assemblies of our church, clearly stated by their historic actions, is being undertaken by PHEWA and its networks.

The 210th General Assembly (1998) urged further that PHEWA expand its membership to include all organizations that desire affiliation with the organization and who will live under the PHEWA/NMD covenant.

Since the 1998 report to the 210th General Assembly (1998) that urged PHEWA to take on additional networks, one new network, Presbyterians Against Domestic Violence Network (PADVN), has joined the Presbyterian Health, Education and Welfare Association (January 2001). The PADVN sought membership as a way to continue the work of the PC(USA) Societal Violence Initiative Team that was responsible for resourcing and training of PC(USA) advocates on domestic violence. The 2001 social witness policy, "Turn Mourning into Dancing," informs their work and they maintain a link to the PC(USA) Women's Ministries program area.

Note: Establishing and maintaining a link to the PC(USA) office that has the programmatic responsibility for their issue is extremely important for the success of any network.

At the 211th General Assembly (1999) in Fort Worth, a session was held to meet with groups interested in learning about affiliation with PHEWA. Six groups attended that meeting: One by One, Parish Nurses, Presbyterians Pro-Life, Public Education Task Force of Eastern Oklahoma Presbytery, Voices of Orthodox Women, and Voices of Sophia.

At the meeting, the above-mentioned groups met with PHEWA membership committee representatives. The PHEWA representatives shared with the interested groups requirements for membership. Among these are

- a mission statement defining the ministry's purpose and how it is rooted in General Assembly policy,

- an agreement that no PHEWA funds or staff time can be used to seek to overturn General Assembly policy,
- an agreement to abide by the “Memo of Understanding” and the “Covenant of Agreement” as they relate to the relationship with NMD and among networks.

They must also

- have an understanding of PHEWA as a whole ministry of the church, not simply a confederation of networks;
- have a willingness to engage in mutual support of other networks and look for opportunities to work together; and
- agree to having financial management and membership records management handled through the Louisville office and the sharing of fundraising lists with PHEWA.

The willingness to welcome all applications for consideration under that process was clearly expressed by the PHEWA representatives. None of the groups followed through with the process of affiliation.

In 2002, there have been two inquirers into affiliation with PHEWA. The PC(USA) Hunger Program initiated discussion about the possibility of a network for those engaged in ministries to the homeless. Two face-to-face meetings have been held with the staff of the Hunger Program to discuss affiliation. Another inquiry came from a network addressing sexual addiction. Application information was sent in response to that request. Neither group has requested affiliation at this time.

It would not be good stewardship of human or financial resources to think that the limited staff and the PHEWA board of directors should take on “all organizations” that desire and are willing to live under the PHEWA/NMD covenant. A network, upon joining, receives database, financial, administrative, as well as staff and board oversight and assistance. The networks are made up of volunteers in ministry, donating thousands of hours to carry out General Assembly mandates. Taking on new networks would add considerable work to the PHEWA staff who are dedicated to giving the highest level of support to member networks.

The 210th General Assembly (1998) requested that the General Assembly Council increase the current funding to the National Ministries Division Office to provide staffing, office space, and administrative support for the 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 210th General Assembly (1998) report recognized that one of the factors inhibiting the addition of new networks was the funding and staff support necessary to administer new networks. Therefore, the report had financial implications of \$219,644 to “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 ...” (*Minutes*, 1998, Part I, p. 592). To date that has not happened. In fact, the opposite has occurred. Budget cuts have reduced the number of staff persons available to PHEWA. A new network has been welcomed despite no additional funding or staffing. The fact that this has been accomplished is an example of the work over and above the call of duty by PHEWA to facilitate ministry and the good faith effort of PHEWA to comply with the 210th General Assembly (1998) action. It should also be noted that this is made possible, in part, by the merger of two of the existing PHEWA networks, the Urban Network of Congregational Leaders (UNCL) and Community Ministries and Neighborhood Organizations (COMANO), into one new network. Presently there is neither staff nor financial resources to manage additional networks. The staff consists of the associate for Social Welfare Ministries, a program assistant, and a shared administrative assistant with the Child Advocacy Office. All three positions have other responsibilities outside of the work of PHEWA.

The assembly also recommended that the PHEWA networks move towards self-sufficiency. While this is a laudable goal, the nature of the work and the constituencies served by PHEWA’s networks will always make this difficult. The PHEWA is not a “special interest organization” or voluntary organization called together for a particular purpose of ideology or advocacy, but carries out mandated ministries of the General Assembly. Therefore, it is fitting that the broader church support PHEWA. It is also important to note that a significant portion of the denominational funding for PHEWA comes from designated gifts that can be used only for the specific purposes for which they have been given. Additionally, just as congregations, presbyteries, synods, and other ministries of the General Assembly Council, so PHEWA is working to take more and more responsibility for the funding of its ministries. The process of fundraising is also tied to the process of outreach, letting the broader church know what is available to them through the work of PHEWA. It is also related to the ongoing work of membership recruitment, again, as a congregation would do. To that end, the PHEWA board organized committees to work on these issues, as well as through the individual network constituencies.

The energy by the networks is getting results.

- The Presbyterian Child Advocacy Network (PCAN) was supported by a three-year foundation grant to help with the *Year of the Child* emphasis of the PC(USA).
- The Presbyterian AIDS Network (PAN) was awarded a grant to develop a website and another to introduce care teams to the wider church.
- The Presbyterian Serious Mental Illness Network (PSMIN) received a congregational grant to train mental illness regional representatives.
- Presbyterians Against Domestic Violence Network (PADVN) has a leadership team member taking a grant writing class.
- The PHEWA staff have consulted with private attorneys and the PC(USA) Foundation as they have been contacted concerning setting up bequests and trusts.

The 214th General Assembly (2002) was a special one for PHEWA as it celebrated the 25th anniversary of “That All May Enter” at the General Assembly. In discussing the progress made on the issue of disabilities, NMDC Director Curtis Kearns had this to say: “The progress made has been helped greatly by the presence of Presbyterians for Disability Concerns (PDC), a member of the Presbyterian Health, Education and Welfare Association” (weekly GAC letter—8/23/02).

In addition to the above-mentioned celebration, several other wonderful examples of such ministries were present at the last General Assembly, such as the afternoon gathering of commissioners and visitors with Columbus Presbyterians involved in church-based community organizing. Also, PHEWA held its annual awards night at which often-unheralded ministries from the grassroots are lifted up for recognition, examples of what the church is doing and are offered as models from which others might learn. These events were well-advertised in the assembly booklet and well-attended.

Less understood however, were the many ways that PHEWA served the assembly: by providing pastoral counselors, by sponsoring twelve-step group meetings (AA, NA, OA, ALANON), and by resourcing committees. Even the popular Board of Pensions annual 5K Fitness Event had its origins in the health-related networks of PHEWA. Leading up to the assembly, Presbyterians for Disability Concerns (PDC) did significant resourcing of the General Assembly Committee on Local Arrangements on issues of disabilities and in 2002 provided a training session with assembly leadership on how to most effectively include committee members with disabilities. All these are examples of the style of informed service that marks PHEWA ministries and distinguish them as an integral part of the mission and witness of the Presbyterian Church (U.S.A.).

Each year every network makes an annual report to the National Ministries Division Committee, reviewing its accomplishments and challenges for the year. These reports are carefully reviewed. We commend them to your attention because they tell the story of many of the quiet but faithful ministries the church supports with little fanfare.

Finally, the 210th General Assembly (1998) required that PHEWA constituency groups maintain a minimum membership of fifty in order to continue membership in the organization. Failure to meet this requirement would cause PHEWA to review the viability of the group and determine if it would continue to be a constituent group under the PHEWA umbrella.

The review committee has ascertained that each of the PHEWA networks has well over fifty members. In the process of that inquiry, we were reminded that PHEWA has several membership categories: individual, family/group, governing body, congregation, honorary/lifetime, and agency. This is important because a network with a membership from a congregation of 450 members will have 450 “member constituents” to which the network will relate and stand ready to provide resources.

The PHEWA board has a membership committee, one of the purposes of which is to evaluate annually the viability and effectiveness of each of its networks based upon a network’s annual goals and the accomplishments of the network’s intentions. The number of memberships (and “member constituents”—see above) of a network is considered in that evaluation process. It is important to emphasize that the financial viability of a particular network, or the number of members, may not be measures of its importance as an instrument of the church’s ministry. Consider this analogy: There are congregations in the PC(USA) that are small in membership and modest in programming and mission, none the less, their vitality, presence, and witness—whose they are, where they are in a social/cultural context, and what they are doing motivated by passion of their faith—make them extremely important to the overall mission and witness of our church. As a result, presbyteries choose correctly to fund and support their ministries.

The review team believes this same principle applies to the PHEWA networks, each having a passion for justice and service regardless of the number of members, each responding effectively to General Assembly mandates for ministry. Viability and effectiveness of ministry, thus worthiness of support, is not always dependent upon size, which is only one of many critical criteria for support. The PHEWA will continue to evaluate and monitor the viability of its networks, including the number of members (and “member constituents”) each network maintains. An example of this is the merger of Community Ministries and Neighborhood Organizations (COMANO) and the Urban Network of Congregational Leaders (UNCL) into a new creation. This is just one example of the ongoing network and board evaluations of where the current needs are and how best to organize to meet them.

The ministries of PHEWA exist to serve the whole church and beyond, not simply the membership of PHEWA. Networks provide the grassroots component of implementing General Assembly actions. From the membership comes much of the volunteer expertise that is called upon in this service, but those served extend well beyond the membership. The membership supports the ministry that extends to the broader context of the denomination.

Item 09-01

Reclaiming the Vision: A Mission Strategy to Strengthen the Partnership Between the Presbyterian Church (U.S.A.) and Its Related Schools, Colleges, and Universities

The General Assembly Council, upon recommendation of the National Ministries Division, recommends that the 215th General Assembly (2003) do the following:

[The assembly approved Item 09-01, Recommendation 1.a. See p. 24.]

1. Urge the Presbyterian-related schools, colleges, and universities to be more intentional about developing leadership, both lay and clergy, for the church.

a. That guidance be provided to the educational institutions for tangible programs to develop future leadership.

[The assembly approved Item 09-01, Recommendation 1.b. with amendment. See p. 24.]

b. That the institutions place more emphasis on ~~[a Christian worldview, Presbyterian ways of understanding, and Bible literacy]~~ **[biblical literacy, theological foundations, spiritual development, and the Reformed tradition with sensitivity to our global context]**.

[The assembly approved Item 09-01, Recommendations 1.c., and 2.–5. See p. 24.]

c. That both the church and the educational institutions find more financial resources to assist institutions in this endeavor, especially those institutions with limited resources.

2. Urge the governing bodies of the church and the related educational institutions to strengthen their partnership through the process of clarifying the covenant between them as well as the other particular ways that each of the institutions is related to the Presbyterian Church (U.S.A).

a. That they work creatively together in mission endeavors.

b. That they revisit their covenants with one another so that they strengthen the Presbyterian dimension in the common life of the institutions and strengthen the partnership between the church and its educational institutions.

c. That written and electronic resources be developed by the Higher Education program area to assist the governing bodies and the institutions in this process.

3. Urge the educational institutions of the church to utilize fully the many partners that are willing and able to assist them in developing the Presbyterian and Reformed presence.

a. That they first seek partnership with the middle governing bodies of the church.

b. That the Association of Presbyterian Colleges and Universities, the Presidents Roundtable of Racial-Ethnic Schools and Colleges, and the Association of Presbyterian Schools provide leadership in encouraging a Presbyterian presence in the life of the institutions.

c. That the Higher Education program area provide guidance in making partners and resources available, and in identifying what other resources need to be developed.

d. That the institutions take advantage of the work being done in other denominations and in the several associations within higher education.

4. Urge the educational institutions related to the church to maintain a significant presence of persons within their faculty and leadership ranks who support the institutions' distinctive Presbyterian and Reformed heritages and missions and who promote active dialogue between the educational institutions and the church at all levels—General Assembly, middle governing bodies, and local congregations—as appropriate for each institution's circumstances.

a. That support for the institution's Presbyterian mission be given consideration along with the quality of their academic accomplishments when assessing faculty members.

b. That the General Assembly support the ongoing effort to create a Presbyterian Academy of Scholars and Teachers to support Presbyterian faculty members.

c. That the General Assembly and the institutions consider how best to create a channel for faculty members in any discipline to give back to the church on behalf of the educational institutions. (See discussion in “Biblical and Theological Foundations” below.)

5. Urge the related schools, colleges, and universities to give attention within their programs of teaching and student service to the concerns of the public good.

a. That the resources of both faculty and students be used to engage in programs of ethical discernment aimed at building a more just and humane community.

b. That the institutions create tangible programs, available to all students, that serve the needs of the community.

c. That the educational institutions, where appropriate, strengthen existing service learning programs run through the schools’ chaplaincies and also form partnerships with local campus ministries active in public institutions to expand service learning programs. The working group endorses the approach approved by the 213th General Assembly (2001) in “Renewing the Commitment: A Churchwide Mission Strategy for Ministry in Higher Education” (*Minutes*, 2001, Part I, pp. 195ff) by the Presbyterian Church (U.S.A.).

[The assembly approved Item 09-01, Recommendation 6. with amendment. See p. 24.]

6. Urge the educational institutions related to the Presbyterian Church (U.S.A.) to encourage global awareness[;] and international understanding[~~,-and global citizenship~~].

a. That programs enabling students to understand other cultures be expanded and that additional ways to help students understand other cultures be developed.

[b. That scholarship opportunities be made open to members of non-American Presbyterian churches in partnership with the PC(USA).]

[b-] [c.] That programs to encourage interreligious dialogue be promoted.

[e-] [d.] That current programs in both the church (mission volunteers) and in the institutions be made more available to students who might otherwise be unable to take advantage of these opportunities.

[The assembly approved Item 09-01, Recommendations 7.–8. See p. 24.]

7. Urge the National Ministries Division, Higher Education program area, to find ways to assist the more fragile institutions related to the Presbyterian Church (U.S.A.), especially those whose accreditation is threatened.

a. That efforts be made to provide the best possible consultation that will promote institutional stability and long-term financial viability.

b. That the development officers of all of our educational institutions share information about private foundations, government agencies, and individual donors that can assist these fragile institutions.

c. That stronger institutions provide consultation services to the more fragile institutions.

8. Urge the agencies and governing bodies of the church to inform the denomination about the critical mission of the church in and through its educational institutions.

a. That the National Ministries Division, Higher Education program area, develop and distribute materials that make the case for the mission, including a well-maintained Website.

b. That synods and presbyteries seek connections with the Presbyterian educational institutions in their bounds, and promote them to the congregations, giving special attention to the needs of racial ethnic students.

c. That congregations introduce their young people to the schools, colleges, and universities of the Presbyterian Church (U.S.A.).

[The assembly approved Item 09-01, Recommendation 9. with amendment. See p. 24.]

9. [Urge] [Require] the National Ministries Division, Higher Education program area, to return to the General Assembly with a progress report in three years, and a full assessment of the response to the recommendations in the report in five years.

Rationale

This recommendation is a final response to the following referral: *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).*

The overture recommendation reads as follows:

Instruct the General Assembly Council's Office of Higher Education to develop a mission strategy that will:

1. Strengthen the partnership between the church and its related schools, colleges, and universities.
2. Invite and encourage the Association of Presbyterian Colleges and Universities and middle governing bodies to participate in the development of this mission strategy.
3. Clarify the roles of middle governing bodies and General Assembly in building relationships and establishing sustaining, supporting covenants with related schools, colleges, and universities.
4. Encourage and assist the related schools, colleges, and universities to develop a strong "dimension" of the Presbyterian and Reformed faith within the common life of the institution, especially in student learning and service.
5. Bring a progress report on the mission strategy and its current practice to the [215th] General Assembly [(2003)] in [Denver, Colorado.] (*Minutes, 2000, Part I, p. 456*)

In response to *Overture 00-71*, the task force members (listed below) spent three years exploring and studying the church's relationship with its educational institutions. The good news is that the church's schools, colleges, and universities, for the most part, exhibit a vibrancy and life that are exciting to witness. True to the church's historic mission in education, our schools, colleges, and universities continue to serve not only church but also society by producing thoughtful men and women well educated in the liberal arts. These institutions embody in a variety of new and traditional ways the Presbyterian and Reformed belief that the life of the mind and the life of the spirit mutually reinforce and nurture each other. The partnerships between our educational institutions and the church rest on the recognition that, while each entity has a distinctive mission, we also share a common vision and commitment to creating a more just and humane society.

The church for its part acknowledges our educational institutions' autonomy and recognizes the essential role of academic freedom in the educational pursuit of academic excellence. And our educational institutions for their part recognize the church's role in reminding its educational institutions that an educated mind with no moral or spiritual rudder is a shallow education indeed. Together, the church and its schools, colleges, and universities continue to fulfill a crucial role in educating leaders for our churches and for society.

The recommendations, the background, and the Biblical and Theological Foundations and Current Realities sections aim to strengthen and clarify the current partnerships between the church and its schools, colleges, and universities, and to suggest ways to create new avenues for our educational mission. At a time when many private liberal arts schools are struggling to survive, a renewed interest in and strengthening of our church-related schools, colleges, and universities would be a bold and farsighted move. Education at the church's schools, colleges, and universities is a distinctive experience. The church's schools, colleges, and universities have over the centuries produced not only leaders for our society, but also leaders for our denomination. Now is the time to ensure that such education continues well into the twenty-first century. We hope that through the enactment of these recommendations, we will ensure that the church's educational mission in this new century will continue to grow and thrive.

A national committee was formed and charged with the responsibility to prepare a report with the mission strategy to be presented to the 214th General Assembly (2002) in Columbus, Ohio. The committee asked for and received permission to present the report and strategy to the 215th General Assembly (2003) in Denver, Colorado.

The implementation committee for *Overture 00-71* had the following members: Cheryl Ann Elfond, general presbyter; Transylvania Presbytery; Lexington, Ky.; Greg Eubanks, administrator, Stillman College, Tuscaloosa, Ala.; Charles B. House Jr., trustee, Jamestown College, Jamestown, N.D.; Gary Luhr, executive director, Association of Presbyterian Colleges & Universities; Mike Miller, professor, Austin Seminary, Austin, Tex.; Diane Mowrey, chaplain, Queens University of Char-

lotte, Charlotte, N.C.; Anne Steele, president, Muskingum College, New Concord, Ohio; William (Beau) Weston, professor, Centre College, Danville, Ky.; Duncan S. Ferguson, former associate director of the Higher Education program area, who helped to staff this committee along with Floyd N. Rhodes Jr., interim associate director, Higher Education program area, Beneva B. Bibbs, associate, Office of Educational Institutions, Higher Education program area, and Wanda O'Bannon, senior administrative assistant.

The implementation committee used the following strategy to prepare its report and to present a guiding mission strategy for the church's mission in and through its related schools, colleges, and universities.

- It met on the campuses of several of the institutions, including Stillman College, Muskingum College, Queens College, and Centre College. The committee also met in the Presbyterian Center in Louisville, Kentucky. It used each of these settings to interview students, faculty, administrators, and church leaders regarding the issues in the report.

- The committee arranged to meet with several associations and organizations that constitute the higher education constituency of the church. These included the Presbyterian College Chaplains Association, the Association of Presbyterian Colleges and Universities, the Presidents Roundtable of Racial-Ethnic Schools and Colleges, the Association of School Principals and Presidents, the Church Relations Officers, the National Network of Presbyterian College Women, and the Presbyterian Student Strategy Team.

- It also held a focus group discussion at the 213th General Assembly (2001) in Louisville, Kentucky, asking for guidance from commissioners.

- The implementation committee was intentional about seeking the guidance of middle governing bodies and congregations, and spoke with executives of presbyteries and synods and with pastors and leaders of congregations near the educational institutions related to the church.

- The committee also arranged for interviews with several key leaders of the church, including the Reverend Dr. Jack Rogers, Moderator of the 213th General Assembly (2001); the Reverend Dr. Clifton Kirkpatrick, Stated Clerk of the General Assembly; Elder John Detterick, Executive Director of the General Assembly Council; and the Reverend Curtis Kearns, director of the National Ministries Division.

- Through the General Assembly Council's Office of Research Services, the committee conducted a survey (entitled "Strengthening Our Partnership") of the Presbyterian-related schools, colleges, and universities, and several church governing bodies. (See enclosures.)

The committee studied the biblical, theological, and historical foundations of the church's ministry in higher education and also current realities in the church, higher education, society, and the world. An initial draft of the committee's report and recommendations was sent to several church leaders for review and comment. They included David Snellgrove, synod executive, Synod of Living Waters, Franklin, Tenn.; Soon Chung, chaplain, University of California-Los Angeles; John Roush, president, Centre College, Danville, Ky.; Steve Haynes, professor, Rhodes College, Memphis, Tenn.; Sammie Potts, president, Barber-Scotia College, Concord, N.C.; Evelyn Bonner, church relations officer, Mary Holmes College, West Point, Miss.; G. Thomas Mann, president, Davis and Elkins College, Elkins, W.Va.; Mary Bullock, president, Agnes Scott College, Decatur, Ga.; Arabella Meadows-Rogers, executive presbyter, Presbytery of Northern Plains, Fargo, N.Dak.; David Dobler, executive presbyter, Presbytery of the Yukon, Anchorage, Alaska; Judy Fletcher, synod executive, Synod of the Sun, Carrollton, Tex.

A. *Assumptions*

The following assumptions guided the work of the implementation committee:

1. It is necessary to affirm that the Presbyterian Church (U.S.A.) has a historic and crucial mission in and through its related schools, colleges, and universities. The mission is as important now as at any time in American Presbyterianism.

2. The Presbyterian Church (U.S.A.) must reaffirm its distinctive Reformed voice in the mission, one that reaffirms service to the community of faith and to the public good.

3. There must be a genuine renewal of the partnership between the denomination (at all levels) and its related educational institutions.

4. True to the Reformed heritage, the institutions must be focused on students, providing them with the best information possible, assisting them in finding their vocation, and helping them in their formation to become all that God intends for them to be.
5. The church and its educational institutions must preserve academic freedom, promote critical thinking, and encourage diversity. Both church and institutions should encourage the life of the mind and spirit, avoid narrow sectarianism, and preserve their institutional autonomy.
6. The liberal arts continue to be an extremely effective way to develop leadership for the church and for society and to nurture people through their life span.
7. The mission must be pursued with the awareness that there will be limited resources available from governing bodies and agencies of the church, although there are resources for the mission from other sources.
8. Every effort must be made to face the truly hard questions regarding this mission.
9. It is necessary to hear from a broad range of people in the denomination in order to prepare the report. It must be a report that comes from the denomination, and it must be owned by the denomination.
10. The committee made every effort to transcend individual vested interests and seek the broader good of the church and its schools, colleges, and universities.

B. *Biblical and Theological Foundations*

Presbyterian and Reformed churches have always looked to the Bible as the foundation for all matters of faith and practice. Hence, it is the Bible to which they have turned for guidance in shaping the spirit, strategy, and content of their mission in education. Scripture reveals the importance of education to people of both the Old and New testaments. Therefore, education has been a distinguishing characteristic of the Reformed Tradition from John Calvin's Geneva, to John Knox's Scotland (with the dictum, "a school in every parish"), to America and all parts of the world.

C. *Ancient Israel*

The Hebrew Bible does not give a detailed picture of formal education in ancient Israel, but clearly education was fundamental to the health and spiritual vitality of that ancient community. Moses declared, ". . . just as the Lord my God has charged me, I now teach you statutes and ordinances for you to observe in the land that you are about to enter and occupy. You must observe them diligently, for this will show your wisdom and discernment to the peoples, who, when they hear all these statutes, will say, 'Surely this great nation is a wise and discerning people!'" (Deut. 4:5–6, NRSV).

Education in ancient Israel was the foundation for social and religious life. It fulfilled the purposes of providing practical training in crafts and vocational pursuits (Ex. 35 and 36, NRSV); worldly wisdom for coping with life, especially in social and economic relations (Prov.1: 2–3, NRSV); ethical guidance with an emphasis on the law of the Lord (Ex. 20:1–17, NRSV); and religious instruction with an emphasis on remembering what God had done (Deut. 26:8–9, NRSV).

D. *Early Christianity*

The early Christian community used education to gain and nurture converts and to provide ethical guidance, theological understanding, and instruction for community and church life. Jesus provided the model. Contemporaries called him "teacher," and people turned to Jesus for answers to life's perplexing questions and help in situations of crisis. His followers were astounded when Jesus taught them "as one having authority, and not as their scribes" (Matt. 7:29, NRSV).

Jesus was a teacher par excellence. He left an extraordinary heritage of teaching to the Christian family and to all of humankind in the form of sayings, pronouncements, parables, and observations about the most fundamental questions of life. At the heart of Jesus' teaching is the reign of God. He urged his listeners to repent and open their hearts and minds to the fullness of God's power and presence (Mark. 1:15, NRSV) and to love God with heart, soul, mind, and strength, and their neighbor as themselves (Mark. 12:30–31, NRSV).

The early church continued to engage in teaching to nurture and sustain converts to the faith (Acts 2:41–42, NRSV). The Apostle Paul, throughout his ministry, engaged in educational mission through preaching and the written word, providing theological and ethical guidance to the young churches in the Mediterranean region. Later New Testament writings reflected a maturing Christian community and provided assistance to pastoral leadership and guidance for those attempting to live the Christian life in a hostile culture. Both proclamation (*kerygma*) and the deposit of faith (*didache*) were important forms of teaching.

E. *Reformed Tradition*

While guided by all of the purposes of education in the Bible, Presbyterian and Reformed churches have emphasized three principles for their educational mission:

1. Knowledge should be directed by values. “And if I . . . understand all mysteries and all knowledge, . . . but do not have love, I am nothing” (1 Cor. 13:2, NRSV). “Truth is in order to goodness . . .” (*Book of Order*, G-1.0304). Educational mission serves the divine purpose by discerning and doing the will and way of God in the world. We seek to know in order to go about doing good in the world.

2. Education is for the transformation of individuals within the context of a life-giving community. In the Bible, education is for the whole person—head, heart, and hand (Prov. 1:2–7, NRSV). Educational mission joins with God in the “people making” business, caring about students and helping them become all that God intends for them to be. At their best, church-related schools, colleges, and universities provide the context for this kind of education. They embody and teach in ways that liberate, setting people free to achieve their full potential and enabling them to discover and pursue their God-given vocation.

3. Although it may not always be possible to see, faith and knowledge exist in unity and are not fundamentally at odds. “And the Word became flesh and lived among us, . . . full of grace and truth” (John 1:14, NRSV). Jesus embodied both dimensions in his life, the religious (grace, faith, love) and the truth (knowledge, integrity, light). John, in his first epistle, describes God as both love and light. The church’s mission in education is based on the belief that all truth is God’s truth. When we study and learn, we learn about God and divine creation.

To emphasize the Reformed commitment to education, Calvin proposed four divinely ordained offices for church government. To the familiar offices of pastor, elder, and deacon, he added “doctor,” which he called “the order of the schools.” The school was not a branch of the church, but a separate order, equal in dignity to church and state, which were to check and balance one another. Schools could, for example, appoint faculty members to this office to help the church address issues that are important to it.

F. *Theological Beliefs*

Besides biblical principles, the theological perspective of the Presbyterian and Reformed tradition, has informed the church’s mission in education.

“In sovereign love God created the world good . . .” (*The Book of Confessions*, A Brief Statement of Faith, 10.3, line 29). From this affirmation comes the primary mandate for the church’s mission in education. Christians believe in the God of creation. We stand in awe before the majesty and mystery of the cosmos and see in the world around it the hand of the one who is the creator of all. “The heavens are telling the glory of God; and the firmament proclaims [God’s] handiwork” (Ps. 19:1, NRSV). With respect and wonder, church-related schools, colleges, and universities teach about this vast and complex world of creation through the sciences. They teach about the human creation (the myriad ways that humans participate with God in the ongoing process of creation) through the social sciences, humanities, and arts. These institutions provide knowledge about this marvelous world, the skills required to live well in it, and guidance for responsible stewardship of it. The world exists for our delight. To study and learn about it is to love God with our mind.

The church also teaches that, in our sinfulness, we have violated God’s creation and turned away from God’s intention for humanity. “Ignoring God’s commandments, we . . . exploit . . . nature, and threaten death to the planet entrusted to our care” (*The Book of Confessions*, A Brief Statement of Faith, 10.3, lines 34–38). From this belief comes a second mandate for the church’s mission in education, a mandate drawn from the doctrines of healing, liberation, and redemption. The world exists for us not only to study and enjoy, but also to tend. We exist to provide for its healing and care and to make it more just and humane. The mission of the church in education is to serve God’s purposes, to have a part in healing and emancipating individuals, corporate structures, fractured nations, an endangered world, and an exploited planet.

God’s sovereign love exists to liberate God’s people and bring all in accord with God’s will and way. Education participates in this mission, challenging all forms of oppression and helping to relieve all manifestations of human suffering. God is not indifferent to the plight of the poor, the hungry, the illiterate, and the victims of prejudice and war. Those engaged in the church’s educational mission, having access to resources of the educational community, have no choice but to help those whose worldly address is within the suburbs of hell. Church-related institutions are partners with God in building a better world.

A third mandate for the church’s mission in education comes from the doctrine of sanctification, which means to be transformed and set apart for divine purposes. We generally think of the church as the primary community of support and nurture. But educational institutions also provide sustaining and nourishing communities. Our theology teaches that we are all called to a life of service, that each of us has a vocation and is gifted by the Spirit of God. It is during the school years, which may be lifelong, that people discover their God-given vocation and begin to prepare for their life’s work. Part of the church’s

mission is to create such communities for those who live out their vocations in an educational setting. These communities must be inclusive and supportive, enabling and empowering, and respectful of all. They must facilitate growth toward maturity and incarnate justice in policy and practice.

Scripture and theology guide the church in shaping the spirit, strategy, and content of its mission in and through schools, colleges, and universities. They require that our church-related institutions provide education that is

1. Informative, being of high quality and empowering to students.
2. Vocational, enabling students to discern their calling and develop knowledge and skill to live out their calling.
3. Formational, developing maturity, nurturing a sense of history and culture, and expanding awareness of ways to build a just and humane world.

The church and its educational institutions share a common history. The formal life of the institutions should be faithful to their Reformed heritage, values, and beliefs. The relationship between the church and each institution should be formalized by a covenant between the institution and a governing body.

G. *Current Realities, Historical Roots*

American Presbyterians have had a major influence in shaping higher education. In 1726, Presbyterian pastor William Tennent established what would become the first “Log College” to train candidates for an educated ministry. Some of his graduates went on to form their own schools, one of which—Hampden-Sydney College in Virginia—was established in 1775 and maintains an affiliation with the denomination to this day. By the time of the American Civil War, Presbyterians had established forty-nine colleges and universities, including several devoted to educating women, in 21 of the 34 states. They constituted nearly one-fourth of the permanent colleges and universities in the United States at that time. Today more than seventy schools, colleges, and universities are recognized by the General Assembly as being related to the PC(USA).

The schools, colleges, and universities created by Presbyterians constitute a spectrum in terms of their religious identity. At one end, a few institutions are being drawn away from a specifically Presbyterian identity toward a more general evangelical form of Christianity. At the other end, a much larger group of schools is being drawn away from any specifically Christian focus toward a more secular model. In the middle is the vast majority of schools, colleges, and universities that maintain covenants with the Presbyterian Church (U.S.A.) and seek to live out those covenants in faithfulness to their Presbyterian and Reformed heritage and their unique missions and circumstances.

The mission strategy presented in this report is designed to help the PC(USA) work with those covenanted institutions that want to strengthen their distinctive Presbyterian dimension against both of these competing forces. This section of the report identifies some current realities that threaten and create opportunities for Presbyterian schools, colleges, and universities.

H. *Relationships and Practices*

The PC(USA) Office of Higher Education surveyed Presbyterian schools, colleges, and universities, which placed themselves in one of four broad categories. The categories are fluid, and, in some institutions, there is lively debate as to which category is most appropriate. Nevertheless, the categories are a useful starting point for thinking about the current state of Presbyterian higher education. Presbyterian education is large enough that we can generalize about the schools in each category. At the same time, there are unique circumstances at each institution that make such generalizations approximate descriptions at best. Some Presbyterian colleges, such as Stillman, have elements to their identity that they consider vitally important besides being Presbyterian. For that reason, this report addresses some of the characteristics of specific institutions while focusing on the big picture.

Currently, more than seventy schools, colleges, and universities have or seek to have a covenant relationship with the PC(USA). The following table contains the criteria for three of the four categories of schools and the proportion of Presbyterian colleges in each.

Historical	Has a written covenant with the church and speaks of its heritage, but endeavors to be nonsectarian and diverse.	45%
Dimensional	Intentionally cultivates church-relatedness, with the church being an important dimension in the life of the institution. Purposely sustains a vital Christian community while endeavoring to be nonsectarian and diverse.	45%

Pervasive	The educational mission is viewed as an extension of the Christian gospel. All areas of the institution are developed in reference to the Christian faith.	10%
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Source: "A Ministry of Nurture: The Spiritual Life at Educational Institutions Affiliated with the Presbyterian Church (U.S.A.)." Association of Presbyterian Colleges and Universities; Louisville, Ky.; 1998; p. 13.

The fourth category lies beyond the seventy-some institutions with church covenants. Perhaps three times as many other schools, colleges, and universities have moved, over the past three centuries, toward independence from the denomination and, even, to secularity.

Nearly half of the educational institutions having covenants with the church describe their Presbyterian roots as a valuable but largely historical connection. In recent years some institutions that were formerly in this "historical" category, such as the University of Tulsa and Waynesburg College, have explicitly sought to strengthen their Presbyterian dimension. Each has embarked on a public program to redirect its institution and reinvigorate a vital expression of Presbyterian Christianity in its curriculum and student life. While there are many ways in which the church can encourage colleges to strengthen their Presbyterian dimension, these all-out efforts to turn around an entire institution are to be applauded.

In the broad center of the relational spectrum are such "dimensional" colleges as Muskingum, Maryville, and Queens, and such schools as the Chamberlain Hunt Academy. Each one, in quite different ways, is trying to keep alive its Presbyterian and explicitly Christian tradition. These schools seek ways to keep a Presbyterian dimension alive in institutions that accept students from a broad range of religious and cultural backgrounds.

The Presbyterian dimension in such schools and colleges is a real service to students who want that kind of religious and ethical learning. The older pattern of Westminster Fellowships still serves in some places as a Christian fellowship for Presbyterian students. Some students are connected to the denomination through the Presbyterian Student Strategy Team and the National Network of Presbyterian College Women. New programs, such as "Celtic Cross" at Presbyterian College and "Activators" at Austin College, are vital Christian endeavors rooted in the specific mission of their founding colleges and partner congregations. In many of these schools, chaplaincy programs also offer ways for students, faculty, and staff to deepen their faith and strengthen their Presbyterian connections.

Beyond serving a subgroup of students, the Presbyterian dimension shapes the ethos of an institution in both subtle and obvious ways. Moreover, a strong Presbyterian dimension in some of the schools and colleges is a way in which the schools can help develop leaders for the church and, thus, partly repay the sacrifices that church people have made over the years to establish and maintain Presbyterian institutions.

A few Presbyterian schools and colleges have become "Christian" colleges by requiring students and faculty to profess a specific Christian faith, make specific commitments, and engage in specific practices. King College is one example. In addition to high levels of Christian activity and participation in both the classroom and extracurricular activities, King has, at 45 percent, the highest proportion of Presbyterian students of any Presbyterian college.

I. *Other Factors*

The working group that prepared this report considered a number of factors that will affect the future of Presbyterian higher education. For example, Presbyterian congregations are aging and have fewer college-age children. Presbyterians have a higher regard for public education than most other denominations. This attitude works against Presbyterian colleges. Presbyterian schools, however, may benefit from parents' increasing concern that their children develop values.

The working group found that most Presbyterians were not well informed about the options and trade-offs that exist in higher education in general, or about Presbyterian higher education in particular. Presbyterian schools, colleges, and universities emphasize academic quality. While such emphasis is good, in the past century academic culture in general has become more secular. Academic disciplines do not see it as their mission to promote religious faith or practice. An unintended side effect of this development has been that religious faith and practice have tended to get squeezed out of the curriculum. Moreover, if educational institutions hire faculty members solely on the basis of their disciplinary expertise, they are likely to end up with fewer committed Christians. As a result, the relationship between the college and the church is at risk of becoming more tenuous at many Presbyterian institutions.

Changes that have occurred in the ecclesiastical side of the church may help colleges renew their Presbyterian dimension if they so choose. Colleges have traditionally received money from the church through the higher governing bodies, especially synods. In recent decades, this flow of money has dried to a trickle for most Presbyterian colleges, and only slightly more for the church's racial ethnic colleges (those with historically Black, Hispanic, or Native American student bodies). The general movement in many denominations has been toward more local control of mission dollars. Congregations are keeping more of their money and authority for its use close to home, channeling less of their work through central denominational

institutions. The effect of these two trends has been to encourage more direct connections between the colleges and Presbyterian congregations and individuals. In some cases, the colleges may be more responsive to these particular donors than to general denominational interests.

J. *Presidents' Survey*

The working group surveyed the presidents of all Presbyterian higher education institutions, two-thirds of whom responded. The working group asked what the church could do to strengthen its partnership with the colleges, and what things had happened in the past two years to connect the church and its schools.

The presidents said what they wanted most from the church was scholarship money for Presbyterian youth, and help in recruiting Presbyterian students. Two-thirds of the presidents reported that Presbyterians did, indeed, provide scholarship help for their students. The most common church-college connections, however, were the schools' formal relations with presbyteries and synods, not with Presbyterian youth. Of eleven possible connections between the church and its schools, church-arranged tours of college campuses for high school students ranked dead last. Clearly Presbyterian colleges and the church could do more to get Presbyterian youth to consider attending Presbyterian schools.

K. *Critical Issues*

The working group identified three other critical issues among the current realities of Presbyterian higher education:

1. Presbyterian colleges are thickest and strongest where Presbyterians are most numerous—Pennsylvania and North Carolina. In parts of the country where, historically, the Presbyterian church has been less dominant, there are few Presbyterian colleges. This is particularly true in the far west and southwest.

2. Some Presbyterian schools are fragile. These institutions are, disproportionately, the church's racial ethnic colleges, those that have historically served particular minority groups. [It is important to note that not all of the fragile institutions are racial ethnic, and not all of the church's racial ethnic schools are fragile.] Current General Assembly policy concentrates most of the denomination's centralized money for higher education through the Christmas Joy Offering on Presbyterian racial ethnic colleges in an honorable attempt to overcome racial injustices. The time may be right to reconsider this policy by asking two questions: Should church policy aim to save all of the church's fragile colleges, and does a policy aimed at supporting only racial ethnic colleges, regardless of their fragility, perpetuate the same racial paternalism and consciousness that the church seeks ultimately to overcome?

3. The religious dimension of a college depends on many factors, including the administration and trustees, student life staff, students, and faculty. The faculty's role in defining a school's Presbyterian dimension is often overlooked. For the faculty to have an impact in this regard does not require that all professors be Presbyterian or actively promote Presbyterianism. But, if a college is to have any sort of strong dimension, it must have a core faculty group committed to that dimension, and a commitment from the rest to accept it, not undermine it. This means that if a college wants to have a strong Presbyterian dimension, it must hire and promote some faculty members with that mission in mind and expect all faculty members to support that mission.

Currently there is no institutionalized way for Presbyterian colleges and universities to pay back to the church the sacrificial investment that the church has made to provide higher education that is specifically Presbyterian. The church looks frequently to its seminaries for expertise on various matters. As active stewards of creation, however, the church needs help from all academic disciplines. The church would benefit from an institution like Calvin's office of "Doctor of the Church" that would enable some faculty members to put their knowledge to work for the church's benefit.

The academy, however, no longer values religious commitment as part of the academic disciplines. If a college hires and promotes faculty solely on academic criteria, the religious dimension of teaching and learning will fall between the pillars of the college's core academic program. A survey of academic deans at Presbyterian institutions revealed that one of the most important factors defining a historically Presbyterian college was that it paid no attention to a faculty member's faith in hiring and promotion. Such practice is usually a point of pride for colleges in the "historical" category.

The working group found about half of the Presbyterian schools, colleges, and universities trying, in various ways, to maintain a clear Presbyterian dimension in their program, in curriculum as well as in student development and service. The schools' pattern parallels the direction Presbyterian youth have taken after high school, and in roughly the same proportion. About half leave the church, about one-tenth move to more evangelical churches, and fewer than half remain Presbyterian. The two patterns are connected—Presbyterian youth who drift away from the church usually do so in college, while those who stay are often students who find something in their college experience that nurtures their faith.

Item 09-02

[The assembly approved Item 09-02. See p. 25.]

The General Assembly Council, upon recommendation of the National Ministries Division, recommends that the 215th General Assembly (2003)

1. Approve the following list of 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 33711; 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; College of the Ozarks, Point Lookout, MO 65726; University of the Ozarks, Clarksville, AR 72830;

Peace College, Raleigh, NC 27604; Pikeville College, Pikeville, KY 41501; Presbyterian College, Clinton, SC 29325; Queens University of Charlotte, 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; The University of Tulsa, 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; The College of Wooster, Wooster, OH 44691.

2. Approve the following list of secondary schools as those related to the Presbyterian Church (U.S.A.):

Bachman Academy, McDonald, TN 37353; Blair Academy, Blairstown, NJ 07825; Chamberlain-Hunt Academy, Port Gibson, MS 39150; 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; Thornwell Home & School for Children, Clinton, SC 29325; 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 09-03

Strategy for Ministry with Hispanic-Latino Constituencies in the Presbyterian Church (U.S.A.)

[The assembly approved Item 09-03, Recommendation 1., with comment. See pp. 24–25.]

Based on the summary of the *Strategy for Ministry with Hispanic-Latino Constituencies* in the “rationale,” the General Assembly Council, upon recommendation of the National Ministries Division, recommends that the 215th General Assembly (2003) do the following:

1. Approve the *Strategy for Ministry with Hispanic-Latino Constituencies*, commend the strategy to the entire church, and request the Office of General Assembly to make the strategy available in Spanish, English, and Portuguese as follows:

- That the document be provided electronically for the use of interested groups, including the staff of General Assembly, synod, presbyteries, and other PC(USA) leaders involved in Hispanic/Latino ministries.
- That the office of National Ministries Division, Hispanic Congregational Enhancement, print the strategy document in Spanish and Portuguese, and distribute it to Hispanic/Latino caucuses and churches. The full document of the comprehensive Strategy for Ministry with Hispanic-Latino Constituencies in the Presbyterian Church (U.S.A.) is available on the Web at <http://www.pcusa.org/raciaethnic/hispanic/>.

[The assembly approved Item 09-03, Recommendation 2. See p. 25.]

2. Request the General Assembly Council, through its Congregational Ministries Division, to organize workshops in conjunction with presbyteries, synods, and other General Assembly entities to address leadership development issues for Hispanic youth and young adults, and to provide a progress report to the 217th General Assembly (2006).

[The assembly approved Item 09-03, Recommendation 3., with amendment. See p. 25.]

3. Request the General Assembly Council, through its National Ministries Division, Churchwide Personnel Services, to organize workshops in conjunction with presbyteries, synods, and other General Assembly entities and provide a progress report to the 217th General Assembly (2006). The workshops are to address leadership development, and other issues as identified in the background of this report, for Hispanic-Latino leaders as follows:

- Christian educators and teachers;
- seminary faculty and staff, and inquirers/candidates for ministry to address issues of church vocation;
- ministers, elders, and deacons;
- commissioned lay pastors; and
- administrators/leaders, specialized ministries serving Hispanic-Latino constituencies.

[The assembly approved Item 09-03, Recommendation 4. See p. 25.]

4. Request the General Assembly Council, the Office of the General Assembly, and middle governing bodies to continue to produce resources in Spanish and Portuguese, and to engage in leadership development, particularly for Hispanic-Latino leaders, as listed above.

[The assembly approved Item 09-03, Recommendation 5. See p. 25.]

5. Request the General Assembly Council, through its Congregational Ministries Division, the Office of Congregational Ministries Publishing, and Curriculum Development-Spanish Resources, and in consultation with the Office of Hispanic Congregational Enhancement, to develop curriculum materials in Spanish and Portuguese for youth to assist immigrant populations and those for whom English is not their first language and to provide a progress report to the 217th General Assembly (2006).

[The assembly approved Item 09-03, Recommendation 6., with amendment. See p. 25.]

6. Request the General Assembly Council, through its National Ministries Division, Racial Ethnic Ministries program area, and the Office of Hispanic Congregational Enhancement, to organize a national consultation event in 2006 to determine how best to implement the strategy[, explore the issues raised by it,] and monitor the progress of the recommendations and report its findings to the 218th General Assembly (2008).

[The assembly approved Item 09-03, Recommendation 7. See p. 25.]

7. Request the General Assembly Council to direct the Mission Funding and Development Office to assist the Congregational Enhancement Office in conceiving a funds development strategy by 2004 and to provide a progress report on the fund-raising effort to the 217th General Assembly (2006).

Rationale

These recommendations are a final response to the following referrals:

- 1998 Referral: 22.0419. *Response to Recommendation that the Report of the Comprehensive Strategy for Ministry with Hispanics Be Presented to the 212th General Assembly (2000)* (Minutes, 1998, Part I, pp. 88, 406).
- 1998 Referral: 23.0112. *Resolution to Recommend that National Ministries Division 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).

A. *Theological Statement*

The *Strategy for Ministry with Hispanic-Latino Constituencies* is a vision that has been in the planning process since 1984. After a long and consistent process of meetings, seminars, workshops, and events, including input from individual contributions and analyses, it was possible to articulate the most important needs of the Hispanic-Latino constituencies of the PC(USA) in the United States of America and Puerto Rico. The strategy sets forth and suggests focused activities and optional programs for ministries with the Hispanic-Latino constituencies in the PC(USA).

The strategy is directed to the Presbyterian Church (U.S.A.), and articulated within the principles of the “Six Great Ends of the Church.” It is based on this important Reformed/Presbyterian contribution for the theological and programmatic foundations for ministry in the United States and Puerto Rico.

These principles can be affirmed again in this document. *The Strategy for Ministry with Hispanic-Latino Constituencies* is a way to implement “The Great Ends of the Church” (G-1.0200). To give meaning to the strategy, it is necessary to take into account the historic declaration of Presbyterianism. The *Book of Order* states, “The Church is called to be a sign in and for the world of the new reality which God has made available to people in Jesus Christ” (G- 3.0200a). The Hispanic-Latino constituencies have the right to enjoy the new reality in Christ, and to ask the church to be the sign in the new reality.

The first is “the proclamation of the gospel for the salvation of humankind.” In this section are found the strategies for evangelism and the development of congregations among the Hispanic-Latino constituencies. The second addresses “the shelter, nurture, and [the] spiritual fellowship of the children of God.” In this section are found the strategies for Christian education, spirituality in the Reformed context, and wholistic stewardship. The third is “the maintenance of divine worship.” In this section are found the strategies for Reformed worship and suggestions for liturgical elements. The fourth is the “preservation of the truth.” In this section are found the strategies for the principles of the Christian identity in the Reformed context. The fifth is “the promotion of social righteousness.” In this section are found the strategies for the various ministries that are designed to give testimony for God’s justice in the world. The various ministries include the work with women, men, youth, and young adults, older adults, children, couples, singles, widowed, and divorced persons. The sixth is “the exhibition of the Kingdom of Heaven [in] the world.” In this section are found the strategies for mission, mission funding, effective communication of the gospel, and developing discipleship among the Hispanic-Latino constituencies in the U.S.A. and Puerto Rico.

1. *Cultural Identity*

The Hispanic-Latino constituencies comprise a focus of attention in the implementation of the mission of the church in the U. S. A. and Puerto Rico. According to the latest data from the 2000 Census, the Hispanic-Latino group is the fastest growing in the United States, and at the same time is the largest amongst the minority groups. The Hispanic-Latino presence is evident in the large metropolitan areas, and is the significant majority in cities and counties across the country.

The word *Hispano/a* as a noun is the term used by the U.S. Census to classify the people from Latin America. Its use as a statistic classification ignores the cultural significance. The term is utilized to provide identity and cultural meaning in the U.S., for recent immigrants as well as for the descendents of Hispanic-Latinos born in the U.S. Many of the latter have lost their native language, or speak less fluently, yet identify themselves as Hispanic-Latino culturally.

The people of Portuguese ancestry and language are not Hispanic even though the census classifies them as Hispanic. The Portuguese culture is similar to the Hispanic culture. In order to be inclusive, the word Hispanic-Latino is used in the strategy.

The Hispanic-Latino constituencies in the U.S.A. are represented by a variety of cultural and nationality differences. Hispanic-Latinos are not the only ones in this country; there are many cultures from different continents. The interaction among groups is producing something new, and is yet to be classified adequately. There are many mixtures. In some instances, groups identify themselves as *chicano*, *tex-mex*, *newyorican*, Mexican American, or Cuban American. The same phenomenon has affected other groups giving rise to the Bostonians, Italian Americans, etc. The Hispanic-Latino identity is in a state of flux and is a work in progress.

For the Hispanic-Latino constituencies, particular national origins or nationalities continue to provide a sense of pride and is part of the diaspora regardless of the reason for their presence in this country or the length of time in this country. There is unity among all the groups in the struggle for the common cause. One example is the use of the native language. The Hispanic-Latino constituencies in the U.S. society continue to value their language, be it Spanish or Portuguese. This holds true regardless the level of fluency or its mixture with English or with each other. It may be Spanish-English, or Portuguese-English, or even Portuguese-Spanish-English.

According to the 2000 Census, Spanish is without a doubt the second language most used in the U.S.A. Spanish is spoken by three times more people than French, German, Italian, or Chinese combined in the U.S.A. Among the reasons for the continued use and conservation of Spanish and Portuguese are the psychological, the practical, and the presence. The psychological factor provides defense against discrimination accompanied with the pride felt for the language, the cultural identity, and the traditions of one far from home. Being bilingual in Spanish and English or Portuguese and English provides a professional advantage for those who aspire to work in the international context in business, communication, media, and other careers. Finally, there is the increasing presence and use of Spanish and Portuguese, especially in the communication and television media. At least four national chains provide services and access to everyone in this country. These include options for news, soap operas, live audience and commercials that are all produced by and for the Spanish-Portuguese speakers. It is an international market.

Some of the reasons that call the church's attention regarding the Hispanic-Latino constituencies are the following: The Hispanic-Latino's socioeconomic conditions are among the worst in the nation. Statistical evidence shows that they are among the poorest, the least educated, and have one of the highest unemployment rates. Because of the tenacious adherence to Spanish or Portuguese, this places them in discriminatory circumstances and they are victims of abuse in much of their daily life.

The U.S.A. cannot ignore that the Third World is within its borders and it requires attention and response to its conditions. It is imperative that the church develop mission programs with the Hispanic-Latino constituencies in close cooperation at all levels of the church. The success of the mission programs will depend on how open the church is to make available all its resources, which include counsel, cooperation, experience, funds, spiritual fellowship, etc. in response to the Lord's call. Ministry with the Hispanic-Latino constituencies is unavoidable for the Presbyterian Church (U.S.A.).

This ministry calls the church to respect the Hispanic-Latino cultural values as they are incorporated in the life of the church. The presence and membership of the Hispanic-Latino constituencies in the church will enrich the church's mission as it is called to serve the increasing diversity of the country.

2. *Christian Education/Curriculum*

The strategy considers this aspect to be important in ministries with the Hispanic-Latino constituencies. The Confession of 1967 states, "effective preaching, teaching, and personal witness require disciplined study of both the Bible and the contemporary world" (*The Book of Confessions*, 9.49). Christian education provides meaning, purpose, and direction for understanding faith in the context in which one lives.

The Christian education curriculum for the Hispanic-Latino constituencies requires that it respond to the needs of and that it be appropriate to the community identity and characteristics. The Christian education materials should conform to the fundamentals but reflect community characteristics. The curriculum should address the new realities and challenges including discrimination, drugs and addiction, alcohol and abuse, crime, sexism, and partner relationships. The curriculum should be

intentional, inclusive, and appropriate for the constituency and target group. The materials should provide information to address the problems faced by the congregations.

Some of the problems include the scarcity of Presbyterian materials in Spanish, the use of materials from other churches, and the inclusion of teachers formed in other churches. Many of the pastors have come from other churches and have not been provided the educational opportunities to learn the Presbyterian theological traditions. There are not enough institutions to provide this new orientation. Spanish Presbyterian materials have become available only recently. The new Hispanic-Latino constituencies are found in a variety of contexts in the Presbyterian Church (U.S.A.), and other than Puerto Rico and some states in the southwestern U.S.A., it is difficult to find third or fourth generation in a church. These are the challenges to create and develop the appropriate curriculum.

The recent establishment of the office for Spanish curriculum development is one of the most important elements for the educational development of the congregations. The office has been producing materials for adults. There are no materials for youth, and the materials for children are produced ecumenically by Cokesbury. The plan for church growth for the Hispanic-Latino constituencies must include the resources for the production of Christian education materials for all levels of learning, based on the Reformed tradition for the theological formation of the membership.

3. *Vocation/The Call*

To begin the dialog with God, one responds to the call God makes to each one. The *Book of Order* states, “God calls a people . . . to believe in Jesus Christ as Lord and Savior; . . . to follow Jesus Christ in obedient discipleship; . . . to use the gifts and abilities God has given, honoring and serving God . . . in personal life, . . . in household and families, . . . in daily occupations, . . . [and] in community, nation and the world” (W-5.6001). God’s call demands obedience. In the Bible, the dialog between God and God’s people is called a covenant. In the covenant, God promises to fulfill the promises God makes, and the people are to be obedient to God’s demands.

These three concepts, the call, the dialog, and the covenant, fall into the category of vocation. “A person responds to God’s call to faith in Jesus Christ through Baptism and through life and worship in the community of faith. Persons respond to God’s call to discipleship through the ministries of God’s people in and for the world. Persons respond to God’s call to honor and serve God in every aspect of human life . . . in their work . . ., in their thought and in their action, . . . in their private and in their public relationships” (W-5.6002).

Vocation for a secular career—When one responds to God in a secular career (teacher, carpenter, graphic artist, economist, plumber, machine operator, etc.) to serve others, it is to develop oneself to make a better world. The Confession of 1967 states, “Each member of the church in the world, endowed by the Spirit with some gift of ministry and is responsible for the integrity of his witness in his own particular situation.” An important aspect of the call, which is sometimes forgotten follows, “He is entitled to the guidance and support of the Christian community and is subject to its advice and correction. He in turn, in his own competence, helps to guide the church” (*The Book of Confessions*, 9.38). This support and biblical and theological orientation is to fulfill the call to a secular career as believers. This professional orientation can be provided in workshops such as for careers in computers, English, accounting, arts and crafts, and homemaking, etc. It is important for the church to witness to Christian ethics in the workplace and in the professions. It is also important to assist the young people through the study of the Bible to discover their secular career.

Vocation for a church career—The Confession of 1967 states, “In recognition of special gifts of the Spirit and for the ordering of its life as a community, the church calls, trains, and authorizes certain members for leadership and oversight. The persons qualified for these duties in accordance with the polity of the church are set apart by ordination or other appropriate act and thus made responsible for their special ministries” (Ibid, 9.39). Those called to serve shall receive the appropriate preparation for their ministry. God may not call the most able, but God will provide adequate preparation for those called. The church is responsible to provide the appropriate education for its leaders to carry out their ministry. Different types of Christian education programs are needed for leaders to fulfill the different roles, these are: the elders, the deacons, the pastors, the Christian educators, and the lay pastor, recently approved by the General Assembly.

The church has two large problems for Hispanic-Latino pastors: the need for pastors and the scarcity that exists. Many presbyteries that need Hispanic-Latino pastors to serve, or to open churches to serve Hispanic-Latinos, face this scarcity. In instances, pastors are admitted who have not had the same education as Presbyterian pastors receive nor do they receive the proper training, nor pass the same processes after being admitted. The Presbyterian seminaries, which only provide the formal theological education curriculum, have not resolved how to meet the need to provide for an alternative theological education. An educational program in Spanish and Portuguese with all the qualified Reformed courses is needed for those candidates who aspire to serve or are serving Presbyterian Hispanic congregations.

B. *Stewardship/Funds Development*

In the resource document, “The Theology of Stewardship,” received by the General Assembly in June 1982, from the Advisory Council on Discipleship and Worship, in Section IV, it states, “Although stewardship seldom receives direct attention in the creeds and confessions . . . its definition and redefinition is implied in each struggle to say who God is and who we are for this time and place.” It can be inferred from this affirmation that stewardship, more than a word, is a concept that permeates our ecclesiastical doctrine. Stewardship is an essential element of the life and ministry of the church. It could be defined as the grateful response for the gifts from God and the recognition of God's sovereignty, which demand the obedient response to God's call to serve and to live life totally in all its manifestations (Psalm 24:1, Romans 12: 1–2, Ephesians 2: 8–19, 1 Corinthians 4:1, and 1 Peter 4:10). There are two guiding principles of the Protestant Reformation that undergird this understanding of stewardship. They are: “The Sanctity of Daily Life” and “The Priesthood of All Believers.” Based on these, Calvin promoted the habit of systematic savings, the responsible use of resources, the regular tithe with reverence and in proportion to one's income, regardless of one's economic status. The Directory for Worship states: “Giving has always been a mark of Christian commitment and discipleship. The ways in which a believer uses God's gifts of material goods, personal abilities, and time should reflect a faithful response to God's self-giving in Jesus Christ and Christ's call to minister to and share with others in the world. Tithing is a primary expression of the Christian discipline and stewardship” (*Book of Order*, W-5.5004).

Wholistic stewardship includes all our capabilities, individually and corporately: the use of time and participation in the life of the church and in the life of the community. Wholistic stewardship is the responsible administration of all of these elements and in obedience to the will of God. As we read in 1 Peter 4:10: “Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received.” Wholistic stewardship includes our personal life, our corporate life, and our public life. Among the disciplines in the Directory for Worship we find: “Those who follow the discipline of Christian stewardship will find themselves called to lives of simplicity, generosity, honesty, hospitality, compassion, receptivity, and concern for the earth and God's creatures.” (W-7.5000) (*Book of Order*, W-5.5005).

The Presbyterian system of government provides the flexibility for congregations to be able to meet their needs according to the available resources. Every congregation should conduct an annual needs assessment. The main question should be: What are we going to do this year, and how shall we do it? The answer will provide information to plan the program of activities and to complete the calendar for the year. The next step is to calculate the resources needed to complete the program. Every activity in the program should provide the information needed for the plan, the funds, the materials, and the personnel. It may be that resources can be substituted. For example, if the annual plan requires a visitation pastor, that need may be met in various ways: increase the budget for a salary, organize the visitation duties with volunteers from the congregation, or contract with a nearby seminary for a student candidate. The best decision is to fulfill the congregational needs with the resources available. Techniques provided by a funds development strategy would assist the Hispanic/Latino community stewardship issues.

C. *How to Implement This Document*

These recommendations assume that the responsibility for implementation belongs to the whole church—General Assembly Council, synods, presbyteries, congregations—including pastors, elders, and deacons, and General Assembly staff.

The strategy is a document for consultation. This document can serve to motivate. This document can be used by the organizations, churches, and governing bodies in the analysis, reflection, and decision making in their planning. The strategy does not address specific situations nor particular problems. Many congregations may find themselves in diverse localized situations that are not addressed in the document. It is recommended that the document be used as a study guide. The document may be adapted to particular situations by local churches, in seminars, panels, and retreats.

The strategy is a valuable tool for leadership training and development. The topics are broad and provide a wider vision of the context of the Hispanic-Latino constituencies. The Hispanic-Latino leadership needs to see the vision for mission of the entire church. The connectionalism of the polity and governance among the governing bodies, the representative style of leadership, the Reformed theology, and the justice of and sovereignty of God are the important principles to consider when using this document. The strategy can be a valuable tool in seminaries, and in training of lay and commissioned personnel.

The strategy is a work in progress. This is not a permanent or definitive document. The document is a statement of the current historical context of the Hispanic-Latino constituencies. The current situations will change in the future. It is imperative that new proposals and statements begin to be formulated now to enrich this document.

The strategy is a product of a long process, beginning with the historical background. It was challenging and difficult to eventually establish a successful direction. In the future, the use of the document may be a point of departure. To the generations of the future, this generation provides this document as a legacy, the *Strategy for Ministry with the Hispanic-Latino*

Constituencies. The implementation of the strategy is of utmost importance for the denomination with the rapidly growing Hispanic population both within society and the church at large.

Item 09-04

[The assembly approved Item 09-04. See p. 25.]

Commissioner's Resolution 00-8 Work Team Report

The General Assembly Council, upon recommendation of the National Ministries Division, recommends that the 215th General Assembly (2003) do the following:

1. Approve the following educational process entitled “Program Design for Racial Ethnic/Immigrant Church Growth and Evangelism” and make it available electronically for all governing bodies, racial ethnic caucuses, and appropriate offices of the General Assembly Council, particularly the Evangelism and Church Development and Racial Ethnic Ministries program areas of the National Ministries Division.

2. Direct the General Assembly Council to ensure that funding from the Mission Initiative be made available for the ongoing implementation of the Racial Ethnic/Immigrant Evangelism Church Growth Strategy.

3. Dismisses the work team with thanks.

PROGRAM DESIGN FOR RACIAL ETHNIC AND IMMIGRANT COMMUNITIES

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I. PREFACE

We begin our introduction of this project with a review of the mandate given through *Commissioners' Resolution 00-8 (Minutes, 2000, Part I, p. 492)*. The resolution came about as a way to help the church fulfill its goal to increase its racial ethnic and immigrant membership to 20 percent by the year 2010. It is a reflection on the Racial Ethnic Church Growth Strategy

Report presented to the 210th General Assembly (1998). The church recognized its need for a churchwide racial ethnic strategy at the 208th General Assembly (1996):

... [T]he current reality that racial ethnic membership in this denomination is only 4.7 percent when racial ethnics are more than 20 percent of the population of the United States is a testimony of the lack of emphasis the denomination has placed on racial ethnic evangelism ...

The 208th General Assembly (1996) ... affirms the goal of increasing the racial ethnic membership to 10 percent of the Presbyterian Church (U.S.A.) membership by the year 2005, and to 20 percent by the year 2010. ... (*Minutes*, 1996, Part 1), p. 378]

Commissioners' Resolution 00-8 reads as follows:

That the 212th General Assembly (2000) direct the General Assembly Council, through its racial ethnic staff in [Evangelism and Church Development] and congregational enhancement staff in Racial Ethnic Ministries of the National Ministries Division, to develop an educational process targeted for the appropriate presbytery, synod, and General Assembly leaders that:

1. provides a series of culturally sensitizing seminars, conferences, and training programs with resource materials that explore church development in various cultures and racial groups; and
2. establishes strategies, development plans, policies, and time lines for new church development and redevelopment that are sensitive to the uniqueness of each cultural and racial group and the ministry context of the population under consideration.

Rationale

There [are] an increasing number of diverse cultural and ethnic groups available for evangelizing.

New models need to reflect the diversity of cultural patterns.

The Presbyterian Church (U.S.A.) development models and patterns have been closely related to European cultural and societal needs.

There are no orientation training models or conferences that aid governing bodies in focusing on diverse cultures and patterns of racial ethnic groups.

Governing bodies need additional assistance in developing policies, strategies, and procedures for various cultures and ethnic groups.

There is a need for sensitivity [to], recognition of[,] and appreciation for the cultural differences, economic disparity, and unique patterns of how racial ethnic churches grow.

The historical method of evangelizing in the racial ethnic community has been heavily dependent upon education. (*Minutes*, 2000, Part I, p. 492)

II. INTRODUCTION

A. *Biblical and Theological Mandate*

The theological and biblical foundation of the racial ethnic and immigrant membership growth in the Presbyterian Church (U.S.A.) is based on the universal love of God and love's power to transform people of every race, culture, and class into a community living together as the Household of God. This is the essence of Jesus' message in both the "Great Commandment" (Matt. 22:36–40) and the "Great Commission" (Matt 28:16–20; Mark 16:14–18).

The great commandment calls for loving our neighbor as second only to loving God, and the great commission sends the church to go and make disciples of all nations by proclaiming the Good News of Jesus Christ to everyone. The call to share this universal gospel is intentional and direct. It is personal and corporate. It is an intuitive, joyful sharing that cannot be suppressed either by individuals or by the church community.

Through Jesus Christ, God offers salvation to every race and tongue, to every person and every nation (Rev.5:6, Acts 17:26; Eph. 2:14–16, Gal. 3:28). God has created diversity and celebrates it (1 Cor.12:4–11). God works with the language and culture of those to whom salvation is offered. God uses one's tribal, cultural, racial, or ancestral identity as legitimate gifts, as means of revealing God's love and justice to the world.

People do not need to surrender their cultural identity in order to be Christian. God uses racial ethnic churches with culturally distinct ministries to help in reaching unchurched people. Since the Book of Acts, Christ's witnesses have reached people of all races and cultures by speaking in their language and in the forms of their culture.

The challenge to all Christians is to learn how to share the gospel in an increasingly diverse culture, a culture that features a rich variety of languages, music, styles, and modes of worship, ministries, and witness. The Presbyterian Church (U.S.A.) must increase its efforts to be a denomination that respects, values, celebrates, and empowers cultural diversity in mission, ministry, and governance.

The Holy Spirit is calling the church to embrace diversity in our midst. How the church of Jesus Christ deals with the complexity of this multicultural, postmodern ethos will tell the world whether or not it has a reason to listen to the message we proclaim.

If the Presbyterian Church (U.S.A.) is going to embrace the challenges and the opportunities of the increasing multiracial, multicultural society and to take seriously its goal of increasing the racial ethnic and immigrant membership in the denomination, it must be willing to listen to the voices of these diverse communities.

B. *Our Past History and Our Current Opportunity*

The Presbyterian church can justifiably be proud of its historical involvement in mission throughout the world. For many decades, both in the United States and elsewhere, the church engaged in a concerted effort to reach out to truly diverse populations. It evangelized and simultaneously educated the illiterate while building lasting institutions in many countries in the process. It treated the sick and trained health specialists while creating hospitals and clinics that have endured for many years. It established churches and developed leaders whose power and influence far exceeded anything that could have been imagined. This substantial mission involvement can be directly linked to the enlistment of most of the racial ethnic people that are currently members of this denomination.

The presence of racial ethnic and immigrant members in the Presbyterian church today is a direct legacy of the vigorous mission activity initiated both at home and abroad years ago. This happened only because the whole church was involved. The simple truth is this: when the church, inspired by God, makes a conscious effort to evangelize diverse communities, it will be fruitful.

Now the Presbyterian Church (U.S.A.) faces an opportune moment for racial ethnic and immigrant membership growth. Clearly the racial ethnic and immigrant population of the United States is rapidly increasing in every area of the country. The Presbyterian Church (U.S.A.) is blessed with a tremendous opportunity to affirm its past mission and reach new racial ethnic people with the message of Jesus Christ.

C. *The Four-Part Strategy for Racial Ethnic and Immigrant Church Growth*

The Racial Ethnic and Immigrant Church Growth Strategy proposes a four-part framework that makes it possible for all parts of the church to play a significant role.

1. *Racial Ethnic Congregations*

Racial ethnic congregations will continue as the primary sources for racial ethnic membership growth. Currently six General Assembly Congregational Enhancement Offices serve racial ethnic and immigrant constituency groups: African American, Asian American, Hispanic American, Korean American, Middle Eastern American, and Native American communities. The Congregational Enhancement Program, in partnership with synods, presbyteries, sessions, caucuses, and seminaries, can implement new initiatives in new church development, redevelopment, evangelism, church growth, leader training and recruitment, and resource development.

2. *New Immigrant Ministries*

New immigrant groups are fertile ground for Presbyterian mission and ministry. Many were nurtured in the land of their birth by Presbyterian churches and schools. When they arrived in the United States they formed fellowships—a descriptive word for their affiliation with the Presbyterian Church (U.S.A.)—and they continued to worship in their own languages. As they gain strength, some of the fellowships will make a transition into becoming new church developments. Of course, the church may discover that immigrants may have needs of services as they move into their new home—transportation, language, jobs, health care, housing, and more—that precede the development of fellowships. The office of Immigrant Groups Ministries in U.S.A. serves as resource for this ministry.

3. *Multicultural Congregations*

The church is situated in a culture that faces challenging social problems and continuously demonstrates tendencies toward racial ethnic cultural stratification. Of its 11,000-plus congregations, the Presbyterian Church (U.S.A.) has at least three hundred congregations whose membership includes 20 percent or more of a racial ethnic constituency other than the dominant racial group. These congregations intentionally identify themselves as “multicultural” and try to embrace the styles, history, and languages of multiple groups of people. In addition to services of worship, these models include Bible study, common-interest groups, and ministries with youth, social services, and service programs with their communities. The office of Evangelism and Racial and Cultural Diversity serves as resource for this ministry.

4. *Racial Ethnic Constituencies in Predominantly Anglo Churches*

A significant number of racial ethnic members in predominately Anglo congregations represent another important area for racial ethnic membership growth. It is critical that congregations that seek ministry with racial ethnic communities solicit

input from racial ethnic leadership in shaping their efforts. Congregations need to consider ways in which they can broaden their own tradition to include those of other cultures. These might include special ministries or worship services shaped and directed by the emerging racial ethnic membership.

III. PROGRAM PLAN

A. *Purpose*

The approach to effective implementation of the denomination's Racial Ethnic and Immigrant Church Growth and Evangelism Strategy is not only to increase the percentage of racial ethnic members, but also to empower racial ethnic and immigrant people to participate fully as members of the Presbyterian Church (U.S.A.), including participation in promoting the "Great Ends of the Church." Those great ends 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. (*Book of Order*, G-1.0200)

Understanding this helps all members to be able to participate in decision-making in the denomination's various governing bodies. These include the particular congregation's session, the governing body closest to the front line of mission and ministry. Therefore, while forming racial ethnic and immigrant fellowships may be initial steps, a strong hope behind the approaches to effectively implement the denomination's Racial Ethnic and Immigrant Church Growth and Evangelism Strategy is to establish congregations among racial ethnic and immigrant communities. The most effective way to ensure consistent representation and participation is to establish congregations whose elected representatives—that is, session members—can then participate in middle governing body affairs—that is, in presbyteries and synods.

There is also a compelling need to increase the percentage of racial ethnic and immigrant membership growth in the denomination. The 208th General Assembly (1996) of the Presbyterian Church (U.S.A.) acknowledged this compelling need for a churchwide strategy for racial ethnic membership growth, as quoted in the Preface. At that time, racial ethnic membership in our denomination was 4.7 percent while the racial ethnic population in the United States was more than 20 percent. Today, the racial ethnic membership in the denomination is approximately 7 percent. The assembly clearly suggested that an intentional planning effort was needed in order to increase the racial ethnic and immigrant membership of the church to reach the ambitious goal of 20 percent of the PC(USA) membership by the year 2020.

B. *Program Action Plan*

1. *Assessment and Analysis of Data*

What does the presbytery (and its congregations) look like? To prepare a commitment to implement the plan, it would be helpful for a presbytery to analyze the health and condition of its congregations. This is an important step because of the understanding that the mission of the presbytery depends on the health and vitality of its congregations. An assessment of the congregations within its bounds would provide the presbytery with an overview of its strengths and would indicate where improvements are needed, thereby giving the presbytery information with which to review its current use of mission resources, including the reallocation of resources for new mission and/or for more effective mission.

The presbytery would best use several categories of information for the assessment of its congregations, assembling information for a period covering at least the past ten years. This time span is important because that is the minimum time needed to detect and track congregations' trends of change.

What does tracking the trends of a congregation tell you about its health and condition? Which congregations are growing developmentally and are healthy? Which congregations have reached a plateau in growth? And which congregations are declining in membership and in worship attendance and are becoming marginal in terms of effectiveness in advancing the mission of Jesus Christ? Why?

The suggested categories include

a. *Presbytery Statistics*

- Membership: gender and ages, gains and losses, professions of faith (youth and adults), transfers, baptisms of children and adults, and more.
- Worship attendance.
- Church school statistics: children, youth, and adults.

- Financial information: Annual receipts from all sources, including pledged income, cash gifts, capital and building funds, investment income, special offerings, bequests. Expenditures, including local program and local mission, capital expenditures, general mission support (presbytery, synod, General Assembly), giving to other mission, and more.

If possible, identify the tenure of pastors, especially over the ten- (or more) year period being studied.

b. *Information from Research Services*

Research Services of the General Assembly Council can assist in the compilation of information selected by the presbytery for its assessment. Reach them at 888-728-7228.

c. *Demographic Assessment*

What does the presbytery look like demographically? What racial and ethnic groups are residing within the bounds of the presbytery? Demographic information can be obtained from Research Services, the U.S. Census report, or from demographic companies (see resource list).

It would also be helpful to consult with existing racial ethnic and/or immigrant fellowships or congregations in the presbytery regarding the multiracial population in the presbytery. Seeking this information is an effective way to communicate the interest of the presbytery in seriously considering expanding new church development among this population. Consulting in this manner is not asking for permission as much as it is asking for information and support from existing racial ethnic and/or immigrant congregations.

d. *Information-Gathering from Local Agencies*

Collect racial ethnic and immigrant population data by visiting the chambers of commerce, school district offices, city planning departments, and regional planning agencies within the presbytery's bounds.

e. *Consultations*

To review information and findings of potential new church development (NCD) fellowships and NCD congregations, the presbytery may wish to consult with Racial Ethnic Ministries staff of the General Assembly Council, synod staff, staff of neighboring presbyteries, and pastors of local congregations who have experience in working with racial ethnic and immigrant groups. The composite perspectives can provide relevant and helpful information.

These General Assembly Racial Ethnic Ministries staff are available for consultation. The toll-free number is (888) 728-7228:

Associate for Black Congregational Enhancement
 Associate for Asian Congregational Enhancement
 Associate for Korean Congregational Enhancement
 Associate for Hispanic Congregational Enhancement
 Associate for Native American Congregational Enhancement
 Associate for Evangelism with Middle Easterners
 Associate for Evangelism and Racial and Cultural Diversity
 Associate for Immigrant Groups Ministries in U.S.A.

f. *Evaluate the Data*

(1) Are there existing Presbyterian congregations located in the communities or in proximity of such communities? If so, do racial ethnic and/or immigrant people from the community attend worship or participate in programs of the congregations? If not, why?

(2) How many of the existing congregations are racial ethnic in membership, where 80 percent or more of the membership is of one language, cultural, or racial group?

(3) How many of the existing congregations are multicultural, where no one language, racial, or cultural group make up a majority of its members or adherents, congregations; congregations that intentionally identify themselves as “multicultural” and try to embrace the styles, history, language of multiple groups of people?

(4) In light of the analyzed information, where are there new opportunities to share the gospel of Jesus Christ and the church’s resources with new population groups in your presbytery, especially with racial ethnic people or immigrant people?

(5) Which of the presbytery’s healthy congregations are located near the identified new opportunities and might be challenged to help develop a new racial ethnic or immigrant ministry? Which of the four strategies (outlined in II.C.1.–4. above) might they use for this ministry? Which healthy congregation not located near a racial ethnic population might be asked to be a financial partner in this new ministry?

2. *Visioning*

- What is God calling the presbytery and the congregations to do?
- Make a commitment to develop a plan for racial ethnic and immigrant church growth.
- Develop goals and measurable objectives.

3. *Strategies*

This process is to be considered when the presbytery has adopted goals and objectives to implement the Racial Ethnic and Immigrant Evangelism and Church Growth Strategy as an integral part of the presbytery’s congregational development plan.

The basic steps needed to implement goals and objectives are

- An action plan with steps for reaching the goals through specific measurable objectives.
- Procedures that will guide how the goals and objectives will be implemented—and achieved—in relationship to racial ethnic and immigrant new church development (NCD) fellowship groups and NCD congregations. The procedures would describe a process starting from the inquiry-feasibility phase to the implementation phase of the NCD fellowship group and the NCD congregation.
 - Criteria for establishing an NCD fellowship group and criteria for advancing the NCD fellowship group to become an NCD congregation. The criteria should include the minimum number of participants and an adequate amount of financial resources.
 - Adequate and effective presbytery staffing and financial resources to support several steps: a feasibility study; the start-up of racial ethnic and/or immigrant NCD fellowship groups or NCD congregations; and the availability of appropriate pastoral and organizing leadership. This entails making decisions about, for example, part-time or full-time pastoral leadership, lay leadership, budget, and more.
 - A system of support for pastors and lay leaders involved in guiding NCD fellowship groups and NCD congregations.
 - A formal presbytery entity that has oversight and responsibility for new church development and congregational redevelopment with the responsibility for accomplishing the goals. It is imperative that the entity has effective staff support for its work.
 - A consistent and regular reporting system to the council and to the presbytery on the progress and status of NCD fellowship groups and NCD congregations.

4. *Financial Implications*

A key question about funding new church development and congregational redevelopment with a focus on racial ethnic and immigrant evangelism is, “Who are the funding partners for this mission?” The hope is that the discussion will result in enlarging the funding circle for this mission with more funding partners.

The partners may include an NCD fellowship group, an NCD congregation, local congregations, presbytery, synod, and the General Assembly.

As touched on above, the elements that may have financial implications include, at least, the following:

- Feasibility study of a potential NCD fellowship group or congregation.
- Location/facility.
- Pastoral leadership and other staff.
- Reallocation of funding by the presbytery based on its new priorities.
- Appraisal of the length of funding for some fellowships and NCDs that may require a longer period of funding than others.
- Appraisal of the viability of the NCD fellowship or congregation and the effectiveness of the pastoral leadership. This appraisal needs to happen semiannually.

C. *Program Implementation*

Now is the time to work the plan. During this phase, the leaders assigned to the program are to shepherd the action plans. With patience and determination, the governing body will turn its vision and action plans into reality. While this section of the program plan is stated in few words, those with experience in planning and implementation will immediately recognize the time and energy that will be committed to this phase.

D. *Program Evaluation*

Effective evaluation cannot occur without goals and measurable objectives. For example, if a presbytery learned from a demographic study that it had a significant population of several racial ethnic or immigrant groups within the presbytery, it might adopt measurable goals like these:

- Start at least three new Bible study fellowships that meet in homes or in other churches with at least ten participants per fellowship, to culminate with at least twenty-five by the end of the first year.
- Develop at least two partnerships with sponsoring churches and new racial ethnic ministries or fellowships.
- Design and implement a commissioned lay pastor training program to develop ten racial ethnic leaders to help lead new cell groups or fellowships.

Evaluation of goals needs to happen once or twice a year. As the presbytery lives into its goals, some may need to be changed or dropped.

Evaluation can be a sensitive area for racial and immigrant groups and congregations. Including a person of the racial ethnic or immigrant group in the evaluation team can ease the tension.

The presbytery needs to decide how best to appraise the effectiveness of not only the goals but of the pastor. Is he or she providing pastoral and organizing leadership?

IV. CULTURALLY SENSITIZING SEMINARS

The need for culturally sensitizing seminars and workshops is much broader than the church's desire to increase its membership to 20 percent or the need to be sensitive to the uniqueness of racial ethnic and immigrant peoples. When created, such seminars will help us all to live more fully as a community of faith and as a part of the world. Because the world is becoming increasingly more diverse, we must become increasingly more diverse in the ways we live together. These seminars will help the church appreciate, understand, and celebrate the diverse cultural make-up that is in our churches, our denomination, and the world around us.

Look at Peter and Cornelius in Acts, Chapter 10. Peter was asked by God to broaden his understanding of who was included in the Kingdom of God. The conversion of Cornelius occurred because God gave a vision to Cornelius to send for

Peter. Peter also had a vision that he did not understand until he, obedient to the will of God, came into contact with Cornelius, who was a Gentile. Just as God enlarged Peter's vision to include Cornelius and other Gentiles, so God is calling Presbyterian churches and governing bodies to enlarge our vision to include many more of the racial ethnic and immigrant people that are living all around us in our communities. These are the same people to whom and with whom we have shared ministries for centuries.

These seminars are designed to help participants experience with mind, body, and spirit the unique contributions racial ethnic peoples bring to the church and to help participants understand the challenges racial ethnic people experience in the church and world. These seminars can be a part of an existing event, such as a presbytery meeting, or they can stand on their own. Possible arenas for seminars include presbytery or synod meetings, church development conferences, or specially designed consultations for church leaders.

Should you decide to present a culturally sensitizing seminar, its content might include

- Welcome and worship—Must be designed to be culturally inclusive, with participants sharing in a diverse worship experience.
- Activity 1: Why are we engaged in a culturally sensitizing seminar?
Biblical and theological mandates
Presentation from the *Book of Order* on Diversity & Inclusiveness
A Brief Statement of Faith and the Confession of 1967
- Activity 2: Creative ways to understand and appreciate differences.
Ways to appreciate and understand interracial and intercultural differences
Ways to appreciate the role and power of language and to understand language as culture
Ways to appreciate region-specific and region-appropriate differences in cultural and ethnic groups
- Activity 3: Conflict and cultures.
Potentials for conflict among cultures
Approaches for dealing with conflicts involving racial ethnic and immigrant people, interracial issues, and people sharing space
Intergenerational, cross-cultural, interracial conflicts
- Activity 4: Antiracism role-play
Conduct an antiracism training session through role-play
(See Resources)

V. TEST SITES WITH GOVERNING BODIES

One way to decide if a presbytery is ready to focus on a racial ethnic and immigrant church growth strategy is to hold a test site event with several presbyteries. Each presbytery would send its executive and one member each from the new church development committee, the redevelopment committee, and the council. The representation from each presbytery should not be limited to racial ethnic people.

Included in the agenda for this gathering might be

- Explanation of why people are gathered.
- Worship and Bible study.
- Presentation on racial ethnic and immigrant church growth in the denomination.
- Presentation from each presbytery on its racial ethnic and immigrant fellowship and congregational development emphasis.
- Small group reflection on the biblical mandate, the racial ethnic church growth report from the denomination, and each individual's own experiences of relating to ethnic persons. Each group should have persons from the several presbyteries participating.
- Presentation of information from the Program Design for Racial Ethnic and Immigrant Communities on how to begin to gather data to write a strategy for the presbytery.

- Focus groups of participants from the same presbytery begin to plan first steps in writing a strategy.
- Presentation from focus groups on first steps.
- Closing worship.

As later follow-up, each presbytery will share with the other presbyteries involved the strategy that is developed.

In August 2002, the Synod of Living Waters was a test site to prepare presbyteries to write a racial ethnic/immigrant church growth strategy, with this agenda:

Presbytery Consultation on
Racial Ethnic and New Immigrant Evangelism
And Church Growth Strategy
[Presbyteries from the Synod of Living Waters]

Saturday, August 3, 2002
Westminster Presbyterian Church, Birmingham, Ala.

AGENDA

8:30 a.m. Registration, Gathering, Refreshments

9:00 a.m. Welcome and Introductions of workshop participants
General Presbyter, Mid-Kentucky Presbytery

9:15 a.m. Opening Worship

9:45 a.m. The Consultation—Why We're Here!
Presentation—Racial Ethnic Church Growth: Vision or Afterthought?
(The presentation will include a review of the Racial Ethnic and New Immigrant Evangelism and Church Growth Strategy Report.)

10:30 a.m. Break

10:45 a.m. Presbytery Response and Update
An opportunity to respond to the presentation and share the status of the presbytery's Racial Ethnic and New Immigrant Evangelism and Church Growth Strategy.
(Representatives from each presbytery will share current racial ethnic demographic data for the presbytery, and what it is doing regarding the development of a strategy for Racial Ethnic and New Immigrant church growth.)

11:15 a.m. Small Focus Group Reflections and Feedback on presentation and presbytery updates (in groups of 4 or 5).

Focus Questions:

- How knowledgeable are you about the demographics of the area where you live?
- What are your experiences in relating to racial ethnic persons, both foreign-born new residents and other racial ethnic persons?
- What are your thoughts and perspectives about the current Racial Ethnic and Immigrant Evangelism and Church Growth Plan for the PC(U.S.A.)?
- What are your opinions about the findings of the Presbyterian Panel re the Church Growth Plan?

12:00 noon Tools for the Journey
Providing suggested processes and resources that can be used to engage the presbytery in a more intentional approach to Racial Ethnic and New Immigrant Evangelism and Church Growth.

12:45 p.m. Lunch

1:30 p.m. Presbytery Focus Groups
An opportunity for each presbytery to reflect on where they are in the development of a strategy, begin the process of developing a strategy, if needed, and indicate the kind of resources (people and dollars) needed to implement the strategy.
(Each presbytery should select a convener and recorder. The recorder should submit a written report.)

2:30 p.m. Focus Group Reports—Q and A
The convener or a designee will share highlights of the discussion.

3:00 p.m. Wrap-up and Follow-up

3:15 p.m. Closing Worship

3:30 p.m. Adjourn

VI. MODELS OF MINISTRY WITH NEW CHURCH
DEVELOPMENT AND REDEVELOPMENT CONGREGATIONS

A. *Racial Ethnic Congregations*

Congregational Redevelopment Through Clusters of Churches

African-American Church Strategy Team

A cluster of eight African American urban congregations in the Presbytery of the Pacific is working together to re-develop each congregation.

Contact person: Leon E. Fanniel, coordinator, African-American Ministries, Synod of Southern California and Hawaii, (213) 483-3840, ext. 225; E-mail, LeonFanniel@synod.org

West Philadelphia Five

A cluster of five African American urban congregations in the Presbytery of Philadelphia is working together to re-develop each congregation.

Contact person: Kevin L. Porter, coordinator, (215) 438-3566; E-mail: KyPrt@aol.com

B. *New Immigrant Ministries*

Hispanic NCD Started by Another Hispanic Church

The pastor and lay leaders from El Redentor Presbyterian Church started several cell groups in another area. When about fifty people were gathered, the presbytery applied for a new church development (NCD) grant to formally start the NCD process that became El Buen Vecino Presbyterian Church, Kissimmee, Fla.

Contact person: Hector Rodriguez, General Assembly Council staff, (888) 728-7228; E-mail, hrodriguez@ctr.pcusa.org

Korean Worshiping Fellowship Became Part of Presbytery NCD Process

A Korean Fellowship was worshiping in First Presbyterian Church, Orlando. It was asked to become officially related to the presbytery that then began the NCD grant funding process. The fellowship became the Korean Presbyterian Church of Orlando.

Contact person: Ed Peterson, Central Florida Presbytery staff, (407) 422-7125; E-mail, Epeter-son@CFPresbytery.org

A Presbytery or Congregation starts a Community Ministry That Later Becomes a New Church

A presbytery or congregation identifies unmet needs in a racial ethnic or immigrant community and starts a community ministry to meet these needs. Funding comes from the congregation or from a specialized ministry grant from presbytery, synod, and General Assembly. At a later time a worshiping community is developed that leads to a new church.

A Filipino American Bible Study Fellowship Started by Another Congregation

New Covenant Presbyterian Church in San Leandro, California, planted a congregation across the bay in Daly City, starting with a Bible study fellowship and supper on Sunday evenings. The Filipino American population is close to 50 percent of the total in that area. It is meeting in the facility of an Anglo Presbyterian congregation in Daly City.

Contact person: Mel Navarro, pastor of New Covenant Presbyterian Church, (510) 352-9935; E-mail: mvn52@hotmail.com

Five Hispanic Congregations Started a Hispanic Outreach

Five Hispanic congregations provided encouragement and financial support for a Specialized Ministry to Hispanics in San Mateo County in California in 1995. In 2000, a decision was reached to develop the people gathered into a new Hispanic congregation, continuing to meet on the campus of the First Presbyterian Church in San Mateo.

Contact person: Daniel Beteta, pastor of San Mateo Hispanic NCD, (650) 372-2716; E-mail: dbeteta@fpcsm.org

C. *Multicultural Congregations*

Racial Ethnic or Immigrant Group as Part of an Anglo Congregation but Worshiping or Doing Bible Study in Their Own Language, Linked with Redevelopment of the Anglo Church into a Multicultural Church

Beechmont Presbyterian Church in Louisville, Ky., invited Latino families into a Bible study. The congregation now has co-pastors, one Latino and one Anglo, and two worship services (except on the first Sunday of the month when they worship together). The congregation now also has Sudanese and Asian members. A grant from Mid-Kentucky Presbytery, Synod of Living Waters, and the General Assembly made this possible.

Contact person: Pedro Sayago, co-pastor of Beechmont Presbyterian Church, (502) 368-4315; E-mail, psayago@bellsouth.net

Immigrant Fellowship Nesting with Another Church

Calvin Presbyterian Church in Louisville, Ky., invited a Taiwanese fellowship to share space. The Taiwanese members join Calvin Presbyterian Church. The Taiwanese pastor attends session meetings with the Calvin pastor. A grant from Mid-Kentucky Presbytery, Synod of Living Waters, and the General Assembly helped the Taiwanese to call their pastor.

Contact person: Paul Detterman, pastor of Calvin Presbyterian Church, (502) 896-0303; E-mail, paulcpc@bellsouth.net

VII. RESOURCES

A. *General Resources*

Racial Ethnic and Immigrant Evangelism Church Growth Strategy
(888) 728-7228, ext. 5695

Antiracism Training and Resources
www.pcusa.org/racialethnic
(888) 728-7228, ext. 5696

Living the Vision: Developing Strategies and Guidelines for Korean New Church Development
Living the Vision: Health, Vitality, and Growth in African American Congregations
Living the Vision: Commitment to Evangelism
Living the Vision: Welcoming Immigrants and Their Gifts
Living the Vision: Congregational Transformation
www.pcusa.org/evangelism/churchdevelopment/resources
(888) 728-7228

Black Congregational Focus, Vol. III, "Growing African American Congregations"
www.pcusa.org/racialethnic/africanam
(800) 524-2612, PDS# 72-420-00-111
(888) 728-7228, ext. 5697

Church & Society magazine, January/February 2002: "Vision or Afterthought? Racial Ethnic and Immigrant Church Growth"
(800) 524-2612, PDS# 72-630-02-601

B. *Resources for Statistical Data*

Presbyterian Research Services; and Presbyterian Panel Survey:
Racism and Racial Justice, November 2000
(888) 728-7228, ext. 5126

American Demographics Magazine
www.demographics.com

Percept, Inc.
www.perceptnet.com
(800) 442-6277

Rationale

These recommendations are in response to the following referral: *Commissioners' Resolution 00-8. On Racial Ethnic Church Development and Redevelopment (Minutes, 2000, Part I, pp. 27, 492).*

In 1998, seeing the need for a major, churchwide strategy on church development and redevelopment with an emphasis on increasing the racial ethnic membership of the Presbyterian Church (U.S.A.), the 210th General Assembly (1998) ap-

proved the “Racial Ethnic Immigrant Evangelism Church Growth Strategy Report,” placing before the whole church the ambitious goals of increasing racial ethnic membership to 10 percent by 2005, and 20 percent by 2010. To strengthen the strategy in that previous report, the 212th General Assembly (2000) approved *Commissioners’ Resolution 00-8*, directing the General Assembly Council to develop an educational process for governing bodies that would provide culturally sensitizing training programs and resource materials which explore church development in various cultures and racial groups. The educational process would consist of strategies and development plans for church development and redevelopment that are sensitive to the uniqueness of cultural and racial groups.

The work team met four times over a year and a half, examining the issues raised by the commissioners’ resolution, working with and receiving progress reports from Congregational Enhancement staff of the Racial Ethnic Ministries program area and the Evangelism and Church Development program area. Staffs in both program areas have been working with governing bodies and racial ethnic caucuses in developing and redeveloping churches, even with few and dwindling resources, both in people and money. The demographic and ministry demands of our present time outstretch and outnumber the available staff support and financial resources available.

To address the issues outlined in *Commissioners’ Resolution 00-8*, the work team developed an educational process design, which lays out in detail a broad strategy for use by all governing bodies to allow for culturally sensitizing seminars in hopes of enabling a governing body to undertake racial ethnic church development. The educational process design emphasizes relationship building, worship, discernment, prayer, visioning, self-assessment, and evaluation for all parties involved in a church development venture. Additionally, the educational process includes real stories and references for resources or venues where resources can be obtained by those churches and governing bodies willing to increase their commitment to racial ethnic church development.

The work team noted that at present, there is no group assigned the responsibility to monitor the Racial Ethnic/Immigrant Evangelism Church Growth Strategy report or to assist middle governing bodies in its implementation. Therefore, the work team is calling for a group to be put into place for this purpose.

The work team noted that the General Assembly Council, in partnership with other governing bodies, needs to be more strategic in providing consultative and financial resources to governing bodies that are doing racial ethnic church development and redevelopment well, and to those governing bodies that are inclined to do so. For the church to fully commit to and implement the great commission through the development of churches, especially racial ethnic churches, there will need to be an increased partnership across the church, involving all governing bodies, General Assembly agencies, and racial ethnic caucuses. Faced with the present realities of large demands amidst few resources, the General Assembly, through the General Assembly Council and its offices, must be strategic, visionary, creative, and forward-thinking in enabling and resourcing governing bodies to develop racial ethnic churches.

A. *Biblical and Theological Mandate*

The theological and biblical foundation of the for racial ethnic and immigrant membership growth in the Presbyterian Church (U.S.A.) is based on the universal love of God and its power to transform people of every race, culture, and class into a community living together as the Household of God. This is the essence of the message in both the “Great Commandment” (Matt. 22:36–40) and the “Great Commission” (Matt 28:16–20; Mark 16:14–18).

The great commandment calls for “loving our neighbor” as second only to loving God, and the great commission sends the church to “go make disciples of all nations” by proclaiming the Good News of Jesus Christ to everyone who does not know it. The call to share this universal gospel is intentional and direct. It is personal and corporate. It is an intuitive joyful sharing that cannot be suppressed either by individuals or by the church community.

Through Jesus Christ, God offers salvation to every race and tongue, to every person and every nation (Rev. 5:6, Acts 17:26; Eph. 2:14–15, Gal. 3:28). God has created diversity and celebrates it (1 Cor.12:11). God works with the language and culture of those to whom salvation is offered. God uses one’s tribal, cultural, racial, or ancestral identity as legitimate gifts, means of revealing God’s love and justice to the world.

A person does not need to surrender their cultural identity in order to be a Christian. God uses racial ethnic churches with culturally distinct ministries to help in reaching unchurched people. Since the book of Acts, Christ’s witnesses have reached people of all races and cultures by speaking in their language and in the forms of their culture.

The challenge to all Christians is to learn how to share the gospel in an increasingly diverse culture, a culture that features a rich variety of languages, music, styles, and modes of worship, ministries, and witness. The Presbyterian Church (U.S.A.) must increase its efforts to be a denomination that respects, values, celebrates, and empowers cultural diversity in mission, ministry, and governance.

The Holy Spirit is calling the church to embrace diversity in our midst. How the church of Jesus Christ deals with the complexity of this multicultural, postmodern ethos will tell the world whether or not it has a reason to listen to the message we proclaim.

If the Presbyterian Church (U.S.A.) is going to embrace the challenges and opportunity of the increasing multiracial, multicultural society and to take seriously its goal of increasing the racial ethnic and immigrant membership in the denomination, it must be willing to listen to the voices of these diverse communities.

B. *Our Past History and Our Current Opportunity*

The Presbyterian church can justifiably be proud of its historical involvement in mission throughout the world. Both at home and abroad the church engaged in a concerted effort to reach out to truly diverse populations. It evangelized and simultaneously educated the illiterate while building lasting institutions in many countries in the process. It treated the sick and trained health specialists while creating hospitals and clinics that have endured for many years. It established churches and developed leaders whose power and influence far exceeded anything that could have been imagined. This substantial mission involvement can be directly linked to the enlistment of most of the racial ethnic people that are currently members of this denomination.

The presence of racial ethnic and immigrant members in the Presbyterian Church (U.S.A.) today is a direct legacy of the vigorous mission activity initiated both at home and abroad years ago. This happened only because the whole church was involved. The simple truth is: when the church, inspired by God, makes a conscious effort to evangelize in diverse communities, it will be fruitful.

The Presbyterian Church (U.S.A.) faces an opportune moment for racial ethnic and immigrant membership growth. Clearly the racial ethnic and immigrant population of the United States is rapidly increasing in every sector of the country. More than a million immigrants have been arriving in the United States each year for several years. Continued racial ethnic population growth is a certainty for the United States in the years ahead. The Presbyterian Church (U.S.A.) is blessed with a tremendous opportunity to affirm its past mission and reach new racial ethnic people with the message of Jesus Christ.

C. *Composition*

The work team constituted to address the issues of *Commissioners' Resolution 00-8* was appointed by the General Assembly Council: Elder Neal D. Presa (GAC representative, work team chair), the Reverend Harold Shin (executive presbyter, Midwest Hanmi Presbytery), the Reverend Betty Meadows (general presbyter, Presbytery of Mid-Kentucky), the Reverend Bert Tom (retired associate executive presbyter, Presbytery of San Francisco), Dr. Ed Peterson (associate executive presbyter, Presbytery of Central Florida), Dr. Dianne Wright (educator consultant), the Reverend Leon Faniel (coordinator for African-American Ministries, Synod of Southern California/Hawaii), the Reverend Ernesto Hernandez (coordinator for Hispanic Ministries, Synod of Southern California/Hawaii), and Elder Janet Ying (Presbytery of San Joaquin). Staff support was provided by the Reverend Helen Locklear (associate director, Racial Ethnic Ministries program area), the Reverend Doug Wilson (interim associate director, Evangelism and Church Development program area), and the Reverend Rosalie Potter (former associate director, Evangelism and Church Development program area).

Item 09-05

[The assembly approved Item 09–05. See p. 25.]

The General Assembly Council recommends that the 215th General Assembly (2003) do the following:

1. Confirm the election of 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:

Mary C. (Molly) Baskin, Class of 2006 (At-Large)

John H. K. Shannahan, Class of 2006 (At-Large)

Jerre L. Stead, Class of 2006 (At-Large)

Nominated by the General Assembly Council Nominating Committee:

Frank Adams, Class of 2006

Yong Lee, Class of 2006

Rationale

The 1995 deliverance of the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. assigns 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 January 17–18, 2003.

2. Confirm the following individual to the Board of Directors of the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. for the class and category set forth below:

Named by the Presbyterian Church (U.S.A.) Foundation: Marcy M. Moody, Class of 2004 (Foundation)*

***Initial term to complete an unexpired term**

Rationale

Marcy M. Moody was elected by the General Assembly Council to the Presbyterian Investment and Loan Program's Board of Directors during the General Assembly Council meeting of April 5, 2003. 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 Committee, and the Presbyterian Church (U.S.A.) Foundation.

Item 09-06

[The assembly approved Item 09-06. See p. 25.]

Overture 03-19. On Directing Evangelism and Church Development to Develop and Distribute Materials to Assist Members and Congregations in Sharing the Good News of God's Love in Jesus Christ—From the Presbytery of Inland Northwest.

The Presbytery of the Inland Northwest respectfully overtures the 215th General Assembly (2003) to direct the General Assembly Council, through its National Ministries Division, Office of Evangelism and Church Development, to develop, produce, and distribute materials in booklet form, as well as being accessible for download from the Internet that, from the perspective of Reformed theology will (1) assist members of the Presbyterian Church (U.S.A.) in sharing the good news of God's love in Jesus Christ and (2) assist congregations ministering to individuals as they move from "seekers," to commitment, and then to mature discipleship.

Rationale

1. The first of the six "Great Ends of the Church" is "the proclamation of the gospel for salvation of humankind."
2. The Presbyterian Church (U.S.A.) has lost members at a rate of 30,000 to 40,000 per year since 1965 while the United States has experienced rapid population growth.
3. The Presbyterian Church (U.S.A.) has an Office of Evangelism and Church Development in the National Ministries Division, an Office of Theology, Worship, and Discipleship in the Congregational Ministries Division, as well as excellent human resources available in our ten PC(USA) seminaries.

Item 09-07

[The assembly approved Item 09-07 with amendment. See p. 25.]

Overture 03-32. On Directing the General Assembly Council, Congregational Ministries Division, to Explore the Appropriateness of Recommending the Alpha Program—From the Presbytery of Alaska.

The Presbytery of Alaska respectfully overtures the 215th General Assembly (2003) to direct the General Assembly Council, Congregational Ministries Division, to explore the appropriateness of recommending the Alpha Program

as a congregational resource for evangelism [and to supplement, as necessary, to reflect the Reformed tradition and the Presbyterian Church (U.S.A.)].

Rationale

Effective evangelism at the local level must be a priority in our denomination to reverse the trend of thirty-seven successive years of net membership loss.

The Alpha Program is used in the United States and in more than 117 other countries in the world by a broadly ecumenical grouping of churches including congregations of the Presbyterian Church (U.S.A.), Episcopal, Lutheran, United Methodist, United Church of Christ, Roman Catholic, and more than fifty other denominations.

The Alpha Program is affordable for use in most of our congregations. It would require minimal funding to evaluate and commend this evangelism resource for local use.

Item 09-08

[The assembly approved Item 09-08 with amendment. See pp. 25–26.]

Commissioners' Resolution 03-15. On Encouragement of Local Congregations.

Direct the 215th General Assembly (2003) to do the following:

1. **Ask every commissioner and visitor to the 215th General Assembly (2003) to write five notes of encouragement to Presbyterian churches in your presbytery and set aside ~~[ten to fifteen minutes each day]~~ [appropriate time] to accomplish this task. (This would translate into letters of encouragement going to at least half of all PC(USA) churches.)**

2. **Submit these letters as an offering and, following a time of prayer, send them to churches across the denomination.**

3. **Ask appropriate General Assembly staff to procure paper and envelopes and invite assembly commissioners and visitors to donate postage for the letters they write.**

Rationale

A foundational strength of the Presbyterian Church (U.S.A.) is our recognition of God's amazing grace in the person of Jesus Christ. We value and give thanks to God for the witness and service of each and every person in each and every church among the 11,097 congregations of the PC(USA). Acutely aware of the central and critical role local churches play in encouraging the joy-filled living out of the Great Commandment and the Great Commission, we write to build up and encourage local churches.

While there are differences among us, we give thanks to God that, in the Lordship of Jesus Christ, we are all one. Whereas General Assemblies often must deal with issues of legislation, we are mindful that in Jesus Christ, the living God embodied not legislation, but inspiration. At this twentieth General Assembly since reunion and through this small gesture of encouragement and unity, let us intentionally set time aside to lift our sights beyond the legislation that divides and reach out across the church to in a way that encourages discipleship even as we give thanks to God for the every person in every pew.

Elementary this writing of letters may seem, let it be noted that this General Assembly, in an intentional and explicit way, is saying that the encouragement and trust of individual believers and local congregations is essential to our ongoing desire to bear witness to Jesus Christ in this time and place.

Brad Smith—Presbytery of Trinity
Victor Varkonhi—Presbytery of Olympia

Item 09-B

[The Assembly Committee on Evangelism and Higher Education approved, and the assembly received as information, Item 09-B. See p. 26.]

The General Assembly Council, upon recommendation of its National Ministries Division, recommends that the 215th General Assembly (2003) recognize the recipients of the following awards for 2003:

A. *Higher Education Award*—Carl A. Carpenter, Duncan S. Ferguson, Cynthia A. Tyson, Darrell W. Yeaney

B. *Sam and Helen R. Walton Award*—Forest Presbyterian Church, Peaks Presbytery, Synod of the Mid-Atlantic; and Colbert Presbyterian Church, Inland Northwest, Synod of Alaska-Northwest

Item 09-Info

A. *Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. Agency Summary*

A. *“Connectional” Investing Builds Presbyterian Churches!*

As Presbyterians, we profess to be a connectional people, and the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc., is a tangible expression of that connectional tradition. The Program connects Presbyterian investors—individuals, churches, and governing bodies—with congregations that are expanding their mission and ministry through new construction, renovation, additions, and space reconfiguration.

Investors purchase interest-bearing Term Notes or Depository Account Receipts (DARs) from the Presbyterian Investment & 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 terms chosen, participants may reinvest the money for another term or withdraw their funds.

B. *Who Are These Presbyterian Investors?*

Our individual investors come from all walks of life and economic means. Our church partners range from those with sizable endowments to smaller congregations who invest a portion of their operating reserves. The commonality of all our investors is a desire to see the ministry of Jesus Christ expand and a willingness to help other Presbyterian communities through their investable resources.

We are a connectional people, and the Presbyterian Investment & Loan Program provides a concrete way to participate in the growth of mission and ministry beyond our own doors. A prime example is the connection made between Mrs. Johnalee Nelson and New Harvest Presbyterian Church in Florence, South Carolina.

Mrs. Nelson is the widow of the Reverend James Herbert Nelson Sr., a Presbyterian minister who was well known to many as a great pastor and an even greater person. In 1999, Mrs. Nelson worked with the Presbyterian Foundation to establish a gift annuity in honor of her husband and ultimately benefit the Johnson C. Smith Theological Seminary.

However, Johnalee wanted to do more. She says, “When you go through life and start accumulating a little bit of money, I feel it’s kind of your duty to do what you can to help others. When the Lord has blessed you and you’ve retired and you’re in good health, you’re able to say, ‘I wouldn’t have any of this if it were not for the Lord’s love, and I need to give back to the Lord.’”

Mrs. Nelson is now doing more. Johnalee is helping a new church development lower its cost of borrowing. She purchased a Term Note from the Presbyterian Investment & Loan Program and designated her investment to support New Harvest Presbyterian Church in Florence, South Carolina.

“I am good friends with Ella Busby, the pastor at New Harvest,” added Mrs. Nelson, “and recognized the great work she was doing there. They are a small church that needed some financial assistance. I saw an opportunity to help out—and did!” Pastor Busby responded, “To see someone like Johnalee believe in our vision is amazing. I admire her faith in the Lord and her faith in the ministry.”

C. *Presbyterians Put Their Savings and Investments on a Mission*

In just six short years, the Presbyterian Investment & Loan Program has helped more than 1,500 investors like Johnalee Nelson put a portion of their investments on a mission of church growth. By the end of 2002, investments in the Program rose to \$38.9 million.

D. *Investors Can Help Particular Churches Earn Rebates*

Investors have the option to support a particular borrower’s loan when they invest. Although this selection is a symbolic act of support (and does not affect the risk or interest rate of the investor), it can significantly lower the cost of the borrower’s

loan. As the amount of investment support rises, the borrowers can earn rebates on the interest paid on their loan—from ¼ percent up to a full 1 percent!

More and more investors are opting to support specific borrowers. Every year more presbyteries and synods put a portion of their investment portfolio with the Investment & Loan Program. Their investments can directly benefit borrowing congregations in their area.

Both the General Assembly Council and the Presbyterian Church (U.S.A.) Foundation provide major support through investing in the Investment & Loan Program — providing much needed loan funds. The investments of these two partners are specifically designated to lower the financing costs of new church developments through rebates of the interest paid.

In 2002, the GAC's and Foundation's support lowered the cost of borrowing for new churches by over \$56,000 through the rebate program. That is \$56,000 that will be put back into local mission and ministry!

Thanks to all supporting investors, the Program was able to return to our borrowers over \$126,000 in interest paid during 2002.

E. *Low-Cost Loans Make Mission Expansion Possible*

These low-cost loans are available to existing congregations, new churches, and related entities of the Presbyterian Church (U.S.A.) for building, expanding, and renovating their facilities. Loans are also available for refinancing existing loans as well as site purchases.

F. *Investors Help Southlake Blvd. Presbyterian Build Community and Faith*

“From our start in 1998, our church has been dedicated to helping our community build lives,” says The Rev. Mike Beagh, pastor of this North Texas church. Southlake is one of several towns between Dallas and Ft. Worth that has been transformed from small rural towns into major bedroom communities of the Metroplex.

With the explosion of growth, the town's leadership has been consumed with creating infrastructure, managing development, and racing to keep pace with the need for educational space in local schools. “What has been slow to develop is ‘community space’—space for groups to meet and recreational facilities for organized youth sports,” explains Mike. “As we considered the design for our first building, the membership was committed to addressing these urgent needs.”

Most new church developments build a multipurpose facility as their initial building that can function alternately as worship space, fellowship hall, and classrooms. Southlake Blvd.'s first unit is also a fully functional gym. On Sundays, the space is filled with the music of hymns and praise. On weeknights, it is the sound of children learning to work and play as a community.

“As a result of our community focus,” Mike adds, “our youth ministry is bursting at the seams. Our next expansion will be to add a dedicated Christian education staff person to serve our youth ministry. The low-cost financing provided by the Presbyterian Investment & Loan Program made our first building more affordable and will enable us to expand our ministry faster.”

Through the end of 2002, the Presbyterian Investment & Loan Program's loan portfolio has reached \$34.6 million, with even more committed to construction projects that are currently underway.

G. *A Growing Need for More Investments*

Southlake Blvd. and New Harvest 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 General Assembly's Annual Statistical Report, Presbyterian congregations will need approximately \$388 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! It is an investment that allows churches to grow. In fact, it encourages the church to grow!

Let the Presbyterian Investment & 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.

H. *Presbyterian Investment & Loan Program Expands Lending Capacity through Banking Partners*

Your congregation may need a large loan to complete its project. For your church, the Investment & Loan Program may invite other financial partners to participate in funding the mortgage. By borrowing through the Program, your church will avoid most of the upfront 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 & Loan Program has already obtained over \$9.7 million in participation funds to help congregations grow.

I. *Coordinated Loan Services of the General Assembly*

The 211th General Assembly (1999) asked for 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 service¹.

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 endowment loan funds of the Church Loan Program bring more than \$150 million to the service of church growth—over \$109 million of which is already disbursed and benefiting congregations.

When combined with the support of investors in the Presbyterian Investment & Loan Program, the dollars at work in low-cost loans top \$144 million. That's an increase in funds supporting growing churches of 29 percent in just six short years.

When your church needs to borrow, you have a single source ready to handle your 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 endowment funds and the Investment & Loan Program's investor funds to create the best package available.

¹The 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.

J. *Board of Directors*

Frank R. Adams III; Mary C. "Molly" Baskin (Chair); Raymond M. Greenhill; Martha Guy; Yong J. Lee; Ben F. McNally; Alvin N. Puryear; Joe Willie Rigsby; Dorothy B. Roberts; John H.K. Shannahan; Jerre L. Stead; B. Cary Tolley III, Esq.; Connia H. Watson; J. Jay Wilkinson.

K. *Officers of the Corporation*

J. Jay Wilkinson (Acting President); James G. Rissler (VP of Finance & Administration, Asst. Treasurer); Ben W. Blake (VP of Sales & Marketing); Joey B. Bailey (Treasurer); Martha E. Clark (Secretary); Eric J. Graninger (Asst. Secretary).

L. *Other Senior Staff*

Judy L. Greer (Director of Credit Operations); Eric A. Moore (Director of Loan Operations).

Presbyterian Church (U.S.A.) Investment & Loan Program, Inc.

100 Witherspoon Street Louisville, Kentucky 40202-1396 • (800) 903-7457 • FAX: (502) 569-8868 • www.pcusa.org/pilp

B. *National Ministries Division Agency Summary*

The text for the National Ministries Division Agency Summary was incorporated in the General Assembly Council Agency Summary, which can be found in Item 06-Info, starting on page 425.

Item 10-01

[The assembly approved Item 10-01. See p. 22.]

The General Assembly Council, upon recommendation of the Congregational Ministries Division and on behalf of the Committee on Theological Education, recommends that the 215th General Assembly (2003) approve the new trustees elected by Presbyterian Church (U.S.A.) theological institutions in 2002:

1. Austin Presbyterian Theological Seminary: Frank Diaz, Bruce Herlin, J. Carter King III, Virginia L. Olszewski, Rex Vermillion.
2. Columbia Theological Seminary: Emily Anderson, Sid Batts, Walt Drake, P. C. (Buddy) Ennis, Judy Gregory, Edward Kelly, Sandy Smith, William Troutt.
3. University of Dubuque Theological Seminary: Ardyth Diercks, Laura Palmer Noone, Suzanne Preiss, James Tozer, Thomas Woodward.
4. Louisville Presbyterian Theological Seminary: None.
5. McCormick Theological Seminary: Steve Braden, Jose Mauricio Chacon, Robert Craig, Leroy Fassett, Ruth Goldthwaite, Jeffrey Hutsell, Melody Knowles, Eddie L. Knox, Jr., Melinda Scott Krei, Adeline Morrison, Douglas Nave, Dari V. Rowen, Daniel Saperstein.
6. Pittsburgh Theological Seminary: Ellen L. Campbell, Leslie Huff, Donald McKim, Mildred E. Morrison, A. William Schenck III.
7. Princeton Theological Seminary: A. Allen Brindisi, Amy Woods Brinkley, Martha Z. Carter, William P. Robinson.
8. San Francisco Theological Seminary: Heidi Husted, Young Song Kim, Peter Whitelock.
9. Johnson C. Smith Theological Seminary: Richard A. Bigger Jr., Martin Lehfeldt, Jerrod Lowry, James C. Pratt, David B. Sanders, Vera Swann, Lawrence Willis.
10. Union Theological Seminary and Presbyterian School of Christian Education: Lewis F. Galloway, James G. Martin, John H. Quinn Jr., Margaret M. Shaw, Claire W. Trexler.

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 COTE for review by the appropriate committee during the 215th General Assembly (2003). 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 that are related to the General Assembly of the Presbyterian Church (U.S.A.) through covenant agreements.

The 214th General Assembly (2002) made the following comment when approving the list of seminary trustees submitted to them: “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” (*Minutes*, 2002, Part I, p. 21).

In response to the comment of the 214th General Assembly (2002), the Committee on Theological Education reports that during their meeting in November of 2002 they studied the profile of seminary trustees prepared by The Center for the Study of Theological Education, Auburn Theological Seminary, published under the title of *In Whose Hands: A Study of Theological School Trustees*. The study showed that Presbyterian seminaries’ representation of racial ethnic groups, though far from matching the presence of those groups in the general population, is greater than the other mainline Protestant denominations. The seminaries count on the continued prayerful support of the church as they seek further to diversify their boards.

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.	Indian	Black	Asian	Male	Fem.	Clergy	Lay
Austin	28	26	1	0	1	0	16	12	7	21
Columbia	39	33	0	0	4	2	28	11	12	27
Dubuque	32	32	0	0	0	0	24	8	4	28
Louisville	32	29	0	0	3	0	19	13	6	26
McCormick	52	45	1	0	5	1	34	18	21	31
Pittsburgh	35	32	0	0	3	0	26	9	13	22
Princeton	40	36	1	0	2	1	29	11	20	20
SFTS	43	31	3	1	5	3	27	16	19	24
J.C. Smith	26	9	0	0	17	0	18	8	13	13
Union-PSCE	28	24	0	0	4	0	17	11	6	22
TOTALS	355	297	6	1	44	7	238	117	121	234
Covenant Partner Schools										
Auburn	21	20	0	0	1	0	8	13	9	12
ESPR	31	0	31	0	0	0	18	13	18	13
Overall TOTALS	407	317	37	1	45	7	264	143	148	259

Item 10-02

[The assembly approved Item 10-02. See p. 22.]

The General Assembly Council, upon recommendation of the Congregational Ministries Division Committee and on behalf of the Committee on Theological Education, recommends that the 215th General Assembly (2003) approve Theodore J. “Ted” Wardlaw as president of Austin Presbyterian Theological Seminary.

Rationale

A native of South Carolina, Theodore “Ted” Wardlaw served as pastor of Central Presbyterian Church in Atlanta, Georgia, from 1991 until his call to the presidency of Austin Presbyterian Theological Seminary in November of 2002. Prior to 1991, he served churches in New York, Texas, and Tennessee. Dr. Wardlaw holds degrees from Presbyterian College, Union Theological Seminary in Virginia, and Yale University Divinity School.

A consummate Presbyterian, Wardlaw has served the larger church with distinction. He is a member of the Pastors Working Group of the Louisville Institute. In 2001, Wardlaw was moderator of the Presbytery of Greater Atlanta as well as a commissioner to the 213th General Assembly (2001) where he chaired the Assembly Committee on Church Polity. He has twice been editor-at-large of *The Presbyterian Outlook* and has served on the board of directors for the *Journal of Reformed Liturgy and Music*.

Ted has maintained close ties with several Presbyterian seminaries: serving on the Union-PSCE Board of Trustees and on its alumni board of directors, as adjunct professor of preaching at both Union-PSCE and Columbia Theological Seminary; and as a member of the board of visitors for Johnson C. Smith Seminary.

In remarks to the Austin Seminary Board of Trustees, Wardlaw compared his move into seminary leadership to a new road on the journey of his life as a Christian: “As president, I first will listen to those who know Austin Seminary, then

articulate the case for its future. I will seek to represent the lively tradition of the Presbyterian church, and to cultivate students and faculty who will be bearers of that tradition. Finally, I will seek to serve and lead, in other ways that are appropriate, the greater church to which Presbyterian seminaries are intrinsically attached.”

Item 10-03

[The assembly approved Item 10-03. See p. 22.]

The General Assembly Council, upon recommendation of the Congregational Ministries Division Committee and on behalf of the Committee on Theological Education, recommends that the 215th General Assembly (2003) approve the following covenant:

A COVENANT BETWEEN THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH (U.S.A.) AND THE EVANGELICAL SEMINARY OF PUERTO RICO

I. Purpose

The purpose of this covenant is to define the nature and scope of the relationship mutually agreed to by the Evangelical Seminary of Puerto Rico and the General Assembly of the Presbyterian Church (U.S.A.).

II. History of the Relationship

In 1919 the Presbyterian Church in the United States of America closed Seminario Teologico Portoricense in Mayaguez, Puerto Rico, and joined with six other Protestant mission boards to found the Evangelical Seminary of Porto (sic) Rico. This action was taken under the guidance of the Board of National Missions.

In 1918 The Board of Education proposed this action as follows:

Porto Rico Seminary

The Board is in receipt of a communication from Rev. J. A. McAllister, an accredited missionary in Porto Rico under our Board of Home Missions, in which it is stated that the evangelical denominations at work in Porto Rico have joined together in an effort to organize a union Theological Seminary for the purposes of training a native ministry. Through a committee of representatives of these denominations, a constitution for such a Seminary has been drawn up, and has been submitted to the Board of Education and the question asked, if the Board will receive under its care, and will aid, candidates for the Presbyterian ministry in this Seminary. Inasmuch as the rule at present prescribed by the General Assembly authorizes the Board to give aid only to students in Theological Seminaries, “reporting to, and under the care of the General Assembly,” the board respectfully refers the *inquiry* in behalf of “The Porto Rico Theological Seminary to the General Assembly for answer.

This matter was referred to the Executive Commission in 1918. The General Assembly acted in 1919. The *Minutes* of May 23, 1919 (P.291) report:

6. That the Board of Home Missions having reported the proposed establishment of a Union Theological Seminary in the island of Porto Rico and having expressed itself in favor of it, that the Assembly approve such a movement, and refer it to the Executive Commission for further consideration.

The Executive Commission’s further considerations resulted in the following report to the 1920 General Assembly:

X. Report on the Situation in Porto Rico

The situation in Puerto Rico has been under the consideration of the Executive Commission for three years. The following report is final and the Commission asks to be discharged from further consideration of the subject.

Under the authorization of the General Assembly the Seminary has been established at Rio Piedras near San Juan.

The following is the plan under which it is operated:

1. *Trustees.* A board of trustees consisting of two members elected by each of the Cooperating Mission Boards at work in the island. The representatives of the Presbyterian Board are Rev. A. E. Keigwin, D.D., and Mr. Francis S. Phraner.
2. *Management.* The management of the Seminary, including the selection of the faculty, is in the hands of the Trustees. The present President is Rev. J. A. McAllister, D.D., one of the Presbyterian missionaries.
3. *Finances.* The support of the Seminary is provided by the cooperating Boards allocated on the basis of their respective budgets.
4. *The First Year's* work is regarded as highly satisfactory by our missionaries at work in the island.
5. *Needs.* The first need is additional buildings. A five year program has been worked out by the Trustees and approved by the cooperating boards. The first year's program is incorporated in the respective budgets for the coming year.

The aforementioned James A. McAllister, who headed the Presbyterian training school in Mayaguez, served as Professor of Systematic Theology and President of the new seminary from 1919 to 1943.

III. *Recent Relationship*

The Board of National Missions and its successor (The Program Agency) continued to appoint trustees and provide funding for the school. File documents indicate that the Board/Agency annual grant was from \$20,000 to \$25,000 until the early seventies. Restructuring in the UPCUSA in the early seventies resulted in inadvertent dropping of the budget line for the school, although funds were subsequently found, and annual funding continued at approximately \$30,000 per year.

By 1977 discussion about Evangelical Seminary of Puerto Rico joining the Council of Theological Seminaries arose. The Council adopted as policy the task "to keep under review the issues and options related to the Presbyterian Church (U.S.A.) and the Evangelical Seminary of Puerto Rico."¹

In 1982 the seminary received accreditation from the Association of Theological Schools. This was renewed for ten years in 1987, and again in 1997. The 1987 visiting team wrote:

Few theological seminaries have better reasons for their existence than does the Evangelical Seminary of Puerto Rico. The only accredited theological school on the island, ESPR stands within the Reformed tradition and serves the growing ecumenical constituency of six sponsoring Protestant denominations while training leaders for several other Protestant and Catholic groups as well. Moreover, ESPR increasingly provides training for Hispanic churches in the Middle Atlantic states and other locations where large numbers of Puerto Ricans live.²

As reunion was implemented at the national level in the Presbyterian church, responsibility for the seminary was lodged with the office of Global Education and Leadership Development of the Committee on Higher Education. Funding continued at the level of \$25,000 to \$30,000 per year. The *Articles of Agreement* governing reunion made no mention of the Evangelical Seminary of Puerto Rico. The General Assembly appointed a special Committee on Theological Institutions (CTI) to recommend new reporting and funding systems for the ten Presbyterian seminaries and the Presbyterian School of Christian Education. Their report to the 1986 General Assembly dealt directly with the funding and reporting issues, but went on to note that the relationship of the church to the Evangelical Seminary of Puerto Rico remained unfinished business, and that the matter should be explored, along with other issues, by a special study committee.

The Committee on Theological Education agreed that this question needed examination. In 1988 the General Assembly accepted the recommendation of the Committee on Theological Education and appointed the Special Committee to Study Theological Institutions. The Committee on Theological Education's assignment to the special committee included the following question:

What should be the status of institutions such as the Evangelical Seminary of Puerto Rico and Auburn Seminary that have Presbyterian Church ties?³

After considerable study the special committee has recommended that the Evangelical Seminary of Puerto Rico relate to the Presbyterian Church (U.S.A.) through the Committee on Theological Education (or its successor). The special committee judged that existing categories of membership on the Committee on Theological Education do not adequately serve to respect the historic and continuous relationship between the Presbyterian church and the singular ecumenical venture that is the seminary. Accordingly, the special committee recommended the adoption of a special

agreement between the General Assembly and the Evangelical Seminary of Puerto Rico. The Committee on Theological Education concurred with that judgment. This covenant constitutes that most recent agreement as developed by the Evangelical Seminary of Puerto Rico and the Committee on Theological Education for consideration by the General Assembly, and by the Board of Directors of the Evangelical Seminary of Puerto Rico.

IV. Parties to the Covenant

The parties to this covenant, the Seminario Evangelico de Puerto Rico (Evangelical Seminary of Puerto Rico), operating under its governing board, the board of directors, and the General Assembly of the Presbyterian Church (U.S.A.) operating as a governing body, are separate bodies. They are independent, neither being controlled by the other. They do, however, work together to accomplish their common purposes.

V. Responsibilities under the Covenant

A. The Seminario Evangelico de Puerto Rico (hereinafter referred to as “the Seminary”) affirm its commitment in the following areas:

1. Academic Matters

The Seminary shall maintain its accreditation from the Association of Theological School for the duration of this covenant.

The Seminary will meet the needs of its Presbyterian students. To this end, courses in Hebrew and Greek will continue to be provided minimally on alternate years, and courses will be offered in Reformed history, Reformed theology and Presbyterian polity, as mandated by the action of the Seminary’s Board of Directors.

The Seminary will continue to be responsive to the academic needs of its Presbyterian students as these needs are expressed by the Synod of Puerto Rico and the presbyteries comprising that synod.

The Seminary will administer the Presbyterian Ordination examinations, including the designation of a proctor.

The Seminary will work closely with the Synod of Puerto Rico in securing a suitable adjunct faculty member to teach the course entitled, “EMI-9, Denominational Principles,” or its successor. The Seminary will continue to grant the synod the authority to nominate the adjunct faculty member, and shall require that the person nominated meets the Seminary’s qualifications as an adjunct faculty member. If the Seminary declines to hire the synod’s nominee, the synod will submit another nominee. The Seminary shall hire only a person nominated by the synod.

As stipulated by the Board of Directors of the Seminary in their action of September 26, 1992, the professor named to the Presbyterian-Reformed chair will be a Minister of Word and Sacrament in the Presbyterian Church (U.S.A.).

Searches for other faculty appointments will consider Presbyterians as well as other qualified persons. Although Presbyterians will be considered, the Seminary is not obligated to appoint Presbyterians to an faculty post except to the Presbyterian-Reformed chair.

2. Cooperation

The Seminary will participate in cooperative ventures undertaken by the Presbyterian Church (U.S.A.) theological institutions. As is the case with the Presbyterian Church (U.S.A.) schools, cooperation with the other institutions is voluntary, depending on how a proposal or program related to the institution’s mission and the availability of resources.

The Seminary shall submit annually the same or equivalent reports to the Committee on Theological Education (or its successor), as is required of all Presbyterian theological institutions. Such reports shall include, but not be limited to:

- a. Finances
- b. Enrollment and graduates

- c. Changes to the Articles of Incorporation and By-Laws
- d. Appointments to the faculty
- e. Appointments to the Board of Directors
- f. A brief narrative report of activities of the school

The Seminary will serve as a resource for the Presbyterian Church (U.S.A.) when possible. Clearly the growing importance of Hispanic ministries in the United States and in other countries makes ESPR a very significant institution for the denomination in carrying out its mission. The Seminary will serve as a resource for the Presbyterian Church (U.S.A.) whenever such service can be appropriately and feasibly provided from the Seminary's resources, programs and personnel.

3. Board of Directors of the Seminary

The Seminary shall have two directors nominated by the Synod of Puerto Rico and one director nominated by the Committee on Theological Education (or its successor) of the Presbyterian Church (U.S.A.) as provided in the Seminary's by-laws.⁴ The Presbyterian Church (U.S.A.) nominees from the Synod of Puerto Rico and from COTE may be submitted to the General Assembly of the Presbyterian Church (U.S.A.) for review and approval. The Seminary will maintain the same number of Presbyterian Church (U.S.A.) directors (3) on the board of the Seminary as presently is mandated by the Seminary's by-laws.

Nomination by the Synod of Puerto Rico or by COTE does not constitute election to the Board of Directors of the Seminary. The power to elect directors rests exclusively with the board of the Seminary. If the Board of Directors chooses to not elect one of the Presbyterian Church (U.S.A.) nominees, it may not elect to one of the three Presbyterian Church (U.S.A.) positions a person not nominated by the appropriate Presbyterian body.

4. Development Activity

The Seminary agrees that, as a beneficiary of the Theological Education Fund, it will conform to the fund raising policies agreed to by the other Presbyterian theological institutions.

As of February 1997, the policy provides that, normally, the Seminary may solicit Presbyterian congregations for current operating funds for support of the annual budget if those congregations have an alumnus/a on the staff, a student in the institution, a trustee or former trustee as pastor, a geographic relationship or are congregations which have given to the Seminary before. In soliciting Presbyterian congregations for operating budgets all communications will make first and foremost an appeal for support of the Theological Education Fund, i.e. the 1% Plan.

It is expected that all fund raising activity among Presbyterians and Presbyterian churches in Puerto Rico will take place in close, cordial, and cooperative relationship with the Synod of Puerto Rico. The Seminary will continue to raise funds toward the full endowment of the Presbyterian-Reformed chair.

B. The General Assembly of the Presbyterian Church (U.S.A.), recognizing that the Evangelical Seminary of Puerto Rico has in fact, throughout its history, been a significant partner in the education of the ministers of the Presbyterian Church (U.S.A.) for the church in Puerto Rico, affirms its *commitment* in the following areas:

1. The Committee on Theological Education (or its successor)

This covenant relationship with the Evangelical Seminary of Puerto Rico shall give to that institution voice but not vote on the Committee on Theological Education or its successor. Travel and lodging expenses associated with attendance of the Seminary's representative to meetings of the Committee on Theological Education (or its successor) shall be reimbursed by the Presbyterian church in accordance with its reimbursement policies.

The Committee on Theological Education will provide assistance as appropriate to the Seminary and the Synod of Puerto Rico for interpreting the Theological Education Fund to congregations in the synod, as well as the Seminary's faculty and staff.

The Committee on Theological Education will provide the Seminary ongoing guidance with respect to any fund raising efforts the Seminary undertakes in the United States.

2. Financial Support

The Committee on Theological Education (or its successor) shall include the Seminary in the annual allocation of the funds it administers, such funds including the Theological Education Fund. The Seminary shall be allocated funds according to the same formula as the other Presbyterian theological institutions, with the exception that the Seminary shall receive one-fifth of one share of that portion of the Theological Education Fund and other monies that are divided in shares among the institutions without reference to numbers of graduates.

As of 1997, 46.5% of the administered funds are distributed on the basis of the number of graduates in all degree programs with 2.5% left to the discretion of the Committee on Theological Education. The Seminary will receive funds distributed on the number of graduates on the same basis and in the same manner as the other theological institutions.

The Seminary may seek monies from the discretionary fund portion of the Theological Education Fund and other administered funds on the same basis and in the same manner as the other theological institutions.

Income from funds that are held in trust by the Presbyterian Church (U.S.A.) Foundation and that are restricted by their original donor specifically to a particular Seminary shall not be included in the computed allocation of the Theological Education Fund and other funds allocated by the Committee on Theological Education (or its successor).

3. Disclosure

The Presbyterian Church (U.S.A.) agrees to disclose and describe this new arrangement to the other supporting denominations of the Seminary.

VI. *Indemnity*

The Seminary agrees to hold the Presbyterian Church (U.S.A.) harmless for any acts, omissions or failures to fulfill the terms of this covenant. The Presbyterian Church (U.S.A.) agrees to hold the Seminary harmless for any acts, omissions or failures to fulfill the terms of this covenant.

VII. *Amendments*

Changes in the Presbyterian Church (U.S.A.) or in the circumstance of the Seminary may affect portions of this covenant. Either party to this covenant—the Seminary and the General Assembly of the Presbyterian Church (U.S.A.) as represented by the Committee on Theological Education (or its successor)—may request revision of parts or all of this covenant during the term of this agreement. Amendments to this covenant may be executed by mutual agreement of the Board of Directors of the Seminary and the General Assembly.

VIII. *Term*

The term of this covenant shall commence when *formally* approved and signed by the designated parties and shall expire on December 31, 2008.

The covenant may be renewed by mutual consent.

IX. *Formal Approval*

This covenant shall be effective upon formal approval by the Board of Directors of the Evangelical Seminary of Puerto Rico and by the General Assembly of the Presbyterian Church (U.S.A.) and when signed by the Moderator and the Stated Clerk of the General Assembly of the Presbyterian Church (U.S.A.) and by the Seminary's president and the chair of the Board of Directors of the Seminary.

Financial support under this covenant shall begin in calendar year of 2003.

This covenant recognizes that the Evangelical Seminary of Puerto Rico may develop other covenant relationship with other denominations who support the Seminary.

The General Assembly of the Presbyterian Church (U.S.A.) and the Evangelical Seminary of Puerto Rico, acting by and through the signatories below, do so covenant and agree:

**REPRESENTING THE
EVANGELICAL SEMINARY
OF PUERTO RICO**

**REPRESENTING THE
GENERAL ASSEMBLY OF THE PRESBYTERIAN
CHURCH (U.S.A.)**

President Date

Moderator Date

Chair, Board of Directors Date

Chair, Board of Directors Date

Endnotes

1. Quoted by John H. Galbreath in correspondence to the Rev. Jaime O. Quinones, November 12, 1984.
2. As quoted by Luis Fidel Mercado in correspondence to Robert T. Douglass, October 9, 1987.
3. *Minutes*, 1988, Part I, p. 415, paragraph 33.026.
4. The by-laws of the Evangelical Seminary of Puerto Rico stipulate in Article I A1 on the composition of the Board of Directors the following: "One person representing each of the founding and cooperating mission boards in the United States of America." This agreement proposes that the Presbyterian representative be nominated by the Committee on Theological Education or its successor.

Rationale

In its report, approved by the 205th General Assembly (1993), the Special Committee to Study Theological Institutions recommended that the Evangelical Seminary of Puerto Rico (ESPR) relate to the Presbyterian Church (U.S.A.) through the Committee on Theological Education (COTE). The special committee judged that existing categories of membership on the Committee on Theological Education did not adequately serve in respect to the ecumenical nature of the Evangelical Seminary in Puerto Rico (ESPR). Accordingly, the special committee recommended the adoption of a unique agreement between the General Assembly and ESPR. The Committee on Theological Education concurred with that recommendation and, in 1993, developed a covenant agreement with ESPR that was approved by the General Assembly in that year. The 210th General Assembly (1998) approved the current covenant that is due to expire on December 31, 2003. Therefore, the Committee on Theological Education recommends that the covenant be continued through December of 2008.

Item 10-04

[The assembly approved Item 10-04. See p. 23.]

The General Assembly Council, upon recommendation of the Congregational Ministries Division, recommends that the 215th General Assembly (2003) approve the nominee for the unexpired term of Class of 2004, and approve the Class of 2006 Mountain Retreat Association Trustees of Stock Board of Directors:

Class of 2004

Mary Scott Cooper, Synod of South Atlantic (filling the unexpired term of Floretta Watkins, Class of 2004)

Class of 2006

The Reverend Lisa Kraus, Synod of the Trinity, Class of 2006

Charles Easley, CMDC Representative, Class of 2006

Ivan Lebrón, Synod of Boriquén, Puerto Rico, Class of 2006

Renomination:

Elizabeth Wells, Synod of the Sun, Class of 2006

Walter Baker, Mission Support Services Representative, Class of 2006

Charles Kim, Synod of the Northeast, Class of 2006

Jay McKell, Synod of Mid-America, Class of 2006

Item 10-05

[The assembly approved Item 10-05, Recommendations 1. and 2. See p. 22.]

The General Assembly Council, upon recommendation of the Congregational Ministries Division, recommends that the 215th General Assembly (2003) do the following:

1. Urge presbyteries to include workshops on the New Presbyterian Catechisms in its leader development events each year for the next five years.

2. Urge sessions to develop ways to use *Belonging to God: A First Catechism* in educational and liturgical programs for children; to use *Study Catechism (Confirmation Version)* in confirmation programs; and to use the *Study Catechism (Full Version)* in programs for new members.

[The assembly approved Item 10-05, Recommendations 3.–6. See p. 22.]

3. Urge presbyteries to develop at least one presbytery-wide event to engage ministers and elders in study of the French Confession of 1559, focusing on its relevance for the contemporary church.

4. Instruct the Congregational Ministries Division, Office of Theology and Worship, to produce and distribute materials that will assist presbyteries in their study of the French Confession of 1559.

5. Instruct the Congregational Ministries Division, Office of Theology and Worship, in reporting the results of their engagement with the French Confession of 1559.

6. Request the Congregational Ministries Division, Office of Theology and Worship, and the Office of the General Assembly to report to the 216th General Assembly (2004) the progress of their collaborative efforts to engage the church in reflection on its confessional and ecclesial foundations.

Rationale

These recommendations are a final response to the following referrals:

1997 Referral: 19.0015. Response to Recommendation to Develop a Means to Introduce The French Confession of 1559 Throughout the Church, to Report Annually to the General Assembly Regarding Its Efforts, and That the Office of Theology and Worship Recommend to the General Assembly Council That It Consider Constitutional Procedures for Including The French Confession of 1559 in The Book of Confessions—From the Special Committee to Write a New Presbyterian Catechism (Minutes, 1997, Part I, pp. 41–42, 162).

1998 Referral: 41.0028E.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).

In response to recommendations from the Special Committee to Write a New Presbyterian Catechism, two General Assemblies provided for a period to study the French Confession of 1559 and the new catechisms—*Belonging to God: A First Catechism*, *Study Catechism (Full Version)*, and *Study Catechism (Confirmation Version)*—charging the Office of Theology and Worship with the responsibility of making recommendations regarding possible inclusion of these documents in *The Book of Confessions*. Thus, in addition to recommendations regarding use of the catechisms, the above recommendations relate to the status of the catechisms and the French Confession of 1559.

The creeds, confessions, and catechisms of *The Book of Confessions* of the Presbyterian Church (U.S.A.) are neither historical artifacts nor doctrinal law books. As the first part of the church's *Constitution*, *The Book of Confessions* instructs, leads, and guides the whole church in faith and faithfulness. The *Book of Order* states that “The Presbyterian Church (U.S.A.) states its faith and bears witness to God's grace in Jesus Christ in the creeds and confessions of *The Book of Confessions*. In these confessional documents the church declares to its members and to the world who and what it is, what it believes, [and] what it resolves to do” (G-2.0100a).

The 209th General Assembly (1997) approved a policy statement, “The Assessment of Proposed Amendments to *The Book of Confessions*,” to guide the church's decisions regarding the inclusion or deletion of confessional documents. The full statement is included as an appendix to editions of *The Book of Confessions*. It notes that “Because the church's confessions

are central to its identity and integral to its ordered ministries, changes in *The Book of Confessions* require an exacting amendment process” (*The Book of Confessions*, p. xxxii). [The amendment process is set out in full in the *Book of Order*, G-18.0200.] Thus, the amendment process should only be initiated when there is a strong case to be made for possible inclusion or deletion of a confessional document.

“The Assessment of Proposed Amendments to *The Book of Confessions*” sets forth exacting standards for the inclusion of a confessional document:

When the church considers a proposal to add a confessional document to *The Book of Confessions*, all considerations are sharply focused by the issue of the church’s reception of the proposed confession.

1. When a *new confession* is proposed for inclusion in *The Book of Confessions*, the church must understand the occasion for its formulation. However, the *intention* of the new document should be tested by a period of reception in the church. A confessional statement should prove itself foundational to the church’s faith and life before it is proposed for inclusion in the church’s confessional standards.

2. When the proposed confession is a *historic document*, the church should understand the original circumstances of formulation and reception. Additionally, the contemporary need for the confession and the possibilities for reception should be demonstrated. Then, the value of the historic confession should be tested by a period of reception in the church. A confessional statement should prove itself foundational to the church’s faith and life before it is proposed for inclusion in the church’s confessional standards. (*The Book of Confessions*, p. xxxv)

Thus, both “new confessions” (The New Presbyterian Catechisms) and “historic documents” (The French Confession of 1559), should prove themselves foundational to the church’s faith and life before they are proposed for inclusion in the church’s confessional standards.

The Office of Theology and Worship and the Office of the General Assembly agree that neither the New Presbyterian Catechisms nor the French Confession of 1559 has demonstrated that it is “foundational to the church’s faith and life.”

The new catechisms have been well-received, and they have demonstrated their value in faith formation, but they have not yet fulfilled even their educational promise in the church. As use of the catechisms increases, it is possible that they may become staples of the church’s educational and formational ministries. Even then, however, they may not attain the exacting standard of being “foundational to the church’s faith and life.” That is a decision to be made in the future, however. At the present time, there is not sufficient warrant for initiating the process for possible inclusion of the new catechisms in *The Book of Confessions*.

The situation is somewhat different with the French Confession of 1559. Its teaching on the sacraments and its ecclesiology significantly enhance the teaching, guidance, and leading that is present in *The Book of Confessions*. Moreover, the French Confession of 1559 is fully representative of Calvin’s Geneva Reformation, unlike the Scots Confession, the Second Helvetic Confession, or the Heidelberg Catechism. Presbyteries, congregations, and individuals who have studied the French Confession of 1559 have responded with deep appreciation for the spirit of the French Confession of 1559 as well as its content. Too few presbyteries, congregations, and individuals have spent time with the French Confession of 1559, however. Those who know it value it, but too few know it to render it “foundational to the church’s faith and life.” At the present time, there is not sufficient warrant for initiating the process for possible inclusion of the French Confession of 1559 in *The Book of Confessions*.

Yet a decision not to initiate the process for including the new catechisms, the French Confession of 1559, or both in the church’s confessional standards is not the final word. It is imperative that the Presbyterian Church (U.S.A.) commit itself to serious, sustained consideration of the foundations of Christian faith and life. This must include serious, sustained attention to *The Book of Confessions*, for “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). It may be that the new Presbyterian catechisms and the French Confession of 1559 will be significant aids in the church’s exploration of faith’s foundations and the confessions’ articulation of faith and faithfulness.

The Office of Theology and Worship and the Office of the General Assembly are collaborating on a variety of ways to encourage churchwide embrace of *The Book of Confessions* and the foundational chapters of the *Book of Order*. These gifts to the church are neither museum pieces nor law codes. It is through the church’s deep conversation with the confessions and the foundational principles of church order that these documents can guide, instruct, and lead the church in renewed faith and faithfulness.

Item 10-06

[The assembly approved Item 10-06, Recommendation 1. See p. 22.]

The General Assembly Council, upon recommendation of the Congregational Ministries Division, recommends that the 215th General Assembly (2003)

1. confirm its approval of the new Presbyterian catechisms—*Belonging to God: A First Catechism, The Study Catechism (Full Version), and The Study Catechism (Confirmation Version)*;

[The assembly approved Item 10-06, Recommendations 2.–5. See p. 22.]

2. commend the catechisms to the church for use in church school, confirmation classes, new members classes, session studies, and adult education groups;

3. urge the General Assembly Council, Congregational Ministries Division, to produce new a new confirmation curriculum based on *The Study Catechism (Confirmation Version)*;

4. urge the General Assembly Council, Congregational Ministries Division, to develop and produce processes and materials for the incorporation and reception of new adult members based on *The Study Catechism (Full Version)*;

5. urge the General Assembly Council, Congregational Ministries Publishing, to integrate the catechisms into the “We Believe” curriculum materials for all ages.

Rationale

These recommendations are a final response to the following referral: *1998 Referral: 41.0028–.0030. Response to Recommendation That Both the General Assembly Council, Through Its Office of Theology and Worship, and the Office of the General Assembly Conduct Annual Consultations for 5 Years; Develop Final Report with Recommendation on Possible Inclusion of Catechism in The Book of Confessions—From the Special Committee to Write a New Presbyterian Catechism (Minutes, 1998, Part I, pp. 85, 599).*

Consultations have been conducted with a range of persons from across the church. Members of the Special Committee to Write a New Presbyterian Catechism, ministers, educators, presbytery staff, and others, have met to review materials—responses from churches, a survey conducted by the Office of Research, and resources produced in support of the catechisms—and to suggest new supportive strategies and resources.

The consultations reveal widespread approval of the catechisms. Although suggestions for revision have been received, they are few in number and do not evidence a pattern that might lead to the proposal of revisions. Each annual consultation emphasized the need to educate the church about possibilities and procedures for use of the catechisms, in hopes that these summaries of Christian faith and life might become a primary means of discipleship formation throughout the church.

- *Belonging to God: A First Catechism* is intended for children, beginning in the third or fourth grade. It follows the general contours of the biblical narrative, correlating Scripture verses with each question and answer. *Belonging to God* helps children understand the Bible in its relationship to God’s love and our lives.

- *The Study Catechism (Full Version)* is intended for adults and older adolescents. It is suitable for study by new members of the church, college groups, adult studies, and church officers, in a variety of settings. *The Study Catechism* probes the basic elements of Christian faith, balancing theological depth with accessibility.

- *The Study Catechism (Confirmation Version)* is a somewhat briefer and simpler version of *The Study Catechism*, suitable for use with confirmation classes composed of early adolescents.

Supportive materials have been published to assist churches, families, and individuals to use the catechisms in a variety of settings. In addition to use in church school classrooms, Geneva Press resources support the catechisms’ use in worship, confirmation and new member classes, sacrament education for children, and more. Geneva Press has also published the *Book of Catechisms*, a volume containing the three new catechisms together with the three catechisms contained in the *Book of Confessions*: the Heidelberg Catechism, the Westminster Shorter Catechism, and the Westminster Larger Catechism. Congregational Ministries Publishing has published versions of each of the catechisms—with complete Scriptural references—as an integral part of its curriculum services to Presbyterian congregations. The catechisms have been translated into Korean and Spanish.

The catechisms have not yet fulfilled their promise in the life of the church, however. Misunderstanding of the nature of catechisms (confusing them with rote memorization, for example) and insufficient awareness of possibilities for their use in a wide variety of educational, liturgical, and devotional settings, have restricted the catechisms’ use and limited their value in the church. The Office of Theology and Worship urges that renewed efforts be made to incorporate fully the new catechisms into the church’s ministry of the Christian formation of disciples.

The Office of Theology and Worship is conducting a far-ranging exploration of the Catechumenate (reporting back to the 217th General Assembly (2006)) including the role of catechisms in the formation of Christians. There is a detailed description of this study in the narrative report of the Office of Theology and Worship.

Item 10-07

[The assembly approved Item 10-07 with amendment. See p. 22.]

The General Assembly Council, upon recommendation of the Congregational Ministries Division, recommends that the 215th General Assembly (2003)

- 1. encourage each presbytery to arrange for the celebration of the Lord's Supper in one of its churches each Lord's Day;**
- 2. instruct the Congregational Ministries Division, Office of Theology and Worship, to provide [guidelines] [suggestions] and resources for presbytery-wide celebration;**
- 3. instruct the Congregational Ministries Division, Office of Theology and Worship, to report annually the number of presbyteries that participate in "Celebrating the Lord's Supper Each Lord's Day."**

Rationale

The Directory for Worship declares that "Scripture—the Word written, preaching—the Word proclaimed, and the Sacraments—the Word enacted and sealed, bear testimony to Jesus Christ, the living Word" (*Book of Order*, W-1.1004). John Calvin was even bolder, taking it as "a settled principle that the sacraments have the same office as the Word of God: to offer and set forth Christ to us, and in him the treasures of heavenly grace" (*Institutes*, 4.14.17). That is why Calvin thought it would be faithful "to require that the Holy Supper of the Lord be held every Sunday at least as a rule." Calvin failed in his efforts to convince the Geneva authorities—and Reformed churches since—to celebrate the Lord's Supper every Lord's Day. In our own time, however, Reformed churches are recovering Calvin's two marks of the true church: "Wherever we see the Word of God purely preached and heard, and the sacraments administered according to Christ's institution, there, it is not to be doubted, a church of God exists."

The *Book of Order* is cautious. It indirectly encourages weekly celebration of the sacrament: "It is appropriate to celebrate the Lord's Supper as often as each Lord's day. It is to be celebrated regularly and frequently enough to be recognized as integral to the Service for the Lord's Day" (W-2.4009). The *Book of Common Worship* is bolder, however. It notes that the basic movement of the Service for the Lord's Day is "from hearing to doing, from proclamation to thanksgiving, and from Word to table" (p. 33). Moreover, it is explicit that "From New Testament times the celebration of the Eucharist on each Lord's Day has been the norm of Christian worship. . . . From the church's inception, the Lord's Day and the Lord's Supper were joined" (p. 41).

Few Presbyterian churches celebrate the Lord's Supper each Lord's Day. Of those that do, most confine the sacrament to one of several Sunday worship services. The move in many congregations from quarterly to monthly observance is welcome, but "first Sunday of the month" celebration does not fully express the central convergence of Word and Sacrament.

The Geneva civil authorities did not accede to Calvin's wish that the Lord's Supper be celebrated every Lord's Day. However, at least for a while, Calvin managed to schedule services in Geneva churches so that the sacrament was celebrated somewhere in the city on every Lord's Day (John Calvin, "Articles Concerning the Organization of the Church"; James Smylie, *A Brief History of Presbyterians*, p. 20). Presbyteries can follow Calvin's lead.

Weekly celebration of Eucharist in every Presbyterian congregation is unlikely, but celebration of the Lord's Supper each Lord's Day is a possibility in every presbytery. A presbytery can ensure that the Lord's Supper is celebrated in at least one of its churches each Lord's Day. The designated church can understand its celebration "on behalf of" the whole presbytery, including in its worship prayers for the presbytery and its congregations. A presbytery might provide a special communion set to be used in the church that celebrates the Eucharist for the whole body. Other means may be devised to proclaim that "Because there is one bread, we who are many are one body" (1 Cor. 10:17).

The recommended action does not direct presbyteries. Instead, it encourages presbyteries to choose a course of action that will proclaim the church's unity in Christ, while honoring the deep tradition of the church and the Reformed tradition of Word and Sacrament.

Item 10-08

[The assembly approved Item 10-08. [See p. 23.](#)]

The General Assembly Council, upon recommendation of the Congregational Ministries Division, recommends that the 215th General Assembly (2003) authorize for one year the celebration of the Lord's Supper at Ghost Ranch in Abiquiu and in Santa Fe, at Montreat Conference Center, and 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; and at the following events:

- Association of Retired Ministers, Spouses & Survivors National Conference, June 19–22, 2003, in Louisville, Ky.;
- National Taiwanese Presbyterian Young Adult Council (NTPYAC), June 26–28, 2003, Los Angeles, Calif.;
- Adopted Family Conference, July 1–5, 2003, Montreat Conference Center, N.C.;
- Presbyterian Families, July 2–6, 2003, Montreat Conference Center, N.C.;
- Presbyterian Youth Connection Assembly, July 30–August 3, 2003, Louisville, Ky.;
- Pre-Assembly for Connection 2003, July 28–30, 2003, Louisville, Ky.;
- National Presbyterian Youth Ministry Council (NPYMC), August 3–5, 2003;
- Korean American Student Empowerment (KASE), August 6–9, 2003, Chicago, Ill.;
- Korean American Young Adult Leadership Coalition (KAYALC), August 28–30, 2003, Los Angeles, Calif.;
- 7% Event, October 6–9, 2003, New Orleans, La.;
- Presbyterian Older Adult Ministry Network (POAMN) Annual Meeting, October 22–25, 2003, in Tempe, Ariz.;
- Association of Presbyterian Church Educators, Norfolk/Williamsburg, Va., January 28–31, 2004;
- Stewardship Conference, March 2004, location undecided;
- Presbyterian Men's Annual Meeting, April 23–27, 2004, Long Beach, CA;
- Presbyterian Church Camp and Conference Association (PCCCA) annual meeting, November 9–14, 2004, at Ghost Ranch in Abiquiu, N. Mex.;
- Philippino Young Adult Council, October (date to be determined), 2003, Houston, Tex.;
- Young Adult Council of National Black Presbyterian Caucus, June 25–29, 2003, Baltimore, Md.;
- General Assembly Committee on Representation biennial synod COR training event, October 10–11, 2003, Daytona Beach, Fla.;
- Meetings of the General Assembly Standing Committees (Commissions).

Item 10-09

[The assembly approved Item 10-09. [See p. 23.](#)]

The General Assembly Council, upon recommendation of the Congregational Ministries Division and on behalf of the Committee on Theological Education, recommends that the 215th General Assembly (2003) grant permission to the following theological institutions to celebrate the Sacrament of the Lord's Supper in 2004: 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 214th General Assembly (2002) granted permission for celebrations in 2003; the 215th General Assembly (2003) is asked to grant permission for calendar year 2004.

Item 10-10

[In response to Item 10-10, the assembly approved an alternate resolution. See p. 23.]

Overture 03-20. On Affirming That the Church Is Called to Present the Claims of Jesus Christ—From the Presbytery of San Diego.

The Presbytery of San Diego overtures the 215th General Assembly (2003) of the Presbyterian Church (U.S.A.) to affirm that the church is called to present the claims of Jesus Christ, leading persons to repent of sin, to accept Jesus as the only Savior and Lord of the whole world, and to pursue a new life as his disciple.

Rationale

The Stated Clerk of the Presbyterian Church (U.S.A.) has recommended the first four chapters of the *Book of Order* for reflection and study by Presbyterians. He has noted that these four chapters are foundational for our life together. We enthusiastically concur.

The first four chapters in the *Book of Order* include the essential calling of the Church as reflected in this overture. All Presbyterians would benefit from a clear statement of the church's purpose and our affirmation will be a witness to others in the body of Christ. It also provides the necessary foundation for the six great ends of the church, which 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 (G-1.0200).

The nature of recent actions and public statements by some PC(USA) members make such an affirmation necessary and desirable.

COGA COMMENT ON ITEM 10-10 (OVERTURE 03-20)

Comment on Overture 03-20—From the Committee on the Office of the General Assembly.

The Committee on the Office of the General Assembly welcomes the enthusiastic support of the Common Faith, Common Mission project. The church is called to present the claims of Jesus Christ in the fullness of the historic church witness in the Nicene Creed and *The Book of Confessions*. We encourage the commissioners and advisory delegates to consider "Hope in the Lord Jesus Christ," which was approved by the 214th General Assembly (2002), when they discuss and debate issues of Christology (*Minutes*, 2002, Part I, pp. 423–25).

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.

GAC COMMENT ON ITEM 10-10 (OVERTURE 03-20)

Comment on Overture 03-21—From the General Assembly Council.

Overture 03-20 calls upon the church “to present the claims of Jesus Christ, leading persons to repent of sin, to accept Jesus as the only Savior and Lord of the whole world, and to pursue a new life as his disciple.”

The General Assembly Council encourages the 215th General Assembly (2003) to approve *Overture 03-20* and transmit it to the church as a word of encouragement and challenge.

The 213th General Assembly (2001) requested the Office of Theology and Worship “to prepare and widely publicize . . . materials for study and worship that will help our congregations better understand the theological richness of the Lordship of Jesus Christ in *The Book of Confessions*, *Book of Order*, and the Scriptures; the imperfections in our daily responses to God’s calling; and ways in which congregational and individual witness can be strengthened” (*Minutes*, 2001, Part I, p. 37).

In response to this request, the Office of Theology and Worship did the following:

—Produced a theological statement, “Hope In the Lord Jesus Christ,” that was affirmed by the 214th General Assembly (2002) and commended to the church (*Minutes*, 2002, Part I, p. 423). More than 13,000 copies have been purchased by congregations and individuals.

—Held a major theology convocation, “We Believe in One God,” that explored the fullness of Trinitarian faith.

—Continued its Task Group on the Doctrine of the Trinity in Faith and Worship that will report to the 216th General Assembly (2004).

—Inaugurated work on a “Catechumenate initiative” that is designed to help congregations prepare people more fully for Baptism, confirmation, church membership, and life as a faithful disciple of Jesus Christ.

—Joined with the Office of the General Assembly in a variety of initiatives to enhance understandings and use of *The Book of Confessions* and the first four chapters of the *Book of Order*.

Further responses will be developed in the coming years to help Presbyterians know and serve Jesus Christ.

Item 10-11

[In response to Item 10-11, the assembly approved an alternate statement. See p. 23.]

Overture 03-26. On Amending the Open Meeting Policy in the Manual of the General Assembly by Adding a Point 8 Regarding the Theological Task Force—From the Presbytery of San Gabriel.

The Presbytery of San Gabriel overtures the 215th General Assembly (2003) to add a Point 8 to the Open Meeting Policy of the General Assembly as found on page 55 of the *Manual of the General Assembly*. This section would read as follows:

“8. *The General Assembly Theological Task Force on Peace, Unity, and Purity of the PC(USA) shall be exempt from this open meeting policy in order to go into closed session for discussion of theological issues.*”

Rationale

Before going to the Versailles Peace Conference after World War I, Presbyterian Elder Woodrow Wilson urged that nations develop “open covenants, openly arrived at,” that is, that international agreements be made publicly, and not in secret. The Presbyterian Church (U.S.A.) seeks to abide by this principle by not holding its meetings of any kind in private. There are, of course, times when such things as delicate personnel matters should not be discussed publicly.

In order for the members of the General Assembly Theological Task Force on Peace, Unity, and Purity of the PC(USA) to raise tentative theological points for discussion and to express themselves in all candor before reaching definite conclusions, the task force should have the option of going into executive session. Such a policy, which would allow members to be free with each other to consider possible new approaches to difficult and complicated matters, is essential for wrestling with the major and vital issues facing the church. Premature spreading as fact those matters that are still undecided would only hamper the results the whole church is expecting from this special group. When conclusions have been reached, they should be widely reported, of course, for full discussion, consideration, and review.

In 2002, the Presbytery of San Gabriel dissolved a new church development in Los Angeles. The church property was then placed on the market; a buyer was found; and the sale was in escrow when an article about the sale appeared in the local

paper. In the judgment of many members of the presbytery, the article was misleading, but the buyer became scared and backed out. In the process of finding another buyer, the presbytery lost a substantial sum of money.

The General Assembly Theological Task Force on Peace, Unity, and Purity of the PC(USA) is tremendously significant and important in the life of the church and it would be tragic if some article about discussions within the task force, however inadvertently, were misconstrued in the media. All actions of the task force would be public, but for open and free discussion of theological issues the task force members should not be inhibited from freely speaking their minds and hearts with one another just because representative of the media are present.

ACREC ADVICE AND COUNSEL ON ITEM 10-11 (*OVERTURE 03-26*)

Advice and Counsel on Overture 03-26—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Overture 03-26 asks the General Assembly to add a “Point 8” to the Open Meeting Policy of the *Manual of the General Assembly*, which would allow the Theological Task Force on Peace, Unity and Purity of the PC(USA) to go into closed session for discussion of theological issues.

The Advocacy Committee for Racial Ethnic Concerns advises that *Overture 03-26* be disapproved.

Rationale: The Open Meeting Policy of the PC(USA) (approved by the 209th General Assembly (1997)) states:

1. The work of the church is strengthened when it is done in a spirit of openness and trust. Church members have a basic right to know about the work done and the decisions made by entities within the church. Church leaders have a basic responsibility to honor that right by conducting their business with a spirit of openness *and vulnerability to public scrutiny*. Therefore, open meetings *shall* be the norm for all such entities.
2. It is the policy of the General Assembly, the General Assembly Council, its Ministries Divisions and Mission Support Services, and of the entities *and work groups related to them*, that their meetings *shall* be open to all interested persons.
3. In certain circumstances, when the confidentiality of the subject matter is impeding the open work of the group meetings of these entities *may* be closed. The following requirements apply:
 - a. Subjects dealt with *must* be limited to property negotiation, personnel, civil and criminal litigation, or security.
 -
5. The provisions of this policy *shall* apply to visitors and to representatives of both church and public media, including print, electronic and photographic journalists. [Emphasis added.] (*Manual of the General Assembly*, p. 55)

The Open Meeting Policy approved by the 209th General Assembly (1997) appears clear that open meetings is the mandated norm for conducting the work of the church; that this mandatory provision applies to all General Assembly divisions, including entities and work groups related to them; and that the open meeting policy applies as well to other-than-church groups as contained in paragraph 5. The Presbytery of San Gabriel opines that: “Premature spreading as fact those matters which are still undecided would only hamper the results the whole church is expecting from this special group.” and further that “All actions of the task force would be public, but for open and free discussion of theological issues the task force members should not be inhibited from freely speaking their minds and hearts with one another *just because representatives of the media are present.*” [Emphasis added.]

The ACREC would offer that the framers of the Open Meeting Policy appear to have contemplated the risks associated with public meetings, and decided that such risks outweighed the harm that would inure to church members from secret meetings, when it stated at paragraph 1 of the Open Meeting Policy that “. . . members have a basic right to know . . . and that leaders have a responsibility to honor that right by conducting their business with a . . . *vulnerability to public scrutiny.*”

It also appears that the 209th General Assembly (1997) agreed with the framers, and was willing to assume the risks of public scrutiny when it approved the Open Meeting Policy.

For all of the above reasons, ACREC advises that *Overture 03-26* should be disapproved.

ACSWP ADVICE AND COUNSEL ON ITEM 10-11 (*OVERTURE 03-26*)

Advice and Counsel on Overture 03-26—From the Advisory Committee on Social Witness Policy (ACSWP).

Overture 03-26 adds “Point 8” to the Open Meeting Policy of the General Assembly. Point 8 exempts the General Assembly Theological Task Force on Peace, Unity and Purity of the PC(USA) from the Open Meeting Policy.

The Advisory Committee on Social Witness Policy (ACSWP) advises that *Overture 03-26* be referred to the Office of the Stated Clerk of the General Assembly for a resolution.

Rationale: The Open Meeting Policy, approved by the 209th General Assembly (1997), designates the Office of the Stated Clerk of the General Assembly to resolve questions relating to the application and interpretation of the Open Meeting Policy. Therefore, ACSWP advises that this overture be referred to that office.

Item 10-12

[The assembly referred Item 10-12 to the Sacramental Task Force on Theology and Worship. See p. 23.]

Commissioners' Resolution 03-3. On Developing Baptismal Materials Regarding Child Abuse.

That the 215th General Assembly (2003) direct the General Assembly Council, Congregational Ministries Division (CMD), Office of Theology and Worship, to do the following:

1. Prepare materials for the use of pastors and churches in the preparation of parents/sponsors of infants and children being presented for the Sacrament of Baptism, in which those persons pledge never to abuse this child physically or verbally, and always to guard this child from humiliation, dishonor, and degradation.
2. Include in those materials a supplement to the *Book of Common Worship*, particularly for use in "An Alternative Service for the Sacrament of Baptism" (pp. 419 and following), asking the parents/sponsors to pledge in public worship their intention never to abuse or degrade this child.
3. Conscientiously endeavor to promote the use of these materials and this public pledging at all levels of instructions, from pastoral instruction in seminaries to congregational Christian education.

Rationale

Child abuse, including sexual abuse, has become epidemic in this country and in other countries of the world as well. The church has often been quick to condemn these events and their perpetrators after the fact, but we have generally been lacking in our efforts to engage in the prevention of abuse. This resolution is intended to bring the prevention of child abuse to the forefront of our congregations and into our very homes and family life.

When young parents, especially, are presenting their tiny offspring for Baptism and the Blessing and even Anointing of Christ, this is an excellent time to remind each person that the baby they hold is a Gift from God; that they behold in the child's face the Face of God; and that the child will first know God in the face, voice, and hands of the parents. This is a precious and perfect moment to pledge never to abuse. The Bible, in 1 John 4:16, states, ". . . God is love, and those who abide in love abide in God, and God abides in them." In that abiding, that in-dwelling, there is no room for violence toward a child.

Some pastors have been including pledges of this type in services of the Sacrament of Baptism in recent years and in the counseling instructions with parents in preparation for the Sacrament. They report wide acceptance and positive results. Each time a child is thus Baptized, every person present is reminded that we do not abuse children! The sponsors of this resolution believe this practice ought to be encouraged throughout the church.

Fred Louis Wollerman—Presbytery of the Peaks
Carol Bewley Dalhouse—Presbytery of the Peaks

Item 10-13

[The assembly approved Item 10-13. See p. 23.]

Commissioners' Resolution 03-24. On Recognizing Louisville Presbyterian Theological Seminary's 150 Years of Service.

That the 215th General Assembly (2003) of the PC(USA) do the following:

1. **Join in celebrating the 150th anniversary of the founding of Louisville Presbyterian Theological Seminary.**
2. **Pray God’s blessings upon Louisville Presbyterian Theological Seminary—that it will go from strength to strength as it educates ministers for service in the church and for mission in the world.**
3. **Charge Louisville Presbyterian Theological Seminary always to follow the leadership of Jesus Christ in the education of its students.**
4. **Authorize and transmit to the Board of Trustees of Louisville Presbyterian Theological Seminary a sealed copy of this resolution, as a token of appreciation for our partnership in ministry.**

Rationale

Louisville Presbyterian Theological Seminary was founded in Danville, Kentucky, in 1853, to be “in the West a theological seminary of the first class.” After the division of the Presbyterian church that resulted from the American Civil War, Southern Presbyterians in the Synods of Kentucky and Missouri founded in 1893 a rival seminary in Louisville, Kentucky. In 1901, the seminary at Danville was merged with the seminary in Louisville, and the resulting institution made its home in Louisville, Kentucky. At the time the seminaries were merged, the Northern and Southern branches of the church, despite strong feelings of antipathy resulting from the War Between the States, began a partnership to support Louisville Presbyterian Theological Seminary. The Southern and Northern Presbyterian churches subsequently continued in that partnership, which has stood as the longest and best example of a unified Presbyterian witness to the American people and a symbol of cooperative effort. In June 1983, when the Northern and Southern churches reunited after 122 years of separation, Louisville Presbyterian Theological Seminary rejoiced in serving the reunited Presbyterian Church (U.S.A.), just as it had served the two churches during their separation.

During its 150 year history, Louisville Presbyterian Theological Seminary has pursued the mission of “equipping the saints for the work of ministry,” educating generations of ministers of Word and Sacrament, of educators, and of counselors who have served the church with distinction and grace. The successes enjoyed by Louisville Presbyterian Theological Seminary have been possible only through the providence of almighty God, the grace of Jesus Christ, and the careful leading of the Holy Spirit.

Countless faithful church members and congregations have prayed for and contributed to Louisville Presbyterian Theological Seminary and have identified candidates for ministry and have helped them discern their calls to ministry. The faculty, staff, and administration of Louisville Presbyterian Theological Seminary look forward, confident in the leadership of the Spirit, to a future bright with challenge and promise, always seeking to be faithful to Jesus Christ and to the church.

Meg Rift—Presbytery of Mid-Kentucky

Samuel Terry—Presbytery of Mid-Kentucky

Item 10-Info

A. *Theological Education*

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 committee serves as an advocate for theological education, seeking to support the seminaries and to strengthen them for their mission to the whole church. The Committee on Theological Education 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. Currently the seminaries are cooperating on an interschool project that is designed to raise awareness of the ministry as a vocation among college and university students. The seminaries are also involved in a variety of projects in cooperation with various offices representing all three Ministry Divisions of the General Assembly Council, the Office of General Assembly, and the Board of Pensions.

The Office of the General Assembly, San Francisco Theological Seminary, and COTE continue to sponsor a class for seminarians entitled “Presbyterianism: Principles and Practice” during General Assembly each year. Each January COTE also sponsors, 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.

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, seminary board chairs, 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.

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 2002, approximately 23 percent of PC(USA) congregations contributed almost three million dollars to the Theological Education Fund. Moneys received were distributed to eligible schools according to a formula developed and monitored by the COTE Institutional Review Subcommittee on which only members-at-large sit.

“For Generations to Come: Seminaries and Churches Together” is the new theme for interpretation of the seminaries on behalf of the Theological Education Fund (TEF). The Theological Education Funding Network continued to grow in 2002 and participation at two network training conferences was at an all time high in 2002. Three TEF area facilitators and sixteen regional representatives continue to work on a contract basis to make possible improved regional coordination for the TEF Funding 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) that 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 and 2002. 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.

In May of 2002 the Board of Trustees of Austin Presbyterian Theological Seminary opted changes in the seminary’s bylaws related primarily to the structure and functioning of the board. One new committee was established, namely, the Finance and Administration committee, and a committee responsible for the educational policies and practices was renamed the Academic Affairs Committee, and more precise duties were identified. In addition, the responsibility of the executive committee was lessened, and various procedures were revised, including the mandating of a triennial review of the bylaws by the Trustee Committee.

Changes to the Bylaws of the University of Dubuque include: the board of trustees will meet two instead of three times each year; Board positions of secretary and treasurer were combined into one position; board officers will serve terms of two rather than three-year terms; and the executive committee was reduced in number due to the newly combined office of secretary-treasurer.

The Board of Trustees of Johnson C. Smith Theological Seminary took action to improve its operations by voting that the (ad hoc) Personnel Committee be designated a permanent (standing) committee of the board and that the By-Laws Committee become the By-Laws and Document Review Committee that will henceforth, also, to be designated as a standing committee of the board.

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 celebrated its centennial on October 1, 2002. More than six hundred people attended the festivities, which included an outdoor luncheon and worship service, the dedication of historical markers, and the Centennial Trustee Gateway, and the rededication of the Seminary Chapel, named in honor of President Robert M. Shelton. The day also brought the announcement of two major gifts: a \$1.5 million Lilly Endowment grant to fund the College of Pastoral Leaders and an endowed faculty chair in Philosophical Theology. Two professors joined the faculty in the fall of 2002: Whitney Bodman (World Religions) and Arun Jones (Mission and Evangelism). After thirty-one years of service, President Shelton retired in November; President Theodore J. Wardlaw took office on November 9, 2002.

(2) *Columbia Theological Seminary*

Columbia Theological Seminary has been selected to receive a grant of \$1.3 million from Lilly Endowment Inc. The grant will support S³ (for Sabbath, study, service), a collaborative effort between Columbia and more than 200 pastors nationwide aimed at developing new models for sustaining pastoral excellence. Columbia has named Dent Davis as director of continuing education. Davis, who holds a D. Min. from Columbia and an Ed. D. from the University of Tennessee, has served churches in North Carolina, Virginia, and Tennessee. Haruko Ward has been named assistant professor of church history. She is a minister of the Word and Sacrament in New Brunswick Presbytery and received the Th. M. and Ph.D. degrees from Princeton Theological Seminary.

(3) *University of Dubuque Theological Seminary*

The University of Dubuque Theological Seminary is pleased to announce the expansion of the Charles C. Myers Library. The expansion, funded by a generous gift from university trustee Charles C. Myers and his wife Romona, was completed in January 2003. It provides students, faculty, and alumni/ae of the institution with a more spacious and inviting environment for teaching and learning by adding significant additional classroom and study space. New shelving to accommodate the library's expanding collection is included. A fireplace surrounded by ample comfortable seating beckons students to curl up with a good book.

(4) *Louisville Presbyterian Theological Seminary*

After twenty-one years of faithful and visionary service, Dr. John M. Mulder resigned on October 26, 2002, as president of the seminary/professor of historical theology. Dr. Robert Reed, a Cincinnati neurologist and immediate past chair of the board of trustees, is chairing the search committee. During this academic year, Louisville Seminary celebrates the 150th anniversary of its founding in Danville, Kentucky, with many special events, including a hymn festival for which the seminary commissioned a new hymn—Thomas H. Troeger's "There Is a Dream That Thrills God's Heart." The seminary and Bellarmine University are collaborating in a new Master of Arts in Spirituality degree program that reflects shared ecumenical values and appreciation and engagement in one another's unique traditions and practices of spirituality.

(5) *McCormick Theological Seminary*

On May 21, 2003, McCormick Theological Seminary dedicated a new building to the glory of God and the ministry of theological education. This 40,000 square foot building serves as the office building for all seminary faculty and administration, as well as providing much needed meeting and conference space. Located on the property of the Lutheran School of Theology at Chicago, the two seminaries now operate a shared campus facility that includes the Jesuit-Kraus-

McCormick Library, classroom, cafeteria and bookstore, as well as the offices of LSTC faculty and staff and a new chapel. In addition to welcoming the Reverend Yunchun Han (M.Div. '86) as the Jean and Frank Mohr Professor of Ministry and Dr. Jae Won Lee as assistant professor of New Testament, the seminary community celebrated the inauguration of Dr. Sarah Tanzer as professor of New Testament and Early Judaism and the inauguration of Dr. Theodore Hiebert as the Francis A. McGaw Professor of Old Testament.

(6) *Pittsburgh Theological Seminary*

Pittsburgh Theological Seminary welcomed two faculty members: The Reverend Craig Barnes, Ph.D., was selected as the new Meneilly Professor of Leadership and Ministry; and Edith Humphrey, Ph.D., joined the faculty as associate professor of New Testament. The seminary rejoiced as several participants from the 1997 Summer Youth Institute for high school students completed college and enrolled as seminarians at Pittsburgh and other seminaries. Faculty, staff, students, and board members were involved in the self-study process in preparation for the ten-year accreditation visit from the Association of Theological Schools and the Middle States Commission on Higher Education. A welcome new dormitory facility opened in January of 2003.

(7) *Princeton Theological Seminary*

In 2002–2003, Princeton Theological Seminary welcomed George Parsenios to its faculty as instructor in New Testament. Underway were faculty searches in philosophy, Christian education, theology and the arts, and speech. In August 2002, the seminary hosted the eighth quadrennial International Congress on Calvin Research, headed up by Professor Elsie McKee and attended by close to one hundred U.S. and international Calvin scholars. A Jonathan Edwards Tercentennial Conference, planned by Professor Sang Lee, was held in April 2003, and the fourth American Syriac Symposium, organized by Professor Kathleen McVey, is scheduled at the seminary for July 2003. The addition to the Carol Dupree Center for Children was completed, and the construction of a new parking facility begun.

(8) *San Francisco Theological Seminary (SFTS)*

The seminary celebrated the inauguration of Philip W. Butin as the tenth president with a three-day event in San Anselmo in October 2002. Inaugural activities included keynote addresses, seminars, workshops, and worship services. A day of worship and celebration was also held in late October in Southern California. Jana L. Childers, professor of homiletics and speech-communication, was named interim dean and vice president for academic affairs. Sandra K. McNutt was named vice president for seminary and church relations, a newly formed department encompassing the advancement and student recruitment areas. In the fall of 2002, SFTS welcomed seventy-five new M. Div. and M.A.T.S. students to campus from all over the world. With more than 600 students studying at SFTS, enrollment is the highest in years.

(9) *Johnson C. Smith Theological Seminary*

Johnson C. Smith Theological Seminary has intensified its emphasis on assisting young women and men in their efforts to explore a call to professional ministry in the Presbyterian Church (U.S.A.). During the spring semester, three initiatives were launched with this objective in mind. First, a retreat titled: “Dreams and Visions” was held, which brought more than twenty high school juniors and seniors to campus for a weekend of activities with faculty, governing body staff, and laity designed to guide them in this process. Second, during the Conference on Ministry for college, juniors, seniors, and second career persons, the seminary hosted fifteen students who expressed an interest in professional ministry. Finally, the Campus Ministry Program to the Atlanta University Center was strengthened to provide and expanded Presbyterian ministry presence for the more than 10,000 students enrolled in the six institutions that comprise the center.

(10) *Union Theological Seminary and Presbyterian School of Christian Education*

Union-PSCE is responding with energy and wisdom to the profound shortage of pastoral and educational leaders in the church. In fact, Union-PSCE's entering class for Fall 2002 was among the largest in recent memory. More than twenty students enrolled at Union-PSCE at Charlotte in the fall, the second cohort of students to begin at the new extension program in the Carolinas. The Charlotte program, trial year scholarships, and a host of innovative recruitment strategies are encouraging gifted students to give prayerful consideration God's call to ministry. Congregations that work with the seminary to identify gifted candidates for ministry are vital to these efforts.

(11) *Auburn Theological Seminary*

Auburn Theological Seminary is developing major programs to carry out its mission of strengthening religious leadership. Last summer, Auburn expanded its two-week, multifaith leadership program, Face to Face/Faith to Faith, that brings fifty teenagers of diverse nations and faiths to a Presbyterian camp to learn about each other's beliefs and values. Auburn's research center has launched a study of seminary faculty—those who train the next generation of religious leaders.

Soon, Auburn and its partner seminaries in New York City will launch the Sabbatical Institute, a new program for categories of pastors for whom survival in ministry is a challenge: women pastors, urban pastors, solo pastors, leaders of churches in transition, and young pastors.

(12) *Evangelical Seminary of Puerto Rico*

The Evangelical Seminary of Puerto Rico has presented to The Association of Theological Schools in the United States and Canada (ATS) and to the Council of Higher Education of the Middle States Association a petition for approval of a new degree program, a Doctor of Ministry in Pastoral Care with Families. The ATS Commission on Accrediting voted to authorize a focused visit to the seminary to ascertain its readiness to offer this program. If the accrediting agencies decide to consider the seminary ready to offer the program, we will go ahead in 2003.

(13) *Omaha Presbyterian Seminary Foundation*

The Omaha Presbyterian Seminary Foundation came about as the result of the closing of the Omaha Presbyterian Seminary in 1943. Eventually the foundation was formed to continue the work of the seminary in a number of important ways. The first major emphasis has been to provide financial aid through scholarships and grants to students in all of our ten remaining Presbyterian seminaries. In 2002, the foundation gave scholarships and grants to students in the amount of \$91,750. The second major thrust of the work of the foundation is through an extensive continuing education program for ordained ministers and commissioned lay pastors serving in our thirteen state service area. In 2002, the foundation will have expended more than \$100,000 for continuing education programs. This includes fifteen events sponsored and conducted by some entity within the church. In addition, the foundation gives \$3,000 to theological institutions within the denomination by way of support each year.

B. *Theological Task Force on Peace, Unity, and Purity of the Church Report to the 215th General Assembly (2003)*

At the direction of the 213th General Assembly (2001), the Moderators of the 211th, 212th, 213th General Assemblies (1999, 2000, 2001) appointed 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). At its first meeting in December 2001, the task force decided to hold three, 3-day meetings annually; it has met three times since the last General Assembly.

One of the original task force members, Elizabeth Achtemeier, died in October 2002, and Moderator Fahed Abu-Akel appointed her son, P. Mark Achtemeier, professor at University of Dubuque Theological Seminary, in her place. We all grieved deeply the illness of Dr. Achtemeier and her loss to the church, but we rejoice that Mark has been able to bring his many gifts to the work of the task force.

This report addresses how the task force has agreed to deal with various aspects of our mandated responsibilities. These responsibilities are

- to lead the church “in spiritual discernment of our Christian identity, in and for the 21st century”;
- to use a “process which includes conferring with synods, presbyteries, and congregations seeking the peace, unity, and purity of the church”;
- to address at least the “issues of Christology, biblical authority and interpretation, ordination standards, and power”;
- “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. (Taken from *Minutes*, 2001, Part I, p. 29.)

1. *Lead the Church in Spiritual Discernment*

In order “to lead the church in spiritual discernment” the task force is first developing and carrying out such a process itself. The group has intentionally spent time building community and using various tools from the rich resources within our church that assist in listening to one another and to the Spirit. One such tool is that of Mutual Invitation, a description of which is found on the task force Website. But more than any one specific approach, the work is framed by the covenant that the task force made together at its first meeting: to be guided by prayer and Scripture, to worship together, to listen endeavoring to understand each other, and to model a respectful, loving process of discernment and dialogue.

The task force is also sharing leadership responsibilities in deciding how to address issues. The task force has adopted the *Issue and Work Agenda* (information from this piece can be found in the appendix) to map the sequence in which each of the mandated issues will be studied. Different members of the task force have agreed to provide leadership for each topic. Leadership includes planning the session, selecting preparatory readings, scripture, and worship resources, and leading the study and discussion of the issues. The task force feels that this shared leadership is one aspect of modeling for the church a “process of discernment.”

2. *Confer with Synods, Presbyteries, and Congregations*

The task force has begun to confer with the church in the following ways:

- Following our second meeting (February 2002), a questionnaire was distributed through various means seeking input and sharing our progress. A letter from the co-moderators and the questionnaire were sent to both the executive and the moderator of every presbytery. This questionnaire also served as a way of sharing progress, for it included the task force covenant, mission statement, and goals. Results of the questionnaires were tabulated and shared with the whole task force.
- Follow-up interviews by phone were conducted with those who, on their questionnaire, offered to share effective ways of dealing with disagreement within the church family.
- Focus Groups were held at the 214th General Assembly (2002), planned, led, and evaluated by a task force member with professional skills and experience in this area. Suggestions for how the task force could be useful to the church included preparing materials about what it means to be Presbyterian for use for in training church officers and new members. The focus groups suggested that the task force should “be honest,” and address the divisive issues.
- Task force members have attended numerous meetings of presbyteries and synods, as well as General Assembly Council (GAC) consultations conducted by the Stated Clerk and Executive Director.
- Three task force members attended the 2002 Stated Clerk’s Polity Conference and engaged in a ninety-minute dialogue with members of the Association of Executive Presbyters. The presbytery executives also gave input through questionnaires whose results were shared at the following task force meeting.
- A website www.pcusa.org/peaceunitypurity has been established for communication of our work and resources.
- A press release is distributed by the task force following each of our meetings.
- Prior to the 214th General Assembly (2002), a letter was sent by the co-moderators to the leadership of each of the large “affinity” groups of PC(USA) asking to speak briefly at their gathering at General Assembly. Though no group invited us to speak then, we will again contact each group prior to the 215th General Assembly (2003).

3. *Address Issues*

The task force is addressing two topics at each of its four meetings from October 2002–October 2003: a theological topic and a topic of “polity/governance/history.” A Meeting Planning Team (as described under #1) prepares materials to ensure that there is a common understanding of our church’s heritage and shared information about where the church is today. Time is spent in both plenary sessions and small group discussions.

During all the plenary sessions, the press has been present. The task force has been committed to working within the General Assembly Open Meeting Policy, which was developed to ensure open deliberations of all General Assembly entities that result in policy decisions and recommendations. Some members of the task force have said that they find the constant presence of the press an impediment to exploratory discussions.

The four meetings dealing with specific topics will provide a solid foundation for the subsequent meetings when the task force will seek to offer guidance for the larger church around these issues.

The task force continually modifies its agendas to incorporate new understandings that grow from our work. Each meeting brings new insights and enriched relationships as a community of faith.

4. *Develop a Process and Instrument*

The task force is working hard to develop resources for the larger church. Input from many sources asks for resources that others in the church can use to “mirror” the experience of the task force. Yet the task force feels a dilemma that it has debated extensively: how to make our resources accessible for others to share while the task force continues its work and still ensure that materials produced are excellent and useful. At the August 2002 meeting, it was decided to form an Educational Resource Development Team to help produce resources that would:

- reintroduce our church to important parts of our heritage,
- reintroduce our church to a range of compelling views that all fall under a reformed banner,
- be accessible and engaging so that people can become a part of the discernment process
- bring people closer to each other across the lines that currently divide us.

The resource team, which includes people with communication and education expertise, is exploring the use of the Web, video, print, and multimedia.

The 214th General Assembly (2002) directed that the report of the task force (not necessarily in final form) be available to the whole church no later than nine months prior to the 217th General Assembly (2006). The task force is grateful that the church is eager to see and use any resources that may be produced and therefore is working hard to produce them in time for the wider church to participate in shaping the final product.

The other requests from the 214th General Assembly (2002)—that the task force consider the issues raised by the Confessing Church movement and engage in conversation with the Presbytery of Northeast Georgia—have been part of our deliberations. The task force is currently arranging a time for some members to meet with the Presbytery of Northeast Georgia.

The theological task force deeply appreciates the interest and prayers of people across the church and is grateful to have this opportunity to report to commissioners of the 215th General Assembly (2003).

Members of the committee include Mark Achtemeier, Scott D. Anderson, Barbara Everitt Bryant, Milton J Coalter, Victoria G. Curtiss, Frances Taylor Gench, Jack Haberer, William Stacy Johnson, Mary Ellen Lawson, Jong Hyeong Lee, John B. (Mike) Loudon, Joan Kelley Merritt, Lonnie J. Oliver, Martha D. Sadongei, Sarah Grace Sanderson-Doughty, José Luis Torres-Milán, Barbara G. Wheeler, and John Wilkinson.

Gary Demarest
Jean S. Stoner
Co-Moderators

Appendix

Theological Task Force on Peace, Unity, and Purity of the Church Issue and Work Agenda

[The following is text as found in the Issue and Work Agenda flyer developed by the Theological Task Force on Peace, Unity, and Purity of the Church.]

The 213th General Assembly (2001) approved the formation of a Theological Task Force on Peace, Unity, and Purity of the Church. That task force has held two three-day meetings at which it formulated the following goals and mission statement:

GOALS

- Deepen our understanding of our Christian and catholic identity and clarify key themes of the Reformed theological and constitutional heritage.
- Study and evaluate the sources of health and promise as well as the causes of dissension and unrest in the church.
- Recommend ways for the church to move forward, furthering its peace, unity and purity.

MISSION STATEMENT

The task force, led by the Holy Spirit, will seek to discover a basis for peace, unity and purity that advances the traditions 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.

Meeting Date	Theological Topic	Polity/Governance/ History Topic
October 2002	Jesus Christ and the identity of his followers	Social and religious context of Presbyterian life and mission
February 2003	Bible, creeds and confessions in faith and life	How Presbyterian Church understands and proclaims its faith
August 2003	Nature and purpose of church in reformed tradition: community of faith	Presbyterian Church decision-making
October 2003	Nature and purpose of church in reformed tradition: worship and mission	Presbyterian Church leadership and ordination

Meeting Date	Topics
Feb. 2004	What principles of reformed faith and Presbyterian Church order should be lifted up and affirmed for our day? What patterns of life empower the Presbyterian Church for mission?
Aug. 2004	How to address theological disputes How to address ordination dispute

Oct. 2004	Agenda to be determined
Feb. 2005	Agenda to be determined
Aug. 2005	Approval of full draft report of task force work
Sep. 2005	Distribution of task force work to the whole church
Oct. 2005	Agenda to be determined
Feb. 2006	Agenda to be determined

**THEOLOGICAL TASK FORCE ON
PEACE, UNITY, AND PURITY OF THE CHURCH**

Covenant

We, the members of the task force, covenant together that:

- we will be in prayer for each other and for our work that we may faithfully serve God, follow Jesus Christ, the Head of the Church, and be guided by the Holy Spirit;
- we will seek to be guided by Scripture and will regularly study it together;
- we will worship whenever we gather, inviting all who are present at our meetings to worship with us. With authorization, we will celebrate the Lord's Supper at each meeting as a sign that the peace, unity and purity we seek is God's gift to us in Christ;
- we will speak the truth with love, expressing ourselves with candor and humility;
- we will listen, endeavoring to understand each other, especially those whose views seem to differ from our own, maintaining a spirit of openness and vulnerability;
- we will carry out our work among this community of believers, respecting confidences, showing faithfulness in our relationships, and trusting each other's motivations and dedication;
- we will model a respectful, loving process of discernment and dialogue, seeking to reach consensus whenever possible, ever mindful of our responsibilities to all the members of our beloved Church;
- we will communicate regularly and effectively with the whole church on the work of the task force in order to include them in the process;
- we will work in good faith within the open-meeting policy of the General Assembly and welcome the press and other observers present at our meetings, as we seek to discover new and challenging ways "to lead the Presbyterian Church (U.S.A.) in spiritual discernment of our Christian identity in and for the 21st century." We trust the press to perform its part of this responsibility by reporting on our work in accordance with the published ethical standards of the Associated Church Press and the Evangelical Press Association.

We will each commit our best, with the help of the Holy Spirit, to the task entrusted to us. (Adopted 12/8/01)

For the full mandate and updated information, visit the website at www.pcusa.org/peaceunitypurity

Email: TheoTaskForce@ctr.pcusa.org

C. *Office of Theology and Worship: A Report to the Church*

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 in the *Book of Order* 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. *Nurturing the Theological Vocation of Pastors*

Pastors are among the church's most precious and critical resources. The welfare of pastors directly affects the welfare of the entire church. It is crucial, both for their own well-being and for that of the church, that pastors maintain personal reservoirs to fund the necessary supply of energy, intelligence, imagination, and love their vocation requires.

While many pastors continue to report deep vocational fulfillment, rising pressures are eroding pastoral satisfaction on many fronts. The church's population is aging, directly heightening the needs for personal pastoral care. Church rolls are shrinking, and along with them financial resources for ministry, while worship needs remain constant. Professionalization of ministry, due in large measure to a dramatic shrinkage in the pool of laypeople with time available to serve the church, has shifted much programmatic church work from lay to pastoral hands. As the stress facing pastors rises, fewer seminary graduates are entering parish ministry, the median age of pastors is increasing, and vocational attrition is on the rise.

With professional demands mounting, and the supply of available pastors being depleted more rapidly than it is being replenished, our pastors more acutely than ever need the support of rich resources to nourish vocational excellence and satisfaction. The Office of Theology and Worship has sought to address this urgent need with a variety of initiatives designed to encourage and equip pastors for long, satisfying, and fruitful parish ministry.

Following John Calvin's pattern in Geneva, the Office of Theology and Worship several years ago launched *The Company of Pastors*, in which participants adopt a covenant of thinking and praying the faith daily, in company with colleagues. The company now includes some 600 pastors in its rolls.

Over the past ten years, Theology and Worship's *Pastor-Theologian Program* has gathered nearly 500 pastors for intensive three-day consultations, during which they think through pressing theological concerns, while observing together the daily prayer "offices" at morning, midday, evening, and close of day. Discussion topics have focused on theological and pastoral issues ranging from "The Resurrection of the Body" to "Contemporary Worship."

Three years ago, the Office of Theology and Worship launched its most comprehensive program yet for pastors, *Excellence From The Start*. This vocational formation program integrates seminarians and first-call pastors into a web of ongoing relationships with friends and mentors. In *Excellence From The Start*, men and women entering parish ministry adopt the *Company of Pastors* covenants of daily prayer, devotional reading, and study. Additionally, participants gather periodically in small-group consultations modeled on Theology and Worship's *Pastor-Theologian Program*, under the mentoring guidance of seminary professors and veteran pastors.

Excellence From The Start is distinctive among entrance into ministry programs, in that it begins during seminary, and continues through the call process and into the first call. *Excellence From The Start* walks with participants as a constant companion through the gauntlet of disparate stakeholders in the preparation and ordination process: the session sponsoring their candidacy, the presbytery of candidacy, the ordination exams, the seminary, the pastor nominating committees, the presbytery of call, and the session of the calling church.

Nearly 20 percent of the pastors ordained in 2001 and 2002 are part of *Excellence From The Start*. Group gatherings have focused upon the theological issues at stake in ministerial ordination vows, as well as the theological underpinnings of the various elements in the Service for the Lord's Day. Both participants and mentoring leaders consistently report deep gratitude for the rich benefits these relationships and gatherings afford. The Office of Theology and Worship is fortunate to have secured significant grant funding to help launch *Excellence From The Start*. Participants have found it so profitable that many are seeking funding to enable them to continue to gather once the grant has expired.

For all the good that the *Pastor-Theologian Program* and *Excellence From The Start* may be accomplishing, these programs have benefited fewer than 10 percent of the pastors in the Presbyterian Church (U.S.A.). How might the church offer similar benefits to the other 90 percent? Gripped by strictures of broad budget cutbacks, the church will need clear vision and deep resolve if it is to commit significant funds to nurturing the vocational welfare of our pastors.

As Theology and Worship has sought to provide both new and long-time pastors with resources for vocational nourishment, it has learned much about the multifaceted nature and challenge of pastoral ministry today. It has discovered that many of our pastors are eager to drink deeply and regularly from the church's wells of faith and learning.

The joy of this discovery is tempered by the suspicion that Theology and Worship may well be encountering primarily the "cream" of the church's pastors. A majority of the participants in the *Pastor-Theologian Program* and *Excellence From The Start* have come by way of personal nomination. It is likely that when professors, pastors, and church officials nominate a particular individual for inclusion in these programs, they are inclined to select pastors who are already deeply committed to maintaining a vigorous life of mind and spirit. Still, it is encouraging to discover hundreds of pastors in our denomination who are deeply committed to maintaining rigorous, sustained attention to the faith.

Many participants report that pastor-theologian consultations have returned them to practices that had fallen into some disrepair. Often it is their first time in a long while to read rigorous theology, or to write a theological paper, or to participate in an intensive theological discussion. Consultations have proven to be occasions that, for many, rekindle old passions that had been lying dormant.

The mission to reinvigorate the pastoral vocation is surely well-served by rekindling old passions. But, as joyous as they may be over this rediscovery, many participants return home after attending a pastor-theologian consultation only to fall back into the same regimens that permitted these flames to die down in the first place. Unless the disciplines that nourish the pastoral vocation are established early in vocational practice, it appears highly unlikely that pastors will maintain them for the long haul. The vocational habits established during a pastor's seminary training and first call typically set the trajectory for the remainder of the pastor's ministry career.

Unlike some similar programs, Theology and Worship's *Pastor-Theologian Program* does not import theological "experts" to its consultations. Pastors themselves are the primary presenters and interlocutors, and not just passive absorbers of others' wisdom. Participants find this approach both stretching and deeply rewarding. For everyone to be actively involved, it has proven best to keep consultation groups small, ideally no more than twelve.

As consultation participants, pastors prepare for gathering both by reading and writing. Writing a theological paper for submission to a consultation is more than an opportunity to display expertise—it is an invitation to attend so closely to the church's faith that it might more fully become their own. Writing is often the threshold to discovery, rather than simply its consequence.

Through the papers they write for consultations, pastor-theologians benefit the wider church significantly. Theology and Worship publishes many of their papers in its journals—*The Register of the Company of Pastors* and *Call to Worship* (formerly *Reformed Liturgy and Music*)—as well as on its Website. Most of the writers of Theology and Worship’s book series Foundations of the Christian Faith came from the ranks of its pastor-theologian consultations. These books are being used widely in the church as group study guides, and have garnered appreciative praise from pastors and laypersons alike.

Pastor-theologian consultations naturally include a component of mutual mentoring. After they’ve been together a couple of times, participants spontaneously engage in acts of deep spiritual friendship—hearing each other’s confessions, praying for each other’s needs, admonishing each other in theological dialogue. Dozens of pastor-theologian participants have taken initiative to convene similar gatherings in their own regions.

Having had opportunity to experience the benefits of sustained reflection on the faith with other pastors, pastor-theologians often seek ways to enjoy these benefits in their regular vocational practices. This leads many of them to join *The Company of Pastors*. Members of the *Company* adopt a covenant of daily prayer, Scripture reading, and theological reflection upon classic and contemporary texts. Daily readings in *The Book of Confessions* afford engagement with these foundational treasures for reasons far richer than to win an argument, to teach a class, or to pass an ordination exam. While these disciplines are beneficial even when undertaken individually, their full value is realized only in company with other members. This requires a critical mass of *Company* members that is yet to be achieved in most regions.

One of the unique benefits of pastor-theologian consultations is that they bring pastors together from all places on the church’s spectrum. This diversity has immeasurably enriched everyone. Most pastors pay lip service to the notion that we learn more from people who are less like us, yet most gatherings of pastors are theologically, demographically, or professionally homogeneous. Theology and Worship gatherings have proven to be one of the rare few places in the life of our church where pastors form close, ongoing collegial friendships with pastors outside their natural affinity groups. Caricatures break down, mutual respect grows, and the sinews that bind the larger church together as the one Body of Christ are strengthened. In small but significant ways, these gatherings provide a forum for embodying the church’s catholicity.

While the Office of Theology and Worship is engaged in many ongoing efforts to help the church think and pray the faith with integrity, its efforts to engage pastors directly with initiatives such as *The Company of Pastors*, its *Pastor-Theologian Program*, and *Excellence From The Start* may well prove to have a singularly salutary impact in the life of the church. Whatever other initiatives it may yet undertake, the commitment to encourage pastors to implement sound habits of vocational nurture will remain at the heart of Theology and Worship’s mission.

3. *The Catechumenate Project*

Our post-Christian era has awakened the PC(USA) to the missional dimension of the church, illustrated by the action of the 211th General Assembly (1999), declaring the United States to be a mission field. Many adults are now coming to the church with little prior knowledge of the Christian way. Therefore, 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*, our churches suffer from the lack of a well-defined process through which we can welcome new Christians into the community of faith. Cultural shifts in the last quarter century have produced a situation in which Christians are being inadequately formed by prevailing models of Sunday school and new members’ classes alone. Church members, both new and old, need guidance in disciplines of Scripture reading and prayer, and they need a structured environment in which to reflect on faith as they grow in their relationship to Christ.

In the late 1960s, the Roman Catholic Church recovered an ancient model of baptismal preparation from the early centuries of the church. Known as the catechumenate, or the Rite of Christian Initiation of Adults (RCIA), this model derives its name from the Greek word “catecheo,” which means “to sound in the ear.” “Catechumens” are those who “hear” the Scripture and tradition of the Christian community in preparation for becoming full members of the body of Christ. The catechumenate sets adult seekers in relationship with Christians of mature faith and then gathers these seekers and mentors into groups that engage in regular Scripture reading, prayer, and mission. As they are engaged in this process, the seekers are also intentionally incorporated into the life of a worshipping community through particular acts in congregational worship, until they are ultimately welcomed into the church at baptism. Several Protestant churches are now benefiting from local adaptation of this process.

The catechumenate has four phases:

- *Inquiry*, during which seekers attend worship and ask questions of the Christian community. This phase ends when a seeker decides to seek baptism.

- *Catechumenate*, during which “catechumens” and their mentors are preparing for baptism by engaging in Scripture reading and prayer in small groups led by a “catechist,” as well as participating in worship with the congregation. This phase ends when a catechumen is “enrolled” as a candidate for baptism.
- *Baptismal preparation*, during which catechumens engage in more intense preparation for baptism. This phase culminates in baptism.
- “*Mystagogy*,” a period of reflection on Christian vocation, during which the newly baptized begin to discern how they will live out their new faith in the context of the community.

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 expanded its efforts by working with nine “pilot congregations” willing to learn more about the catechumenate model and to experiment with it locally. In choosing congregations, we sought out pastoral and lay leaders who celebrate baptism with integrity, and who are willing to commit themselves to learn and grow and be changed. We sent two-person teams (a pastor and a member from each of the pilot congregations) to a catechumenate training event early in the year. We then asked them to reflect on and experiment with their learning from that event in their particular contexts.

In October 2002, all teams attended a gathering to share their experiences and reflections with each other and with the Catechumenate Study Group. Teams from the nine churches presented reports on their year of engagement with the catechumenate model, followed by focused discussion of each phase of the catechumenate process. The pilot project churches have engaged this model for welcoming new Christians in a variety of ways. Some are putting into place a full catechumenate process as a way of welcoming new members; others are focusing on the process as a way of renewing the existing congregation. One local church is focusing its attention on identifying the seekers in its midst; another has a process very much like the catechumenate for preparing young people to reaffirm their baptismal covenant; other churches are still reflecting on how this model could fit into the life of their congregations.

During the course of the discussions, several central questions emerged. Among them were the following:

- What is the relationship between discipleship and membership?
- How do we avoid establishing a two-tier membership if we introduce the catechumenate model into a congregation?
- How do we emphasize God’s grace in choosing us even as we work at a disciplined process of formation?
- Should we begin with the existing congregation, or begin with the seekers who are coming to church for the first time?
- How can we help people be public about their faith?
- How does the catechumenate work in a context in which there are multiple worship services, making it difficult for the entire congregation to be involved?
- What language shall we borrow to talk about this process? Is it better to use the ancient nomenclature, or do we need more readily accessible terminology? Do we all need to use the same vocabulary?

During a discussion of the training of sponsors and catechists, one participant offered the radical suggestion that the role of catechist might offer a way to recover a largely neglected aspect of the Presbyterian office of elder. What if elders were expected to be catechists? This could revitalize the ministry of elders and constitute a uniquely Reformed contribution to the ecumenical catechumenate conversation. Of course, it is also important to remember that the catechumenate embraces the ministry of all the baptized; elders should not be the only catechists and sponsors. Nevertheless this suggestion generated a good deal of energy in the group and deserves further attention.

Some of the most fruitful conversation of the meeting developed on Saturday afternoon, as we divided into three small groups to look at the liturgical rites of welcome of inquirers into the catechumenate, enrollment/election of baptismal candidates, and affirmation of baptismal vocation. Each group looked at the available rites from the Roman Catholic, Lutheran, and Methodist materials and offered suggestions on guidelines for Reformed rites. Out of this discussion emerged the following criteria for adaptation of liturgical rites for the catechumenate within a Reformed context:

- emphasize sanctification: the way in which living out one’s baptism continues throughout life;
- take care that other symbols do not detract from the central symbol of water;
- ensure that any rites that are developed can be adaptable to local context;
- maintain the important role of congregation;

- use language of “election” rather than “enrollment”;
- balance attention to the local and universal dimensions of church;
- pay attention to the whole of the Christian life;
- rites should attend both to the catechumens and to the congregation (not solely focusing on catechumens).

At the conclusion of the meeting, participants agreed that it would be helpful to have annual gatherings of Presbyterian (and perhaps other Reformed) congregations engaged in catechumenate work. The Office of Theology and Worship will plan such gatherings, and in the future they will be open to other local churches that are interested in this model for forming Christian disciples.

4. *Theological and Liturgical Resources*

The Office of Theology and Worship worked for over 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. Volumes on the Search for Truth, the Meaning of Being Human, and the Christian Life followed in 2001. *Creation and Last Things: At the Intersection of Theology and Science* by Gregory S. Cootsona, and *Believing in Jesus Christ*, by Leanne Van Dyk, were published in 2002. The remaining five volumes will be published in 2003 and 2004.

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.

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’s 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 and the National Council of the Churches of Christ, as well as the Department of Theology of the World Alliance of Reformed Churches.

During 2002, the Office of Theology and Worship took part in a number of important ecumenical consultations, conferences, dialogues, and meetings:

- The inaugural meeting of the second, five-year round of the Pentecostal-Reformed Dialogue. A five continent consultation on cross-cultural hermeneutics.
- Two meetings of the Lutheran-reformed Standing Committee on Theology.
- The World Alliance of Reformed Churches review of bilateral dialogues.
- A World Council of Churches Faith and Order consultation on authority and authoritative teaching in the churches.
- A World Council of Churches Faith and Order consultation on the nature and purpose of the church.

D. *Congregational Ministries Division Agency Summary*

The text for the Congregational Ministries Division Agency Summary was incorporated in the General Assembly Council Agency Summary, which can be found in Item 06-Info, beginning on page 425.

Item 11-01

[The assembly approved Item 11-01 with amendment. [See p. 39.](#)]

Report of Research Team

The General Assembly Council, upon recommendation of the National Ministries Division, recommends that the 215th General Assembly (2003) do the following:

1. Commend the work of the Presbyterian Council for Chaplains and Military Personnel, Women's Ministries program area, Advocacy Committee for Women's Concerns, Presbyterian UN Office, and ECPAT USA on this issue.
2. Request that the research team write up its findings in detail, and publish the report on the PC(USA) Website.
3. Request that the Washington Office and the UN Office continue to work to address this issue.
4. Request that international mission personnel be educated through existing Web, newsletter, and training events about the problem of sex trafficking.
5. Request the Stated Clerk write a letter to the Armed Forces Chaplains Board in the U.S. Defense Department urging them to educate their networks and members about the moral and ethical failings present in the heavy participation of U.S. servicemen buying sex from trafficked and sexually exploited women.
6. Request that the Stated Clerk write a letter to the U.S. State Department commending them for their renewed efforts to address sex trafficking and encouraging them to also document in their annual report on trafficking the problem that exists around U.S. military installations;
7. Request the Stated Clerk to write a letter to the Defense Department urging them to enforce and train personnel in codes of conduct related to the sexual exploitation of women and children around bases and to address the cultural norms that erroneously suggest men are incapable of altering their behavior.
8. Direct the Stated Clerk to write a letter to the commander[s] of the U.S. Army, the U.S. Air Force, the U.S. Navy, and the U.S. Marine Corps in Korea urging ~~him~~ them to conduct a full-scale investigation and/or collaborate fully with the Korean police in their investigation of murders and other human rights violations involving women working in camp towns when a U.S. military personnel or a civilian component of the U.S. Army, the U.S. Air Force, the U.S. Navy, or the U.S. Marine Corps in Korea is an alleged perpetrator.
9. Direct the Stated Clerk to write a letter to the government of the Republic of Korea and other host countries to take decisive steps to curb sex trafficking and develop protective measures against human rights violations of sex workers.
10. Request the PC(USA) Office of East Asia Pacific in the Worldwide Ministries Division to find ways to work with partner churches in the Republic of Korea to minister to sex workers in military camp towns by providing support systems that protect them from human rights violations and help them find alternatives to this work.

[The research team of two civilians and one military chaplain that went to South Korea to look into the situation of prostitution around U.S. military bases originated the above recommendations to the 215 General Assembly (2003). These recommendations are universally applicable and communications should be distributed broadly to all places we (U.S.A.) have bases.]

Rationale

These recommendations are a final response to the following referral: *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)*

The original wording of the recommendation approved by the 210th General Assembly (1998) read as follows:

5. Request that the Presbyterian Council for Chaplains and Military Personnel designate, at minimum, two chaplains (preferably two who have been or are stationed in South Korea and Okinawa) and two civilians, to look into the situation of prostitution around military bases and make specific proposals as to what chaplains might do to assist the U.S. military in addressing the problem and what the church might do to assist chaplains in carrying out those duties and report those findings to the 212th General Assembly (2000). (*Minutes*, 1998, Part I, p. 615, paragraph 27.0046)

The Presbyterian United Nations office took a lead in this effort at the request of the staff person for the Presbyterian Council for Chaplains and Military Personnel. As of December 2001, there were no Presbyterian military chaplains stationed in South Korea. The research team that went to South Korea to look at the problem of prostitution around U.S. military installations was composed of two civilians and one U.S. Army chaplain. The team has remained in close contact with the staff person for the council who has been very supportive of the team's efforts made on this issue.

The research team discovered that despite the reduction of U.S. armed forces in East Asia, prostitution around U.S. military installations remains a major problem with new complications. As the Korean economy has improved, bettering the lives of many Korean women, organized crime syndicates have begun trafficking women from other countries to fuel the demand for sexual services created by U.S. servicemen. Women from Russia, Uzbekistan, the Kyrgyz Republic, and the Philippines, desperate for jobs to support families and most often expecting to work in entertainment, find themselves forced to sell sex and are imprisoned in South Korea by pimps who hold onto their passports, smuggle women in illegally leaving them vulnerable to law enforcement, or hold them in debt bondage.

Brothels and bars still fill the "camp towns" that grew up around U.S. bases in South Korea during and after the Korean War. In one camp town, which hugs the wall of Camp Stanley, a door in the wall dividing town and base leads straight onto the main drag of brothels. The research team walked down this street as the sun went down and watched U.S. servicemen emerge from this trapdoor in the wall of the military base to greet Russian prostitutes. Given the high level of security around U.S. bases in South Korea after the 9/11 terrorist attacks in the U.S., team members were surprised this legendary door, mentioned in several studies of military prostitution in South Korea, still existed.

Conversations with Department of Defense personnel and with some military chaplains revealed that many still believe that it is natural for young men to purchase sex; that "boys will be boys." High-ranking military personnel generally state the view that they have no control over what servicemen do on their own time. They most often view prostitution as a Korean government problem. However, at other times in history the U.S. government has chosen to intervene in Korean government affairs regarding prostitution and other matters. During the seventies, for instance, the U.S. and Korean governments worked out a deal to monitor venereal disease by requiring Korean prostitutes around U.S. bases to undergo health exams. The Korean government continues this practice at its own expense. The U.S. State Department has pointed out South Korea's problem with sex trafficking, causing great embarrassment for the Korean government. The Defense Department (DOD) could take advantage of heightened international concern around trafficking to pressure the Korean government to address the problem. It is surprising that the DOD has not taken steps to curb the behavior of its servicemen who are violating the military code of conduct, Korean law, and, if the prostitute is under eighteen, are violating U.S. law when they purchase sex.

The research team found a few glimmers of hope. One base, in its training on marriage and training, included education in the problems associated with purchasing sex. The head chaplain of one base described new programs implemented to strengthen military families who are sometimes torn apart by infidelity and domestic violence. This past summer several articles on the topic of sexual exploitation appeared in the *Navy Times*. The articles outlined the misery of women trafficked to work in camp towns.

The research team was disappointed however that, on the whole, little education or direction is given to curb this illegal and illicit behavior. When training is given, it rarely includes education on the human rights and ethical concerns raised by the purchase of sex. Instead, education dwells on prostitution as a health, legal, or public relations concern. The team observed that servicemen could benefit from being educated about the human rights of sexually exploited women. An increased awareness that most women are forced to sell sex and that many may be minors might resonate with servicemen who are counted on to defend the rule of law and human rights.

The research team reflected that chaplains might provide leadership by challenging cultural mores that condone sinful behavior. The selling and purchasing of sex is degrading both to the prostituted woman as well as to the man buying sex. Sinful individuals living in a culture that sometimes condones sinful behavior need to be reminded of who they are as children of God. While human beings may be given to sin, our hope in Jesus Christ is that we will be transformed by the renewing of our minds. It is therefore not natural for men to buy sex, and it is important for all leaders not to succumb to the mindset that "boys will be boys."

Most disturbing to the team was the amount of violence experienced by women forced to work as prostitutes. In recent years, acts of violence committed by U.S. military personnel against women and children in Okinawa have come to the atten-

tion of the American public. In the case of Korea, it took the brutal murder of Yoon Keum-E on October 28, 1992, by Pvt. Kenneth Markle, to bring the attention of the Korean public to the crimes committed by U.S. troops. According to the National Campaign for the Eradication of Crime by U.S. Troops in Korea organized in 1993, as many as 39,452 criminal offenses have been committed by 45,183 U.S. soldiers between 1967 and 1998, averaging two crimes a day, against Korean citizens,¹ and only about 0.7 percent of these crimes have been tried in Korean courts of law.² According to Korean advocates, a majority of the criminal cases have been left unresolved and the alleged perpetrators unpunished. Korean advocates attribute this situation largely to the unfair Republic of Korea-U.S. Status of Forces Agreement (SOFA), which has historically given the U.S. Army in Korea primary custody of an accused member until s/he is indicted by the Republic of Korea.

Since the creation of the above “National Campaign,” there has been a decrease in the number of some offenses committed by members of the U.S. military, but not so regarding crimes committed against women in camp towns. Moreover, crimes involving sexual abuse are often unreported by sex workers in fear of retaliation by club owners or by the alleged perpetrators. When the team visited an advocacy agency, Saeumtuh, located near Camp Casey in Dongdu-chon in December 2001, the team was told that four women in the camp town had been murdered in the last two years, most likely by U.S. military personnel. As of December 2001, only one of the suspects had been arrested and indicted in the Korean court, and the three other murders had not even received a proper investigation, either by the U.S. military police or the Korean police.

Endnote

1. Kim, Hyun Sun, *U.S. Troops in Korea and Women’s Human Rights*, p. 17 citing *Ajik Kkeutnaji-ahneun Apumei Yuksa Mikun Bumjoe* by the National Campaign for Eradication of Crime by U.S. Troop in Korea (Seoul: Kaema suhwon, 1999), p. 17.

2. Fact sheet publish by The National Campaign for Eradication of Crime by U.S. Troops in Korea, p. 1.

Item 11-02

[The assembly approved Item 11-02. See p. 37.]

Presbyterians Do Mission in Partnership

The General Assembly Council, upon recommendation of the Worldwide Ministries Division, recommends that the 215th General Assembly (2003) approve the following revised policy statement, “Presbyterians Do Mission in Partnership”:

Presbyterians Do Mission in Partnership (Revised 1/15/03) Policy Statement

SUMMARY

As heirs to God’s grace in Jesus Christ, and joint heirs with all who confess him Lord, we affirm our place as Presbyterians in the whole Body of Christ, the Church.

We understand “Mission” to be God’s work for the sake of the world God loves. We understand this work to be centered in the Lordship of Jesus Christ and made real through the active and leading power of the Holy Spirit. Recognizing our human limitations and because of our fundamental unity in Jesus Christ, we believe we are called to mission through the discipline of partnership.

The practice of partnership guides our whole connectional church. It guides us individually as members, officers, and pastors. It guides us collectively as congregations, presbyteries, synods, General Assembly ministries, and related institutions.

In doing mission in partnership, we seek to be guided by certain principles:

- 1. Shared Grace and Thanksgiving.**
- 2. Mutuality and Interdependence.**
- 3. Recognition and Respect.**
- 4. Open Dialogue and Transparency.**
- 5. Sharing of Resources.**

STATEMENT

As heirs to God's grace in Jesus Christ, and joint heirs with all who confess him Lord, we affirm our place as Presbyterians in the whole Body of Christ, the Church. We give visible recognition of our belonging to one another as one denominational family. We give this recognition as Presbyterians through our connectional system of congregations, presbyteries, synods, General Assemblies, and related institutions. The one table around which we gather is God's table and the one mission to which we are called is God's mission.¹

The Presbyterian Church (U.S.A.) declares that wherever one part is engaged in God's mission, all are engaged.² Whenever and wherever one engages in that mission, one bears witness to the saving love of God in Jesus Christ. Through this love, empowered by the Holy Spirit, all are made one. This unity is a gift of God's grace that extends across cultural, linguistic, economic, and other barriers that divide us within the Body of Christ and across the human family.

A. *Mission*

As Christians, we understand "Mission" to be God's work for the sake of the world God loves. We understand this work to be centered in the Lordship of Jesus Christ and made real through the active and leading power of the Holy Spirit. The "where" and "how" and "with whom" of mission is of God's initiative, sovereign action, and redeeming grace. The message we are called to bear is the Good News of salvation through Jesus Christ.

The PC(USA) claims responsibility for bearing the Good News in this way:

- c. The Church is called to be Christ's faithful evangelist
 - (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;
 - (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;
 - (3) participating in God's activity in the world through its life for others by
 - (a) healing and reconciling and binding up wounds,
 - (b) ministering to the needs of the poor, the sick, the lonely, and the powerless,
 - (c) engaging in the struggle to free people from sin, fear, oppression, hunger, and injustice,
 - (d) giving itself and its substance to the service of those who suffer,
 - (e) sharing with Christ in the establishing of his just, peaceable, and loving rule in the world.³

B. *Partnership*

As Presbyterians, we recognize the Reformed tradition as one part of the larger Body of Christ, the Church. Other communions in the household of God have equally unique and valued places at the table of God's mission. Recognizing our human limitations and because of our fundamental unity in Jesus Christ, we believe we are called to mission in the discipline of partnership. We believe that doing mission in partnership broadens our awareness of how interconnected God's mission is at the local, national and global levels.

Jesus invites us as friends to follow his commandment of love and bear fruit that will last (John 15:12-17). Like Paul and Titus, we become partners with each other and with Christ in united and mutual service (2 Cor. 8:16-24). Guided by Christ's humility, we work to empty ourselves of all pride, power, sin, and privilege so that God may be glorified (Phil. 2:5-11). Within and beyond our connectional community, doing mission in such true partnership opens us to opportunities for mutual encouragement, mutual transformation, mutual service, and mutual renewal.

The practice of partnership guides our whole connectional church. It guides us individually as members, officers, and pastors. It guides us collectively as congregations, presbyteries, synods, General Assembly ministries, and related institutions. Through prayer, humility, and a mutual openness to one another, we develop a cooperative witness that exalts the Lord we serve.

The discipline of partnership assumes that mission can best be done by joining hands with those who share a common vision. Partnership in mission involves two or more organizations who agree to submit themselves to a common task or goal, mutually giving and receiving and surrounded by prayer so that God's work can be more faithfully

accomplished. Theologically and biblically, partnership is based on the fundamental belief that God’s love for the world is greater than any one church can possibly comprehend or realize.

Knowing the breadth of God’s love for the world, we affirm that there are different forms of partnership with different patterns of cooperation. We may join around a common goal with other churches, with secular organizations, or with other faith communities. In any case, work for the common good extends partnership—and the service of God’s mission—to all people.

Principles of Partnership

In doing mission in partnership, we seek to be guided by certain principles:

1. **Shared Grace and Thanksgiving.** Partnership calls all partners to confess individual and collective failings, to seek forgiveness for complicity with powers of injustice, to repent from histories of shared exploitation, to move toward common celebration of Christ’s sacrifice of reconciliation, and together to give thanks and praise to God for all gifts of grace and renewal.

2. **Mutuality and Interdependence.** Partnership calls for interdependence in which mutual aid comes to all, where mutual accountability resides, and no partner dominates another because of affluence or “expertise.”

3. **Recognition and Respect.** Partnership calls all partners to respect other partners in Christ, and to recognize one another’s equal standing before God.

4. **Open Dialogue and Transparency.** Partnership calls for open dialogue where a common discernment of God’s call to mission is sought, where Scripture is the base for prophetic challenge, where local initiative is respected, where differences are meditated in a Christ-like manner, and where all partners are transparent with regard to their activities and support.

5. **Sharing of Resources.** Partnership calls for the sharing of all types of resources: human, cultural, financial, and spiritual; especially including friendly conversation and faith-transforming life experiences.

C. Partnership Commitments

Doing mission in partnership, we commit to be guided by these principles both individually and collectively. In the spirit of candid evaluation, we commit to asking ourselves discerning questions. For each principle, certain approaches are suggested:

1. Shared Grace and Thanksgiving

- Is there courage to confess human sins and confront the forces that deny the abundant life God promises to all in Jesus Christ?
- Is God’s forgiveness mutually shared in Jesus Christ?
- Does the community of partners join in thankful worship to celebrate God’s gift of grace and renewal?

2. Mutuality and Interdependence

- Is each partner’s self-reliance affirmed, with mutual giving and receiving?
- Is there space for all partners to be guided by self-determination?
- Beyond unhealthy dynamics of power and dependency, is there openness to new dynamics of mutual service and mutual renewal?

3. Recognition and Respect

- Is there recognition of the self-affirmed identities of each partner?
- Are the unique contexts of all partners recognized and respected?
- Are gifts and needs of all partners affirmed and respected?
- Are cultural differences being mediated with sincerity and in a Christ-like manner?

4. *Open Dialogue and Transparency*

- Is there local initiative in mission discernment and mission activity?
- Does God’s Word shape us to lovingly confront one another’s failings and prophetically challenge the world’s systems of power and domination?
- Is there transparency with all partners about what is being done in mission, even if there is disagreement?

5. *Sharing of Resources*

- Do partners minister to and inspire one another, listen to and critique one another?
- Is there mutual accountability in the exchange of all resources, including human, cultural, financial, and spiritual?
- In trusting relationship, have partners moved beyond two-way relationships into open mission networks and ever-expanding webs of mission relationships?

As heirs to God’s grace in Jesus Christ and joint heirs with all who confess him Lord, we commit to wrestle with these questions. We look toward the promise of Christ. We count on the subtle power of the Holy Spirit to guide and limit us. We hope, standing firm in common praise to the Triune God, that our practice of partnership may be transformed; that our participation in the *Missio Dei* may more fully contribute to the abundant life that God promises all people and all creation.

Endnotes

1. In Latin, *Missio Dei*.
2. *Book of Order*, G-9.0103.
3. *Book of Order*, G-3.0300c.

Rationale

This policy is a final response to the following referral: 2000 Referral 23.022-25 *Recommendation 2.(a)–(d)*, *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; Undertake a Study, in Cooperation with This and Partner Churches and Organizations, of the Policy Implications; Develop Self-Directing “Guidelines,” “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)—From the General Assembly Council (Minutes, 2000, Part I, pp. 35, 229).*

Collaborative work by the cross-divisional Partnership Action Staff Team (PASTE) gave rise to a representative revision team. This team—including Worldwide Ministries Division (WMD), Congregational Ministries Division (CMD), National Ministries Division (NMD), Office of the General Assembly (OGA)/General Assembly Council (GAC) staff—integrated significant feedback on several editions and sent the final 2nd edition of “Presbyterians Do Mission in Partnership” to the 215th General Assembly (2003) for approval. The broad policy statement is brought forward through action of Worldwide Ministries Division with concurrence from National Ministries Division and Congregational Ministries Division.

Each ministry unit will design resources outlining particular implications of the policy statement on each unit’s mission activity. In the international context, WMD submits “Tools for Analysis and Use” (sort of a “how to” book), a historical/structural review, a devotional guide, and brief self-directing “Guidelines” or implication statements for congregations and presbyteries engaged in international mission activity. Along with other resources previously compiled, in total or by component, these items comprise the Partnership Resource Packet called for in the original overture.

Item 11-03

[The assembly approved Item 11-03, Recommendation A., with amendment. See p. 37.]

Resolution on Africa

The Advisory Committee on Social Witness Policy recommends that the 215th General Assembly (2003) approve the following resolution:

AFRICA! Birthplace of humankind. Cradle of brilliant civilizations, from Alexandria to Great Zimbabwe, from Axum to Kumasi. Giver of incalculable gifts to Western culture in general and to us in the United States, in particular. Any consideration of Africa must begin with the recognition of the contributions this great continent has made to America. In our music, art, literature, medicine, culinary habits, philosophy, theology, and worship, we see and celebrate the many gifts we have received from Africa.

On the negative side of our history, we are the recipients of the far more precious gift, albeit unwillingly given, of Africa's human resources—men, women, and children brought to North America and held in bondage to build our nations and create the world's wealthiest economy. With the forcible extraction of human beings from Africa came the ruthless exploitation of one of the greatest stores of natural resources in history.

So we begin our consideration of Africa with a word of gratitude and humility for the many ways that Africa and her children have enriched the United States. Let us open ourselves to Africa afresh, so that we may be both spiritually and culturally enriched in our encounter with this great continent and its people, sensitive to the many ways we can be in partnership with African sisters and brothers in the struggle for peace, justice, and the wholeness that is God's will for all people.

Therefore, the 215th General Assembly (2003) of the Presbyterian Church (U.S.A.) does the following:

A. Approves the "Resolution on Africa" [~~with recommendations,~~] (developed in partnership with the Africa Offices of the Worldwide Ministries Division).

[The assembly approved Item 11-03, Recommendation B. See p. 39.]

B. Receives the background rationale and appendixes (to be included in the *Minutes*).

[The assembly approved Item 11-3, Recommendations C. and D. See p. 39. [Note: The recommendation that Standing Rule G.2.s. be suspended failed for lack of a two-thirds vote. Therefore, the Stated Clerk will publish the report in these *Minutes* and on the Office of the General Assembly Web site.]

C. Directs the Office of the General Assembly to publish the entire report, "Resolution on Africa," in printed format with background, appendixes, and with a related study/action guide and place the document as a whole on the PC (USA)'s Web site—www.pcusa.org/oga/.

D. Directs the Stated Clerk to distribute the entire printed report to sessions, middle governing bodies and their resource centers, the libraries of the theological seminaries, and appropriate ecumenical networks.

[The assembly approved Item 11-03, Recommendation E. with amendment. See p. 38.]

E. Approves the following recommendations:

1. *General Recommendations*

a. Encourage Presbyterians to celebrate the way that the Holy Spirit has enlivened the evangelistic spreading of the Gospel in Africa, and to learn from the theological insights of African Christians.

b. Encourage congregations, presbyteries, synods, and entities of the General Assembly to establish new, and to strengthen existing partnerships with African churches[, parachurch organizations, and mission agencies (in consultation with the Worldwide Ministries Division),] and ecumenical bodies in sharing the Gospel and doing mission together.

c. Urge individual Presbyterians, congregations, synods, and entities of the General Assembly to study this document and become more informed and knowledgeable about Africa, its problems, challenges, and opportunities.

d. Invite Presbyterians to learn more of the rich history of this church's mission engagement in Africa.

e. Direct the General Assembly Council, through Worldwide Ministries Division (WMD), to seek funds for and produce a study guide and bibliography in order to assist Presbyterians and others in their study of Africa.

f. Direct the General Assembly Council, through Congregational Ministries Division (CMD) and Worldwide Ministries Division (WMD), to seek funding for and create companion resources to the *Hope for a Global Future: Towards Just and Sustainable Human Development* policy statement as it focuses on development in Africa.

2. *Mission Through Personnel Recommendations*

a. Call on the General Assembly Council, through WMD, and governing bodies of the PC(USA) to strengthen existing and forge new partnerships with Africa partners that will enable both African and American mission personnel to give direct short, intermediate, and long-term service in areas of health, education, evangelism, relief and development, and church administration.

b. Urge entities of the General Assembly and its governing bodies to work individually and ecumenically to provide financial resources to self-help, development and micro-enterprise projects and programs in Africa. Particular emphasis should be placed on sub-Saharan Africa and on women.

3. *Health Ministries Recommendations*

a. Reaffirm the action of the 213th General Assembly (2001) in approving the report on “Women and AIDS: A Global Crisis” developed by the Advocacy Committee for Women’s Concerns (ACWC) in consultation with the Presbyterian United Nations Office and the AIDS Task Team of the Worldwide Ministries Division (WMD) (*Minutes*, 2001, Part I, pp. 54, 335–43).

b. Commissioners to this 215th General Assembly (2003) commit ourselves to mission work that addresses prevention, treatment, and support of people living with HIV/AIDS in Africa. This commitment will include seeking funding and encouraging the world ecumenical bodies of which it is a part to seek funding for programs and other material resources (including mission personnel) to address this pandemic.

c. Direct the General Assembly Council, through the WMD International Health Ministries Office, and encourage PC(USA) health-related organizations to continue working with partner churches and institutions in developing mechanisms and resources to address Africa’s endemic diseases.

d. Direct the General Assembly Council, through the Worldwide Ministries Division, to continue its work with other faith-based [and secular] health organizations, domestic and international, [that share a similar goal] in the massive effort to address major health issues facing Africa: the “diseases of poverty”—malaria, TB, and HIV/AIDS—as well as health infrastructure and service delivery.

e. Urge members of the PC(USA) and appropriate programs of the General Assembly (e.g., the Presbyterian Washington Office, the Presbyterian United Nations Office, and International Health Ministries Office) to call for increased public funding that addresses diseases of poverty, particularly HIV/AIDS.

[f. That the PC(USA) ask members and congregations to engage in hands-on mission projects that provide care for people living with HIV/AIDS in Africa. This can be done by each congregation or a cluster of congregations preparing one AIDS home-based care kit (as being sponsored by the Worldwide Ministries Division, International Health Ministries area) for use by PC(USA) and partner church hospitals and home-care programs in Africa.]

4. *Education Ministries Recommendations*

a. Urge the General Assembly Council, through the Ministries Divisions, and entities of the General Assembly, local congregations, and middle governing bodies to assist Africa partners in developing new church-sponsored educational programs, and strengthening existing ones, equipping Christian schools, and providing Christian education opportunities in secular schools.

b. Request that the General Assembly Council continue to seek to increase financial support to the leadership development component of the church’s global education ministry, with particular attention to the training and equipping of pastors, evangelists, and the laity for continued leadership in the church and in civil society in Africa.

c. Direct the General Assembly Council, through the Worldwide Ministries Division (WMD), to seek resources to provide more scholarships for Africa students wishing to do advanced degree studies and for increased funding for physical facilities of partner educational institutions on the continent.

5. *Ecumenical Partnerships Recommendations*

a. Direct the General Assembly Council, through the WMD, to enhance its work with partner churches in Africa in organizing bilateral and multilateral programs that enable skilled persons from an African church to provide short and intermediate term service to sister churches.

b. Call on the World Alliance of Reformed Churches, the World Council of Churches, and the All Africa Conference of Churches to increase their efforts to seek justice and secure human rights for women in all segments of the church and in civil society.

c. Commend the document “A Vision for Children and the Church” to all governing bodies of the PC(USA) and to partner churches for study and action.

6. *Human Rights Recommendations*

a. Affirm the participation of congregations, presbyteries, [synods,] General Assembly entities, and individual Presbyterians in ecumenical efforts that encourage and further human rights in Africa; particularly those efforts on behalf of women, children, and disempowered ethnic communities.

b. Call upon Presbyterians to advocate boldly for more just and extensive application of human rights principles and pronouncements by governments, nongovernmental organizations, private voluntary organizations, and religious institutions globally and in Africa.

c. Urge the U.S. government to take a stronger and more active role in addressing the tragic situation in Sudan by directing the Stated Clerk to communicate the church’s position on the Sudanese conflict to the president of the United States, the secretary of state, and the special envoy to Sudan.

d. Request the General Assembly Council, through the WMD, to work closely with Sudanese church partners in advocating for just allocation of oil revenues, cessation of the war, and an end to the persecution of Christians, particularly those in southern Sudan.

e. Request the General Assembly Council, through the Ministries Divisions, and entities of the General Assembly to work together and coordinate their support of training programs in and among African communities and churches on conflict resolution, equitable distribution of resources, reconciliation, and consensus-building around issues of good governance.

f. Urge PC(USA) partners in Africa to press for increased levels of transparency, accountability, and fiscal responsibility in both church and government structures.

7. *Trade Recommendations*

a. Reaffirm the commitment of the 210th and 211th General Assemblies (1998 and 1999) of the PC(USA) to the Jubilee Struggle for Peace and Justice, specifically as it focuses on debt reduction and cancellation (*Minutes*, 1998, Part I, pp. 78, 675–76; and *Minutes*, 1999, Part I, p. 726).

b. Direct the Stated Clerk and appropriate entities of the General Assembly Council to express to the U.S. government, the business community, and our world trading partners our continued and strong advocacy for fair trade policies and the restoration of global assistance programs (aid). Primary goals of this advocacy are poverty reduction and just and equitable development.

c. Direct the Stated Clerk and appropriate entities of the General Assembly Council to urge the U.S. government to support by every means the restriction of the arms trade. Particular emphasis should be placed on the proliferation of small arms.

d. Direct the Stated Clerk and appropriate entities of the General Assembly Council to urge the U.S. government to ratify the Land Mines Treaty.

e. Direct the Stated Clerk and appropriate entities of the General Assembly Council to urge the U.S. government to ensure that no oil, diamonds, or other natural resources and commodities are used to fund conflicts around Africa and the world, and also to ensure that such items and commodities [so used] are prohibited from entering U.S. markets.

Rationale

This resolution is in response to the following referral: *Overture 01-65. A Resolution on Africa—From the Presbytery of New York City* (*Minutes*, 2001, Part I, pp. 57, 480).

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A. *Introduction*

The Advisory Committee on Social Witness Policy (ACSWP) of the Presbyterian Church (U.S.A.), along with the Africa Offices of the Worldwide Ministries Division (WMD), has long sought to engage the church as a whole in action for Africa. This report submitted to the 215th General Assembly (2003), does not purport to be a comprehensive statement of the PC(USA) mission engagement with African churches. Rather it seeks to call the Presbyterian Church (U.S.A.) to a deeper understanding of and a more effective witness to contemporary Africa. Its focus is on health, education, and development challenges facing the people and the churches of Africa.

Nineteenth-century images of “dark Africa” continue to prevail in the twenty-first century. Many maps of Africa represent outmoded sixteenth-century sketching of the African landscape. Yet much more is known today about its physical geography than even fifty years ago. People in the west, however, tend to be ignorant of the great diversity of life in Africa, or hold stereotyped views of a backward continent, perpetually at war and subject to pandemic HIV/AIDS.

In its 1994–95 “Year with Africa”—extended through June 1996 (*Minutes*, 1993, Part I, pp. 123–24, 665; and *Minutes*, 1995, Part I, pp. 31, 338)—the Presbyterian Church (U.S.A.) invited its members to embark on a journey, “Walking with Africans: A Healing Journey.” That invitation continues. If the PC(USA) no longer wishes to look at Africa through a dim glass but through high-intensity lenses, she will have to look purposefully, seeking newer perspectives on contemporary Africa.

The purpose of the report and the recommendations in “Resolution on Africa” is to engage the PC(USA) in a more intimate exploration of Africa. We have to acquire a deeper understanding of life lived daily on the edge of poverty as we seek a greater sense of the broad economic and political realities of Africa. Such an understanding will better equip us in our relationships with African churches as they seek to witness for Christ in their nations.

B. *The Concept and Practice of Partnership in Mission*

We begin with a biblical and theological understanding of the concept of Partnership in Mission as the PC(USA) continues a faith journey with Africans in the twenty-first century.

Partnership is inherent in the very nature of God—Father, Son, and Holy Spirit—and is intrinsically a part of God’s action in the world, in both creation and redemption. In the creation story men and women are created in the image of God, which implies a fundamental relationship to God (Gen. 1:27). Created by God, it follows that all humankind is to be related to each other. People are to live in community for mutual benefit—one to the other—to be “keepers” of their brothers and sisters (Gen. 4:9). We are all creatures of the living God, and therefore called to live “in partnership” with all people.

In God’s call to Abraham, God promised to make of him a great nation, not only to bless him, his wife, and their descendants, but also to be a blessing to all people—“in you all the families of the earth shall be blessed” (Gen. 12:3, NRSV). To this end God entered into a covenant with Abraham and Sarah, promising to be their God, and through them to be a blessing to all nations, so long as they recognized and honored God. In the Hebrew tradition a covenant is always an agreement with conditions and promises. As Christians we inherit the tradition of the covenant of Abraham. However, in the Reformed tradition the Hebrew concept of covenant is fulfilled in the “new covenant” that God offers to all people in the life, death, and resurrection of Jesus. Christians become a blessing to other people as we recognize them to be equal in God’s eyes, and yet equally in need of God’s grace. Thus we share in the call to Abraham to be “a blessing to all nations.” The model of a covenant, with conditions and with promises, is a biblical guide for our relationships with other people, and particularly as we reach out to do mission. As we live within the covenant, being sustained by God’s grace, we act out our commitments in thankful response to God’s loving-kindness.

For Christians the central biblical point of reference for the idea of partnership is that we are, or that we become, sisters and brothers by faith in Jesus Christ. We are joint heirs of the grace of God in Jesus Christ (Rom. 8:17a). The word “partner” is said to be derived from the Anglo-French word *parcener*, which is an old legal term denoting “co-heirship.”¹ Such a root for the word “partner” connects us in significant ways to our relationship to God. It also connects us with an understanding at the heart of Reformed theology that what we do in faith is a responsive expression of gratitude for what God has first done for us. Christians are to go out into the world and so live among other peoples that they too will become disciples of Jesus (Matt. 28:19–20). As we do mission in the world we seek to build an understanding of partnership as a practice of mission on the basis of grateful humility.

Furthermore, in Christ we receive the gift of unity (John 17:20–23), and therefore we have an obligation to give expression to this unity—in all things—along with all others who profess to have faith in Jesus Christ. Baptized into Christ, “all the members of the body, though many, are one body” (1 Cor. 12:12, NRSV). “The only frame of reference in the Bible to determine proper patterns of relationships is the body of Christ in which all the members are equal, indispensable, and useful.”² As members of one body we are called to be witnesses to God’s love in Christ, and to do so together with all others who share the same faith.

As members of a particular church in a particular country we are to see other churches in other cultures as equally a part of the church and “[make] every effort to maintain the unity of the Spirit in the bond of peace” (Eph. 4:4–6, NRSV). It follows that when we work together as partners in mission we give expression to the oneness of the whole church, to the end that the world may know that God sent Jesus into the world, and that in him God shows his love for all people (John 17:20–23).

Another biblical point of reference for the concept and practice of “partnership of mission” rests in the idea of community, as suggested by the Greek word *koinonia*. This word may be translated as “fellowship,” “participation,” or “sharing.” The word is used in the New Testament “for sharing with someone in something, and it usually stresses a common bond in Jesus Christ that establishes *mutual community*.”³ To develop community in mission requires a two-way relationship of giving and receiving. The Apostle Paul affirms this when he says, “I am longing to see you so that I may share with you some spiritual gift to strengthen you—or rather so that we may be mutually encouraged by each other’s faith, both yours and mine.” (Rom. 1:11–12, NRSV).

Several Scripture passages may be cited to illustrate the importance of the word *koinonia*. Of particular note are the occasions in Philippians when Paul uses this word, or similar words. First, he thanks the Philippians for their partnership, or their sharing in the Gospel (Phil. 1:5). Then he speaks of their sharing in God’s grace (Phil. 1:8). A little further along in the letter, Paul speaks of “sharing in the Spirit” (Phil. 2:1, NRSV). In giving his own testimony Paul says, “I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death” (Phil. 3:10, NRSV). Toward the end of this personal letter Paul thanks the Philippian Christians for their sharing in his troubles (Phil. 4:14). And finally he says “no church shared with me in the matter of giving and receiving, except you alone” (Phil. 4:15, NRSV). In each of these ways, Paul gives expression to vitally important dimensions of Christian community through reference to practical expressions of partnership in mission.

As we seek to engage in mission with others who like us are called to mission, we have before us the vision of a “new heaven and a new earth” (Rev. 21:1, NRSV)—a new community God is creating in God’s own time and way. God is at work in the nations, and through the church. “People will bring into [the new Jerusalem] the glory and the honor of nations” (Rev.

21:26, NRSV). Therefore, as we engage in mission there will be times when as Christians we need to join hands with people of other faiths and with secular organizations in order to preserve and improve the quality of life “for the healing of the nations” (Rev. 22:2, NRSV).

As surely as there is a missionary message in both the Old and New Testaments, so also are there many indications throughout the Bible that the idea of partnership—working together in community—is central to God’s activity in the world. The idea is “not only convenient and desirable, but in its ultimate significance is an idea about God which does not cut across the grain of the universe but moves along it, being wholly consistent with the creative and redemptive purposes of God.”⁴

C. *A Faith Journey with Africans in the Twenty-First Century*

Africa has possessed vital living Christian communities from the first centuries of the Christian epoch. Mission efforts from the West were preceded by the strong presence of Christian churches and movements from the second to the seventh century in Egypt, Sudan, and Ethiopia.

North African churches produced many of the early church leaders, leaving a rich heritage still referred to in contemporary theological studies,⁵ but the North African church was often divided because of its many ecclesiastical disputes that left the church weakened and isolated. Apart from the Coptic Church in Egypt, seventh-century militant Islam wiped out most North African churches. There is some evidence that earlier Christian communities in North Africa and Asia Minor played a significant role in introducing Christianity to Nubia and other sub-Saharan areas.

Christianity in Africa in the centuries between the Church of Clement and Augustine (in North Africa), and that of the nineteenth century, has three main themes: the continuing life of the Coptic and Ethiopian churches, some strikingly unsuccessful attempts to “convert” Muslim North Africa, and the history of the Catholic churches founded in black Africa, initially by the Portuguese.⁶

While there are some signs of early Portuguese mission activity, there is little evidence of its lasting effect or continuing vitality. “The great weakness of the Christian enterprise in black Africa in the Middle Years (between 16–19th) was its close association with the slave trade.”⁷

The Presbyterian church began to face the African reality in at least two ways:

1. The eighteenth- and nineteenth-century concern about the slave trade and the resultant abolition movement.

2. The inauguration of mid- to late-nineteenth-century mission endeavors, mainly in West Central Africa, notably in Cameroon, Gabon, and Equatorial Guinea, in the Democratic Republic of Congo and also in Ethiopia, Egypt, and Sudan. As newly independent nations began to emerge from the late 1950s onward, new partnerships have been cultivated with other churches in Africa.

The expansion of African Christianity in the twentieth century has been dramatic, with close to 400 million African Christian adherents projected in the near future. Indeed Christianity’s “center of gravity” has shifted from Europe and North America to the so-called third world, most notably, to Africa south of the Sahara.

African Christians provide new windows into the life of the ecumenical community worldwide. The PC(USA) has corresponding relationships with more than fifty churches and Christian councils in Africa today, and with many others through the World Reformed Alliance and the World Council of Churches.

But why continue our faith journey with Africans in the twenty-first century? Why should the General Assembly of the Presbyterian Church (U.S.A.) encourage its entities, congregations, and members to give greater attention to Africa? There are several valid reasons:

1. What the PC(USA) believes about the church being a worldwide community of faith in Christ without boundaries is a basic theological tenet.

2. Presbyterians cannot understand the gospel using only the concepts of our Western culture. Our biblical and theological tradition needs to be supplemented by African theological insights and sensitivities.

3. The American church bears some responsibility for what has or has not developed in African Christianity. We should both celebrate what has happened and support the correction of mistakes.

4. Responsibility for mission “to the ends of the earth” (Acts 1:8) remains a valid mandate of the gospel. In partnership with African Christians we share responsibility for mission in the United States and in Africa.

5. “The Gospel is never safe in any culture unless there is a witness from beyond that culture” (D. T. Niles).⁸ Since the future of the world Christian movement is in Africa, Asia, and Latin America, we have mutual need of each other’s testimony of the work of the Holy Spirit among us. Much of what Presbyterians lack in evangelistic fervor is present in abundance among African Christians. Our witness to societal issues is however sometimes muted among African churches.

6. Matters of justice relative to American influence in Africa and the rest of the world make it incumbent upon Presbyterians to nurture stronger relationships with Christians in Africa (Rom. 1:11–12).

D. *An Overview of the African Continent*

Africa is quite simply a continent of people—not angels, but not rudimentary souls either—just people, often highly gifted people and often strikingly successful in their enterprise with life and society (Chinua Achebe).⁹

1. *Geography*

Africa holds close to 800 million (people) representing more than one thousand languages and dialects (many, such as some San dialects in South Africa, on the way to extinction).¹⁰ Africa’s 30,420,000 square kilometers equal the combined land mass of China, India, Europe, Argentina, the U.S.A., and New Zealand.¹¹ According to some experts, anthropologically, Africa is the oldest continent on earth, now broken into fifty-four discrete independent nations, including offshore island nations. These states are of varying size, population, constitutional makeup, economy, climate, ecoculture, and language. Africa, south of the Sahara, remains a “fragmented continent” that is “demarcated by 165 borders into 48 countries—22 with less than 5 million people, 11 with less than one million.”¹²

Africa exhibits vast ecological variation, from rain forest to arid desert. It has a vast land surplus (ratio of people to land) and more landlocked countries than any other continent. Africa has one of the world’s least developed infrastructures, with inadequate transport systems and vast inaccessible locations. Human development is at a low level measured by low literacy and education rates, low school enrollment, and limited access to health and social services. The United Nations Development Programme Report–2000 lists thirty sub-Saharan African countries among the thirty-five nations at the lowest human development index (HDI) level worldwide (see Appendix C)¹³

2. *Africa’s Land and People*

Attention has already been drawn to the number of nations, island states, landlocked countries, and small territories that define the physical and human geography of Africa today. So much in Africa depends on weather performance that it is difficult to separate land and agricultural production from rainfall. Africa has not experienced the Green Revolution. Only a small percentage of Africa’s total surface is arable, though the percentage varies in each nation. Less than 6 percent is cultivated and less than 7 percent of cropped land is irrigated, with resultant low yields. Fertilizer usage remains low as well. Endemic livestock diseases are inordinately high.

Africa’s percentage of population growth, the highest in the world, also produces increased demands for availability of limited productive land. While land is seemingly plentiful, poor soil conditions and limited arable land cause many people to move from rural enclaves to urban conglomerations. City populations now constitute about 33 percent of the population of sub-Saharan Africa. The percentage of urban population growth is the highest in the world. In three decades, cities will rival rural areas in population percentages so that by 2025 the urban population will be three times that of today. The growth of African cities constitutes a recent phenomenon with all the attendant problems of urbanization—lack of jobs, up to 50 percent living in poverty, poor housing, crowded conditions, street children, increased rates of crime, and so on.

Modern Africa with all its possibilities and problems tends to resemble other continents, yet with its own distinctive configurations and models. One finds traditional practices alongside the most advanced technologies—from traditional healers to sophisticated hospitals, from drums to cyberspace, from sorcery and voodoo to high tech. Rapid social and cultural change continues in remote areas of the continent as well as in the cities.

The Christian churches of Africa continue to explore the changing setting in which they find themselves often poorly equipped by prior experience and sometimes hampered by previous Western-oriented mission tutelage. They depend on individual stewardship from people who are expected to live off a land yielding diminishing returns, people rooted in traditions and conditions undergoing rapid transformation. Many of the young, who now make up more than 50 percent of the population, appear to be dissatisfied with inherited religious practices and often join sects or become totally secularized.

3. *Health*

Africa has long known the ravages of malaria, (80 percent of the world's cases occur in Africa; deaths due to malaria have increased), tuberculosis, river blindness, sleeping sickness, endemic diarrhea, respiratory infections, sexually transmitted infections (STIs), and mixtures of other diseases.

Millions do not have access to clean, safe water or proper nourishment. Even where health care is available, most cannot afford the costs of visiting health-care centers or hospitals and are unable to pay for medicines with incomes of less than 65 cents a day. Distance, combined with inadequate or costly transportation, also impedes access to health care. Overall health spending is poorly targeted. Societal disparities tend to victimize women and children most.

In addition to the facts stated above, the impact of HIV/AIDS has been disastrous. Well-publicized international conferences addressing the urgency of the HIV/AIDS pandemic have gained worldwide attention. By the end of 2002, 29.4 million of the 42 million people living with HIV/AIDS in the world lived in Sub-Saharan Africa, accounting for 70 percent of the total number of people living with HIV/AIDS. Of those living with HIV/AIDS in Sub-Saharan Africa, 10 million are young people (aged 15–24) and almost 3 million are children under 15. United Nations AIDS (UNAIDS) noted, “Rampant epidemics are under way in southern Africa where, in four countries, national adult HIV prevalence has risen higher than thought possible, exceeding 30%: Botswana (38.8%), Lesotho (31%), Swaziland (33.4%) and Zimbabwe (33.7 %). The food crises faced in the latter three countries are linked to the toll (on the lives of young, productive adults, particularly) of their longstanding HIV/AIDS epidemic.”¹⁴

Over the past fifteen years there has been a steady increase in the rate of HIV prevalence in virtually every country in sub-Saharan Africa. The international community has offered some financial and technical resources, with roughly \$300 million being spent in contrast to the U.N. estimate of \$3 billion needed. It is now important for African leadership to design their own approaches to the AIDS crisis. The church in Africa must play a critical role in this effort.

The U.S. government, through its U.S. Import/Export Bank, has promised one billion dollars a year in loans for vaccines to fight HIV/AIDS. The loan moneys, at 7 percent plus fees, are to be paid back in five years (which will increase indebtedness), and they will only buy medicines produced by U.S. pharmaceutical companies. To date many African nations are refusing to accept this proposed aid package since pharmaceutical products continue to be sold at full market cost. More favorable conditions will need to be worked out if there is to be any effective attack on HIV/AIDS.

It is important not only to treat present victims of the disease but also to promote major preventive programs. So far little funding has been found to institute such programs. Many governments and churches face further reluctance due to cultural strictures restraining open discussion of bodily or sexual relations. In other cases, governments and churches have failed to institute preventive education programs because of continuing denial.

Although initially slow in responding to the AIDS crisis, the church in Africa has recently taken several positive actions in preparing congregations and communities to face the challenges posed by HIV/AIDS in Africa. During the first half of 2001, regional ecumenical organizations, the World Council of Churches, and other partners sponsored three meetings for church leaders in Mukono, Johannesburg, and Dakar. More than 200 representatives of churches, Christian organizations, mission partners, and related nongovernmental organizations (NGOs) were present. Individual ecumenical agencies have also been involved in supporting work on HIV/AIDS.

It must be added that some churches have produced excellent educational programs but too many Christians in Africa remain confused about both STI and AIDS prevention. There is the danger that accent on HIV/AIDS may also draw attention away from the ever-present need to improve health in Africa by attacking the full range of “diseases of poverty.” While HIV/AIDS requires intensive, rapid, and effective action, there are other life-threatening diseases that make the problem of health more burdensome in Africa than elsewhere.

4. *Education*

The World Bank reports that, given the high population growth rate in Africa, primary school enrollment rates were proportionally lower in 1995 than in 1980 and remain lower than in other world regions.¹⁵ Long distances from schools for rural children make for limited access to education. Mean years of schooling increased over the last forty years from 1.5 to 2.4 years, but the number of students enrolled in secondary schools and colleges remains low. Overall expenditures for education remain at \$50 per student per year.

It is not the intent of this report to detail the great educational task that African churches have undertaken to build and maintain schools. Their effort has been heroic. A brief report on education and literacy can do no better than to celebrate and support action by the churches for a greater national effort to upgrade and spread educational opportunities.

The quality of “public” education points to continuing educational crises. Most national educational establishments parrot outmoded pedagogical methods with curricular materials inherited from colonial days. Added to this, students of all ages do not have sufficient access to adequate instructional materials, classrooms, or even desks and writing materials. Teachers are often poorly trained. In some countries the deadly scourge of HIV/AIDS that has affected many regular classroom instructors has exacerbated the shortage of teachers.

The United Nations Development Programme (UNDP) counts progress in education as one of the principal measures required to boost levels of human development. No country, the World Bank report states, has “sustained economic progress without literacy rates well over 50 percent.”¹⁶ A poorly educated population is not prepared to assume the necessary responsibilities of active citizenry in countries that aspire to progress in development. Yet African countries spend a greater proportion of their limited national budgets for education than is the case in many other regions of the world. Where military expenditures have increased, public spending has either remained static or has been cut back.

At a time when African educational institutions seek nationals to staff the education system, when dependency on expatriate teaching staff remains somewhat constant, Africa must confront its own brain drain. Many who feel a vocation to teach have left for positions elsewhere, given the pressures, with little if any promised return, and with salaries often unpaid or hopelessly in arrears.

5. *The Role of Women*

Women in Africa represent the mainstay of the society. Women maintain the home; produce, care for, and educate the children; provide food and family nurture. They gather the water and wood for cooking fires, prepare the meals, wash the clothes, and generally supervise the home. Where men are away because of work or because of engagement in wars, women are the sole maintainers and providers. In most cultures, women plant, cultivate, irrigate, and harvest family plots. A frequent problem for women has been the loss of status of widows in many African societies. Since a woman earns her place in many traditional societies through her husband, the death of the husband often transforms widows into non-persons.

In some African regions, however, the condition of African women, according to human development index (HDI) indicators, has improved in comparison to the early days of independence. Two examples are improved access to education at higher levels and lowered fertility (but still high) rates. However, improvement is inconsistent when one looks at individual countries. Some country HDIs outshine others. Still, maternal mortality rates continue high, and more women than men are now victims of AIDS.

Access to many vital components such as medicine, credit, and even food are only secondarily available to African women. In many cultures, men are fed first and women then receive the table remains. A woman’s identity often depends on her husband’s forbearance. Banking and credit rights are held in the husband’s name and even passports are issued primarily to the “man of the house.” There are positive changes and now many countries grant equal legal status to women, including citizenship and the right to vote and to work, but everyday reality often incorporates past practice and behavior when it comes to the full exercise of these rights. “Women political participation is low—only 6 percent in national legislatures and 2 percent in cabinets.”¹⁷

Unfortunately, while women are in the majority in most Christian churches, many churches do not permit the ordination of women to the office of elder or minister. Although they are the backbone of the church, women remain subordinate to men in church governance. This includes the kinds of tasks allocated to women and the question of fair and equal pay.

6. *Children in Africa*

African societies treasure their children. They are considered “always a blessing,” the assurance of a community living into the future, and a link between yesterday and tomorrow. However, infant mortality rates continue high among the rural and urban poor. Children are most vulnerable to Africa’s epidemic diseases because of a lack of proper food, medicine, and clean water. Many are stunted, lacking full physical and mental development. Statistics tell a sad story relative to health, education, and victimization due to wars, including displacement to foreign-sited refugee camps. News photos of child warriors, street children, exploding populations of orphans due to AIDS, appear frequently on television and in the press. Child labor continues to grow in many societies. Although African children under fifteen make up almost 50 percent of the total population, children are voiceless, having no vote in the political process. Therefore advocacy for the rights and needs of children depends on the actions of others. Altogether, the picture for the well-being of the African child does not inspire optimism. Every effort needs to be made so that all children will have a fruitful present and future.

The General Assembly of the Presbyterian Church (U.S.A.) has set forth its vision for children in the proclamation:

A Vision for Children and the Church

Because we affirm that all children are a gift of God, . . . all children have the right to be children; and all children are not just tomorrow, they are today.

We believe that all children depend upon adults for safety and security in a world that does not always value children; all children are affected first and most deeply by those things that work against health and wholeness: where there is disease, children sicken and die; where there is homelessness, children sleep on the streets and in other dangerous places; where there is war, children are frightened and without a safe place; where the air and water are polluted, children feel the effects in their bodies and in their futures; where there is shame, children's spirits are wounded.

Therefore we hope for a world where all children can find a safe place; . . . where all children have "first call" on the world's resources and first place in the minds and hearts of the world's adults . . . Because Jesus lifted up a child as an example of what the realm of God is like.

Therefore we hope for a church where we take seriously our baptismal vow to nurture all children committed to our care; where we bring good news to all those places where children are in need . . .

We covenant to act so that this vision may be made real for all children, now and in times to come.¹⁸

This vision for children should be shared by the PC(USA) as it works with partner churches in Africa.

7. *Human Rights*

A cornerstone of the struggle for Human Rights in the modern world is the 1948 United Nations Universal Declaration of Human Rights. Those commitments were echoed in the African Charter of Human and People's Rights adopted in 1986 by almost every member of the Organization of African Unity (OAU). We add a call by many international bodies for a commitment to basic nutrition, basic education, basic health, and basic protection against vulnerability.

Strong and just government is necessary for the implementation of these rights to all citizens. Article 21 of the 1948 declaration states that "everyone has the right to take part in the government of his country directly or through freely chosen representatives." While most African states have held elections in the past decade, citizen participation either directly or through "freely elected representatives" has been stymied in many cases. Kwasi Wiredu points out that the African Human Rights Charter of 1986 appears to affirm the right for full political participation, yet it has added a qualifying interpolation after the affirmation of political rights, adding, "in accordance with the provisions of the law."¹⁹ Thus dictator-ruled states, or one-party democratic states, may impose laws that abrogate true and full political freedom. That may account for the fact that many less than democratic African leaders were willing to sign the proclamation.

Wiredu also points out how the African Human Rights Charter protects freedom of association by the added subscription to a citizen's right of free association, "provided he abides by the law." Thus one is free as far as the national law and its application permits a citizen to be free to be a part of the political process, or even to belong by "free association" to any citizen group. However, not a few countries prohibit or limit the possibility for free association or free speech, or both.

While most Western nations assume that multiparty democracy is the best model to assure the most just political system, it is not always clear to Africans (or for that matter to Westerners) that the multiparty system continues to function in the best interests of the general populace. Recently, in Lesotho, yearlong negotiations about a more representative electoral system have led to the adoption of a new electoral system (still to be tested in practice) that combines majority vote with proportional representation.

Human rights groups continue to verify the abuse of human rights in many African states. The OAU and many other regional bodies condemn violations of basic human rights. Research into acceptable democratic political or judicial systems in an African setting is needed. One is reminded that the Euro-American political, judicial, and economic systems that are seen by many as normative were only arrived at after long struggle and experimentation in their original setting. The political crisis in Western democracies now pushes many to seek a fairer, more effective form of government and justice, a truly representative and universally participatory democratic system.

The African experience, to set in place acceptable governmental and judicial systems and approaches to human rights, may mirror a wider crisis as nations worldwide seek ways to involve the populace in the devolution of power and effective representative forms of governance. In other words, the search is for a more effective instrument to safeguard human rights.

E. *Agenda for African Development*

While not inclusive of all aspects of what is required for African development to succeed, the following three areas encompass much of what is at stake: Investing in People; Governance and Economics; Reducing Aid Dependence and Strengthening Partnerships.

1. *Investing in People*

It is evident that some real investment in people is needed if Africa is going to move out of its present state. The World Bank underlines four factors necessary for this forward movement: “improving governance and resolving conflict; investing in people; increasing competitiveness and diversifying economies; and reducing aid dependence and strengthening partnerships.”²⁰

The United Nations Development Programme (UNDP), over the last decade, has published annual reports on human development worldwide. The UNDP records each country’s status relative to development factors in a human development index (HDI; see Appendix C). The index, although in no way definitive, includes such factors as health, education, food and nutrition, income and poverty, the status of women and children, the environment, human security, and cultural factors. It seeks, more than measures of gross national product (GNP) or gross domestic product (GDP), to build in the social as well as the per capita income ratios. The HDI puts people and their basic needs to the fore in the development quotient.

What indeed are the results of investing in people and what part do these play in moving forward the development process? Let us look briefly at the balance sheet of each of these over the past decade.²¹

a. **Health**—While many world nations had previously increased life expectancy at birth, the lack of access to health services and basic sanitation has been aggravated, especially in Africa, by the advent of the HIV/AIDS pandemic and the continued devastation by malaria, TB, and other highly infectious diseases. Malaria, TB, and HIV/AIDS are now identified by the World Health Organization as “diseases of poverty.”

b. **Education**—Adult literacy has grown during the 1990s, yet millions of adults in Africa remain illiterate and increasing numbers of children lack access to primary and secondary schools.

c. **Food and Nutrition**—Global food production per capita, with increased supplies for calorie and protein intake, is also on the rise. Yet in much of Africa food consumption has declined, leaving a substantial base of malnourished Africans.

d. **Income and Poverty**—The gap between the richest and the poorest worldwide has increased with the richest fifth of the world holding seventy-four times the wealth of the poorest fifth. The gap is echoed in Africa and elsewhere for the many who live on less than a dollar a day, unable to meet basic consumption requirements.

e. **Women**—Some levels of education for women have increased along with a rise in the economic activity of women. Still African women, most often the chief producers of economic goods and wealth, have lower educational opportunities and lower survival rates than males, suffering at the same time high levels of abuse.

f. **Children**—The youngest sector of the population suffers each time there is war, economic distress, and degradation of health. Infant mortality has been reduced overall with increased available immunization, yet child labor, as well as the recruitment and enslavement of child soldiers, plagues the life of many children. With the HIV/AIDS pandemic, we are warned of the creation of 20–30 million orphans in the next ten years.

g. **Environment**—Pollution in many regions of the world has been reduced although such does not seem to be the case in continental Africa. It is subject to the increased exploitation of forests and water resources, with death to Africans attributable to pollution, deprivation of resources, and especially a lack of clean water.

h. **Human Security**—While more of the world’s population lives in relatively pluralistic and democratic regimes than previously, there remain regions of intense conflict, as in Africa, with the combined number of 12 million people internally displaced or refugees.

2. *Governance and Economics*

Almost half the population of Africa lives on less than \$0.65 a day. Current purchasing power is decreasing, and the number of poor persons is steadily increasing. Poverty builds on and propagates itself especially in the rural areas, although, increasingly, signs of extreme poverty are visible among urban dwellers as well. Children fall to the lowest level and suffer the most from poverty. Mortality rates and education levels show Africa to be behind the rest of the world. Africa also has the world’s highest income inequality.

The World Bank proposes several strategies for reducing poverty.²² It speaks of increasing the growth rates of African economies by more than an unlikely 7 percent. Also, it refers to a need to attack the sources of persistent inequality by addressing the distribution of income; that is, by targeting specific regions and populations for assistance. Examples would be building a stable, sure rural infrastructure, and creating jobs.

Clearly it is time for the invention of new models for governance and economic delivery. In the 1960s, the African elite tended to dominate the political landscape, assured of their ability in the independence era to create effective development organs by means of authoritarian control. As indicated above, by the 1970s economic decline was inhibiting forward movements for development. Today there is greater uncertainty produced by incipient poverty and questionable economic policies. Certainly high levels of government corruption have produced countermovements opposed to a positive ethos for development of any kind.

3. *Reducing Aid Dependence and Strengthening Partnerships*

With the recognition of the insufficiencies of aid in the early 1970s, a new motto emerged: “Trade Not Aid.” Today most specialists have become aware that trade itself, especially with the inauguration of the World Trade Organization and its accent on free trade, has not been able to assure poor countries of their fair share in the trading process. Indeed, trade tends to favor the more prosperous, in both private and public spheres. Trade may play an important role in global prosperity, but poorer nations only benefit when the conditions for trade are more equitable and fair for less-advantaged trading partners. “Trade with Aid” rightly practiced may move matters forward. Trade alone will not serve the full ends of economic progress in Africa.

Then what of foreign aid? In a comprehensive study of aid, Carol Lancaster²³ seeks to answer the question, “Why with so much aid has there been so little development in Africa?”

- a. While foreign aid “can promote development, it does not guarantee development.” So while aid is needed, at the same time steps should be taken to reduce aid dependence.
- b. Large flows of aid do not necessarily retard development and factors (poor policy environments, weak institutions) other than the amount of aid may play a critical role in determining its effectiveness.
- c. “Donor countries” may commit large sums to aid that have nothing to do with commitment to development.
- d. The way aid is designated becomes key in recognizing three factors:
 - The increasingly complex and experimental nature of aid intervention that is often based on complicated programming processes and little knowledge of local conditions or even assistance by locals receiving aid.
 - Donor countries often designate aid more in line with their own domestic imperatives under the influence of specific agencies and/or private interest groups.
 - The multiplicity of aid organizations, both public and private, often acting without consulting others or seeking coordination either at donor or recipient levels.
- e. The donor nations have much to learn from each other about the limitations and powers attributed to aid-giving agencies and their relative success or failure in furthering the development process. Too often foreign aid is “donor driven” with consequent lack of “ownership” by receiving nations.

The U.S. government aid has been reduced to scandalously low levels. The challenges of development in Africa serve as a necessary imperative to try to get aid right, to keep trying without decreasing aid funding, which has taken a decidedly downward direction over the past two decades. Lancaster calls especially for the involvement of NGOs, including the churches, many of which have become constituent supporters of people-oriented aid activities. For her, aid funding must increase through the form of aid support and must assure decreasing dependency on the part of recipients.

The role of the church in aid funding is alluded to in the aid study cited above. Lessons learned, along with consultation of other studies and donor/recipient experiences, may well serve to direct church agencies both in assigning personnel to deserved places and in designating appropriate funding. This should be done in concert with partner churches and ecumenical bodies. The churches and their members have an important role to play in seeking to influence public opinion in support of newly learned approaches to aid programming and funding.

We are at a new day in partnership—“Presbyterians Do Mission in Partnership.” The 212th General Assembly (2000) of the Presbyterian Church (U.S.A.) approved the following statement:

We have, in recent decades, sought to be more intentional in our mission through a “partnership” based on mutual respect and sharing with churches around the world. We understand Partnership in Mission to be that disciplined approach that assumes the goals can best be accomplished by joining

hands with those who share a common vision. Partnership in mission involves two or more organizations who agree to submit themselves to a common task or goal . . . and are brought together in mutual submission and commitment to serve the people and world God created (Phil. 2:5–11)²⁴

We may well rejoice that we have moved to an era of partnership replacing paternalism but we must also be aware that

When one partner has far more money than the other and when one seems far more needy than the other, questions of power and control arise. Even when all parties are sensitive to these realities it remains difficult to avoid the subtle maneuvering to communicate or to discover the priorities of those with resources: one party might say the right thing to sustain the relationship so as to secure the funds or press for the project.²⁵

F. *Civil Society and the Role of Nongovernmental Organizations in African Development Process*

Much attention has been focused on the role of civil society in relation to the whole development process. Accent is now being placed on the way general society, through its more autonomous institutions and networks, may build a strengthened underpinning both for the advance of governance and for economic progress. Peter Lewis²⁶ defines civil society as a “novel paradigm” which combines an array of separate and discretionary interests, individuals, associations, churches, market mechanisms—all of which develop and express themselves dynamically through free association. These organizations and interests may be encouraged from above or organize themselves in contrast to the state and yet at the same time engage the state in setting “the boundaries of public power.” Here, “State and civil society are engaged in a dialogue at arm’s length.”

Julie Fisher, in her Kettering Foundation-sponsored study, *Nongovernments: NGOs and the Political Development of the Third World*,²⁷ points to the many forms of civil society and the multiple manifestations of nongovernmental organizations (NGOs) in the creation of “social capital,” important alongside market and public capital—a third societal force in modern governance and economic development. While Africa has not as yet found itself far down the road in the growth of civil society, still there are amazing numbers of NGOs in some countries such as South Africa and Zimbabwe. In this latter instance, however, the presence of many NGOs (especially numerous foreign NGOs) has not yet assured a more open society.

In her study, Fisher includes the churches among the many kinds of community-based efforts, basically NGOs in form and substance, and points to the role church-based organizations have played in many societies—often alongside other NGOs. Christopher Clapham in his work points to the preeminent position of mission societies, later indigenized, but continuing to draw on foreign resources and personnel, yet at the same time promoting early movements for independence and later efforts for democratization.²⁸

The case for church actions benefiting the growth of civil society may further illustrate that while the literature tends to favor the role of NGOs in shifting power arrangements they do not in all cases build the foundations for a more mature civil society. In some situations of intense combat, tantamount to genocidal strife, faith community action, nonaction, or division may have aggravated levels of hostility, and this has led to the destruction of the social fabric and the foundations for growing civil society. Perhaps more might be done to help the churches play a more creative role in cultivating civil society.

In a few countries, the church has contributed significantly to the possibility of conflict resolution. South Africa’s Truth and Reconciliation Commission points to a positive role, where the church through its various actions has promoted nation building in post-apartheid South Africa. In Mozambique too, the religious community is recognized for its contribution to the peace and for working successfully with others to build postwar reconciliation. Also, in Southern Sudan, the New Sudan Council of Churches is building foundations for peace through a People-to-People peace process.

G. *Reversing Some Images of the Church in Africa*

Africans have a distinctively different worldview from people in Europe and North America.²⁹ As children of the Enlightenment, we assume a conflict between science and religion, with science understood as dealing with facts and religion being a matter of opinion, one opinion being as good as any other. In Western understandings of reality, science always trumps religion. In Africa (as well as Asia and Latin America) reality is understood quite differently. Yet the Western captivity of theology continues. If we scratch just below the surface of Western thinking, we find that the African worldview is simply dismissed as primitive and premodern. In reality, as Andrew Walls has noted, the non-Western church is much closer to the situation of the early church than the West.³⁰

Theology is done very differently in Africa than in the West. The Western academy focuses on the diminishing remnants of Christendom with its attention to the “. . . inward-focused, intellectual, and pastoral agenda rather than the outward-looking evangelistic and mission agenda . . .” of the African church.³¹ Yet, as Andrew Walls proposes, the future of Christian theology is in Africa, Asia, and Latin America. We in the West must reorient our self-understanding, acknowledging that we are on the margins of the world Christian movement. The two-thirds (fast becoming the four-fifths) world is leading the parade.

Another image to be reversed in the American mind is our assumptions about the normative church for the future. Sub-Saharan African Christianity was initiated largely from Europe and North America, but we quickly forget a major part of that

story today: the Africa-initiated churches (AICs). These are from beyond the colonial dominance that lamentably feeds a present-day reluctance of non-Western people to associate with a “foreign religion.” Consequently, the emergence of the AICs represents, “. . . a movement of such momentous significance that it can truly be called an African Reformation.”³² This phenomenon accounts for more than 200 million believers who have self-consciously rejected a Western understanding of the church and theology.

A characteristic of the AICs is their Pentecostal type of expression and their evangelizing urgency. While the African embrace of the Holy Spirit is not derived from Western tradition, it does represent the fastest-growing segment of the world Christian movement. Its appeal responds to a spiritual hunger that deals with the whole person and includes dreams, visions, and healing. These churches often emphasize the gifts of women in leadership.

These are just a few of the surprises about contemporary Christianity in Africa that await the Western church. We must take account of these new realities and move beyond condescending attitudes, policies, and practices. Africa (along with Asia and Latin America) may represent the best resource for the post-Christian situation found in the West today. This is a dramatic reversal of the image of the church in Africa formed in the West during the previous century.

H. *The Role of the PC(USA) with Churches in Africa*

The General Assembly has defined the vision for the PC(USA) relationships with the churches of Africa as that of “partnership.” That clearly means that we do not call the shots, but it is also important to acknowledge that we cannot pretend that we have no power in this relationship. Partnership assumes that both parties have something to contribute. The PC(USA) still has much to learn about identifying needs that can be met by the churches of Africa.

The PC(USA) cannot deny that wealth and other resources of our church give us great influence. If a partner church requests financial or personnel support for an initiative that it has determined to be important, we have the power of our decision to participate or not. It is dishonest for us to profess a lack of responsibility or the resources. The following are priorities to which the PC(USA) should give special attention:

1. Emergency relief for natural and human disasters.
2. Support for peace and conflict resolution.
3. Efforts to develop infrastructure for the long-term well-being of civil society.
4. Leadership development, especially in education, evangelism, and health.

I. *A Proposed Agenda for Churches in Partnership*

During colonial times African churches were forerunners in the movement for the independence of both church and state. The churches of Africa, alongside other NGOs, have played and can play a significant role for fresh approaches to governance and development with benefit to those in poverty. In this era, with the impressive growth of faith communities in Africa, the same hope that nurtures spiritual growth reveals how new hope may be sustained for social and economic change. It is to be hoped that the millions of Christians who sing and pray about their faith in the sovereign God, will claim their role as God’s people working for a just and peaceful society. Faith’s journey with Africans is a pilgrimage of hope.

Partners should consult before establishing a common agenda for action. It is essential for the PC(USA) to learn from its African church partners their perception of a comprehensive and cohesive action plan in support of more creative roles in building the foundation for a strong civil society.

The 208th General Assembly (1996) of the Presbyterian Church (U.S.A.) approved the policy statement *Hope for a Global Future: Toward Just and Sustainable Human Development*, which sought to address “international issues in the economic structure by calling for just and sustainable human development.” Several chapters in that report call for sufficient production and consumption, full respect for all human rights, just and effective governance, universal and adequate education, population stability, environmental sustainability and food sufficiency, ethical universality with cultural and religious diversity, dismantling instruments that promote warfare while building processes for peace, equitable debt relief, just and sustainable international trade, and more and better development assistance.

This PC(USA) 1996 policy statement seeks to provide a guide for study, dialogue, and action, and it calls for a new way of life for members of the Presbyterian Church (U.S.A.). Much remains to be done to move toward truly just and sustainable development in Africa. The following are the main principles enunciated in the 1996 resolution:

1. The satisfaction of basic needs is indispensable for human development. Sufficiency for all requires that poverty be eradicated and that the affluent live more frugally.
2. Human rights are essential to the expression of human dignity and are fundamental to the quest for human development.
3. Public participation of all persons in the decisions that affect their lives and well-being is a fundamental human right.
4. Human life and well-being depend on the flourishing of other life, and on the integrity of the life-supporting processes that God has ordained.
5. Authentic human development does not come in a single fixed pattern. There are differences in cultural and worship practices that express the same universal values of justice, integrity of the person, solidarity, and sustainability.
6. The repayment of debts and interest at the expense of the basics of life raise serious questions of justice. The burden of debts must be shared equitably in ways that reduce poverty, protect the environment, and avoid perverse incentives in the future.
7. The international trading system must incorporate the basic norms of social justice and environmental sustainability rather than depend solely on the norms and outcomes of free trade.
8. The purpose of development assistance is to equip people and communities through financial and technical means to implement their own plans for just and sustainable development.”³³

This “Resolution on Africa” joins the 1996 policy statement *Hope for a Global Future: Toward Just and Sustainable Human Development* in its clear call for a “renewal of hope.” There is nothing here that supersedes the conclusions of the 1996 policy statement. This report seeks to amplify certain points while proposing specific actions that relate to Africa with information gathered since the 208th General Assembly (1996) approved its policy statement, which concludes with this affirmation:

Justice, community, and sustainability are too often overwhelmed by the greed, pride, and carelessness of the powerful, or by the relentless dynamics of systems and institutions dominated by other values . . . we lift them up because, as biblical people, we cannot do otherwise, and because they show the way to go. They light the path of adventurous faithfulness to the God who judges and restores, commands and forgives, makes new and gives hope.³⁴

The church today joins the development debate at a time when “specialists” do not agree about proper approaches to world poverty, specifically in Africa, nor with plans for meeting the needs of heavily indebted poor countries (HIPC). Some economists believe strongly that economic growth should be the principal engine to spur poverty reduction, while others point to a primary need to relieve poverty by redistributive taxes³⁵ and spending policies. The World Bank staff majority accents economic growth with limited emphasis on poverty reduction. A minority in the bank appears to have lost the battle for a heightened accent on poverty reduction.³⁶ Recent meetings of the world’s leading economic powers, plus Russia have been criticized for failure to give sufficient attention to global poverty and failure to take action for debt relief.

Churches may not be able to arbitrate a way around these different accents, often reduced to specialized and highly technical economic arguments. Nevertheless, churches may agree that whatever the approach, whatever the policy directives set forth to address African needs, the poor and dispossessed deserve primary attention in the global action agenda.

J. *Some Concluding Comments*

This report has presented many factors that underline the state of political, economic, and social development in Africa. Nelson Mandela, former president of South Africa, reminds us that ultimately the future of Africa rests in African hands. He is quoted as saying,

Africa is beyond bemoaning its past for its problems. The task of undoing the past is ours, with the support of those willing to join us in a continental renewal. We have a new generation of leaders who know we must take responsibility for our own destiny, that we will uplift ourselves only by our own efforts in partnership with those who wish us well.

Christians in Africa sing and pray every day for the kingdom of God. We can do no less than join them—and in so doing fortify and renew our faith by sharing the pilgrimage of God’s people everywhere who seek justice, peace, and freedom. The Presbyterian Church (U.S.A.) joins African church partners in working for the liberation of all people worldwide.

The Advisory Committee on Social Witness Policy (ACSWP) submits this report to the 215th General Assembly (2003) of the Presbyterian Church (U.S.A.) for resolute action. When approved by the General Assembly, the document should inform and direct the PC(USA)'s Ministries Divisions and serve as a primer for each congregation so that all may be united in a continuing faith journey with Africans.

Endnotes

1. Max Warren, *Partnership: The Study of an Idea* (London, 1956).
2. Johannes K. Verkuyl, *Contemporary Missiology: An Introduction* (Grand Rapids, Eerdmans, 1978).
3. Letty Russell, *Growth in Partnership* (Philadelphia: The Westminster Press, 1981).
4. Max Warren, *Partnership: The Study of an Idea* (London, 1956).
5. Pittsburgh Theological Seminary recently sponsored lectures with the theme: "From Tertullian to Tutu: Africa in Christian History," delivered by Andrew Walls, former director of the University of Edinburgh's Center for the Study of Christianity in the Non-Western World.
6. Elizabeth Isichei, *A History of Christianity in Africa: From Antiquity to the Present* (Grand Rapids: Eerdmans, 1995), p. 45. The first Portuguese ships landed off the coast of Congo in 1483.
7. *Ibid.* p. 71.
8. Quote from D. T. Niles, former General Secretary of the East Asia Christian Conference.
9. Chinua Achebe, *Hopes and Impediments: Selected Essays* (New York: Doubleday, 1988), p. 18.
10. Bible translations now in 2,233 languages worldwide help preserve many disappearing languages.
11. These six areas now contain some 3,221,400,000 people.
12. *Can Africa Claim the 21st Century?* (Washington, D.C.: The World Bank, April 2000), p. 245.
13. See United Nations, *Human Development Report 2000*. Much material that follows is from the United Nations Development Programme report. For statistics covering each area, see the Human Development Index chart in Appendix C.
14. See United Nations AIDS <http://www.unaids.org/worldaidsday/2002/press/factsheets/FSAfrica_en.doc>.
15. *Can Africa Claim the 21st Century?* (Washington, D.C.: The World Bank, April 2000), 105.
16. *Ibid.* p.105.
17. *Ibid.* p. 24.
18. *Minutes*, 1993, Part I, pp. 131–32, and 643–42.
19. Kwasi Wiredu, *Cultural Universals and Particulars: An African Perspective*, (Bloomington, Indiana: Indiana University Press, 1996), p. 181.
20. *Can Africa Claim the 21st Century?* (Washington, D.C.: The World Bank, April 2000), pp. x, 2–5.
21. *Ibid.* pp. 103–31.
22. *Can Africa Claim the 21st Century?* (Washington, D.C.: The Word Bank, April 2000), pp. 99–102.
23. Carol Lancaster, *Aid to Africa: So Much To Do, So Little Done* (Chicago: University of Chicago, 1999). A study sponsored by the Century Foundation.
24. This statement followed a yearlong study by the Worldwide Ministries Division. It was approved by the 212th General Assembly (2000) of the Presbyterian Church (U.S.A.) in Long Beach, California, (*Minutes*, 2000, Part I, pp. 35–36, 229–30).
25. Leon Spencer, "AIDS in Africa," *Shalom Papers: A Journal of Theology and Public Policy* II, no. 3 (summer 2000), p. 31. *World Development Report 2000/2001*, p. 194 affirms the dual roles of "ownership and partnership"—the latter having two parts—"The first is partnership between recipient governments and citizens. . . The second is partnership between government and donors. . . ." One need only replace the names—between churches and members and churches and churches—giving and receiving mutually. The World Bank advocates that any funding by donors not become a way by which recipients defer necessary funding for their own church units, for example

seminaries, because they receive external funding. The bank also advocates partnership between donors also in relationship to recipients, a kind of multilateral partnership.

26. Peter Lewis, ed., *Africa: Dilemmas of Development and Change* (Boulder, Colorado: Westview, 1998), pp. 137–54.
27. Julie Fisher, *Nongovernments: NGOs and the Political Development of the Third World* (West Hartford, Connecticut: Kumarian Press, 1998).
28. Christopher Clapham, *Ibid.* pp. 263–64.
29. Lamin Sanneh, *Encountering the West: Christianity and the Global Process Question*, 1993.
30. Kwame Bediako, *Jesus in African Culture*, 1990.
31. Wilbert R. Shenk, “Recasting Theology of Mission: Impulses from Non-Western Church,” *IBMR*, July 2001, p. 98.
32. Allan H. Anderson, *Types and Butterflies: African Initiated Churches and European Butterflies*, *Ibid.* p. 107.
33. *Hope for a Global Future: Toward Just and Sustainable Human Development*, a policy statement developed by the Advisory Committee on Social Witness Policy (ACSWP) and approved by the 208th General Assembly (1996) (*Minutes*, 1996, Part I, pp. 107–15, 524–87).
34. *Ibid.* p. 577.
35. *The New Internationalist*, January-February 2000, pp. 19–20, reports the Tobin tax plan, approved by the Canadian Parliament, which proposes a small worldwide tariff levied on foreign exchange transactions to stabilize exchange rates earning approximately \$159–300 billion each year, thereby reducing speculative currency transactions and creating market stability to help wipe out the worst forms of poverty and environmental destruction.
36. *Guardian Weekly*, June 22–28, 2000, p. 14.

Appendix A

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Note:

Other publications, journals, and newspapers consulted frequently include: *The New York Times*, *The Christian Science Monitor*, *The Nation*, *The Guardian Weekly*, *The Economist*, *New Internationalist*, *Le Monde Diplomatique*, *L'Express*, *Le Nouvel Observateur*, *Church & Society*, as well as various local newspapers and electronic Internet sources on Africa.

Appendix B

List of PC(USA) African Partnerships

Botswana:

Southern Africa Alliance of Reformed Churches (SAARC). Gaborone, Botswana

Cameroon:

Eglise Presbyterienne Camerounaise, Yaounde, Cameroun
 Presbyterian Church in Cameroon. Buea Southwest, Province, Cameroon
 FEMEC, Yaounde, Cameroun

Democratic Republic of Congo:

Presbyterian Community of Congo. Kananga, Democratic Republic of Congo
 Eglise du Christ au Congo—ECC. Kinshasa—Gombe,
 Democratic Republic of Congo
 Presbyterian Community of Kinshasa (CPK). Kinshasa, Democratic Republic of Congo

Equatorial Guinea:

Iglesia Reformada Presbiteriana de Guinea Ecuatorial. Bata, Equatorial Guinea

Ethiopia:

Ethiopian Evangelical Church Mekane Yesus. Addis Ababa, Ethiopia
 Bethel Synods Office. Addis Ababa, Ethiopia
 Western Wollega Synod. Addis Ababa, Ethiopia

Ghana:

Presbyterian Church of Ghana. Accra, Ghana
 Evangelical Presbyterian Church. Ho, Volta Region, Ghana
 Christian Council of Ghana. Accra. Ghana

Kenya:

National Council of Churches of Kenya. Nairobi, Kenya
All Africa Conference of Churches. Westlands, Nairobi, Kenya
Presbyterian Church of East Africa. Nairobi, Kenya
CORAT (Christian Organizations Research Advisory Trust). Nairobi Kenya
PROCURA (Project for Christian-Muslim Relations in Africa). Nairobi, Kenya

Lesotho:

Christian Council of Lesotho. Maseru, Lesotho
Lesotho Evangelical Church, Maseru, Lesotho

Liberia:

Christian Council of Liberia

Madagascar:

Church of Jesus Christ in Madagascar. Antananarivo, Madagascar

Malawi:

Church of Central Africa Presbyterian. Blantyre, Malawi
Blantyre Synod
Church of Central Africa Presbyterian. Mzuzu, Malawi
Livingstonia Synod
Church of Central Africa Presbyterian. Nkhoma, Malawi
Nkhoma Synod
Church of Central Africa Presbyterian. Lilongwe, Malawi
General Synod
Malawi Council of Churches. Lilongwe, Malawi

Mauritius:

Presbyterian Church of Mauritius. Republic de Maurice

Mozambique:

Presbyterian Church of Mozambique. Maputo, Mozambique
Christian Council of Mozambique. Maputo, Mozambique

Niger:

Eglise Evangelique de la Republic du Niger, Niamey, Niger

Nigeria:

Presbyterian Church of Nigeria. Aba, Abia State, Nigeria
Nigeria Christian Council. Lagos, Nigeria

Rwanda:

Presbyterian Church of Rwanda, Kigali, Rwanda
Christian Council of Rwanda. Kigali, Rwanda

Sierra Leone:

Council of Churches of Sierra Leone

South Africa:

South African Council of Churches (SACC). Johannesburg, Republic of South Africa
Evangelical Presbyterian Church in South Africa. Johannesburg, Republic of South Africa
Presbyterian Church of Africa. Umlazi, Republic of South Africa
The Uniting Presbyterian Church in Southern Africa. Johannesburg, Republic of South Africa
Uniting Reformed Church in Southern Africa. Saldanha, Republic of South Africa

Sudan:

Presbyterian Church of the Sudan. Khartoum, Sudan
Sudan Council of Churches. Khartoum, Sudan
Sudan Presbyterian Evangelical Church. Khartoum, Sudan
ACROSS (Association of Christian Resource Organizations Serving Sudan), Nairobi Kenya

Swaziland:

Council of Swaziland Churches. Manzini, Swaziland

Tanzania:

Christian Council of Tanzania. Dodoma, Tanzania

Togo:

Eglise Evangelique Presbyterienne du Togo

Zambia:

United Church of Zambia. Lusaka, Zambia

Christian Council of Zambia. Lusaka, Zambia

Zimbabwe:

Church of Central Africa Presbyterian (CCAP). Harare, Zimbabwe

Synod of Harare

Zimbabwe Council of Churches, Harare, Zimbabwe

The Uniting Presbyterian Church in Southern Africa. Harare, Zimbabwe

Presbytery of Zimbabwe

Appendix C

Human Development Index Chart

**HUMAN DEVELOPMENT INDEX**

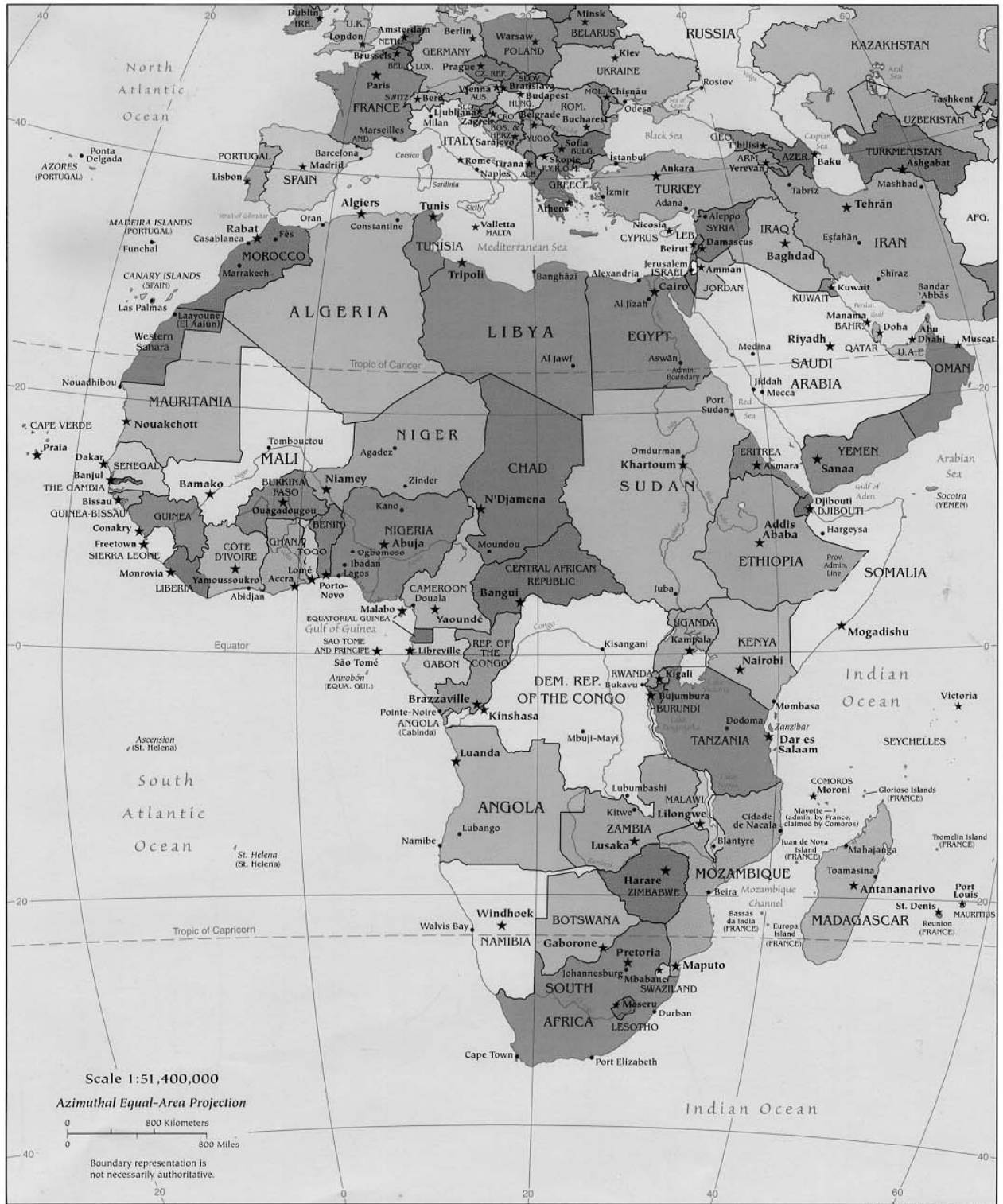
The HDI measures a country's achievements in terms of life expectancy, educational attainment and adjusted real income

HDI rank	HDI rank	HDI rank
High human development	Medium human development	Low human development
1 Norway	49 Trinidad and Tobago	89 Tunisia
2 Australia	50 Latvia	90 Iran, Islamic Rep. of
3 Canada	51 Mexico	91 Cape Verde
4 Sweden	52 Panama	92 Kyrgyzstan
5 Belgium	53 Belarus	93 Guyana
6 United States	54 Belize	94 South Africa
7 Iceland	55 Russian Federation	95 El Salvador
8 Netherlands	56 Malaysia	96 Samoa (Western)
9 Japan	57 Bulgaria	97 Syrian Arab Republic
10 Finland	58 Romania	98 Moldova, Rep. of
11 Switzerland	59 Libyan Arab Jamahiriya	99 Uzbekistan
12 Luxembourg	60 Macedonia, TFYR	100 Algeria
13 France	61 Venezuela	101 Viet Nam
14 United Kingdom	62 Colombia	102 Indonesia
15 Denmark	63 Mauritius	103 Tajikistan
16 Austria	64 Suriname	104 Bolivia
17 Germany	65 Lebanon	105 Egypt
18 Ireland	66 Thailand	106 Nicaragua
19 New Zealand	67 Fiji	107 Honduras
20 Italy	68 Saudi Arabia	108 Guatemala
21 Spain	69 Brazil	109 Gabon
22 Israel	70 Philippines	110 Equatorial Guinea
23 Greece	71 Oman	111 Namibia
24 Hong Kong, China (SAR)	72 Armenia	112 Morocco
25 Cyprus	73 Peru	113 Swaziland
26 Singapore	74 Ukraine	114 Botswana
27 Korea, Rep. of	75 Kazakhstan	115 India
28 Portugal	76 Georgia	116 Mongolia
29 Slovenia	77 Maldives	117 Zimbabwe
30 Malta	78 Jamaica	118 Myanmar
31 Barbados	79 Azerbaijan	119 Ghana
32 Brunei Darussalam	80 Paraguay	120 Lesotho
33 Czech Republic	81 Sri Lanka	121 Cambodia
34 Argentina	82 Turkey	122 Papua New Guinea
35 Slovakia	83 Turkmenistan	123 Kenya
36 Hungary	84 Ecuador	124 Comoros
37 Uruguay	85 Albania	125 Cameroon
38 Poland	86 Dominican Republic	126 Congo
39 Chile	87 China	
40 Bahrain	88 Jordan	
41 Costa Rica		127 Pakistan
42 Bahamas		128 Togo
43 Kuwait		129 Nepal
44 Estonia		130 Bhutan
45 United Arab Emirates		131 Lao People's Dem. Rep.
46 Croatia		132 Bangladesh
47 Lithuania		133 Yemen
48 Qatar		134 Haiti
		135 Madagascar
		136 Nigeria
		137 Djibouti
		138 Sudan
		139 Mauritania
		140 Tanzania, U. Rep. of
		141 Uganda
		142 Congo, Dem. Rep. of the
		143 Zambia
		144 Côte d'Ivoire
		145 Senegal
		146 Angola
		147 Benin
		148 Eritrea
		149 Gambia
		150 Guinea
		151 Malawi
		152 Rwanda
		153 Mali
		154 Central African Republic
		155 Chad
		156 Guinea-Bissau
		157 Mozambique
		158 Ethiopia
		159 Burkina Faso
		160 Burundi
		161 Niger
		162 Sierra Leone

Appendix D

Map of Africa

AFRICA



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GAC COMMENT ON ITEM 11-03 (RESOLUTION ON AFRICA)

Comment on Resolution on Africa—From the General Assembly Council.

The General Assembly Council affirms the Resolution on Africa and offers the following suggestions:

1. That in the publication of this resolution, editing tools such as sidebars highlighting major points be used in order to make it more accessible and easily understood.
2. That a précis for the paper be written and made the first part of the paper.

Item 11-04

[The assembly approved Item 11-04 with comment. See p. 39.]

Human Rights Update 2002–2003

The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 215th General Assembly (2003) 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 2002–2003” by

1. directing the Stated Clerk to publish the “Human Rights Update 2002–2003” with study 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 215th General Assembly (2003), Part I, and calling special attention to “Human Rights Day” to be held December 10, 2003.
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.

Summary Rationale

[Note: The full text of the *Rationale* for “Human Rights Update 2002–2003” can be found at our Web site: <http://www.pcusa.org/generalassembly>, click on “Business Before the Assembly.”]

The Human Rights Update is an annual report developed by the Advisory Committee on Social Witness Policy (ACSWP) to bring to the attention of the church significant national and international human rights concerns that occurred during the course of the previous year, especially those brought to the attention of the General Assembly Council (GAC) by the partner churches around the world.

The yearly report affirms the longstanding commitment of the Presbyterian Church (U.S.A.) to human rights at home and worldwide. The “Human Rights Update 2002–2003” includes reports on the United Nations, North American, Africa, Asia, Europe, the Middle East, Latin America, and the Caribbean. Categories of concerns included in these updates are: civil, political, economic, social and cultural, and religious.

The Advisory Committee on Social Witness Policy encourages people interested in areas not reviewed in this year’s update to review previous year’s responses, which can be found in the *Minutes*, on the Web, and in printed form from the Presbyterian Distribution Services, or by contacting the Advisory Committee on Social Witness Policy.

Item 11-05

[The assembly approved Item 11-05 with amendment. See p. 39.]

Overture 03-14. On the Crisis of Migrant Worker Deaths in the Borderlands—From the Presbytery of de Cristo.

The Presbytery of de Cristo overtures the 215th General Assembly (2003) to do the following:

1. Declare our opposition to “Operation Gatekeeper” and other border strategies, which have resulted in an increase in militarization, violations of human rights, deaths from dehydration and exposure, and racial profiling of Hispanic peoples in the borderlands.

2. Request the Stated Clerk to communicate with the president of the United States, the Attorney General, and the appropriate members of Congress. The communication should include the historic social witness policy of the Presbyterian Church (U.S.A.) on Mexican migration, the immorality of the mounting death toll of migrants, and the urgency of a new border policy that will document the migration of workers at the border.

3. Request the Disaster Assistance Program of the Worldwide Ministries Division to be in relationship with congregations, presbyteries, and synods in the borderlands to determine appropriate ministries and assistance for migrants in life-threatening situations.

4. Request that presbyteries and synods in the borderlands consult on the migrant crisis and initiate or support ministries that are meeting the spiritual and physical needs of migrants in crisis.

5. Request the Stated Clerk to communicate with the president of the United States, the attorney general, and the appropriate members of Congress to find a way to issue temporary worker documentation.

Rationale

The peoples of the United States and Mexico share a common border of more than 2,500 miles.

The historic two-way migration of undocumented workers between the United States and Mexico is of mutual benefit to both countries.

The Bible teaches people of faith to show particular compassion for migrants, aliens, and strangers among us.

Successive General Assemblies have advocated for just and humane policies on behalf of migrants and refugees. “Christians are obligated by the loving will of God to seek to ensure that the basic needs of persons for food, shelter, and safety are met (Matt. 25:35–40)” (*Minutes*, 1999, Part I, p. 353, paragraph 25.101). “Love of neighbor requires Christians to seek justice for refugees, asylum seekers, and immigrants” (*Ibid*, paragraph 25.106).

In 1994, the U.S. Border Patrol adopted a new strategy of building walls across the traditional migration routes in urban areas from San Diego to Brownsville, adding four times the number of agents and militarizing the borderlands. This strategy, called “Operation Gatekeeper,” has forced the migration of workers into the most desolate and hazardous areas of the border.

The result has been a mounting death toll of migrants in the desert from dehydration and exposure. More than 3, 500 deaths of migrants in the desert have been documented since 1998.

Congregations on both sides of the border are attempting to find significant ways to minister to migrant workers and save as many lives as possible.

ACREC ADVICE AND COUNSEL ON ITEM 11-05 (*OVERTURE 03-14*)

Advice and Counsel on Overture 03-14—From the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Overture 03-14 requests the 215th General Assembly (2003) to oppose “Operation Gatekeeper,” which has resulted in the violation of human rights, deaths, and racial profiling of Hispanic peoples in the borderlands; to request the Stated Clerk to communicate with the highest government officials, starting with the president of the United States, about the PCUSA’s witness policy on Mexican migration, the immorality of the death toll of migrants, and the urgent need of a new border policy; to request the Disaster Assistance Program of the WMD to be in relationship with all the church governing bodies in the borderlands as appropriate ministries and assistance for migrants are determined; and to request that presbyteries and synods in the borderlands consult and be responsive about the spiritual and physical needs of migrants in crisis—From the Presbytery de Cristo.

The Advocacy Committee for Racial Ethnic Concerns advises that *Overture 03-14* be approved in accordance with the rationale of the Presbyterian Disaster Assistance (PDA) area of PC(USA), which is that the PDA “stands ready to help facilitate a consultation with affected congregations and middle governing bodies and to provide appropriate financial and human resources if identified needs exceed local and regional resources.”

Rationale: Successive General Assemblies have advocated for just and humane policies on behalf of migrants and refugees. The Bible teaches people of faith to show particular compassion for migrants, aliens, and strangers among us.

The U.S. Border Patrol adopted a new policy in 1994 called “Operation Gatekeeper,” which consisted of blocking the traditional migration routes in urban areas. The creators of this border blockade strategy badly miscalculated in assuming that migrants would not attempt to use more treacherous crossing routes. Different studies have now confirmed that the new policy has pushed migrants into dangerous situations that have led to significant increases in deaths from hypothermia, dehydration, and other environmental causes. The blockade policy has also led to the emergence of organized and predatory smuggling networks, which frequently abandon migrants and extort money from their families.

The US-Mexico 2,500 mile border has been called the world’s most violent border between two nations at peace. More than 3,500 deaths of migrants in the desert have been documented since 1998, and nobody disputes that the vast and unforgiving borderlands hold many bodies that will never be found. Hundreds have been buried, not identified, not honored, in pauper’s graves across the southwest. In fact, the death toll may be higher. Border residents regularly find migrants near death from dehydration and exposure. Rescue teams have saved nearly 5,500 migrants in distress over the last three years alone. This crisis receives only scant press coverage.

The Presbyterian Church (U.S.A.) is currently working through its Presbyterian Border Ministries and in partnership with the National Presbyterian Church of Mexico to try to alleviate the terrible situation that migrants face constantly. Churches and other governing bodies are encouraged on both sides of the border to try to find ways to meet the most pressing needs of migrant workers and save as many lives as possible. Needless to say, rescue efforts and assistance programs should be expanded.

Item 11-06

[The assembly approved Item 11-06 with amendment. See p. 39.]

Overture 03-24. On Reaffirming the Church’s Commitment for an End to the U.S. Embargo Against Cuba and the Restoration of Diplomatic Relations—From the Presbytery of Santa Fe.

The Presbytery of Santa Fe respectfully overtures the 215th General Assembly (2003) to do the following:

1. Commend the Republican and Democratic legislators in both the House of Representatives and the Senate of the United States Congress who have joined together to support measures to ease the United States’ embargo against the Republic of Cuba by easing the terms of trade for food and medical materials, removing travel restrictions, and removing limits on remittances from Cuban Americans to their relatives in Cuba.

2. Urge the agencies, governing bodies, and members of the Presbyterian Church (U.S.A.) to continue to advocate and support such measures when they are introduced into the Congress of the United States.

3. Urge the agencies, governing bodies, and members of the Presbyterian Church (U.S.A.) to encourage their representatives in the House of Representatives and the Senate, as they consider measures related to remittances, to include authority for churches in the United States to meet in full their contractual obligations to their Cuban pensioners.

4. Request the Washington Office of the Presbyterian Church (U.S.A.), in its communication with members of the House of Representatives and the Senate and their staff aides, to encourage them to include in legislation related to remittances authority for churches in the U.S. to meet in full their contractual obligations to Cuban pensioners.

~~[5. Reaffirm its commitment and support for an end to the U.S. embargo against Cuba and the restoration of normal diplomatic relations between the two countries.]~~

Rationale

Since 1969, General Assemblies of the Presbyterian Church (U.S.A.) and its predecessor denominations have called repeatedly for termination or easing of the U.S. embargo against Cuba, and the restoration of normal diplomatic relations between the two neighboring countries.

One tragic feature of the embargo has been the blocking of pension payments to retired Cuban pastors and teachers who were members of U.S. Protestant denominations before those churches became autonomous bodies in the 1960s. Repeated efforts by the boards and councils of the Presbyterian church have not gained the authority to honor those contractual obligations to our pensioners in full, though partial payments have been approved.

Most recently, the 212th General Assembly (2000) urged “intensive and continuing efforts to gain a license from the United States Government to pay the Cuban pensioners of the Presbyterian Church (U.S.A.) what is contractually due to and is being held for them”; and also urged continuing advocacy and support for “measures to end the U.S. embargo and restore normal diplomatic relations with Cuba . . . and particularly to support measures to exempt food, medicine, and medical supplies from the existing embargo and remove restrictions on travel between the United States and Cuba” (*Minutes*, 2000, Part I, p. 471).

Developments in recent sessions of the United States Congress hold out hope for making real progress toward these goals. Measures to end enforcement of the ban on travel, to allow private financing of food and medicine, and to remove the limit on cash remittances from Cuban Americans to their relatives in Cuba passed by large bipartisan majorities in the House of Representatives in the most recent session. There is strong bipartisan support for these measures in the Senate as well. They were passed in the previous session, but Senate action was not completed in 2002.

It is anticipated that these measures, including the removal of limits on remittances to Cuba, will be considered and approved in both houses of Congress during 2003. If Congress will include payments by U.S. religious bodies to their Cuban pensioners in the remittance measure, a legislative remedy to the issue of the blocked pension accounts will be provided.

[Concurrence to *Overture 03-24* from the Presbiterio del Sureoeste.]

ACREC ADVICE AND COUNSEL ON ITEM 11-06 (*OVERTURE 03-24*)

Advice and Counsel on *Overture 03-24*—From the Advocacy Committee for Racial Ethnic Concerns (ACREC)

Overture 03-24 requests the 215th General Assembly (2003) to reaffirm its commitments and support for an end to the U.S. embargo against Cuba and the restoration of normal diplomatic relations between the two countries; to urge the whole Presbyterian Church (U.S.A.) to continue supporting measures to ease the United States embargo against the Republic of Cuba; to request that the Washington Office of the PC(USA) encourage the Congress of the U.S. to include legislation related to remittances authority for churches in the U.S. to meet in full their contractual obligation to their Cuban pensioners.

The Advocacy Committee on Racial Ethnic Concerns advises that *Overture 03-24* be approved.

Rationale: Cuban and American Presbyterians always enjoyed a very close relationship until the Cuban Revolution of 1959 when an embargo was imposed by the U.S. This embargo has proven to be detrimental to the Cuban people.

The Presbyterian Church (U.S.A.) has called for lifting the U.S. embargo and normalization of relations in 1969, 1972, 1977, 1982, 1990, 1993, and 1997. “God’s reconciliation in Jesus Christ is the ground of the peace, justice, and freedom among nations which all powers of government are called to serve and defend.” The PC(USA) asked Congress to rescind the Cuban Democracy Act (1992) and the Helms-Burton Act (1996), support the reestablishment of full diplomatic relations, and to end economic sanctions (General Assembly, 1997).

Most recently, the 212th General Assembly (2000) urged “intensive and continuing efforts to gain a license from the United States Government to pay the Cuban pensioners of the PC(USA) what is contractually due to and is being held for them”; and also urged “to support measures to exempt food, medicine and medical supplies from the existing embargo and remove restrictions on travel between the United States and Cuba.”

The following are just a few of the reasons as to why it makes sense to support ending or easing the U.S. embargo against Cuba:

- The embargo is a forty-year-old failed policy that hurts the Cuban people, not the Cuban government.
- The travel ban separates families and limits opportunities to promote mutual understanding between Cubans and Americans.
- Unilateral sanctions on humanitarian products, such as food and medicine, have been ineffective in influencing the Cuban regime.

- Lack of access to U.S. markets forces Cuba to spend scarce dollars on higher priced foods and medicines from other countries and higher shipping costs.
- Lack of access to U.S. markets denies Cubans' access to new drugs available only under U.S. patents, including pediatric and anti-cancer medicines.
- Lack of access to Cuban markets likewise denies U.S. citizens goods and services that would otherwise be available thereby.

ACSWP ADVICE AND COUNSEL ON ITEM 11-06 (*OVERTURE 03-24*)

Advice and Counsel on *Overture 03-24*—From the Advisory Committee on Social Witness Policy.

Overture 03-24 calls for a reaffirmation of the PC(USA)'s commitment for an end to the U.S. embargo against Cuba and the restoration of diplomatic relations.

The Advisory Committee on Social Witness Policy advises *Overture 03-24* be approved.

Rationale: *Overture 03-24 is consistent with existing policy that has been reaffirmed many times since its first formulation. Recent General Assembly actions calling for an end to the embargo include:*

- “Resolution on U.S.-Cuba Relations” (Minutes, 1990, Part I, pp. 78, 101, 612–19).
- Overture 92-47. On Urging the U.S. Department of State to Change Its Policy on Granting Visas to Selected Representatives from the Presbyterian Reformed Church in Cuba—From the Presbytery of Long Island (Minutes, 1992, Part I, pp. 52, 55, 862–63).
- Overture 92-87. On Urging the U.S. Department of State to Change Its Policy on Granting Visas to Selected Representatives from the Presbyterian Reformed Church in Cuba—From the Presbytery of New York City (Minutes, 1992, Part I, pp. 52, 55, 882).
- *Commissioners' Resolution 93-16. Concerning the United States Cuban Democracy Act and How That Affects the Churches and People in Cuba.* ((Minutes, 1993, Part I, pp. 56, 60, 939).
- “Resolution on the United States and Cuba: A Call for Change” (Minutes, 1997, Part I, pp. 42, 45, pp. 588–92).
- *Overture 00-85. On Mission Partnership with the Presbyterian Reformed Church in Cuba—From the Presbytery of Long Island* (Minutes, 2000, Part I, pp. 36, 471–73).

Item 11-07

[The assembly approved Item 11-07. See p. 40.]

Overture 03-29. On Ratifying the Convention on Climate Change and the Kyoto Protocol—From the Presbytery of Newton.

The Presbytery of Newton overtures the 215th General Assembly (2003) of the Presbyterian Church (U.S.A.) to do the following:

1. Reaffirm the call of the 202nd, 210th, and 211th General Assemblies (1990, 1998, and 1999) for the United States to ratify the Convention on Climate Change and the Kyoto Protocol.
2. Call on the United States government to join in the world effort to reduce greenhouse gas emissions, and to develop and enact a national emergency response, underwritten by law, with adequate financial support, and economic enforcement mechanisms, to be fully functioning by 2005, with targeted reductions by that time.
3. Direct the Stated Clerk to communicate this concern to the president of the United States, and all appropriate government authorities.

Rationale

Scripture affirms: “The earth is the Lord’s and all that is in it, the world, and those who live in it; for he has founded it on the seas, and established it on the rivers” (Ps. 24:1–2); “God saw everything that he had made and indeed, it was very good. . . .” (Gen. 1:31); “. . . God so loved the world that he gave his only Son . . .” (John 3:16). The Christian affirmation of God’s creation and love for the world means both the “world” of humankind and the “earth” of a complex ecosphere.

We are to be stewards of the earth that God has created and entrusted to us and to live in peace with our environment.

The Book of Confessions, Confession of 1967, states “God’s redeeming work in Jesus Christ embraces the whole of man’s life: social and cultural, economic and political, scientific and technological, individual and corporate. It includes man’s natural environment as exploited and despoiled by sin” (*The Book of Confessions*, 9.53).

Scientific data provides overwhelming evidence that climatic change is occurring and that some components of climate change are due to anthropogenic emissions of greenhouse gases, with carbon dioxide being responsible for about 50 percent of the emissions.

Increasing atmospheric greenhouse gases adversely affect natural ecosystems and can threaten life on earth by increasing deadly ultraviolet radiation.

The United States was party to the United Nations Framework Convention on Climate Change (UNFCCC) in 1992, agreeing with other developed nations that human activities have substantially increased atmospheric concentrations of greenhouse gases, that nations have to work together in the stabilization of these gases, and that parties should take precautionary measures to anticipate, prevent, and minimize the causes of climate change.

The UNFCCC recognized that the largest share of historical and current global emissions of greenhouse gases have originated in developed countries, that per capita emission in developing countries is still relatively low, and that consequently the burden for leadership in reducing emissions lies on the developed countries.

The United States is the world’s largest producer of greenhouse gas emissions, about one fourth of the world’s total.

Parties to the UN Framework Convention on Climate Change, including the United States, met in Kyoto in 1997 to set standards and agree on the process by which the goals of the convention could be furthered. Thirty-nine nations, including the United States, signed the agreement known as the Kyoto Protocol, whereas agreed upon targets were arrived at whereby highly industrialized nations would commonly reduce greenhouse emissions relative to their emissions in 1990.

The United States signed the UN Framework Convention on Climate Change in 1992 and was a signator of the Kyoto Protocol in 1997, but has not ratified that protocol.

The targets set in 1992 for the reduction of greenhouse gases have not been met, and the emissions have continued to rise.

The 202nd General Assembly (1990) of the Presbyterian Church (U.S.A.), in its policy on “Restoring Creation,” called for action in the reduction of greenhouse gases and other efforts to protect the environment, calls which have been reaffirmed by the 210th and 211th General Assemblies (1998 and 1999).

Item 11-08

[The assembly approved Item 11-08 with amendment. See p. 40.]

Overture 03-33. On Opposing the Free Trade Area of the Americas in Its Current Form—From the Presbytery of San Francisco.

The Presbytery of San Francisco overtures the 215th General Assembly (2003) of the PC (USA) to take the following actions:

- 1. Support efforts to strive toward international cooperation based on fair trade, respect for diversity, and common concerns for a peaceful, just, and sustainable world.**
- 2. Oppose multinational actions and trade agreements that elevate rights of corporations over the right of governments and indigenous peoples to pass and enforce laws that preserve the public good and protect their citizens, economies, and environments.**
- 3. Oppose the Free Trade Area of the Americas (FTAA) in its current form.**

4. Direct the Stated Clerk of the General Assembly, as well as representatives of PC(USA) programs dealing with economic justice, hunger, and advocacy, to promptly communicate the General Assembly position to the U.S. trade representative, U.S. senators and representatives, congressional committees with trade jurisdiction, and state legislators.

a. Call on the U. S. trade representative to withdraw from any further negotiations on the proposed FTAA until there has been full public disclosure of its proposed text, open public debate, and a place at the negotiating table for representatives of the diverse sectors of civil society who would be affected by this agreement.

b. Petition the federal government to refuse to sign any new trade and investment agreements, such as the proposed FTAA, that include investor-state provisions, where corporations can directly sue governments for lost profits (“regulatory takings”).

c. Demand that all trade agreements incorporate workers rights, human rights, food safety, and environmental standards, and that they allow governments and sovereign indigenous peoples to regulate corporations to protect the common good.

d. Oppose any extension of “Fast Track” Presidential Trade Negotiating Authority, which limits the role of Congress in negotiating or amending the terms of the FTAA and other proposed trade agreements.

5. Call on presbyteries, churches, and church members to do the following:

a. Become educated about the FTAA, NAFTA, [the South American Trade Market (MERCOSUL),] and other trade agreements, and the role of the International Monetary Fund (IMF), World Bank, World Trade Organization (WTO), and other multinational organizations in creating and enforcing globalization policies that are unsustainable and unjust, in part, by drawing on the resources of the Presbyterian Hunger Program, Joining Hands Against Hunger.

b. Advocate with state legislators and U.S. senators and representatives, urging them to oppose extending Fast Track and oppose the FTAA.

c. Join in coalitions with community groups, including other Christian denominations, who are organizing opposition to the FTAA and trade agreements with similar provisions, and to make meeting space available to such groups.

Rationale

A. *Background Information on the Proposed Free Trade Area of the Americas (FTAA)*

The theological rationale for this overture is based on the following:

1. It is based on the Christian rationale for responsible social action expressed in 2 Corinthians 9:13, Jerusalem Bible, “By offering this service, you show them what you are, and that makes them give glory to God for the way you accept and profess the gospel of Christ, for your sympathetic generosity to them and to all.”

2. It is based on the following Social Witness Policy statements of the Presbyterian church calling for economic justice and protection of the environment:

a. From *Restoring Creation for Ecology and Justice*:

—The Creator-Redeemer calls faithful people to become engaged with God in keeping and healing the creation, human and nonhuman. . . .

—Justice today requires participation, the inclusion of all members of the human family in obtaining and enjoying the Creator’s gifts for sustenance.

—Justice also means sufficiency, a standard upholding the claim of all to have enough—to be met through equitable sharing and organized efforts to achieve that end. (*Restoring Creation for Ecology and Justice*, pp. 1–2, adopted by the 202nd General Assembly (1990); also *Minutes*, 1990, Part I, p. 647)

b. From *Hope for a Global Future: Toward Just and Sustainable Human Development*:

Regarding just and sustainable international trade, the General Assembly . . . holds that the international trading system must incorporate the basic norms of social justice and environmental sustainability, rather than depend solely on the norms and outcomes of free trade. . . .

Regarding more and better development assistance, . . . urges all agencies of development assistance to give high priority to . . . essential needs, broad-based local ownership, and control of productive resources. (*Hope for a Global Future: Toward Just and Sustainable Human Development*, pp. 6–7, approved by the 208th General Assembly (1996); also *Minutes*, 1996, Part I, p. 546)

c. From *Church & Society* magazine:

. . . authorizing development of a policy statement on [regulatory] takings, the concept that any government action that decreases private property rights requires compensation (under the US Constitution, Fifth Amendment), including zoning, historic preservation and environmental laws and regulations. (*Church & Society*: “The Social Justice Actions of the 214th General Assembly,” July/August 2002, p. 51)

B. *The Free Trade Area of the Americas*

The U.S. is involved in negotiations on the Free Trade Area of the Americas (FTAA), a free-trade agreement intended to expand the North American Free Trade Agreement (NAFTA) throughout Central and South America and the Caribbean (excluding Cuba). In addition, FTAA will extend the scope of trade regulation into new sectors of the economies of all participating countries (including the U.S.), creating the most comprehensive, binding trade agreement that the world has ever seen.

The NAFTA has failed to deliver on promises of economic benefits to the majority of people in Canada, the United States, and Mexico. In the U.S., it has led to the loss of tens of thousands of manufacturing jobs. In Mexico, results include reduction of social services, lower wages, higher unemployment, greater inequity, greater poverty, loss of many small farms and indigenous communal lands, increasing environmental destruction, inhumane working conditions in many maquiladoras, increasing child labor, and greater social unrest. The conditions of life for millions of people in the U.S. and Mexico have deteriorated since NAFTA was adopted.

As in other “free trade” agreements, the FTAA would expand the rights of corporations and limit the rights of member governments to regulate trade and domestic policies, based on the rules of NAFTA, the World Trade Organization (WTO), and the defeated Multilateral Agreement on Investments (MAI). The FTAA would not limit the damage caused by speculative capital flows nor reduce the external debt of poor countries. Like these other trade agreements, the FTAA has no safeguards for the environment, workers, human rights, indigenous people’s rights, health, public safety, or social services.

The most dangerous provision of FTAA is the investor-state dispute resolution rules, which would give investors (that is, corporations) the right to directly sue federal, state, or local governments for having laws that get in the way of corporate profits (such as environmental, food safety, labor, or human rights standards). When corporations win such suits, “defendant” governments must pay “plaintiff” corporations for lost profits the corporations could have made in the past, present, and/or future without these laws. Under a similar rule in NAFTA (Chapter 11), corporations have sued Canada, Mexico, or the United States, more than fifteen suits claiming \$13 billion (US). Such suits discourage democratically elected governments from making or enforcing laws to protect public safety, the environment, or vulnerable economic sectors.

The FTAA trade in services and government procurement rules would give corporations from any signing country the right to bid competitively on all government contracts, services, and goods in any signing country. Services that are now provided or regulated by governments would be privatized, deregulated, and open to being taken over by foreign corporations, including education, health care, libraries, museums, transportation, power, water, prisons, social services, etc. Many Latin America governments have already privatized such services as part of their Structural Adjustment Programs under pressure from the IMF and the World Bank, and these changes would be locked in by the FTAA.

The FTAA national treatment rules would give foreign corporations the same rights as domestic companies, and would prohibit governments from giving preferential treatment to local businesses, farmers, or service providers. The FTAA elimination of performance requirements would prohibit governments from putting conditions on corporations to benefit local communities or workers; for instance, governments could not require corporations to use local labor or purchase goods from local suppliers.

The FTAA technical barriers to trade provisions prohibit technical regulations that are “more trade-restrictive than necessary” and mandate the identification and elimination of any “unnecessary” non-tariff barriers to trade, such as labor rules, human rights, environmental, and public safety standards that could affect trade, inviting investor-state challenges to environmental and other public interest regulations. “Harmonizing” regulations affecting corporate behavior in line with the WTO will create a ceiling above which protective regulations could not be raised, but no floor to limit how far they can fall, thus triggering a “race to the bottom.”

The FTAA Agreement on Agriculture sanitary and phytosanitary provisions would force governments to use the least trade-restrictive regulations available (modeled on Codex Alimentarius minimum standards for food products from third-world countries). To justify higher food safety standards, for example, nations would be required to provide scientific proof of harm, rather than taking precautionary actions based on risk of harm.

The FTAA intellectual property rights provisions are not yet clear. Conflicting proposals do not ban patents on plants and animals, do restrict the right of farmers to use seeds saved from plants, and would extend exclusive patent rights for life-saving medications to all participating countries.

The U.S. Congress passed “Fast Track” Presidential Trade Negotiating Authority for future trade agreements (2002), circumventing the authority and sole responsibility of Congress for regulating trade under Article Seven of the U.S. Constitution. Fast Track requires Congress to limit debate and to vote yes or no on the entirety of trade legislation without amendments, thus also limiting public input into the process. The current inability of Congress to modify trade agreements forces us to call on Congress to vote down the FTAA, and all other trade agreements containing provisions similar in form or intent to those described above.

C. Sources/Resources

There are many paths to enlightenment, many voices throughout the Americas raising some or all of the concerns noted in the rationale above. These sources informed our awakening:

Alternatives for the Americas (Discussion Draft #3): An Expanded and Revised Edition Prepared for the 2nd Peoples Summit of the Americas, (April 2001, Hemispheric Social Alliance, Quebec City, Canada) (<http://www.asc-has.org/>)

Competing Visions for the Hemisphere: The Official FTAA Draft versus the Alternatives for the Americas, Sarah Anderson, ed. (2002, Institute for Policy Studies and Alliance for Responsible Trade)

Hope for a Global Future: Toward Just and Sustainable Human Development, Advisory Committee on Social Witness Policy (1996, Office of the General Assembly of the Presbyterian Church (U.S.A.), Louisville, Kentucky)

Joining Hands Against Hunger Bible Study series (PDS# 74360-99-330-A to -G), Joining Hands Against Hunger (1999?, Presbyterian Hunger Program, Louisville, Kentucky)

NAFTA Chapter 11 Investor-to-State Cases: Bankrupting Democracy: Lesson for Fast Track and Free Trade Area of the Americas (2001, Public Citizen’s Global Trade Watch, Washington, DC) (www.citizen.org, access January 20, 2003)

“On Developing a Social Witness Policy on ‘Takings’,” in *Church & Society: The Social Justice Actions of the 214th General Assembly*, July/August 2002, p. 51.

Personal notes and observations by Brad Hestir, Del Olsen, and Jean Norris, who capped off a period of study with ten days in Bolivia guided by Joining Hands Against Hunger Companionship Facilitator, Susan Ellison.

Resolution on the Proposed Free-Trade Area of the Americas (FTAA), Adopted June 2001, by the California-Nevada Annual Conference of the United Methodist Church.

Restoring Creation for Ecology and Justice (1996, Committee on Social Witness Policy [Office of the General Assembly of the Presbyterian Church (USA)], Louisville, Kentucky)

Structural Adjustment and the Spreading Crisis in Latin America (1995, The Development Group for Alternative Policies [Development GAP], Inc.)

The Free Trade Area of the Americas: The Threat to Social Programs, Environmental Sustainability and Social Justice, MaudeBarlow (2001, International Forum on Globalization, San Francisco)

Trading Democracy: The Other Chapter 11, (transcript of Bill Moyers’ PBS television program, http://www.pbs.org/now/transcript/transcript_tdfull.html, access Jan. 28, 2003).

D. Addendum

The detrimental effects of previous multinational actions promoting free trade and privatization of resources and services have resulted in growing resistance to the proposed FTAA in South America, including in Bolivia. Bolivia, the Joining Hands Against Hunger partner of the Presbytery of San Francisco, is currently the poorest nation in the Western Hemisphere. In Bolivia, where 80 percent of the population is indigenous, markets were opened to “free trade” by structural adjustment requirements of the World Bank, which also required reduced spending on education and other social services. Indigenous farmers, unable to compete with cheap food imports subsidized by wealthier producer governments, are being forced off their lands to seek employment.

Manufacturing jobs, for example in the clothing industry, have largely disappeared due to competition from Northern goods dumped below cost. The informal sector, composed primarily of street vendors, is now regarded as the largest sector of the economy. Even in the cities, children are not assured a place in the under-funded school system, and admission fees are a burden on families. Under investor-state provisions similar to those proposed for FTAA, the Bolivian government is currently

being sued in a World Bank tribunal by a paper subsidiary of Bechtel Corporation for lost profits from a poorly planned (failed) business venture to take over and consolidate the Cochabamba water system.

Our Joining Hands partner network in Bolivia, UMAVIDA (Joining Hands for Life), is asking for help from the Presbytery of San Francisco in opposing trade agreements and other multinational actions that deepen their poverty and negate their ability for self-determination. In heeding their call for solidarity and accompaniment, we may also be defending our own right to democratic government.

[Concurrence to *Overture 03-33* from the Presbytery of Giddings-Lovejoy.]

ACSWP ADVICE AND COUNSEL ON ITEM 11-08 (*OVERTURE 03-33*)

Advice and Counsel on *Overture 03-33*—From the Advisory Committee on Social Witness Policy (ACSWP).

Overture 03-33 urges the General Assembly of the Presbyterian Church (U.S.A.) to oppose the Free Trade Area of the Americas (FTAA) in its current form and to support efforts to strive toward international cooperation based on fair trade, respect for diversity, and common concerns for a peaceful, just and sustainable world.

The Advisory Committee on Social Witness Policy advises *Overture 03-33* be approved.

Rationale: *The 204th General Assembly (1992) approved* Commissioners' Resolution 92-1. On the Free Trade Agreement (Minutes, 1992, Part I, pp. 104, 110, 911). *That assembly "urge[d] Congress to support only those trade agreements that assure in Canada, Mexico, and the U.S. that protection will be made for workers' rights (including fair and adequate wages), and will include the health, and safety of workers and the integrity of the environment and which gives local communities the funds and authority necessary to monitor those conditions"* (Minutes, 1992, Part I, pp.110, 911).

The Free Trade Area of the Americas (FTAA) is the latest generation of international trade agreements designed to foster faster expansion of trade in the Americas within the framework of the globalization of the economy. It is scheduled to be voted on by Congress in 2005. The FTAA is designed to expand the North Atlantic Free Trade Agreement (NAFTA) and the current provisions of the World Trade Organization (WTO) to all of Latin America, except Cuba. *Overture 03-33* raises issues of grave concern regarding FTAA that have been raised by previous reports approved by earlier General Assemblies regarding NAFTA, WTO, and the globalization of the economy. Besides the sources quoted by the overture, the Advisory Committee on Social Witness Policy has produced and published other documents equally relevant to the issues listed in *Overture 03-33*, especially two study papers on the globalization of the economy, *The Globalization of Economic Life, Challenges for the Church* (2001) and *The Employment Effects of Free Trade and Globalization* (2001), and a report on the impact of the industrialization of agribusiness on family farmers approved by the 214th General Assembly (2002), *We Are What We Eat*. The call for the rejection of FTAA in its current form is, therefore, consistent with current PC(USA) policy on economic justice and the call for engagement of the church in reflection on these matters is a reaffirmation of the work of previous General Assemblies.

Item 11-09

[The assembly approved Item 11-09. See p. 40.]

Overture 03-34. On Creating a Study Guide on the History and Evolving Present Day Situation of the Middle East—From the Presbytery of Chicago.

The Presbytery of Chicago, and the Presbytery of Chicago's Middle East Task Force, overture the General Assembly of the Presbyterian Church (U.S.A.) to do the following:

1. **Create a comprehensive study guide of the history and evolving present day situation of the Middle East, drawing upon the work of contemporary historians and scholars.**
2. **Make the study guide available to all Presbyterian churches and judicatories.**
3. **Create publicity promoting the study guide so many Presbyterians could and would become knowledgeable of the present day Middle East situation and have a better understanding of its history and people.**

Rationale

This study guide would further the Presbyterian Peacemaking Program of peace and justice in God's very troubled world after the events of 9/11.

The Bible is the vision of what Christians can and ought to do to join God in understanding and changing the world where wrongs, oppression, and injustice occur. We look to Scripture to prod our complacency and discover the path to peace and justice.

We learn of God creating the world and humanity in Genesis 1 and 2. God felt creation was good and all were meant to live and work in harmony.

Particularly in the Psalms, we learn of God's sovereignty over everything and pleas for deliverance from suffering and hostility.

Peace is one of the great themes of the Bible and should be one of the goals of our lives. We cite a few passages to guide us: Psalms 85:8; Isaiah 2:4, 9:6, 11:6–9; Ephesians 6:15; Luke 2:14; and Romans 12:2.

We also cite the Confession of 1967 which says in part:

God's reconciliation in Jesus Christ is the ground of the peace, justice and freedom among nations which all powers of government are called to serve and defend. The church, in its own life, is called to...commend to the nations as practical politics the search for cooperation and peace ... [r]econciliation among nations becomes particularly urgent as countries develop nuclear, chemical, and biological weapons, diverting their manpower and resources from constructive uses and risking the annihilation of mankind. . . . (*The Book of Confessions*, 9.45).

We also cite from A Brief Statement of Faith:

In a broken and fearful world
the Spirit gives us courage
to pray without ceasing,
to witness among all peoples to Christ as Lord and Savior,
to unmask idolatries in Church and culture,
to hear the voices of peoples long silenced,
and to work with others for justice, freedom, and peace. (Ibid, 10.4, Lines 65–71)

September 11 has changed our lives in so many ways, bringing about fear and misunderstanding among people of the world.

The Middle East is the birthplace of Christ, Christianity, and our Church. It is also the beginning place of Judaism and Islam, the two other monotheistic beliefs. The Middle East is today one of the most volatile beds of misunderstanding, disagreement, and unrest.

One of the goals of the Presbyterian Peacemaking Program is to further peace around the world.

Knowledge and understanding is a basis to bring about peace. Presbyterians need the most objective knowledge available, particularly recent historical studies written by contemporary Israeli and British historians who have access to recently available Israeli archives and documents.

ACSWP ADVICE AND COUNSEL ON ITEM 11-09 (*OVERTURE 03-34*)

Advice and Counsel on Overture 03-34—From the Advisory Committee on Social Witness Policy.

Overture 03-34 calls for the creation of a study guide on the history and evolving present day situation of the Middle East.

The Advisory Committee on Social Witness Policy (ACSWP) advises that this overture be referred to the ACSWP for use as it develops the study guide for the "Resolution on Israel and Palestine: End the Occupation Now," which was submitted for action to the 215th General Assembly (2003) (see Item 12-01).

Item 11-10

[The assembly approved Item 11-10. See p. 37.]

The General Assembly Council, upon recommendation of the Worldwide Ministries Division, recommends that the 215th General Assembly (2003) do the following:

1. Affirm the approval of *Gathering for God's Future* as the basis for planning the work of the Worldwide Ministries Division.

2. Affirm that *Gathering for God's Future* will guide the General Assembly Council's approach to living out the General Assembly's four priority goals—evangelism, justice, partnership, and spiritual formation—in the General Assembly Council's international work.

3. Urge all Presbyterians to use *Gathering for God's Future* as they discern the ways in which they will participate in God's mission worldwide.

GATHERING FOR GOD'S FUTURE WITNESS, DISCIPLESHIP, COMMUNITY: A NEW CALL TO WORLDWIDE MISSION

"Do not be conformed to this world, but be transformed by the renewing of your minds . . ." Romans 12:2

" . . . With all wisdom and insight he has made known to us . . . a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth." Ephesians 1:8–10

I. Mission: God-called, Christ-centered and Spirit-led

The Good News of Jesus Christ is to be shared with the whole world. As disciples of Jesus Christ, each of us in the Presbyterian Church (U.S.A.) is sent into the world to join God's mission. As individuals and as a church, we are called to be faithful in this discipleship. Our mission is centered in the triune God. Our mission is God-called, Christ-centered and Spirit-led. Our mission is both proclamation and service; it is the reason the church exists.

The blind see, the lame walk, hope is renewed, and faith is claimed and proclaimed by God's grace. A multitude who proclaim Jesus Christ as their Lord and Savior name a Presbyterian from the United States as the one who first brought the Good News of Jesus Christ to them, their family, or their people. Whole communities are lifted out of poverty or brought back from catastrophic destruction because Presbyterians provide a witness to Christ that extends beyond measure.

We continue to pray and listen for God's guidance for mission to the whole world. The twenty-first century brings new challenges that arise from changes in the world, in the church, and in our denomination. Our renewed call from God is to face the challenges of witnessing and evangelizing worldwide, equipping the church for transforming mission, engaging in ministries of reconciliation, justice, healing and grace, and living the Good News of Jesus Christ in community with people who are poor. At the same time, further distinctive historic commitments shape the engagement and involvement of Presbyterians in mission as we rise to new challenges. These continuing commitments include joining in partnership, working ecumenically, developing leaders, connecting mission near and far, and sharing people and resources.

II. The Challenges We Face

A. *Witnessing and Evangelizing Worldwide*

We are challenged to respond to particular needs and opportunities in worldwide mission:

- Where there is a need to share the gospel for the first time.

There are still people and cultures that have not yet heard the gospel of redemption and new life in Jesus Christ. We are called to offer the hope we find in Christ, to assist new disciples as they grow in faith and form a church led by their own leadership that is culturally relevant and independent of control by the sending mission church.

- Where witness to the gospel is endangered.

Many parts of God's world are full of tension and uncertainty. The survival of Christians is at stake because of persecution, terror, or migration. The deepening international crisis around issues of terrorism, the destiny of the Palestinian people,

and relations between Islamic countries and the rest of the world remind us that Christian communities are often in danger. Our partners seek Presbyterian commitment and solidarity where their environment is perilous.

- Where the church is dealing with explosive growth.

Christianity's "center of gravity" has shifted to the southern hemisphere. Churches in Africa, Latin America, and Asia have experienced explosive growth. Some of this growth is in surprising places, where there has been recent oppression, war, or pandemic diseases. Partners in these countries are pressed to keep up with the demand for pastoral and lay leadership.

B. *Equipping the Church for Transforming Mission*

We are challenged:

- To become equipped as a church for transforming mission.

Noted missiologist David Bosch used the expression "transforming mission"¹ as a deliberately ambiguous term to describe the new era of mission in which we live. In his view, mission transforms the people who engage in it, mission transforms the world with which it engages, and mission itself undergoes transformation. Mission transforms persons, churches, and societies.

- To become equipped to live out the call we receive in baptism to be part of the universal church of Jesus Christ.

We are called to see ourselves as part of one mission society, with the opportunity to work together for faithful ministries around the world. We must continually grow in knowledge and understanding for mission.

- To equip one another.

Sharing best practices, reporting our experiences and concerns, and developing tools for study and reflection to accompany mission involvements are all ways of equipping for transforming mission. Our mission is transformed when we gather Presbyterians with common mission interests together to form "mission networks." What new tools will emerge? We trust God's leading as we discern together how best to support and equip one another for transforming mission.

C. *Engaging in Ministries of Reconciliation, Justice, Healing and Grace*

We are challenged to accept a ministry of reconciliation through the One who breaks down walls. This challenge calls Presbyterians to join with fellow Christians to seek the mind of Christ, and to join with fellow Christians and people of other faiths to work together for peace and wholeness for all people.

Presbyterians have a tradition of valuing ministries of compassion equally with ministries of proclamation, of working to nurture and empower people who are poor, disadvantaged, and oppressed. We do this by sharing God's love through:

- Ministries of reconciliation that build bridges between cultures.
- Advocacy for women and children around the world, leading to vibrant economic development ministries, health-care services, and educational opportunities for people who can make a difference in the health of their own communities.
- Concern for all God's children through racial justice ministries, and in the development of new opportunities for all people who worship and serve in Christ's name. From education and leadership development to the founding of new churches, Presbyterians' many efforts to provide equal opportunities for all people are sorely needed.

D. *Living the Good News of Jesus Christ in Community with People Who Are Poor*

We are challenged to live the Good News of Jesus Christ in community with people who are poor, oppressed, and disadvantaged. We learn and grow through mutually sharing the meaning of the gospel and living it with these brothers and sisters. This challenges us to:

- Form relationships with people who are poor and learn from their communities.
- Equip all who are in mission relationships for the spiritual and practical challenges of the "wealth gap," particularly avoiding dependencies.
- Study and reflect on wealth, its distribution, and the role of faith and the church in economic development and foreign policy.
- Share resources in ways that truly make a difference and a witness.
- Engage in mission with an attitude of humility, respect, and compassion.

III. How We Gather for God's Future: Presbyterian Commitments in Worldwide Mission

These challenges are large. These challenges demand our attention. Presbyterians' long mission history has led to an understanding that there are core commitments in our approach to mission. These are particularly fruitful when they are shaped to fit the realities of each time and place. The following commitments will guide Presbyterian mission.

A. *Joining in Partnership*

Mission in the 1990s, the PC(USA)'s previous mission vision statement, affirmed "No amount of external funds or personnel can substitute for the effective witness of indigenous churches and believing communities in each nation to their own people's context.... The body of believers in each nation has primary responsibility for mission and evangelism in that place."

The "Presbyterians Do Mission in Partnership" policy of the General Assembly guides us in honoring those insights, noting five distinct elements of "disciplined partnership":

- Shared Grace and Thanksgiving
- Mutuality and Interdependence
- Recognition and Respect
- Open Dialogue and Transparency
- Sharing of Resources

Working in partnership is a demanding and rewarding calling. It requires humility and vulnerability to seek God's will together for the partnership relationship. It requires deep listening to the needs and concerns of each partner and a willingness to explore new ways to respond.

B. *Working Ecumenically*

The Greek word "oikumene" means the whole household of God. One half of all Christians are Roman Catholic, one fourth are Pentecostal Protestants, and one-eighth are Orthodox. Mainline Protestants are among the remaining eighth of the world's Christian population, yet Presbyterians are often the energizers in local and international ecumenism. While ecumenism in the future may begin to look different than it does today, we must stay on this challenging journey, welcoming all.

C. *Developing Leaders*

Building up the body of Christ around the world requires strong leadership by both lay and ordained persons. Through leadership development, the church in each place is empowered to lead worship, to provide Christian education and pastoral care, and to establish equal relationships with the mission-sending church. It often leads to the partner church's ability to be self-supporting, and to send persons from the indigenous church in mission. It is the form of aid most requested by partners.

D. *Connecting Mission Near and Far*

Both local and worldwide mission are part of the call we receive in baptism. People's lives are changed by mission experiences in another culture, whether local or international. Helping people link their reality to that of people throughout the world can deepen faith, shape vocational choices, and change society. The home community has an important role in watering and nurturing seeds of faith, giving each person the opportunity to grow and change through God's mission.

Our church's historic mission presence around the world often draws new immigrants to U.S. Presbyterian congregations because they have already experienced Presbyterian mission and church life in their home countries. Presbyteries and congregations have a unique opportunity to respond to the interests and enthusiasms of immigrants looking for a Presbyterian church.

E. *Sharing People and Resources*

The flow of people and resources in mission can be said to be like the circulatory system in the Body of Christ. Presbyterians rejoice that everything is God's. As God's stewards with others, we seek to share in ways that affirm and assist rather than demean or dominate.

We experience the reality of people's lives in another culture when we send people in mission. This helps us understand what it means to be a Christian in their cultural environment. The "web" of Presbyterians who incarnate the gospel around the world is increasingly complex and interconnected. From individuals to congregations, presbyteries, and synods, from the

denomination to validated mission support groups and mission networks, there are many people and resources available for mission. We are sometimes guests, sometimes hosts in the process of sharing people. As we share financial and other resources, we seek mutuality and accountability. The Presbyterian Church (U.S.A.) will strengthen its presence with partners as we find ever more creative ways to share people and resources in the future.

IV. The World and Church Today

A vision for the future requires the church to name and understand the dynamics at work in the world we are called to serve in faith. The challenges and commitments stated in this vision emerge from an understanding of the following dynamics of our world and church today.

A. *Dynamics in the World*

1. *Globalization*

Globalization increases, with mixed effects. The Presbyterian Church (U.S.A.) can model what it means to live responsibly and work in partnerships with others without assuming dominance and control. We can challenge one another to examine the effects of all forms of idolatry, including definitions of success that promote any and every manner of generating wealth instead of promoting demonstrations of the love and peace of Jesus Christ.

2. *Ecology*

As the planet's ecological health is endangered, and some places are made especially un-healthful, we should be reminded of God the Creator and our stewardship role. Our international mission involvements provide opportunities to answer this call for ecological health. This is part of the fullness of life we seek in faith, not only for ourselves, but also for poor, oppressed, and disadvantaged people.

3. *Interfaith Tensions*

We live in an increasingly multi-faith context, both in the U.S. and abroad. Our challenges include: find ways to witness to our faith within relationships of mutual respect; establish constructive dialogue with people of other faiths; and work side-by-side with others for the sake of peace, justice, and wholeness.

B. *Population and Power Shifts*

Social and economic pressures abound when the number of people surges in some countries and stagnates or declines in others. Christian mission must continue to address the needs of immigrant, refugee, and displaced persons. Many Christian immigrants look to U.S. Christians to receive them hospitably. We are offered a chance to learn more about the gospel through this ministry.

C. *Diseases of Poverty*

The diseases of poverty, which include AIDS, tuberculosis, and malaria, threaten the very survival of many international partners. For some PC(USA) partners, these diseases are radically altering their cultures, taking many of their leaders and active church participants. The wealthiest countries, including the U.S., should respond on a scale that would diminish the rate of disease and death.

D. *Dynamics in the Church*

1. *Changing Patterns of Growth and Mission*

Other major changes affect Presbyterian mission. There is dramatic growth in the numbers of believers worldwide, especially among poor people, and an explosive growth of Pentecostalism. There is a vast movement of sending mission workers out from churches in Asia, Africa, and Latin America. The Presbyterian Church (U.S.A.) needs to renew our commitment to ecumenism and Christian unity in response.

2. *Facing Religious Conflict*

Extremist religious agendas in national politics are a part of the realities of many Christians internationally. The U.S. experience of religious and political freedom may not prepare Americans to understand the situations of affected partners. Through listening and respecting our partners, we may learn ways to support them in their struggles.

3. *Responding to Opportunities and Problems of Globalization*

Our partners struggle for opportunities for their people under the pressures of globalization. They ask Presbyterians to use our resources, connections, and positions of strength to support and empower their pursuit of reconciliation and fullness of life.

4. *Doing Evangelism in Context*

Difficult social and political contexts are often the reality of our international partners. They hold the sharing of the gospel and concern for social justice as one whole expression of God's love in Jesus Christ. We have much to learn from them about holistic evangelism.

5. *Dealing with Shifts in patterns of Support and Connectionalism*

Methods of funding the church are shifting. Donors with particular interests bring new resources to bear in international mission. We are called to be faithful to this trend while remaining faithful and creative with our partners.

Even as non-western churches' local identities are growing stronger, the political and social authority of the church is marginalized in many places. As a result, authority within churches is shifting from the connectional denomination to other kinds of connections. The church is challenged to improve coordination of efforts in response to the creative energy being unleashed.

V. Changes in the PC(USA) Affecting Mission Today

The challenges and commitments identified in this document emerge from a study of the world and the larger church. They also relate to the evolving characteristics of the Presbyterian and other mainline Protestant churches today. These characteristics affect our response to the challenges before us.

1. *International Connections Have Increased*

- Technology and increasing mobility facilitate connections around the world. For instance, many more short-term mission trips are undertaken than in years past.

- A proliferation of mission organizations has created a diverse "mission marketplace" in which individual Presbyterians and congregations, presbyteries, and synods have multiple mission opportunities open to them. They seek new kinds of supportive relationships with the rest of their denomination.

2. *Education and Nurture for Mission Has Changed*

- An increasing number of new members come from other Christian or unchurched backgrounds. In addition, the environment for Christian education and nurture has eroded.ⁱⁱ With many church members less aware of their denomination's mission activities and missionaries, we must find ways to revive the study of mission and the awareness of mission opportunities.

- Denominational "branding" began to matter less near the end of the 20th century. Local church identities formed by worship styles, curricula, and mission involvements have become more significant.

3. *Local Mission Is Often Globally Connected*

- The world has come to our own neighborhoods. High rates of immigration have changed the cultural environment of communities across the United States.

- The word "poor" has come to describe not only those who are unemployed, but those who work in minimum-wage jobs or who are underemployed. Increasingly, people addressing poverty look at the global economy to understand the forces at work.

4. *Demands on Mission Budgets Have Grown*

- Welfare reform in the 1990s put continuing pressure on congregations to increase their support for local agencies and ministries.

- Funding for all ministries is uncertain, in part due to a decline in membership, a weak economy, and concerns for geopolitical stability. Mission committees and church sessions are asked to fund more than they can possibly support.

God asks each of us to make wise choices in the ways we support mission in the local community, across the U.S., and around the world. We prayerfully offer *Gathering for God's Future* as a resource for making such choices.

VI. Witness, Discipleship, Community

It is time to take stock. As the *Book Of Order* says, “truth is in order to goodness” (G-1.0304). What will the truth about God’s intentions for us convince us to be and to do in coming years?

Statements about God’s intentions are woven throughout *Gathering for God's Future* and can be summarized with reference to the title itself.

A. *Gathering for God's Future*

God’s saving intention is “to gather up all things” in Christ, in the “fullness of time.” This is the grand vision painted in the first chapters of Ephesians. The whole of Scripture is about God’s tirelessness in this gathering work, and God’s call to us to join in it. To have a biblical faith is to be committed to participating in God’s mission.

B. *Witness*

We are first of all aware of God as the witness of our lives and history. God expects much from us. We are expected to be witnesses to the truth of God known in Jesus Christ. We are expected to be witnesses everywhere and in every aspect of our lives.

C. *Discipleship*

To be a disciple of Jesus Christ involves everything stated and implied in the Great Commission—going, making other disciples, baptizing, and teaching about “everything I have commanded you.” We ourselves have to be transformed to be such disciples.

D. *Community*

The church is part of God’s plan. We are called into the community of the church, and we call new disciples into that community. With Christ as our head, the church community exists for the sake of God’s mission. We learn to serve in mission in a way that is faithful to the triune God. We are to model the kind of community God intends for all humanity. To be the church is to be one large mission society.

VII. A Renewed Call To Worldwide Mission

God offers us an urgent call. It is a call to pray and discern. It is a call to study the most crying needs and the ways God would have us address them. It is a call to let God transform us for our role in the world church for the sake of God’s intentions for the world. It is a call to partner with Christians near and far, mobilized as Presbyterians working together worldwide in witness, discipleship, and community. It is a call to draw upon the tested commitments of Presbyterian mission as we face the crucial challenges of our day: *witnessing and evangelizing worldwide; equipping the church for transforming mission; engaging in ministries of reconciliation, justice, healing and grace; and living the good news of Jesus Christ in community with people who are poor.* May God help us to go forth in Jesus Christ’s way. To God alone be the glory!

“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, and teaching them to obey everything that I have commanded you. . . .” *Matthew 28:19–20*

“As the Father has sent me, so I send you.”
John 20:21

Endnotes

¹David J. Bosch, *Transforming Mission: Paradigm Shifts In Theology of Mission*.

²Milton Coalter, John Mulder, and Louis Weeks, *Vital Signs: the Promise of Mainstream Protestantism*.

Rationale

The Worldwide Ministries Division has engaged in two years of study and prayerful discernment leading to the drafting of a new worldwide mission vision paper to propose to the General Assembly Council and General Assembly. The General Assembly Council's Worldwide Ministries Division Committee presented a "first reading" of the paper at the General Assembly Council's (GAC) January 2003 meeting, and an opportunity was given after that meeting to give GAC members input concerning a further revision. Several members of the General Assembly Council availed themselves of that opportunity, joining their voices with those of scores of mission personnel, partner church leaders, seminary professors, council staff, mission networks, and leaders of validated mission support groups who have also commented. The GAC approved the paper in April and presents it and the set of specific recommendations as printed above concerning *Gathering for God's Future*.

One recommendation concerns the use of this vision paper as a basis for planning for the Worldwide Ministries Division. This division seeks in the coming year to name a limited number of endeavors that will get special attention for a period of several years, all of those endeavors to relate to the priority themes of *Gathering for God's Future*. A second recommendation concerns the ability of this new vision paper to shape how the General Assembly Council implements, in the international mission sphere, the four priority goals established by General Assembly in the early 1990s: evangelism, justice, partnership, and spiritual formation. A third recommendation concerns the role that *Gathering for God's Future* could play throughout the Presbyterian Church (U.S.A.). Made available to the larger church, it could facilitate mission education, priority setting and coordination.

Item 11-11

[The assembly referred Item 11-11 back to the General Assembly Council and the Committee on Mission Responsibility Through Investment for further study. See p. 41.]

The General Assembly Council, upon recommendation of its National Ministries Division, recommends that the 215th General Assembly (2003) remove Talisman Energy from the General Assembly Divestment List.

Rationale

The 213th General Assembly (2001) placed Talisman Energy on its Divestment List due to the company's involvement in the Sudan. Talisman Energy has announced that it is leaving the Sudan by selling its participation in a pipeline and oil exploration project to other oil companies. Mission Responsibility Through Investment, at its meeting on March 20–22, 2003, reviewed the status of Talisman's announced departure from the Sudan and recommends removal of Talisman from the General Assembly Divestment List.

Item 11-12

[The assembly approved Item 11-12. See p. 41.]

The General Assembly Council Executive Committee recommends that the 215th General Assembly (2003) affirm their action, on behalf of the General Assembly Council, to send a delegation to the Middle East to affirm our partnerships, express our solidarity with the peoples of the Middle East, demonstrate our church's commitment to peace, justice, and reconciliation, and to strengthen the bridges of understanding that have continued to be built over nearly two hundred years in various countries there.

It is understood that the Worldwide Ministries Division's Ecumenical Partnership, Middle East, and Europe Office will facilitate the organization of this trip in cooperation with partners in the region, and in coordination with the Stated Clerk of the General Assembly.

Rationale

The Stated Clerk of the General Assembly received a letter from a very long-standing mission partner, the National Evangelical Synod of Syria and Lebanon, dated 5-22-03, inviting the Presbyterian Church (U.S.A.) to send a delegation. In part the letter reads, "... due to the more recent developments in the Middle East, we—as Christian Churches—are faced

with a challenge that has hit us in the center of our doctrinal and spiritual image. There seems to be a widespread belief among people of the Region that Western Christianity is a religion of War and Domination and Exploitation of the weak Nations. This is giving our Moslem co-citizens and neighbors a negative image of Christianity, and jeopardizing our long successful testimony.” The synod reports that it recently experienced very good effects from a delegation visit from sister churches in England, Scotland, and Ireland.

Item 11-13

[The assembly approved Item 11-13 with amendment. See pp. 40–41.]

Commissioners’ Resolution 03-9. On World Health Organization (WHO) Observer Status for Taiwan.

That the 215th General Assembly (2003) of the PC(USA) do the following:

~~[1. Reaffirm the action of the 195th General Assembly (1983): “Resolution on the Future of Taiwan” that supports self-determination for people of Taiwan and for the Presbyterian Church in Taiwan in its struggle for freedom and human rights; and reaffirms the action of the 206th and 207th General Assemblies (1994 and 1995).]~~

[1. Affirm the urgent need of the Taiwanese people for health services and information pertaining to the SARS epidemic to be provided by the World Health Organization.]

2. Direct the Stated Clerk to express our solidarity with the Presbyterian Church in Taiwan and with the Taiwanese people and to

a. urge all Presbyterians to pray for the control of and end to the global SARS epidemic, and for all the people in the East Asia region who live with fear for their health and security;

~~[b. express our support for the Taiwanese people to participate in the WHO with observer status, and urge the president of the United States to follow through with the action taken by the United States Congress in S.243 of the 108th Congress;]~~

~~[c. address this issue to the secretary of state, the secretary of health and human services;]~~

~~[d.]~~ **[b.] express support for the Taiwanese people to the members of the United States Congress and urge members of the Congress, especially the chairpersons of the U.S. Senate Foreign Relations and the House Committee on International Relations, and the chairperson of the Senate Human Rights Caucus, to follow through with their commitment and support for the Taiwanese people;**

~~[e.]~~ **[c.] express support for this issue to the secretary general of the United Nations, the secretary general and members of the World Health Assembly;**

~~[f.]~~ **[d.] encourage the United States Center[s] for Disease Control and Prevention to continue cooperation with its Taiwan counterpart agencies in eradicating and hopefully controlling SARS in a timely manner;**

~~[g.]~~ **[e.] express our support for this issue to the international faith community and ecumenical bodies and urge them to communicate their support for the Taiwanese people with international organizations; and**

~~[h.]~~ **[f.] encourage our global Presbyterian partners to advocate for Taiwan’s WHO observer status with their own government.**

~~[3. Direct the United Nations Office of the Presbyterian Church (USA) to advocate for Taiwan’s application for WHO observer status to the international organizations whenever opportunities arise.]~~

~~[4.]~~ **[3.] Encourage all Presbyterians to become familiar with issues and concerns of the East Asia region and the United States policies toward the East Asia region.**

~~[5.]~~ **[4.] Urge all Presbyterians to participate actively in advocacy for people in the East Asia region and for the Taiwanese people by contacting their U.S. representatives and senators, secretary general of the United Nations, and the World Health Assembly.**

[5. Direct that the Advisory Committee on Social Witness Policy, in consultation with the Worldwide Ministries Division, the Advocacy Committee for Racial Ethnic Concerns, the National Ministries Division, and the Presbyterian United Nations Office, continue to monitor the issues surrounding Taiwan and report to the next General Assembly with findings and possible recommendations for future action, including any information or recommendation con-

cerning relations between the Presbyterian Church in Taiwan and the China Christian Council, the Republic of China (Taiwan), and the People's Republic of China.]

Rationale

The SARS virus activity in the East Asia region (China, Singapore, Philippines, and Taiwan) and in Canada has taken many lives, and generated much anxiety, fear, and instability.

Timely and unobstructed access to international health service and education is crucial for eradicating infectious disease such as HIV, tuberculosis, malaria, and SARS in the world community.

Working directly with the WHO, Toronto, Canada, was able to provide updated SARS information and health services to its residents in a timely manner. As a result, Toronto, Canada, was able successfully to quarantine and minimize devastation of SARS virus.

Since March 14, 2003, the Taiwanese government has initiated mandatory quarantine and other travel restrictions as part of the measures to combat the spread of the disease. On May 3, two months after the first reported case of SARS in Taiwan and with thirteen deaths, two WHO personnel arrived to advise the Taiwanese health-care providers on how to evaluate and better understand the escalating SARS situation.

On Friday, May 23, 2003, the *Washington Post* reported the following:

Severe acute respiratory syndrome, or SARS, once thought to be under control on Taiwan, now threatens to spiral out of control. The island reported 65 new cases yesterday, a one-day record, and 55 more today, and officials said they are investigating almost 1,000 suspected cases. Taiwan's SARS infection rate is now the fastest growing in the world, and it has a total of 538 cases as of yesterday. Eight more people died yesterday, bringing the total to 60.

Due to their nonmember status in the WHO, more than 23 million Taiwanese people have been denied direct service and education about SARS from this international health forum; nevertheless the Taiwanese people and their government have taken proactive steps to control and eradicate the effects of SARS virus.

SARS is a little known virus with great ability to spread across boundaries of all kinds. Without raising the complicated issue of relations with the People's Republic of China, Taiwan's ability to participate in the WHO at this time is in the best interest of the world community.

Taiwan has consistently come to the assistance of the world community and participated financially and technically in many cases of natural disaster and human security.

Our Christian faith, love, and ethics inform us that it is our basic human right to obtain and share adequate health service and information.

The United States Senate passed "Concerning Participation of Taiwan in the World Health Organization (S.243)" on May 1, 2003, and, the United States House of Representatives passed a bill to "authorize a United States' plan to endorse and obtain observer status for Taiwan at the annual summit of the World Health Assembly in May 2003 in Geneva, Switzerland."

On May 13, 2003, the Reverend William J. K. Lo, the general secretary of the Presbyterian Church in Taiwan, wrote a letter to partner churches and ecumenical organizations to bring this vital matter to their attention. He asks that this be made an issue of prayer, and that others actively support and promote WHO observer status for the Republic of China on Taiwan.

Mildred Kreider—Presbytery of Baltimore
Carl Howard—Presbytery of National Capital

ACSWP, ACREC ADVICE & COUNSEL ON ITEM 11-13 (COMMISSIONERS' RESOLUTION 03-9)

Advice and Counsel on Commissioners' Resolution 03-9—From the Advisory Committee on Social Witness Policy (ACSWP) and Advocacy Committee for Racial Ethnic Concerns (ACREC)

Commissioners' Resolution 03-9 petitions the 215th General Assembly (2003) of the Presbyterian Church (U.S.A.) to reaffirm past actions of the General Assemblies, to express solidarity with, and to pray for the people and the Presbyterian Church of Taiwan, especially in light of the SARS epidemic.

The Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns (ACREC) advise approval with the following amendments:

Strike Recommendation 1 and insert “1. Affirm the urgent need of the Taiwanese people for health services and information pertaining to the SARS epidemic to be provided by the World Health Organization.”

Strike Recommendations 2.b., 2.c. and 2.g. and re-letter the remaining items.

Strike Recommendation 3 and reorder the remaining recommendations.

Comment: The purpose of this modification is to remove advocacy for WHO observer status, which is a political process related to U. S. diplomatic policy toward China and Taiwan. Since Taiwan does not have official status as a nation, the U.S. is not likely to promote the granting of observer status for Taiwan in the World Health Organization. Nevertheless, it is important to lift up the urgent human need for health-care services, and information for the Taiwanese people. Further, the Worldwide Ministries Division and the Presbyterian Medical Benevolent Foundation is actively engaged in providing health-care supplies and services through Taiwanese church partners.

Item 11-14

[The assembly referred Item 11-14 to the General Assembly Council, Worldwide Ministries Division, for study and report back to the next General Assembly. See p. 41.]

Commissioners' Resolution 03-16. On Displaced Persons in Colombia.

That the 215th General Assembly (2003) agree and wholeheartedly support the following:

1. To pray ourselves and request prayers from the entire church for the 2.7 to 4 million internally displaced persons in Colombia;
2. To inform ourselves and to help inform others of the plight of these displaced people, the causes of displacement, and the part the United States government has played in creating this suffering and hardship.
3. To use all lawful and moral means available to encourage the powerful decision makers in Washington and Colombia to provide resources to meet their immediate needs and provide for future self-sufficiency and reasonable livelihood. This would mean stopping the causes of displacement; providing food, potable water, health care, education, and employment now; stopping the sale of arms and munitions; and stopping the fumigation of coca crops. A creative agricultural program with alternate cash crops, appropriate technology, and incentives to plant other crops would make production of coca unattractive and greatly benefit the lives of the people.
4. To request Stated Clerk Clifton Kirkpatrick and the General Assembly Council, Washington Office of the PC(USA) to
 - a. convey our deep concern over the suffering of these people to as many levels of the Executive and Legislative branches of the U.S. government as are involved in the antidrug and antiterrorist programs in Colombia;
 - b. request that shipments of arms, military personnel, advisors, military equipment, and fumigation chemicals and helicopters are stopped; and
 - c. replace the fumigation and request the development of an alternate agricultural program that benefits all.

Rationale

Colombia is a beautiful country that is rich in resources. There has been civil strife there for almost forty years, the first cause of displacement. Noncombatants flee to save their own and their children's lives.

In recent years, the United States government has become increasingly involved in the conflict. Initially it was part of the “war on drugs,” which led to the fumigation of coca plants (from which cocaine is made) by an agent similar to “Round-up.” Not only does this destroy the coca crop, it destroys the gardens, other crops, sickens the farm animals, and is blamed for the ill health of many people. Loss of livelihood from fumigation is the second cause of displacement.

At this time, as part of the “war on terror,” the fumigation has increased and more military aid is being sent by our government. When the fleeing people were placed in camps, they were promised aid, and sometimes a small amount was given, but over and over promises have been broken. For example, outside Barranquilla, in northern Colombia, at a camp called

Kilometer #7, more than 200 families are living in a desert area with one spigot that produces brackish water. When four of their leaders went into Barranquilla to talk to officials about the deplorable conditions, they were “disappeared.” So the people still wait, while the children’s hair turns orange from malnutrition and the elders sink deeper into despair. Kilometer #7 is a human garbage dump.

At this time, the U.S. government is spending \$1,000,000 per day in Colombia. Between 1997 and the end of 2002, we spent \$2.92 billion, 83 percent of which went to the military and the police, and 4 percent went to displaced and vulnerable groups. We call upon the Presbyterian Church (U.S.A.) to use its voice and strength to help our brothers and sisters in Colombia by changing our own government’s actions.

Susan Wittjen—Presbytery of New Covenant
Bill Galvin—Presbytery of Baltimore

ACSWP, ACREC ADVICE & COUNSEL ON ITEM 11-14 (*COMMISSIONERS’ RESOLUTION 03-16*)

Advice and Counsel on Commissioners’ Resolution 03-16—From the Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns (ACREC).

Commissioners’ Resolution 03-16 requests the 215th General Assembly (2003) to take action on behalf of millions of people displaced in Colombia.

The Advisory Committee on Social Witness Policy (ACSWP) and the Advocacy Committee for Racial Ethnic Concerns (ACREC) advise that *Commissioners’ Resolution 03-16* be approved.

Rationale: Millions of noncombatant civilians in Colombia have been caught in the cross fire of the “war on drugs” and the “war on terrorism,” subsidized at \$1 million a day by the United States Department of Defense. The resolution appeals to the United States government and the government of Colombia to take measures to meet the needs of these people. The resolution calls also on members of this assembly to pray for the displaced in Colombia and instructs the agents of the church to address government agencies urging appropriate action on this issue.

The ACSWP and ACREC affirm the pastoral care and support expressed in this commissioners’ resolution and our solidarity with the people of Colombia, especially the millions of internally displaced persons, together with their sisters and brothers who are members of the immigrant communities and churches in the United States.

Item 11-Info

The text for the Worldwide Ministries Division Agency Summary was incorporated in the General Assembly Council Agency Summary, which can be found in Item 06-Info, starting on page 425.

Item 12-01

[The assembly approved Item 12-01 with amendment. See pp. 15–16.]

Resolution on Israel and Palestine: End the Occupation Now

The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 215th General Assembly (2003) do the following:

1. Approve the following resolution with background rationale.
2. Direct the Stated Clerk to publish it on the PC(USA) Web site with notification to middle governing bodies and sessions, providing a copy upon request to each middle governing body or session, and distributing the Web site address to the entire church in the *Minutes* of the 215th General Assembly (2003), Part I.
3. Direct the Stated Clerk to communicate the import of this resolution to the different parties addressed, as well as to appropriate partners in the region.

Resolution

The question of Palestine, now in its 56th year without resolution, has been the oldest continuing item on the agenda of the United Nations. From the beginning, the conflict between the Israelis and Palestinians has been a subject of concern, prayer and action for the Presbyterian Church (U.S.A.) as well as other churches and ecumenical bodies in the region and the world. The church has shown concern for both the Israelis and the Palestinians. Our disquiet has been enunciated, as recently as a few months ago, when we protested attacks carried out against the Jews, their synagogues, and other institutions in various parts of the world. Our voice has been heard repeatedly on behalf of the suffering of the Palestinian people.

Since the war of June 1967 and the occupation of the West Bank, the Gaza Strip, and East Jerusalem, that conflict has generally been characterized by violence. Except for a few periods when hope for peace seemed within reach, the strife has only intensified. During the past thirty months, in particular, the degree of violence, fear, anger, polarization, and bitterness has been unprecedented. Many innocent Israelis have fallen victim to desperate acts of terror at the hands of Palestinian extremists, while innumerable Palestinian civilians have experienced pain, suffering, degradation, and death under the yoke of Israel's heavy-handed military occupation.

The occupation is growing stronger, and the threat to Palestinian rights and Palestinian lives grows stronger, too. Despite this occupation that violates United Nations' resolutions, which the United States affirmed, Israel claims more support than ever from the United States. Alongside its military and economic subsidies from Washington, amounting to a quarter of the entire U.S. foreign aid budget, Israel has requested an additional \$4 billion in military aid, and \$8–10 billion in loan guarantees from U.S. taxpayers. That money would help sustain Israel's illegal occupation. Under this occupation, Palestinian civilians suffer under twenty-four-hour-a-day shoot-to-kill curfews. Israeli settlement expansion continues. Nearly 45 percent of West Bank land has already been expropriated from Palestinians for settlement purposes. Arbitrary arrests, detention, humiliation, torture, and harassment continue to the point of desperation. Even U.N. staff members are not immune.

Although it has spoken out, the church is often accused of being silent. Its call for justice and peace has continued to go unheeded. Now it must speak up and speak out again, perhaps in stronger language. Its message is clear, consistent, and straightforward: it calls for the broad goal of ending the occupation, appeals with a most urgent priority for international protection for Palestinians living under Israeli military occupation, and the protection of innocent Israeli citizens. The United States and the international community must act now to end the conflict and the occupation.

Therefore, the 215th General Assembly (2003):

A. Asks pastors, lay leaders, sessions and individual members of the Presbyterian Church (U.S.A.) to:

1. Pray, and invite others to pray, to the God of Peace to direct the hearts, minds, wills, and actions of those in positions of authority or influence in the Middle East, as well as those who know only aggression and violence, to seek the ways of peace.
2. Avail themselves of study resources that help them understand the history, nature, and dimensions of the conflict between Israelis and Palestinians.

3. Seek out other Christians, Jews, and Muslims, in their own areas, to work together through interfaith peace-building, and in support of every effort made, whether by Israelis, Palestinians, the U.S. government, the United Nations, the Christian churches, and/or other religious and secular organizations that aim toward bringing about a just, honorable, secure, and viable peace in the Middle East.

4. Travel to the region, as may be feasible and opportune, to visit with Christian partners and others, to gain firsthand experience in understanding of the issues and dynamics behind the conflict, as well as the possibilities for peace and good will, making sure to take advantage of the contacts and travel study resources produced by the PC(USA) and its partners, as well as PC(USA) mission workers and others in the region, who are able to introduce visitors to a wide spectrum of perspectives and opinions within the communities of people in the Holy Land.

5. Take individual and collective initiatives to tell the truth, having “listened with both ears,” and to advocate for a just peace in the Middle East with their representatives in Congress, the administration, United Nations officials, local/regional/national newspaper editors and other opinion makers.

6. Participate and/or promote participation in the international Christian “Ecumenical Accompaniment Programme in Palestine and Israel” (EAPPI), organized through the World Council of Churches, in partnership with Palestinian Christians (*for information, see www.wcc-coe.org/wcc/what/international/palestine/eap.html*).

7. Increase Presbyterian support to assist the churches in the region to build and maintain their capacity for retaining competent leadership and to create opportunities for vocational training and economic development, in order to curb the flight of Christians from the homeland of their faith.

B. Reaffirms the actions of previous General Assemblies (cf., in 1998, 1997, 1996, 1995, 1992, 1991, 1990 several resolutions, 1988, 1987, 1986, and earlier to 1967) of the Presbyterian Church (U.S.A.) and communications by the Stated Clerk based on those actions (cf., most recently: April 5, 2002; March 8 and 11, 2002; October 14, 2000, etc.):

1. Supporting the resolutions of the United Nations, affirming the right of Israel to exist within secure borders, and the right of the Palestinians to self-determination, including the establishment of their own sovereign state and the right of return of Palestinian refugees.

2. Calling on the Israelis and Palestinians to cease their acts of violence against each other.

3. Urging the Israeli government to end its expansionist policies of confiscation of land and water resources and the building and enlarging of settlements, and of collective punishment of Palestinians, such as is exercised through administrative detentions, demolition of homes, mass house imprisonment (“curfews”), uprooting olive trees, setting up road blocks and checkpoints, and other forms of harassment and humiliation.

4. Calling on the Israeli government to end the occupation of the West Bank, the Gaza Strip, and East Jerusalem.

5. Urging the United States government to intervene actively with the government of Israel and the Palestinian Authority to broker a just, secure, and permanent peace.

C. Urges the United Nations, in view of the continuing cycle of violence seen in suicide bombings and brutal attacks by Palestinian extremist groups, fierce aggression by the Israeli army against Palestinian civilians, the unending military siege of Palestinian towns and villages that has devastated their lives and brought about more violent resistance, to deploy an international peacekeeping force, in order to restore calm in the Occupied Territories, while resuming peace negotiations may be vigorously pursued.

D. Strongly urges Israeli and Palestinian leaders to be serious, active, and diligent about seeking peace for their peoples; or, if they are unwilling or unable, to step down and make room for other leaders who will and can.

E. [~~Categorically rejects~~] [Challenges and encourages discussion of] theological interpretations that confuse biblical prophecies and affirmations of covenant, promise, and land, which are predicated on justice, righteousness, and mercy, with political statehood that asserts itself through military might, [~~expansionist pro-Zionist ambition,~~] repressive discrimination, abuse of human rights, and other actions that do not reveal a will to do justice, to love kindness, and to walk humbly with God.

F. Urges the government of Israel [~~once again,~~] to hasten to end the occupation of Palestinian territories; and to accept the League of the Arab Nations’ unanimous offer for peace in return of the land occupied by Israel since 1967

[and urges the League of the Arab Nations to commit to doing everything in their power to eliminate funding and support for terrorist acts against Israeli citizens].

G. Urges the Israeli government and the Palestinian leadership to work on resolving the issue of the right of return. With the assistance of the United Nations, both sides can, if they will, strive for and reach, an understanding that affirms the right of return of Palestinians while working out a mutually acceptable formula for implementation.

H. Strongly urges the United States to take seriously its leadership role to begin a peace initiative that will end Israel's occupation of the West Bank, Gaza, and East Jerusalem and fulfill the stated goal of a two-state settlement based on the pre-1967 boundaries as directed by UNSC 242. The administration needs to be fair in listening to the legitimate needs of both the Israelis and the Palestinians and to require both to adhere to the same standards of nonaggression. An end of the occupation is essential to achieving peace and the common good of the two peoples and three faiths that are deeply rooted in this land.

I. Urges the United States government to demonstrate its seriousness about being the sponsor of the Middle East peace process and the creation of a viable Palestinian state "within three years" (two years now), by

1. undertaking steps to restructure and reallocate its present annual aid to the Middle East to enable and support strategies for development of the region as a whole;

2. devising such strategies that will result in human advancement, economic growth, a more equitable distribution of resources, improvement in the quality of education, greater participation in governance, and the empowerment of women;

3. assuring that U.S. policies and economic assistance programs contribute to these ends;

4. engaging other donors, and countries in the region, in conversations about how such goals can be achieved; and

5. ensuring that sufficient resources and economic aid are made available to the Palestinian people in order to help rebuild and modernize Palestinian schools, create effective vocational training programs, resuscitate the Palestinian economy by rebuilding the Gaza Airport, constructing the long-promised harbor, facilitating trade and meaningful employment, and reinforcing the administrative infrastructure.

J. Calls on the United States government and the United Nations to work closely with both the Israeli government and the Palestinian leadership to establish effective mechanisms for examining and correcting their own respective application of the principles of participatory democracy, decent governance, and respect for human rights.

Background

A. *A Historical Synopsis of the Israeli-Palestinian Conflict*¹

1. *Introduction: "Day of Mourning, Day of Grief"*

On the day after Thanksgiving 2002, representatives of the Presbyterian Church (U.S.A.) attended a special observance of a Day of Solidarity with the Palestinian People, sponsored by the United Nations, and held at its New York headquarters. That day, November 29, 2002, marked the fifty-fifth anniversary of the adoption of Resolution 181 by the United Nations Security Council (UNSC). In an address of General Secretary Kofi Annan, delivered on his behalf by S. Iqbal Riza, under-secretary-general and chef de cabinet, he said: "This Day of Solidarity is a day of mourning and a day of grief. The human and material losses sustained by the Palestinian people in the last two years have been nothing short of catastrophic. The deplorable situation in the occupied Palestinian territory has kept the whole [region] in a continuing state of crisis ... with no end in sight."

With no end in sight, the conflict between the State of Israel and the Palestinian people is the oldest continuing item on the agenda of the United Nations since its inception in the middle of the twentieth century.

2. *Genesis and Evolution of the Conflict*

Contrary to a diversionary, popular myth that "Arabs and Jews have fought for two thousand years," it may be rightly asserted that the beginning of that conflict is traceable to the end of World War I, when European powers brought an end to more than four centuries of Ottoman domination in the Middle East. With the collapse of the Ot-

toman Empire, the region was carved up by the Europeans into countries with boundaries that protected their interests in trade and in the area's resources.

a. *The Zionist Movement*

At the end of the nineteenth century and the beginning of the twentieth, the area known as Palestine, by then marginalized by the Ottomans, was home to more than 600,000 Muslim and Christian Arabs, and 25,000 Jews.² The latter segment of that population was brought to Palestine from Europe as part of a movement, known as the "Zionist Movement,"³ that sought to provide Jews safety from waves of anti-Semitism, and to resettle them in a homeland related to the ancient people of biblical Israel. Another 40,000 European Jews had been added to Palestine's population by 1914 when World War I started; though by the time it ended, the Jewish population of the area had dropped from about 85,000 to 56,000,⁴ through emigration.

b. *The Balfour Declaration*

It was during World War I that the British took control over the area, by encouraging an Arab rebellion against the Ottomans. An Arab revolt, led by T. E. Lawrence ("Lawrence of Arabia") and Faisal, son of Hussein ibn Ali, patriarch of the Hashemite family and Ottoman governor of Mecca and Medina, had been the outcome of a secret agreement between Sir Henry McMahon, Britain's high commissioner in Egypt, and Hussein. However, Britain had made other promises during the war that conflicted with the McMahon-Hussein understandings. In 1917, the British Foreign Minister, Lord Arthur Balfour, issued a declaration (the "Balfour Declaration") announcing his government's support for the establishment of a "Jewish national state in Palestine."⁵ Another promise was made between Britain and France that they would divide control over the region. The two nations subsequently persuaded the League of Nations, in which they were the dominant powers, to grant them authority over the former Ottoman territories. The British and French regimes were known as "mandates." France obtained a mandate over Syria, carving out Lebanon as a separate state, while Britain obtained a mandate over Palestine (which now comprises Israel, the West Bank, and the Gaza Strip).⁶ In 1921, the British divided this region into two parts: east of the Jordan River became the "Emirate of Transjordan," to be ruled by Faisal's brother Abdullah, and west of the Jordan River became the Palestine Mandate. This was the first time in modern history that "Palestine" became a unified political entity.⁷

In the ensuing period, Arab anger was mounting over the British failure to fulfill its promise to create an independent Arab state, and was fueled by Britain's promise to support the creation of a Jewish national home in Palestine. Clashes of violence would break out between Arabs and Jews. In the 1920s, when the Jewish National Fund purchased large tracts of land from absentee Arab landowners, the Arabs living in these areas were evicted. Those displacements led to increased tension and violent confrontations between Jewish settlers and Arab peasant tenants.

The Balfour Declaration of 1917 had become at once a consolidation of Britain's imperialist goals in Palestine, and a warrant for an envisioned future national, political entity for world Jewry. Reinforced by rising anti-Semitism in Europe and a growing sense of political nationalism among European Jews, more Jewish settlers immigrated to Palestine. Combined with sentiments of religious fervor over the sacred sites, Arabs and Zionist Jews continued to clash. During the summer of 1929 in a confrontation in Hebron, for example, sixty-four Jews were killed, while their Muslim neighbors saved others. In one week of communal violence, 113 Jews and 115 Arabs were killed and many more wounded. The Jewish community ceased to exist when its surviving members left for Jerusalem.⁸

A tidal wave of manifest racism that spread with the rise of Adolf Hitler to power in 1933 led to the horrific tragedy of the Jewish Holocaust in Germany in which about six million Jews were tortured and exterminated. Mass emigration of European Jewish survivors ensued; and large numbers of immigrants were taken by Zionist organizations to Palestine, leading to new land purchases and the establishment of Jewish settlements there. Palestinian resistance to British control and Zionist settlements climaxed in the Arab revolt of 1936–39, which Britain suppressed with the help of Zionist militias and the complicity of neighboring Arab regimes. After crushing the Arab revolt, the British reconsidered their governing policies in order to maintain order in an increasingly tense environment. They issued a White Paper (a statement of political policy) limiting future Jewish immigration and land purchases. The Zionists regarded that as a betrayal of the Balfour Declaration, and a particularly egregious act in light of the desperate situation of the Jews in Europe, who were facing extermination. The issuance of the 1939 White Paper marked the end of the British-Zionist alliance. At the same time, the defeat of the Arab revolt and the exile of the Palestinian leadership meant that the Palestinian Arabs were politically disorganized during the crucial decade in which the future of Palestine was decided.⁹

c. *The Partition of Palestine*

Following the Second World War, the Jewish population had reached more than half a million. Political pressures were building in the U.S. and Europe, as were Jewish and Arab attacks on British Mandate troops and Jewish terror-

ist actions against the Arab population. The British wanted out of a situation they could not control. They requested that the recently established United Nations determine the fate of Palestine. With no effective voice calling for the protection of Arab rights and interests and western nations anxious to atone for their silence during the holocaust, the western-dominated United Nations assumed the role of addressing the conflict.¹⁰ The “question of Palestine,” as it is often referred to in U.N. discourse, was first brought before its General Assembly in 1947, when the assembly decided to partition Palestine into two states, one Arab and one Jewish, with special international status for Jerusalem (UNSC 181). Though the proposed Palestinian state did not materialize, the land was partitioned in 1949 when an armistice divided the new Jewish state from other parts of the Mandate of Palestine. The West Bank and Gaza became distinct geographical units that, between 1948 and 1967, were ruled by Jordan. In 1950, Jordan annexed the West Bank and East Jerusalem, and extended citizenship to Palestinians living there. Gaza remained under Egyptian military administration. Several wars were fought in the area, but in June 1967, Israel, during the six-day June war involving Israel, Jordan, Egypt, and Syria, captured and occupied these areas, along with the Sinai Peninsula from Egypt, and the Golan Heights from Syria.

Israel established a military administration to govern the Palestinian residents of the Occupied West Bank and Gaza. Under this arrangement, “Palestinians were denied any basic political rights and civil liberties, including freedom of expression, freedom of the press, and freedom of political association. Palestinian nationalism was criminalized as a threat to Israeli security, which meant that even displaying the Palestinian national colors was a punishable act. All aspects of Palestinian life were regulated, and often restricted by the Israeli military administration.”¹¹ In the name of maintaining Israel’s security, other Israeli policies of collective punishment of the Palestinian people have been exercised in the form of restricted movement and extended house imprisonments (referred to as “curfews”), closure of roads and schools, mass arrests and detentions without charges, torture, death in Israeli camps and prisons by abuse and neglect, home demolitions, expulsions and deportations, massive land confiscations, uprooting of entire fields of olive trees, and destruction of citrus groves.

With steady political and financial support from the United States, hundreds of colonies (often called “settlements”) have been built for hundreds of thousands of Israeli settlers and immigrants on confiscated lands, in violation of international law and the Fourth Geneva Convention.

d. *The PLO*

The Palestine Liberation Organization (PLO) came into being in 1960, in an effort to regulate Palestinian nationalism. The Arab defeat in 1967 enabled the more militant Palestinians to take over the PLO, and to gain some independence from Arab regimes. It included different political and armed groups of varying ideological orientations. Yasser Arafat, chairman of Fatah, PLO’s largest political group, became PLO chairman in 1968. Though initially based outside of Israel, the PLO, like many other resistant movements, engaged in militant activities within Israel. There were other, more militant Palestinian groups that also carried out acts of violence against Israeli soldiers and citizens. Those included, for example, the Popular Front for the Liberation of Palestine, the Democratic Front for the Liberation of Palestine, Jihad and Hamas. Ironically, the latter, whose name in Arabic is an acronym for “Islamic resistance movement,” was initially enabled by Israel to undermine the PLO and its leadership and to divide the Palestinians.¹²

3. *Role of the United Nations*

Up to 1967, the Palestine problem was discussed as part of the larger Middle East conflict or in the context of its refugee or human rights aspects. As a consequence of the war in 1967, the security council adopted Resolution 242, on November 22 of that year, declaring the inadmissibility of the acquisition of territory by war, calling for the withdrawal of Israeli armed forces from the Palestinian territory occupied earlier that year, including Jerusalem, and from the other occupied Arab territories, affirming respect for the right of all states in the region to live in peace within secure and internationally recognized boundaries and the exercise of the inalienable rights of the Palestinian people, primarily the right to self-determination; and addressing the refugee problem. On November 10, 1973, following the Sinai War, the security council adopted another resolution (338) that called on all parties to start immediately to negotiate the implementation of UNSC 242.

It was only in 1974 that the question of Palestine was reintroduced in the U.N. General Assembly’s agenda as a national question, and the inalienable rights of the Palestinian people were reaffirmed and specified. In Resolution 3236, adopted November 22, 1974, the assembly stated that those rights included: the right to self-determination without external interference; the right to national independence and sovereignty; and the right of the Palestinians to return to their homes and property, from which they had been displaced and uprooted. The assembly also stated that the realization of those rights was indispensable for the solution of the question of Palestine. In 1976, the security council recognized that the Palestinian issues were “at the heart of the Middle East problem,” and that “no solution could be envisaged without fully taking into account the legitimate aspirations of the Palestinian people.”¹³ The United

Nations' Committee on the Exercise of the Inalienable Rights of the Palestinian People urged the council to promote action for a just solution, taking into account all the powers conferred on it by the Charter of the United Nations. The recommendations of the committee included a two-phase plan for the return of Palestinians to their homes and property; a timetable for the withdrawal of Israeli forces from the occupied territories by June 1, 1977, with the provision, if necessary, of temporary peacemaking forces to facilitate the process; an end to the establishment of settlements; recognition by Israel of the applicability of the Fourth Geneva Convention to the occupied territories pending withdrawal; and endorsement of the inherent right of Palestinians to self-determination, national independence and sovereignty in Palestine. Along with those recommendations, there was the recognition of the United Nations' historical duty and responsibility to render all assistance necessary to promote the economic development and prosperity of the future of the Palestinian entity.

It is significant to note that the recommendations made in its first report to the security council in June 1976 by the U.N.'s Committee on the Exercise of the Inalienable Rights of the Palestinian People were not adopted by the council, due to the negative vote of the United States, a permanent council member, and thus have not been implemented. They were, however, endorsed by the overwhelming majority of the General Assembly. The assembly reaffirmed that a just and lasting peace in the Middle East "could not be established without the achievement of a just solution of the problem of Palestine based on the inalienable rights of the Palestinian people." The United Nations, through the ongoing work of its Committee on the Exercise of the Inalienable Rights of the Palestinian people, has continued to address the conflict between Israel and the Palestinians.

4. *Peace Initiatives and Setbacks*

a. *Treaty with Egypt*

A number of significant events, occurring independently of United Nations' intervention, provided some hope for a peaceful settlement. A bold initiative taken by the late Egyptian President Anwar Sadat in late 1977 when he visited Jerusalem culminated in signing a peace treaty with Israel, which occurred at Camp David in 1979, after some intensive negotiations hosted by President Jimmy Carter. The Camp David accords consisted of two agreements: the first formed the basis of the Egyptian-Israeli peace treaty; the second proposed to grant autonomy to the Palestinians in the West Bank and the Gaza Strip, and to install a local administration for a five-year interim period after which the final status of the territories would be negotiated. Only the Egyptian-Israeli part of the Camp David agreements was implemented. The Palestinians and other Arab states rejected the autonomy concept because it did not guarantee full Israeli withdrawal from areas captured in 1967 or the establishment of an independent Palestinian state. Meanwhile, Israel continued to confiscate Palestinian lands and build new Israeli settlements in violation of the commitments it made at Camp David.

b. *The First Intifada*

Despite the inclusion of a plan to realize self-determination for the Palestinians, the PLO and neighboring Arab states viewed Egypt's separate peace treaty with Israel as a betrayal. Eventually, though, the PLO sent signals that it could accept the legitimacy of the State of Israel and might be prepared to desist from violent attacks against it. It was in November 1985 that a more explicit enunciation of that Palestinian position was made gaining an acknowledgement by the United States that there may be room for negotiation with the Palestinians. No significant action followed to demonstrate a serious intention to seize an opportunity for peace. And so it was in the context of that inaction, as well as Israel's unremitting repression of the Palestinian people, that a mass uprising involving hundreds of thousands of Palestinians, mostly women, youth, and children, started in 1987. Known as the "intifada," (Arabic for "awakening," or, literally, "shaking off one's sleep,"), and organized primarily by local communities, the uprising took different forms of civil disobedience, many of which involved intense confrontation between Palestinian civilians and the Israeli army. Lasting for several years, the intifada was met with fierce response from the Israeli military. Under the leadership of Yitzhak Rabin, then defense minister, the Israeli army killed more than one thousand Palestinians including more than two hundred under the age of sixteen. Hundreds more were wounded or maimed, as army commanders had instructed Israeli troops to shoot or break the bones of demonstrators. Countless others suffered untold psychological trauma, not to mention the economic and social upheaval that resulted from the intifada and Israel's attempt to squelch it. And though it drew unprecedented international attention and presented the Israeli occupation with a serious challenge, by 1990 the intifada lost its cohesive force, as many of its leaders had been killed or arrested. Political divisions and violence within the Palestinian community escalated.

c. *The Persian Gulf War*

Hurtful to the cause of the Palestinians was the PLO's opposition to the U.S.-led war against Iraq in 1991. They were effectively isolated, and their financial aid from Kuwait and Saudi Arabia was cut off. Nevertheless, following

the war, the U.S. saw the need to stabilize its position in the Middle East by promoting a solution to the Arab-Israeli conflict. Saudi Arabia and Kuwait also were anxious to remove the instability created in the region by the conflict.

The United States influenced Israeli Prime Minister Yitzhak Shamir to open negotiations with the Palestinians and the Arab states. Secret negotiations were held. Those led to a multilateral International Peace Conference that was held in Madrid in October 1991. Many subsequent negotiating sessions took place in Washington between a Palestinian delegation that notably excluded the PLO and any representatives from East Jerusalem. Very little progress was achieved. Israel's announced strategy, under Shamir, was to drag out the negotiations "for ten years," by which the annexation of the West Bank would be accomplished.

In 1992, a new government in Israel, led by the Labor Party, Prime Minister Yitzhak Rabin promised rapid conclusion of an Israel-Palestinian agreement. Instead, the Washington negotiations became stalemated. Human rights in the West Bank and Gaza further deteriorated, and by December more than four hundred Palestinians were expelled on the grounds of being radical Islamic activists, without being tried or convicted. This, in turn, gave rise to increased radicalism and violent attacks by militant Islamists against Israeli targets, which brought on further repression by Israel. It was becoming apparent to the government of Israel that the threat of radical resistance by Hamas and Jihad was becoming greater. "The fear of radicalism," combined with the weakness of the PLO after the Persian Gulf War, and the stalemate in Washington negotiations "brought the Rabin government to reverse the long-standing refusal to negotiate with the PLO."¹⁴

d. *Autonomy Agreement*

A "Declaration of Principles" was signed at the White House on September 13, 1993. It was based on mutual recognition between Israel and the PLO, and drew up plans for Israel to withdraw, in stages, from particular areas of the Occupied Territories that would be governed by a Palestinian Authority (P.A.). Parenthetically, it should be added that as the P.A. took over the rule of the "autonomous areas," a highly centralized form of government was adopted that involved Yasser Arafat at every level of decision-making. And though the authority ostensibly espouses an ideology of democracy, the concentration of power in its apparatus has tended toward undemocratic practices. There have been many human rights violations; and corruption is feared to be prevalent. However, the challenges of the Israeli occupation presented the Palestinians with little choice but to accept the authority's present leadership as the struggle for self-determination continues. [The "Declaration of Principles" led to a further agreement signed in Oslo, Norway, in 1993, to proceed on the implementation of the principles declared earlier in Washington.]

In retrospect, the Oslo plan was "deeply flawed" as the key issues such as the extent of the territories to be ceded by Israel, the nature of the Palestinian entity to be established, the future of Israeli settlements, and settlers, water rights, the resolution of the refugee problem and the status of Jerusalem were set aside to be discussed in "final status" talks.¹⁵ The plan devised a negotiating process "without specifying an outcome;" it had no diplomatic support from the Arab world, was impeded by Israel's "reluctance to relinquish control over the occupied territories and unwillingness to make the kinds of concessions necessary to reach final status agreement." Clearly the plan was not acceptable to many Palestinians, especially radical Islamists. The Palestinians were divided; yet, Arafat was the only one with sufficient prestige to proceed with negotiations. During the protracted interim period of the Oslo process, the Israeli government, under either Likud or Labor, built new settlements in the Occupied Territories, expanded existing settlements, constructed a network of bypass roads to enable Israeli settlers to travel from their settlements to Israel proper without passing through Palestinian inhabited areas. "These projects were understood by Palestinians as marking out territory that Israel sought to annex in the final settlement." The Oslo accords "contained no mechanism to block these unilateral actions of Israel's violations of Palestinian human and civil rights in areas under its control."¹⁶ Prime Minister Benjamin Netanyahu (1996-99) basically avoided engaging seriously in the peace process, which he "distrusted and fundamentally opposed."¹⁷

Resumption of negotiations took place with some momentum in 2000, after the election of Prime Minister Ehud Barak, of the Labor Party, in 1999. By then, a series of "painfully negotiated Israeli interim withdrawals left the Palestinian Authority with direct operational control of some 40 percent of the West Bank and 65 percent of the Gaza Strip. The Palestinian areas were surrounded by Israeli controlled territory with entry and exit controlled by Israel."¹⁸

e. *Camp David II*

Subsequent efforts to keep the peace process alive brought the Israelis and Palestinians to further negotiations when President Clinton invited Barak and Arafat to Camp David in July 2000 to conclude a "final status," which was long overdue. It was then that Barak was said to have made his presumably irresistible offer to the Palestinians, which was, in fact, a far more extensive withdrawal from the West Bank than any other Israeli leader had publicly considered. What he did offer, in reality, as may be seen on maps presented at Camp David and Wye River talks, was a ter-

ritorial fragmentation of the West Bank, where noncontiguous parts of the West Bank clearly isolated the Palestinians in inaccessible ghettos. Barak insisted that: Israel would not return to pre-1967 borders; East Jerusalem with its 175,000 Israeli settlers would remain under Israeli sovereignty; Israel would annex settlement blocs in the West Bank containing some 80 percent of 180,000 Jewish settlers; and Israel would accept responsibility for the huge refugee problem it had created. Each one of those points was clearly in contravention of the resolutions adopted by the United Nations. It was not surprising that Arafat refused the Barak “offer,” or that the “peace process” was once again idled.

It is significant that the United States has assumed the role of the sole “sponsor” of the peace process, while it has also maintained the position of being Israel’s staunchest supporter. It has consistently used its veto power in the U. N. Security Council to protect Israel from actions and criticism the council finds unacceptable. It has not allowed even its allies a significant role in seeking an Arab-Israeli settlement. “Even the breakthrough of the Oslo talks had to be formalized in Washington, and the U.S. has made no effort to involve Norway or other intermediaries further.”¹⁹ The special relationship between the U.S. and Israel makes clear that “the United States does not have a single foreign policy for the Middle East. Rather there is an Israel policy and a policy for all other areas. The two are frequently at odds in ways that contribute to regional instability ... At the heart of U.S. tensions with many countries in the Middle East is their frustration with an open American double standard that always favors Israel.”²⁰ Therefore, it should not be surprising that Palestinian anger with Israel and frustration with the United States continues to mount, and that no progress has been made in the way of peace between Israel and the Palestinians or with other neighbors. The credibility of the U.S. as an “honest broker,” and its role as the only intermediary allowed at the table, come into serious question so long as it maintains a stance of unconditional commitment to support the goals and practices of Israel’s government.

5. *The Issues of Peace*

In his article, included among resource materials cited in this background (see endnote 1), Walter Owensby has outlined the issues of peace, with a brief description for each. Here we merely include questions awaiting resolution, based on that list:

- Borders and access
- Israeli settlements
- Israeli security
- Jerusalem
- Palestinian refugees
- Water resources

6. *The Current Situation*

Life in Israel/Palestine recently has been more difficult than could have been imagined a decade ago when Rabin and Arafat signed their “Declaration of Principles” on the lawn of the White House. Hardly a day passes without reports of intense violence between the Israeli forces and settlers and Palestinian militants. Bloody assaults on Israeli soldiers and civilians by Palestinian extremists, including suicide bombers, and massive military attacks by the Israelis targeting individuals, groups, and entire segments of the Palestinian population, have kept the situation in constant turmoil. The escalation of these conditions reached terrifying proportions especially during late 2002 and the early months of 2003 when the world’s attention was diverted as the U.S. was preparing to attack Iraq.²¹ And, while those preparations were building up, there was genuine anxiety among many Palestinians in the West Bank, Gaza, and Israel over what the Israeli government might do in case of an immanent Gulf war. Recalling the large-scale expulsion of Palestinians in 1948 and 1967, and experiencing continuing smaller-scale deportations, natives of Palestine have been horrified at the possibility of mass exiles. Often referred to as “transfer,” and compared sometimes to ethnic cleansing in the former Yugoslavia, fear of the familiar expulsion practice is reinforced in the psyche and consciousness of the Palestinians by expressions of the Israeli public favoring their removal.²² There are currently 3.6 million registered Palestinian refugees, one-third of whom live in fifty-nine refugee camps in Jordan, Lebanon, Syria, the West Bank, and Gaza Strip. The refugee problem already constitutes a major obstacle to peace, given that the United Nations, in General Assembly Resolution 194, provides for the refugees’ right to return to their homes in what became Israel, or to compensation. The feared expulsion of more Palestinians would, in effect, eliminate any remaining hope for a political settlement with Israel.

The picture is bleak. During the past thirty months, whenever it has seemed that matters could not be worse they got worse. The present chapter of the history of this conflict began when, on September 28, 2000, then-Likud leader, now prime minister, Ariel Sharon, accompanied by one thousand armed guards, visited the Dome of the Rock/Al-

Aqsa Mosque/the Western Wall area (a site sacred to both Muslims and Jews, and is known to Jews as the Temple Mound, and to Muslims as al-Haram al-Sharif). In the context of tense negotiations over Jerusalem's holy places taking place in July between the Israeli and Palestinian delegations, and Ariel Sharon's call for the annexation of East Jerusalem, his move provoked large Palestinian protests in Jerusalem. Israeli soldiers killed six Palestinian protesters. The killing triggered further demonstrations that sparked a widespread movement that came to be known as the Second Intifada, or al-Aqsa Intifada.

The incident evolved into a spiral of violence that has left hundreds of Israelis, soldiers and civilians, and more than two thousand Palestinians, mostly civilians, dead and many more wounded. As in the first intifada, Palestinian youth threw stones and Molotov cocktails at Israeli soldiers and tanks. Unlike in the previous confrontations, Palestinian fighters have used small arms and fired often on Israeli soldiers; the more militant among them have been carrying out a series of horrific suicide bombings mostly against crowds of civilian Israelis. The Israeli military, on the other hand, having responded mostly with rubber-coated steel bullets and live ammunition in the first intifada, has now employed heavy artillery[~~], fighter [and attack] helicopters[~~], B-52, and F-16 bombers~~].~~

As violence continues, Israel persists in its policies of land expropriation; settlement building and expansion; demolition of houses and destruction of private property; mass arrests; round-the-clock shoot-to-kill curfews; siege and closure; plundering of Palestinian towns, villages, and refugee camps, leaving in its wake large numbers of innocent victims, described with scorn as "collateral damage"; arbitrary arrest, detention, and harassment of civilians; extrajudicial executions²³ and murderous raids; the devastation of farmlands; and the construction of bypass roads, and a 25-foot-high concrete wall that is expected to be 200+ miles long when completed, with trenches, electric fences, sensors, cameras, and armed watchtowers. Repeatedly, the Palestinians have appealed to the United Nations for providing peacekeeping and monitoring forces, but their requests were blocked by Israel. In a statement of the chairperson of the U. N. Committee on the Exercise of the Inalienable Rights of the Palestinian People delivered in the autumn of 2002 before a gathering of representatives of more than 120 governments and some fifty nongovernmental organizations (NGOs), he said, "A further blow compounding this situation is the fact that the Palestinian economy lies in tatters. Poverty and unemployment are rising exponentially, the public health and hygiene sectors have crumbled and the Palestinian Authority is in disarray. Instead of concentrating their efforts on the building of a democratic state, and pursuing its economic development, the Palestinians are reduced to the daily struggle for survival, in which, according to the sad comment of the Food and Agriculture Organization of the United Nations (FAO), pauperization and food insecurity affect millions of people in the West Bank and Gaza."²⁴

"The unbearable suffering," the statement continued, "and inhuman collective reprisals thus imposed on the Palestinian civilian population undoubtedly constitute grave violations of the fourth Geneva Convention of 1949 relative to the Protection of Civilian Persons in Times of War, and of the very clear obligations which Israel is mandated to fulfill."

In the wake of the events of September 11, 2001, Israel has equated its military offensive against the Palestinians with the United States' "war on terrorism." Prime Minister Sharon, who in the space of two years has flown to the United States no fewer than seven times, has asked for another \$4 billion in additional military assistance, in addition to the \$3 billion annual grant it receives automatically, plus \$8 billion in commercial loan guarantees.²⁵ It is relevant to note that besides the annual cash grants for military and economic assistance given to Israel at the beginning of each year, and without the usual conditions attached to project aid given to other countries, the United States has converted all previous loans extended to Israel to grants, and Congress now continues the annual practice.²⁶ The Israeli government has energetically supported the U.S.' [r~~ush~~] [p~~ush~~] for war against Iraq on grounds of the latter's noncompliance with seventeen U.N. resolutions. So, it should be relevant to question Israel's noncompliance with more than fifty U.N. resolutions.

United Nations Secretary-General Kofi Annan spoke truth when, in his address on the U.N.-called Day of Palestinian Solidarity last November, he declared it a "day of mourning, a day of grief," and sited the state of crisis and the deplorable situation in the Occupied Palestinian Territories "with no end in sight." Indeed, there can be "no end in sight" if the apparent Sharon-Bush Middle East policy partnership prevails. In alliance with [s~~ome~~][E][c]vangelical Christians, the course plotted by powerful Sharon-backers in the Administration "began with benign neglect of the Mideast peace process as Intifada II escalated. September 11 provided the impulse for a military campaign to consign Saddam Hussein to the dustbin of history. Mr. Sharon provided the geopolitical ammo by convincing Mr. Bush that the war on Palestinian terrorism was identical to the global war on terror. Next came a campaign to convince U. S. public opinion that Saddam Hussein and Osama bin Laden were allies in their war against America . . . the strategic objective is the antithesis of Middle Eastern stability. . . ."²⁷

Confronted with these sobering realities, the inevitable question of seriousness about a future peace in Israel-Palestine imposes itself. Critical reform of Palestinian institutions, perhaps even a change of leadership, is essential, primarily for the benefit of the Palestinian people themselves. However, to take root and produce tangible results it

must, for a start, be matched by “Israeli measures that would create favorable conditions for the resumption of economic activity. This includes the conclusion of a Palestinian/Israeli security agreement ensuring the end of all forms of violence, withdrawal from Palestinian-controlled areas, the immediate cessation of settlement activity, the lifting of restriction on the movement of people, goods and essential services, and the disbursement of all outstanding value-added tax and customs revenues owed to the Palestinian Authority.”²⁸ Those are the required first steps on what may be a long and difficult road to peace. The goal that was unanimously endorsed by Resolutions 181, 242 and 338, and that has pointed the direction of any hope for peace in the region, however, remains clear: namely to end the occupation of lands captured in 1967, and to give back to the Palestinian people their freedom.

B. The Presbyterian Church (U.S.A.) and Israel/Palestine

The appearance of the Risen Christ to the women at the tomb, and the outpouring of the Holy Spirit on the gathered multitudes on the Day of Pentecost, signaled the beginning of two thousand years of unbroken witness by the Church, beginning in Jerusalem. It was from Jerusalem that the message of God’s salvation in Christ was carried out to Judea and Samaria, and to the uttermost parts of the earth. Despite untold persecution and suffering, faithful disciples of succeeding generations kept the gospel alive in Jerusalem as well. To this day, many Christians of the Holy Land claim, in the absence of contradictory evidence, to be the direct descendants of those who embraced the faith at the hands of the early apostles. The globalization of the gospel that was responsible for spreading good news out of Jerusalem into the world was also the factor involved in the modern missionary movement that reached out to Jerusalem and to the land of Jesus.

Although the Presbyterian Church has been involved in direct missionary outreach in the Middle East for close to two centuries, it was content to cooperate with the churches and other mission societies that lived out their witness in the Jordan Valley. Today, the PC(USA) holds partnership with the Episcopal Church of Jerusalem and the Middle East, the Evangelical Lutheran Church in Jordan, Palestine and Jerusalem and the Middle East Council of Churches. It works closely with a number of other church bodies, ecumenical organizations, theological institutions, advocacy groups, several Christian and interfaith service and development agencies in Israel, the West Bank, Jerusalem, and Gaza.

Long before the Israeli government or the United States showed a willingness even to talk with the Palestinians, the Presbyterian Church (U.S.A.) had close ecumenical ties with their Christian leaders, and, through them, opened channels of communication with leaders of Palestinian society. It would not be far-fetched to assert that those intentional efforts, combined with similar commitments and actions of other churches and faith communities, played an important role in lifting up what was at stake in the Israeli/Palestinian conflict, and advocating a necessary dialogue. Through the appointment of personnel to work with partner churches and institutions in Israel/Palestine, sponsoring travel-study seminars, contributing to refugee relief and resettlement, combating hunger and poverty, promoting education, health and leadership development, participating vocational training programs and self-development projects, programs supporting peace, justice and human rights movements, engaging in constituency education and mobilizing to influence public policy. The Presbyterian United Nations Office, Washington Office, Peacemaking Program and Social Witness Policy offices, Office of Communication and the Office of the General Assembly, in collaboration with the Office for the Middle East, have worked together to provide ways to resource the church’s constituency in carrying out the policies and actions adopted by the church’s elected bodies and its successive general assemblies. Countless individuals, groups, committees, congregations, and ecumenical councils, coalitions and networks in which Presbyterians participate have worked diligently over the years to promote justice and peace in Israel/Palestine and in the Middle East. Essentially, the Presbyterian position has been: to affirm the right of Israel to exist as a sovereign state within secure, internationally recognized borders, and the right of the Palestinians to self-determination, including the establishment of a neighboring independent, sovereign state, toward the end of establishing a just and durable peace. To that end, the Presbyterian Church (U.S.A.) has been consistent in lifting up the legitimate rights of both the Jewish and the Palestinian peoples.

Thus, the PC(USA) has invested itself in a seven-year study of biblical, theological, historical and current dimensions of Christian-Jewish relations, which resulted in a landmark position paper titled, “Toward a Theological Understanding of the Relationship Between Christians and Jews,” adopted and published in 1987. In that paper, making a clear distinction between an understanding of the “people of Israel” and the contemporary, political “State of Israel,” the church affirmed the continuity of the divine covenant with Israel, the people, including the promise of land which, throughout the testimony of the Scriptures, is inseparable from Israel’s fulfillment of the demands of justice for all who dwell in it. In that position, the church accepts its special covenant relationship with God in Christ, in continuity with God’s covenant with the people of Israel, and implicitly rejects fundamentalist, dispensationalist interpretations equating the birth of the modern state of Israel as a literal fulfillment of the biblical promise, and as such the beginning of Armageddon, the end-time battle in which the Jews would ultimately have to be converted or destroyed.

Recalling the tragedies of the Holocaust, the Presbyterian Church (U.S.A.) has, in subsequent years, spoken out explicitly against attacks perpetrated against the Jews and their synagogues and Israel and its embassies, as well as against deplorable acts of violence and terror, such as “suicide bombings,” against innocent Israeli citizens.

Besides denouncing provocative assaults, the church has also welcomed, in June 2002, the statement titled “*Dabru Emet*,” (Let Us Speak Truth”) issued earlier by a number of renowned Jewish theologians, rabbis, and intellectuals.

Additionally, recognizing the evils of racism and the dangers of religious prejudice, the General Assembly of the church, has, for over thirty years, promoted and resourced interfaith openness, dialogue, and cooperation, and has had a distinguished record of making such participation possible.

While not condoning or minimizing villainous acts of violence by extremist individuals or groups among the Palestinian population, and in its quest for a just and lasting peace in Israel/Palestine, the church has been impelled, on the other hand, to cry out against Israeli behavior that is contradictory to what it knows to be the essential ethical principles of the Jewish faith, and to the moral and social values of the Jewish people. For over fifty years of Israeli rule in Palestine, and more than thirty years of illegal military occupation, the world has witnessed a flagrantly unjust treatment of the Palestinian people by the State of Israel, atrocities frequently committed against them by the Israeli military, a complicity of the U. S. government in dealing with the issue, and an unmistakable bias of the U.S. media toward Israel.

Nearly every year, from 1969 to the present, the General Assembly addressed issues of the Middle East and of Israel/Palestine, in particular. In addition to the inclusion of G.A. actions in its *Minutes*, overtures, resolutions, and other statements have been published in the church’s *Church & Society* magazine subsequent to each assembly meeting. Some of the resolutions, and summaries of others, have been disseminated more widely for study and action.²⁹

C. Conclusion

At this point, the words of the U.N. secretary-general ring true: “There is no end in sight.” The thought is echoed by many ordinary Palestinians: “There is no reason for optimism, no future.” This is not, however, the conviction of the people of faith. For “what is faith? Faith gives substance to our hopes, and makes us certain of realities we do not see.”³⁰ Our faith is in God who, according to our Reformed understanding, is sovereign over all nations, peoples, and governments, and is Lord of history and of human destiny. God’s ways are the paths of justice, truth, and peace; and in God’s time, these shall prevail. Our faith impels us to move forward with hope against all that may drive us to despair. In faith we see beyond a future to be realized beyond what we see today. We strive, therefore, and challenge those entrusted with the power and authority to act, toward the norm by which all thoughts, decisions and actions are to be measured and judged, namely, that which God has already shown: For what are God’s demands of all of us other than evidences of just action, passions for loving-kindness, and a humble walk with God.”³¹

Endnotes

1. This section draws extensively on official public records of the United Nations, as well as a study prepared by the Reverend Walter Owensby, former associate for International Affairs in the Presbyterian Church (U.S.A.)’s Washington Office, as one of the resources offered by an ecumenical Middle East Forum and posted on Web sites of participating church-related organizations, and a series of research articles prepared by Joel Benin and Lisa Hajjar for the Middle East Report and Information Project. Those works, referenced below as appropriate, are used and posted on, or via link to, PC(USA)’s Website by permission.

2. See a study titled, “U.S. Policy and the Israeli-Palestinian Conflict: Where Are We and How Did We Get Here?” prepared by Walter Owensby, for the CWSW Middle East Forum. (View entire document on the Presbyterian Church [U.S.A.] Web site: <http://www.pcusa.org/pcusa/wmd/ep/region/mideast.htm> and click on “Crisis in the Middle East Palestine and Israel;” or download directly from <http://loga.org/mideastforum/Resources/USpolicv.htm>).

3. Zionism is a modern political movement that, in its essence, expresses Jewish nationalism. Drawing on Jewish religious attachment to Jerusalem and the Biblical Land of Israel (*eretz Ysrael*), yet political in ideology, the main driving force behind the movement is the belief that all Jews are one nation, and not simply a religious or ethnic community, and that their freedom from persecution and anti-Semitism is to settle as many Jews as possible in a national state to be called Israel in the land of Palestine. Influenced by colonial ideas about Europe’s rights to claim and settle other parts of the world, the World Zionist Organization, founded by Theodor Hertzl in 1897, declared that the aim of Zionism was ‘Establish a national home for the Jewish people secured by public law.’ (See article on “Zionism” in a special edition of *MERIP: The Middle East Research and Information Project* titled, “Palestine, Israel and the Arab-Israeli Conflict: A Primer,” by Joel Benin and Lisa Hajjar, January 2001.

4. Owensby, W. *op. cit.*

5. *MERIP, Primer*, p. 4.

6. Ibid
7. Ibid
8. Ibid, p. 5.
9. Ibid, p. 6.
10. Owensby, W. *op. cit.*
11. *Primer*, p. 10
12. Ibid, p. 15.
13. United Nations: *The Committee on the Exercise of the Inalienable Rights of the Palestinian People and the Division for Palestinian Rights: Information Note*. New York, 2002, p. 2.
14. *Primer*, p. 15.
15. Ibid
16. Ibid
17. Ibid
18. Ibid
19. Owensby; *op. cit.*
20. Ibid
21. For an analysis of the impact of a war on Iraq, see an article (posted on the Web site of the PC(USA)) prepared by the Reverend Mitri Raheb, pastor of the Christmas Evangelical Lutheran of Bethlehem, who has served in the first half of 2003 as mission partner in residence, jointly on the staff of the Worldwide Ministries Division and the faculty of Louisville Presbyterian Theological Seminary.
22. “Recent polls show more than 40 percent of the Israeli public is in favor of ‘transferring’ Palestinians out of the Occupied territories, and as many as one-third favor expelling Palestinians who are full citizens of Israel. The premise is that such deportations would enhance national security and solve the ‘demographic problem.’” (See “Prevent Mass Expulsions of Palestinians Under Cover of War with Iraq,” published by the American Friends Service Committee. Philadelphia: October 2002, following a visit to Israel and Palestine by an international Quaker delegation. [*Bold type is part of the statement.*])
23. Since November 2000, according to the Israeli human rights organization B’tselem, Israel has conducted 85 extrajudicial executions—or ‘targeted killings’ in Israeli parlance—of Palestinian militia leaders and security personnel suspected of involvement in attacks on Israelis. In a February 17, 2003, article by the editor and associate editors of Middle East Report Online, citing the B’tselem figure, Chris Toensing and Ian Urbina referred to a recent report in *The Forward*, a New York-based Jewish weekly, asserting that “US and Israeli legal experts have met in recent months to discuss methods of justifying the legality of assassination.” They added, “According to high-level Israeli sources, US representatives had approached Israeli government jurists to hear about methods of confronting possible challenges, either in international or domestic courts, to ‘targeted killings’ that might be sanctioned by Washington.” (See “Israel, the US and ‘Targeted Killings’” *MERIP*, February, 2003.)
24. Statement by Papa Louis Fall, November 2002, translated from the French.
25. See article by Arnaud de Borchgrave titled, “A Bush-Sharon Doctrine,” in the *Washington Times*, February 14, 2003.
26. Owensby, W. *op. cit.*
27. Ibid. See also, in the same article, a further elucidation based on a paper published in 1996 by the Israeli think tank, the Institute for Advanced Strategic and Political Studies, titled “A Clean Break: A New Strategy for Securing the Realm.”
28. Annan, Kofi, statement on International Day of Solidarity with the Palestinian People, delivered at the United Nations, New York, on November 29, 2002.
29. See, for example, *Resolution on the Middle East*, approved by the 199th General Assembly (1997); edited for publication by Victor E. Makari and Peter Sulyok, and published jointly by the Advisory Committee on Social Witness Policy and the Worldwide Ministries Division. See also the resolution approved by the 214th General Assembly (2002), providing references to study resources and contact addresses and Web links to partner and colleague organizations working on related issues; letters sent by the Stated Clerk to Palestinian, Israeli and U.S. officials communicating the church’s concerns. (Materials are posted on the church’s Web pages.)

30. **The Letter to the Hebrews, 11:1 (NEB).**

31. **The Book of Micah, 6:8, translated from the Hebrew.**

GAC COMMENT ON ITEM 12-01 (RESOLUTION ON ISRAEL AND PALESTINE)

Comment on Resolution on Israel and Palestine—From the General Assembly Council.

The General Assembly Council affirms the “Resolution on Israel and Palestine: End the Occupation Now” and offers the following suggestions:

1. That in the publication of this document, editing tools such as sidebars highlighting major points be used in order to make it more accessible and easily understood.
2. That in the publication of this document a hard copy be sent at a minimum to each governing body.
3. That a précis or summary for the paper be written and made the first part of the paper.

Item 12-02

[The assembly approved Item 12-02 with amendment. **See pp. 16–17.**]

The General Assembly Council, upon recommendation of the Congregational Ministries Division, recommends that the 215th General Assembly (2003) approve the following:

THE COMMITMENT TO PEACEMAKING

The 215th General Assembly (2003), recognizing the usefulness of the “Commitment to Peacemaking” to the peacemaking efforts of congregations, does the following:

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 ~~[seventy-one]~~ [seventy-two] presbyteries and six synods that have 50 percent or more of their congregations whose sessions have adopted the “Commitment to Peacemaking.” [The one new presbytery is the Presbytery of Central Florida.]
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 216th General Assembly (2004) on the number of sessions that have adopted the “Commitment to Peacemaking.”

10. Requests the ~~[215th]~~ **[216th]** General Assembly ~~[(2003)]~~ **[(2004)]** 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 214th General Assembly (2002), the 215th General Assembly (2003) honors those presbyteries that have reached 50 percent or more of their congregations whose sessions have adopted the “Commitment to Peacemaking” since the 214th General Assembly (2002).

Item 12-03

Overture 03-25. On Calling on the U.S. and Russia to Fulfill Their Commitments Under the Nonproliferation Treaty—From the Presbytery of New Covenant.

[The assembly answered Item 12-03 by the action taken on Item 12-04 of this report. See p. 18.]

The Presbytery of New Covenant overtures the 215th General Assembly (2003) to do the following:

1. Call upon the United States and Russia to fulfill their commitments under the Nonproliferation Treaty and move together with other nuclear powers, step by carefully inspected and verified step, to the abolition of nuclear weapons. As steps to that goal, we call upon the United States to
 - a. denounce the first use of nuclear weapons;
 - b. permanently end the development, testing, and production of all nuclear weapons;
 - c. seek agreement with Russia on mutual and verified destruction of nuclear weapons withdrawn under treaties, and increase the resources available here and in the former Soviet Union to secure nuclear warheads and material and implement their destruction;
 - d. take nuclear weapons off hair-trigger alert in concert with other nuclear powers—the United Kingdom, France, Russia, China, India, Pakistan, Israel, and North Korea—in order to reduce the risk of accidental or unauthorized use;
 - e. initiate talks to further nuclear cuts, beginning with U. S. and Russian reductions to 1,000 warheads each.
2. Request the Presbyterian Peacemaking Program to review past statements and overtures, to study the present status of nuclear arms research and production, and inform the churches of their findings.
3. Request that the Stated Clerk of the PC(USA) express as strongly as possible to President George W. Bush, to Secretary of State General Colin Powell, to Secretary of Defense Donald Rumsfeld, and to other appropriate decision-making officials the church’s present and continuing opposition to weapons of mass destruction.
4. Request the Stated Clerk to confer with other religious leaders regarding the urgency of standing firmly and publicly against the present escalation of the threat from weapons of mass destruction.

Rationale

As people of faith, we understand that God created the universe and everything in it. Our world is an astonishingly beautiful, rich, complex, tiny piece of that creation, teeming with life and beloved in God’s sight.

Since the nuclear age began in 1945, this glorious world has been faced with a fundamentally new kind of threat from nuclear weapons. Their vast power could destroy not only this present world, but with long-term radiation effects and the possibility of nuclear winter, nuclear weapons could destroy the future. Even when they are unused, their production and deployment cause significant environmental degradation, divert massive resources from human need, and add destabilizing fear to tense political situations.

Contemplating the use of nuclear weapons is an affront to God. Preparing to unleash such destructiveness runs against all the life-giving creativity that comes from God. As people of faith, we affirm life and all that nurtures it. We abhor nuclear weapons and the destruction they portend. As people of faith, we choose the preservation of creation.

A decade after the end of the cold war, the peril of nuclear destruction is mounting. The great powers have refused to give up nuclear arms, other countries are producing them, and terrorists are trying to acquire them. Poorly guarded warheads and nuclear material in the former Soviet Union may fall into the hands of terrorists. The Bush Administration is developing nuclear ‘bunker busters’ and threatening to use them against non-nuclear countries. The risk of nuclear war between India and Pakistan is grave.

Despite the end of the cold war, the United States plans to keep large numbers of nuclear weapons indefinitely. The latest U. S.-Russian treaty, which cut deployed strategic warheads to 2,200, leaves both nations facing “assured destruction” and lets them keep their total arsenals (active and inactive, strategic and tactical) at more than 10,000 warheads each.

The dangers posed by huge arsenals, threats of their use and proliferation are linked to terrorism. The nuclear powers’ refusal to disarm fuels proliferation, and proliferation makes more possible their acquisition by terrorists. September 11 brought home to Americans what it means to experience catastrophic attack. Yet the horrifying losses that day were only a fraction of what any nation would suffer if a single nuclear weapon were used on a city. The drift towards catastrophe must be reversed. Safety from nuclear destruction must be our goal. We can reach it only by reducing and then eliminating nuclear arms under binding agreements.

ACSWP ADVICE AND COUNSEL ON ITEM 12-03 (*OVERTURE 03-25*)

Advice and Counsel on Overture 03-25—From the Advisory Committee on Social Witness Policy (ACSWP).

Overture 03-25 calls on the U.S. and Russia to fulfill their commitments under the Nonproliferation Treaty.

The Advisory Committee on Social Witness Policy advises that *Overture 03-25* be answered by approving *Overture 03-30*, with the addition of recommendations 2 and 3 (as amended) from *Overture 03-25*.

Rationale: Overtures 03-30 and 03-25 make essentially the same points concerning the Nonproliferation Treaty.

Item 12-04

[The assembly approved Item 12-04 with amendment. See p. 18.]

Overture 03-30. On Calling on the U.S. and Russia to Fulfill Their Commitments Under the Nonproliferation Treaty—From the Presbytery of Mission.

The Presbytery of Mission overtures the 215th General Assembly (2003) to call on ~~[the United States and Russia]~~ **[all nations]** to fulfill their commitments under the Nonproliferation Treaty and move together with the other nuclear powers, step by carefully inspected and verified step, to the abolition of nuclear weapons. As steps toward this goal, we call on the United States to do the following:

1. Renounce the first use of nuclear weapons.
2. Permanently end the development, testing, and production of nuclear warheads.
3. Seek agreement with Russia on the mutual and verified destruction of nuclear weapons withdrawn under treaties, and increase the resources available here and in the former Soviet Union to secure nuclear warheads and material and implement destruction.
4. Strengthen nonproliferation efforts by ratifying the Comprehensive Test Ban Treaty, finalizing a missile ban in North Korea, supporting UN inspections in Iraq, locating and reducing fissile material worldwide, and negotiating a ban on its production.
5. ~~[Take nuclear weapons off hair trigger alert in concert with the other nuclear powers—the UK, France, Russia, China, India, Pakistan, and Israel—in order to reduce the risk of accidental or unauthorized use.]~~ **[Steadily decrease the number of nuclear weapons available for immediate deployment in concert with other nuclear powers in order to de-escalate global nuclear tensions.]**
6. Initiate talks on further nuclear cuts, beginning with U.S. and Russian reductions to 1,000 warheads each.

[The 215th General Assembly (2003) also does the following:

[1. Requests the General Assembly Council, Presbyterian Peacemaking Program, to review past General Assembly statements and overtures dealing with nuclear arms production, testing, and elimination, informing the churches of their findings.

[2. Requests the Stated Clerk of the PC(USA) express as strongly as possible to President George W. Bush, Secretary of State Colin Powell, Secretary of Defense Donald Rumsfeld, and other appropriate decision-making officials, the church's present and continuing opposition to weapons of mass destruction.]

Rationale

A decade after the end of the cold war, the peril of nuclear destruction is mounting. The great powers have refused to give up nuclear arms, other countries are producing them, and terrorists are trying to acquire them.

Poorly guarded warheads and nuclear material in the former Soviet Union may fall into the hands of terrorists. The Bush Administration is developing nuclear “bunker busters” and threatening to use them against non-nuclear countries. The risk of nuclear war between India and Pakistan is grave.

Despite the end of the cold war, the United States plans to keep large numbers of nuclear weapons indefinitely. The latest U.S.-Russian treaty, which will cut deployed strategic warheads to 2,200, leaves both nations facing “assured destruction” and lets them keep their total arsenals (active and inactive, strategic and tactical) at more than 10,000 warheads each.

The dangers posed by huge arsenals, threats of use, proliferation, and terrorism are linked: The nuclear powers’ refusal to disarm fuels proliferation, and proliferation makes nuclear materials more accessible to terrorists.

The events of September 11 brought home to Americans what it means to experience a catastrophic attack. Yet the horrifying losses that day were only a fraction of what any nation would suffer if a single nuclear weapon were used on a city.

The drift towards catastrophe must be reversed. Safety from nuclear destruction must be our goal. We can reach it only by reducing and then eliminating nuclear arms under binding agreements.

The Presbytery of Mission asks that General Assembly endorse this overture and communicate it to our national governmental leaders, including the president.

ACSWP ADVICE AND COUNSEL ON ITEM 12-04 (OVERTURE 03-30)

Advice and Counsel on Overture 03-30—From the Advisory Committee on Social Witness Policy (ACSWP).

Overture 03-30 calls on the United States and Russia to fulfill their commitments under the Nonproliferation Treaty.

The Advisory Committee on Social Witness Policy (ACSWP) advises *Overture 03-30* be approved with the addition of recommendations 2 and 3 (as amended below) from *Overture 03-25*: [Text to be deleted is shown with a strike-through and with brackets; text to added or inserted is shown with an underline and with brackets.]

“~~[2. 7.]~~ Request ~~[that]~~ the Presbyterian Peacemaking Program ~~[to]~~ review past ~~[General Assembly]~~ statements and overtures ~~[, to study the present status of]~~ [dealing with] nuclear arms ~~[research and]~~ [production, testing, and elimination.] ~~[and]~~ inform[ing] the churches of their findings.

“~~[3. 8.]~~ Request that the Stated Clerk of the PC(USA) express as strongly as possible to President George W. Bush, Secretary of State ~~[General]~~ Colin Powell, to Secretary of Defense Donald Rumsfeld, and to other appropriate decision-making officials the church’s present and continuing opposition to weapons of mass destruction.”

Rationale: Previous assemblies have called for nuclear limits, reductions, and disarmament:

- 1955 Elimination of nuclear weapons, enforced by international inspection;
- 1958 UPCUSA: Call a halt to nuclear arms race;
- 1971 PCUS: Eliminate all nuclear testing;
- 1982 PCUS: Seek formation of a United Nations Disarmament Authority;
- 1985 PCUSA: Seek unilateral, verifiable nuclear disarmament;

- 1993 PCUSA: Call for U.S. to dismantle nuclear weapons and work for a comprehensive nuclear test ban;
- 1995 PCUSA: Total elimination of stockpile of nuclear weapons;
- 2000 PCUSA: Security in 21st century requires nuclear disarmament.

Item 12-05

[The assembly approved Item 12-05 with amendment. See pp. 18–19.]

Overture 03-31. On Strengthening Our Christian Peacemaking Vision and Witness in Wartime—From the Presbytery of Hudson River.

The Presbytery of Hudson River overtures the 215th General Assembly (2003) of the Presbyterian Church (U.S.A.) to strengthen and publicize our Christian peacemaking vision and witness against pre-emptive war, economic decline, and environmental deterioration, by the following measures:

1. Recognizing both total nonviolence and forceful international policing as approaches Christians take to war, while encouraging new understandings of how terrorism and war may be averted and prayerful disciplines to strengthen Christian character and the integrity of the church.

2. Maintaining in the Office of the General Assembly the voluntary registry for members who are conscientious objectors and the [continued] provision by the Stated Clerk of legal ~~[resources]~~ [advocacy] to ensure free speech, civil liberties, and due process for those constrained or detained under “Homeland defense” or antiterrorism measures, in accordance with our allied freedoms of worship and assembly under the Bill of Rights.

[3. Reaffirming the PC(USA)’s historic commitment for the right of individual conscience by expressing concern for conscientious objectors in the military and the dilemmas they often encounter, and by urging the Presbyterian Council for Chaplains and Military Personnel, to ensure that all Presbyterian chaplains are educated in both the PC(USA)’s policy in support of conscientious objectors and the appropriate military regulations and procedures for reclassifying and discharging conscientious objectors.]

~~[3.]~~ [4.] Publicizing conferences and consultations with Christians and other people of faith organized by our Peacemaking Program and Global Ministries offices that build empathy and understanding across borders, such as in or concerning Palestine/Israel, the Korea peninsula, and other countries where both anti-Americanism and U.S. policies weaken our longtime Christian witness.

~~[4.]~~ [5.] Directing the Advisory Committee on Social Witness Policy and the Peacemaking Program to produce and distribute pamphlets and other resources for college and seminary students on the morality, costs, and consequences of war in the light of the teachings of Jesus Christ as found in the whole of the Scriptures, so that a thoughtful Christian, Presbyterian, and appropriately ecumenical voice is not absent on campuses.

~~[5.]~~ [6.] Encouraging sessions and other governing bodies to sponsor and fund consultations, studies, debates, and other witness efforts to deepen awareness of the relations between Christian and democratic values and military, political, and economic power, particularly with regard to inequality, insecurity, and biblical warnings about empire.

~~[6.]~~ [7.] Commending individual Christians who serve in Christian peacemaker teams and international relief agencies, protecting and caring for those under military occupation, those serving indefinite imprisonment for reasons of state security, and those suffering hardship due to previous wars.

~~[7.]~~ [8.] Authorizing appropriate General Assembly agencies to add self-sustaining temporary volunteers and staff to publicize and seek funding from foundations and other sources open to the Lord of peace, for the works of justice, mercy, human rights, and evangelism outlined above.

~~[8.]~~ [9.] Commending pastoral care and prayers for families of those who have loved ones in the armed services and those members who are serving on active duty.

Rationale

In the 230 years since John Witherspoon and other Presbyterians helped lead our revolution against the British empire, our country has itself become more of an empire. Beyond the democratic traditions inspired by the Reformation, the Christian

basics of love of enemies, care for the poor, and stewardship of the earth are imperiled by policies under which others suffer without voice or choice. This overture supports General Assembly policy; it commits us to put our light upon a lamp stand. This overture recognizes limited funds, but sees great need and opportunity for Christian witness, especially among young U.S. citizens.

ACSWP ADVICE AND COUNSEL ON ITEM 12-05 (*OVERTURE 03-31*)

Advice and Counsel on Overture 03-31—From the Advisory Committee on Social Witness Policy (ACSWP).

Overture 03-31 calls for the General Assembly to strengthen and publicize our Christian peacemaking vision and witness against pre-emptive war, economic decline and environmental deterioration.

The Advisory Committee on Social Witness Policy advises approval of *Overture 03-31* as amended: [Text to be deleted is shown with a strike-through and with brackets; text to be added or inserted is shown with underline and with brackets.]

“4. Directing the [Presbyterian Peacemaking Program, in consultation with the] Advisory Committee on Social Witness Policy[.] [~~and the Peacemaking Program~~] to produce [~~and distribute~~] pamphlets and other resource[s] [materials designed] for college and seminary students [~~on~~] [dealing with] the morality, [human and financial] costs, and consequences of war in the light of the [Bible] teachings of Jesus Christ [~~as found in the whole of the Scriptures~~], [the Reformed tradition, and ecumenical voices] [~~so that a thoughtful Christian, Presbyterian, and appropriately ecumenical voice is not absent on campuses~~].”

Rationale: This is a request for program materials and the Presbyterian Peacemaking Program is the appropriate agency for creating new peacemaking resource materials.

Item 12-06

[The assembly approved Item 12-06 with comment. See p. 17.]

The General Assembly Council, upon recommendation of its Worldwide Ministries Division, recommends that the 215th General Assembly (2003) call the people of our church to listen to partner church voices as they seek, in the midst of the Iraq and other international crises, to be knowledgeable about the following:

1. How U.S. Government actions may be seen internationally, especially in Muslim majority countries, as a conflict between the “Christian West” and the “Islamic nation.”
2. The plight of Christian people in situations, including the current Iraq and other less publicized crises, that endanger their continuing existence or place them under great duress, especially in Pakistan, Lebanon-Syria, Palestine-Israel, Indonesia, Egypt, Iran, Ethiopia, Sudan, and the Congo.
3. The concerns of partners in non-Muslim majority parts of the world about unilateral U.S. action in which many people perceive the U.S. War on Terrorism causing great danger to them.
4. The need for special prayer and concern for Christians who are identified with us as “American” and therefore as substitute targets for anger and acts of violence against the U.S.
5. The need to grow in understanding about the dynamics at large in the world and international church that are in contrast to those of the U.S. and of the PC(USA), specifically how issues of identity and values affect perceptions about particular crises.

Rationale

A Call to Listen to Our Partners in the Midst of Crisis Situations

On December 24, 2002, in the midst of a Christmas Eve service, the Presbyterian Church in Chianwali, Pakistan, was attacked with three girls killed and many persons injured. Our partner church, the Presbyterian Church of Pakistan, understands itself to be a substitute target for the western “Christian” United States. In writing about this attack, the general secretary wrote, “We earnestly look forward to the day when the peace and normalcy returns to our country. [The] Killing at the Presbyterian Church Chianwali at the birthday of the prince of peace is a powerful reminder that he came to be killed and that his

way of creating peace was through shedding his own precious blood. I don't know [what] help I should ask you to extend in this situation other [than] thank you [for] ongoing prayers. We value your prayers and love for us." We live in an interconnected world where others are dramatically affected by our actions and in which others may see us in ways we do not see ourselves.

As this action is prepared in late February 2003, it is still unclear how the effort to disarm Iraq of weapons of mass-destruction will turn out. We do not know whether war will occur or be averted, nor if there is war, the extent of the suffering and its outcomes. Nonetheless, it is clear that this crisis is only one reflection of the changes that have occurred in the U.S. and around the world since September 11, 2001. As a church we are called to be knowledgeable about and sensitive to these new realities, especially as they impact our partners around the world.

We are struck both by the universality of church partner concern about U.S. government policies and by how little the voices of persons outside of the U.S. are reported on or seem to influence our government or our own opinions. Yet, our partners are directly impacted by U.S. government policy decisions and actions. In the face of potential invasion of Iraq from Turkey, in the north, we have heard from Kurdish Christians great fear and dismay at the thought that the Turkish government, which has systematically and brutally repressed its own Kurdish populations, might use this opportunity to destroy the democratic gains that have been made by the Kurds in northern Iraq.

Moreover, our partners in many other places share the deep concern over the impact of war in Iraq and upon Christians in other places. For instance, forty-seven Pakistani Christians have been killed since the war in Afghanistan. They are seen as "American" and extremist leaders in Pakistan call for them to be substitute targets in the place of hard-to-reach U.S. citizens. Further, several of our partners in regions most closely affected by this conflict are seeing significant loss of membership, including some of the most able leadership of their church, as people able to leave do so. Around the world, church partners and ecumenical leaders are expressing deep concern about this crisis and raising serious theological and ethical questions about the posture of the Christian communities in the United States as our government implements its strategy of projecting U.S. military power to every corner of the world.

This highly publicized conflict is but one of many that profoundly affect partner church members and other vulnerable people around the world. There is and has been ongoing war and armed conflict in Sudan, Ethiopia, Congo, and Indonesia. There are widespread crises around the diseases of poverty including HIV/AIDS that is devastating parts of Africa and growing in impact in other vulnerable areas of world with little in the way of medical or pharmaceutical resources.

Item 12-07

[The assembly approved Item 12-07. See p. 17.]

The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 215th General Assembly (2003) approve "A Joint Statement on Peace and Reunification of Korea" as follows:

1. Direct the Stated Clerk to publish it on the PC(USA) Website with notification to middle governing bodies and sessions, providing a copy upon request to each middle governing body or session, and distributing the Website address to the entire church in the *Minutes* of the 215th General Assembly (2003), Part I.

2. Direct the Stated Clerk to communicate the import of this resolution to the president, secretary of state, members of Congress of the United States, secretary general of the United Nations, World Council of Churches, World Alliance of Reformed Churches, Christian Conference of Asia, National Council of Churches of Christ (USA), National Council of Churches of Korea, as well as to appropriate partners in the region:

A JOINT STATEMENT ON PEACE AND REUNIFICATION OF KOREA

Presbyterian Church of Korea
 Presbyterian Church in the Republic of Korea
 Presbyterian Church (U.S.A.)

Jesus Christ came into the world as the Prince of Peace, and He calls us to be His peacemakers—those who are called "the children of God" (Matt. 5:9). As people who have experienced the pain and suffering of war, we are acutely aware of our failure to faithfully carry out this responsibility. We are especially concerned at this time about the rising tension on the Korean peninsula. While much of the world's attention has been on the war on Iraq, the confrontation between the government of the United States and that of the Democratic Peoples Republic of Korea remains the primary focus of concern on the Korean peninsula.

For more than 119 years, Presbyterians in Korea and in the United States have been working together with the people of Korea to spread the Gospel of Jesus Christ and to bring compassion, justice, democratization, and peaceful reunification to all the Korean people in the face of oppression, injustice, and division. That long journey, marked by great faithfulness and joy, as well as by much struggle and pain, has resulted in the phenomenal spread of the Gospel, not only in Korea but also around the world, including in the United States.

The commitments that have undergirded that mission were lifted up and renewed in June 1983, when the Presbyterian Church (U.S.A.) was formed out of the divided family of U.S. Presbyterianism, North and South that had been separated for 122 years. That General Assembly celebrated the fruits of the Gospel among the people of North Korea, lifted up the plight of separated families on the peninsula, and promised to use “every means at our disposal to work for the cessation of hostilities on the Korean peninsula and to achieve the peaceful reunification of the Korean people.”

To follow up on those commitments, representatives of the three churches met in San Anselmo, California, in 1986. Together we pledged to work for peace and reunification, to overcome the “enemy images” that stand in the way of reconciliation and to seek opportunities for exchange with Christians in North Korea. In 1988, the National Council of Churches in Korea adopted “A Declaration on Peace and Reunification of the Korean Peninsula.” At the time, it was the most influential and historic document for the Protestant churches in Korea. It has become the guiding principle for the peace and reunification of the Korean Peninsula. The agreements made among us have been reaffirmed on numerous occasions, including the PC(USA) General Assemblies of 1991, 1995, 1997, and 2000. Especially moving was the celebration at the PC(USA) General Assembly in Cincinnati, Ohio, when the church delegations from South and North Korea each brought a piece of wood from their respective regions. During the assembly, those two pieces of wood were fashioned into a cross, symbolizing our unity in Jesus Christ and expressing our hope that in the providence of God, the people of Korea will be reunited and the divided peninsula will be one.

We rejoice that God has blessed these efforts with evidences of openness and exchange between the peoples of the North and the South. Because we believe God has already been at work in many ways to bring peace and reunification to the people of Korea, it is all the more urgent that we join together, once again, to address the crisis of confrontation between the governments of the United States and the Democratic Peoples Republic of Korea (DPRK), affirming the mediating role of the government of the Republic of Korea and renewing our call for peace that will remove the artificial barrier between them and make of one people all who live on the Korean peninsula.

To this end, the Presbyterian Church (U.S.A.), the Presbyterian Church of Korea, and the Presbyterian Church in the Republic of Korea declare the following:

1. The implementation of the policy of engagement and reconciliation toward North Korea must be intensified.

The Presbyterian Church of Korea, the Presbyterian Church in the Republic of Korea, and the Presbyterian Church (U.S.A.) have made every effort to be faithful to the joint *Statement on the Reunification of Korea* adopted in 1986. We, along with other churches around the world, have made efforts together to work for reconciliation and reunification on the Korean peninsula, especially within the Christian communities. When the people of North Korea were experiencing difficulties with a series of natural disasters, our churches provided humanitarian support through food aid and medicine to North Korea. The governments of the United States and South Korea also shared food aid and medicine and pursued a policy of engagement with North Korea, which resulted in an historic joint declaration between North and South Korea on June 15, 2000. This led to numerous reunions of separated families, tours of the Diamond Mountains in North Korea, exchange visits of religious groups that included people of all walks of life, and the re-joining of the rail system and the reopening of a highway between the North and South.

These positive changes have enhanced the cooperation and reconciliation efforts on the peninsula. The North has begun exploring an open economic policy, even designating the Shineuju Special Economic Zone in the North, which is a sign of internal reform and an effort to be open to external exchange. We view these significant changes positively and believe them to be a result of the cooperation and reconciliation program. One hopeful confirmation of the effect of these efforts is that today many Koreans no longer speak of Korea as “North” and “South”, but only as “Korea,” one people divided, who are on their way to becoming one again.

In order that these gains not be lost, we believe the reconciliation and engagement policy must be intensified, especially on the part of the United States and South Korea, as well as the international community. Furthermore, we encourage not only food aid and medicine, but also the resumption of effective aid to be applied toward the North’s energy and electricity needs in line with the Agreed Framework Between the DPRK and the U.S. adopted in Geneva, October 21, 1994. It is also imperative that all forms of economic sanctions against North Korea be lifted. We believe this approach can be the most effective way to defuse the current crisis over nuclear issues.

2. The current nuclear crisis on the Korean peninsula must be resolved by peaceful means, and the confrontational policy of the United States toward North Korea must stop.

For the peace of the Korean peninsula, Northeast Asia, and the world, we support a Korea free of nuclear weapons of any kind. Specifically, the production, distribution, and use of nuclear weapons on the Korean peninsula must be prohibited, and the suspicion of nuclear development in North Korea must be resolved peacefully. Military tension on the Korean peninsula produced a tragic war more than fifty years ago, and we must not allow another war on the peninsula that would threaten the lives of the seventy million people of Korea. We are grateful for the role of the government of South Korea in continuing to call for a peaceful resolution to the nuclear crisis and to urge the United States government to enter into direct negotiations with the government of North Korea. Irrespective of the regional issues that need to be resolved, there are specific issues that involve the U.S. and North Korea and they must be addressed face-to-face. As long as the U.S. takes a confrontational position, demanding certain pre-conditions for such talks or calling upon other partners to serve as “messengers” between the U.S. and North Korea, the issues are not likely to be resolved. The Democratic Peoples Republic of Korea was founded on the principle of self-reliance. This clearly informs the demands of that government that they be accorded the respect of direct talks on issues between them and the U.S. Failure by the U.S. to recognize this and to offer, instead, more confrontation can only increase tensions on the peninsula and impede progress toward a peaceful resolution. We urge the U.S. government to enter into direct negotiations—without conditions—with North Korea. We also urge North Korea to abandon its reckless and provocative nuclear policy, to cooperate in resolving questions of nuclear development, and to return immediately to its status as party to the Nuclear Non-Proliferation Treaty.

3. A permanent structure for peace must be established on the Korean peninsula.

In order to bring a lasting resolution to the fundamental issues on the Korean peninsula, a permanent structure of peace must be established in Korea. To achieve this, North and South Korea must honor both the spirit and the letter of the Joint Statement of July 4, 1972, the Basic Agreement between South and North, February 19, 1992, and the South-North Joint Declaration of June 15, 2000.

Formal negotiations of a non-aggression treaty must also begin between the U.S. and North Korea. When that is complete, the truce signed in 1953 can be replaced with a peace agreement that brings to an end the Korean War and provides a foundation for lasting peace on the Korean peninsula. In the pursuit of these goals, the encouragement of both parties by the governments of China, Japan, Russia, and the European Union can be of immeasurable help; moreover, a lasting peace in a unified Korea will not only provide the first genuine security for the region in decades, but will also enhance the spread of peace throughout the whole world.

In order to realize peace and reunification on the Korean peninsula, all parties must do everything in their power to support these efforts. As partner churches within the Presbyterian and Reformed family and members of the whole Body of Christ, we affirm our common commitment to:

- a. Pray and work for peace, justice and reconciliation in Korea and the world.
- b. Support and encourage the South Korean government to continue development of its engagement policy toward the North and to work for peace and reconciliation.
- c. Urge the U.S. government to give up its practice of confrontation and return to the policy of engagement, accompanied by a commitment of resources to help North Korea meet the needs of its people for food, medicine, and energy.
- d. Strongly oppose military means to resolve the nuclear issue in North Korea.
- e. Commit to work together for peaceful reunification and for lasting peace on the Korean peninsula.
- f. Continue providing medicine and food aid to the people of North Korea as long as there is need.

At the beginning of the 21st century, we witness people who are increasingly evading God’s call for love, justice, peace, and reconciliation, and who instead are engaging in war in the name of their own self-interest. Moreover, many are misusing God’s gifts of reason and creativity to develop ever more sophisticated military weapons of mass destruction and death, rather than using those gifts to give life. A specter of war is hovering over the Korean peninsula. We declare that the killing of innocent people and the mass destruction of properties must not be allowed anywhere in the world, including the Korean peninsula.

We affirm the sovereignty of God and we declare that God, who came to us in Jesus Christ, can overcome any violent forces in the world. We confess that we are weak before violent forces, yet the Lord of Life has already triumphed over death and evil. Therefore, we are confident that God will fill us with strength where we are weak and enable us to work and pray without ceasing for the peace of Korea and for the rest of the world. May God’s will be done on earth as in heaven.

GAC (WMD) COMMENT ON ITEM 12-07

Comment on Item 12-07—From the General Assembly Council (Worldwide Ministries Division)

The General Assembly Council affirms the paper, “A Joint Statement on Peace and Reunification of Korea and offers the following comments through the Worldwide Ministries Division (WMD):

1. The WMD expresses gratitude to our Korean partner churches for joining with the PC(USA) in speaking on these important issues with one voice that, with a pastoral tone, seeks dialogue leading to a peaceful and just resolution of the issues now working to divide Korea and threatening conflict.

2. The WMD commends this resolution as a timely word in the current crisis afflicting the Korean peninsula, which is made worse as the war in Iraq is perceived as increasing the threat of possible intervention by force of arms in Korea.

3. The WMD reminds the church that

a. only the Prince of Peace can bring lasting resolution in this crisis;

b. the peace and reunification for which we pray will bring need for a mission of reconciliation, restoration, gospel proclamation, and healing;

c. mission must be undertaken in dialogue with all the churches and peoples affected and no church, least of all the PC(USA), ought to impose a solution on any partner;

d. we are invited to offer ourselves as colleagues on the path to fullness of life in Christ even as we invite and respect the collegial presence of the Korean Christian voice in our journey and in our mission endeavors with others all around the world;

e. this hoped-for opportunity to walk as colleagues requires us to remain prepared with persons of language skill, cultural understanding, and passion for the gospel of Jesus Christ in all its fullness and with resources properly developed for the time of God’s choosing.

Item 12-08

[The assembly approved Item 12-08 with comment. **See p. 17.**]

The Advisory Committee on Social Witness Policy (ACSWP) recommends that the 215th General Assembly (2003) approve the following recommendations:

1. That the statement “Iraq and Beyond” be shared widely with the church as a resource for study and reflection.

2. That a brief study guide be prepared, as a companion to this statement, that includes Scripture, questions, suggested readings, maps, bibliographies, and other references or study aids.

3. That the Work Group on Violence, Religion and Terrorism of the Advisory Committee on Social Witness Policy (ACSWP) incorporate in the materials currently in preparation the concerns raised here.

4. That the Presbyterian Church (U.S.A.) be encouraged to act through appropriate partner agencies to participate in the humanitarian response to the people of Iraq.

5. That individual members, congregations, and middle governing bodies contribute to “Iraq: The Peace Fund for Solidarity with the Churches” to help those churches in the rebuilding of their capacity to make an effective witness to the love of Jesus Christ (ECO# 051722).

[The U.S.-led war against Iraq, the motives, dynamics, and process leading up to it, and the consequences that will flow from it have presented our church and its members with serious issues around which much reflection, theological debate, and prayerful discussion is yet to be done. To encourage a process of reflection, discussion, and understanding, the Advisory Committee on Social Witness Policy made the above recommendations.]

Iraq and Beyond

How can Presbyterians seeking to be faithful understand the war in Iraq and respond with a Christian perspective?

People in Presbyterian congregations struggle with the reality of human suffering that war brings to all parties of the engagement. Families lose sons and daughters, parents and spouses. Great emotional trauma and physical pain and suffering are inflicted on innocent civilians and combatants. Human sacrifice and permanent damage is involved on all sides of the conflict. No matter what happens in the military side of this conflict, the enormous human suffering that it has entailed is cause for sorrow.

People have different understandings of what this war is all about. Congregations find themselves divided. Presbyterians know they are called to be peacemakers. For some, peacemaking means ensuring a more stable future by taking up arms against acts of terrorism and tyranny. For others, peacemaking means emphasizing diplomacy, negotiations, and nonviolent interventions to prevent war. An important debate is taking place in some quarters as a result of the war in Iraq. A broader discussion is needed. The issues in this debate will not go away regardless of the military outcome.

Historically, the Presbyterian Church has affirmed a nuanced understanding of warfare. For instance, the Second Helvetic Confession offers this role to the Magistracy:

... And if it is necessary to preserve the safety of the people by war, let him wage war in the name of God; provided he has first sought peace by all means possible, and cannot save his people in any other way except by war" (*The Book of Confessions*, 5.256).

The Westminster Confession recognizes the legitimate use of military force for defense:

1. God, the Supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good; and to this end, hath armed them with the power of the sword, for the defense and encouragement of them that are good, and for the punishment of evildoers.

2. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto; in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth, so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions (*The Book of Confessions*, 6.127–128).

But while acknowledging the possible legitimacy of war under certain conditions, the Presbyterian Church has also emphasized the importance of seeking peaceful reconciliation of conflict. The Confession of 1967 reminds the church that its calling to reconciliation includes the political search for cooperation and peace among nations "across every line of conflict, even at risk to national security." The Confession of 1967 warns the church that to identify "the sovereignty of any one nation or any one way of life with the cause of God denies the Lordship of Christ and betrays [His] calling" (*The Book of Confessions*, 9.45).

In dealing with recent conflicts, such as the Vietnam War and the 1991 Desert Storm War in Iraq, much attention has been given to the significance of "just war" teaching as one basis for judging the moral justification of conflicts. Perhaps the most important just war principle cited in reference to the recent war is that war can be justified only if undertaken as a last resort. There has been debate as to whether the decision to mount military operations in Iraq constituted a last resort. To be sure, diplomatic efforts were undertaken. The president of the United States turned to the United Nations Security Council for approval of intervention in Iraq. In November of 2002, the Security Council reaffirmed that Iraq must disarm. The U.S. accepted the Security Council resolution for disarmament of Iraq of weapons of mass destruction it may possess with the clear expectation of the U.S. government that compliance would occur within a very limited period of time. But many other nations were seeking a more extended time to let the weapons inspections work. A clear difference of opinion existed between the United States (along with some of its allies) and other nations concerning whether all reasonable alternative possibilities had been exhausted prior to the war decision. These differences make it difficult to contend that the conditions of last resort have been met.

Other important considerations in "just war" teaching state that military action undertaken must have a reasonable chance of success, must be in proportion to the outcome that is sought, must use appropriate force, and must protect the civilian population. At different points, the U.S. president indicated a number of objectives in support of the war, including disarmament of weapons of mass destruction, removing the dictatorial leadership of Iraq, liberation of the people of Iraq, installing a democratic government in the country, and opening the Middle East for democracy. To accomplish these goals, the president and his administration embarked on the use of overwhelming force in order to remove a possible threat to the world order before such a threat was actually exercised. Such a strategy of "preventive war" was especially necessary, the administration advocated, in the post-September 11 context of a fight against terrorism.

The strategy of "preventive war" was put forth in the U.S. National Security Strategy released by the White House in the fall of 2002 (www.whitehouse.gov/nsc/nss). It followed the mid year 2002 publication of Joint Vision 2020 by the Department of Defense (www.dtic.mil/jointvision). This document is the blueprint for how the U.S. military will fight and win the nation's wars over the next two decades and describes "the creation of a force that is dominant across the full spectrum of

military operations--persuasive in peace, decisive in war, preeminent in any form of conflict" (Joint Vision 2020, U.S. Department of Defense). "Full Spectrum Dominance" is defined as follows:

The label full spectrum dominance implies that US forces are able to conduct prompt, sustained, and synchronized operations with combinations of forces tailored to specific situations, and with access to and freedom to operate in all domains—space, sea, land, air and information. Additionally, given the global nature of our interests and obligations, the United States must maintain its overseas presence forces and the ability to rapidly project power worldwide in order to achieve full spectrum dominance (Joint Vision 2020, U.S. Department of Defense, p. 6).

The new policy of full spectrum dominance, together with the strategy of preventive war, represents a significant change in U.S. military doctrine. In this posture, the U.S. reserves to itself the right to intervene with military force anywhere in the world with dominant force, unilaterally, in a preventive war to protect its interests. Moreover, those who oppose this policy believe that it has the potential to change the nature of international relations even more than acts of terrorism by any other entities. There is a great likelihood that this U.S. policy will tend to increase the anxiety within many nations. They will wonder where the U.S. will choose to strike next. The probability of increased hostility toward the U.S. and its citizens in many places around the world will be greatly increased.

Many groups, using the tenets of "just war" teaching, have raised questions about the very nature of "preventive war." The consequences such as "preventive war" when waged against a Muslim nation, for example, might produce worldwide Muslim hostility, further terrorist acts of violence, deeper resentment of American power, and the further destabilization of the Middle East. Moreover, those who raised these concerns thought that the human and financial cost of the war would go well beyond what is morally acceptable.

Another danger is the precedent "preventive war" sets for other governments to settle chronic conflict. The differences in these views raise a number of serious questions that require more thoughtful study and reflection. Among others, these include but are not limited to the following:

1. How does the policy of "full spectrum dominance" relate to the values of the gospel?
2. How can Presbyterians, together with other people of faith, fulfill their responsibility to actively work for peace in relation to this new U.S. military policy?
3. What are the unique responsibilities and limitations of a "superpower nation?"
4. How does a "superpower" keep the use of war for national security and the duty of humanitarian intervention appropriately connected?
5. How does a "superpower nation" keep a perspective of moral self-criticism?

Not since the Vietnam War have we had to deal with this amount of strong disagreement in times of war. Indeed, unlike what happened in the case of Vietnam, this opposition to the war against Iraq was expressed even before the war began and has not gone away even though war itself tends to override the inclination to tolerate differences. The more a war is conducted from premises that are debatable, the greater the possibility that dissent from that war will be met with official hostility. The church must urge every jurisdiction within the land, from the federal government to the local governing body, to make every effort to protect the right of disagreement, to sustain the civility of policy debate, and to tolerate demonstrations in support of all viewpoints.

In the face of the disagreement between the current administration and much of the religious community in the U.S. and around the world, as well as conflict within the church over the war with Iraq and, more generally, the doctrine of preventive war, this study offers the following for thought and discussion.

1. The anguish of those who feel that this war is unjustifiable and the conviction of those who support the war must be acknowledged as legitimate moral responses that should not be condemned. Furthermore, strong support and deep concern for United States military personnel involved in the war with Iraq does not necessarily imply support for the decision that directed them into the conflict. Moreover, Christians must maintain their concern not only for their own who are in harm's way as a result of this war, but for all of God's children who are in danger of suffering and death.

2. The differences of moral judgment between individual members of various religious groups must be openly acknowledged without becoming occasions for hostility or rancor. While the positions of various churches may be critical of a particular policy for well-thought-out reasons, that does not require individual members to support those positions. It should prompt all people to pay respectful attention to the basis on which the churches have arrived at those positions and to make their differences clear with poise and graceful thoughtfulness. God alone is the Lord of the conscience in matters of moral judgment. To hold a position in obedience to conscience warrants respect from those who hold differing positions. This does not mean that debates about the morality of war should be tabled for the sake of maintaining an assumed sense of peace

within congregations. Such debates are going to be part of American political, social and religious life for many years into the future and churches have an important contribution to make that process both respectful and probing.

3. The 215th General Assembly (2003) urges that in the conduct of hostilities that are now going on, or that will take place in the future, every effort possible is made to protect civilian lives and to abide by all other international conventions designed to mitigate harshness and excess in the conduct of military operations. The United Nations is the most appropriate agency for the monitoring of human rights. This involves, but is not confined to, appropriate treatment of the prisoners and hostages of war, avoidance of obliteration tactics, making provisions for the care of refugees and displaced persons, and the restoration of destroyed infrastructures. The minimization of suffering and the healing of damage must be just as central a concern as the thrust for victory.

4. The renewal of Iraq's economic and civil life must be affirmed as a moral obligation. Further, the cultural and historic traditions of a people must be regarded with respect. The initiative of the Iraqi people to reorganize the life of their nation must be encouraged and supported. Processes for self-determination must be thoughtfully planned and carried out under the supervision of the United Nations.

5. The 215th General Assembly (2003) lifts up the importance of the United Nations. It calls upon the United States to support the United Nations as the international entity that can be the most helpful agent for coordinating the rebuilding of Iraq [and assuring that human rights are protected]. It encourages all nations to work together through the United Nations toward reconstruction in Iraq after the war.

6. The natural resources of any nation, such as Iraqi oil and minerals, belong to the people of that nation. They should not become a commodity from which an occupying army, a foreign interim government, or even a United Nations transitional administration may benefit or support itself for an extended stay.

7. The religious community, including the Christian churches, will have a significant role to play in humanitarian aid, civic and social renewal in Iraq. The church has an opportunity to partner with sister churches in Iraq (there are five Presbyterian congregations in Baghdad) to contribute to the humanitarian recovery of the people.

[The Worldwide Ministries Division suggests the following concerns for additional discussion and prayer:

[1. Attitudes of resentment and hostility growing within Muslim societies toward the United States would affect, in the first instance, the relations between Christians and Muslims, especially the relations of PC(USA) partner churches with their neighbors in the region, and their long-term efforts toward mutual trust-building. Partners in Pakistan and Indonesia, for example, have already experienced such tensions.

[2. Security of PC(USA) and other ecumenical mission personnel may suffer, as well as the effectiveness of their work in the present and their recruitment in the future. Several PC(USA) mission personnel have had to be temporarily evacuated, and are understandably anxious about the future of their ministries. The very integrity and credibility of our partnership relations in vast regions of the world may be in jeopardy.

[3. The witness of PC(USA) partner churches and ecumenical bodies in the entire region will long be affected by the Iraq crisis. At the heart of continuing strife in the Middle East is crisis in the land of Christ's birth, life and ministry, death and resurrection. Christian witness has continued unbroken for two millennia, but now faces the severe challenge of survival in the face of massive Christian emigration caused by political and economic exigencies and the unrelenting suffering of Palestinians under military occupation.]

As people of faith, we are called to love even our enemies and seek reconciliation. The conflict between the United States and Iraq is a challenge to all of us to live into the calling of our Lord to show compassion, seek justice, and demonstrate commitment to the building up of life beyond the war.

[In a climate where our work may continue for some time to be inaccurately seen as projection of U.S. power, we will need a spirit of humility and patience, willingness to trust and accompany partners, and the guidance of the wisdom of the Holy Spirit.]

GAC (WMD) COMMENT ON ITEM 12-08

Comment on Item 12-08—From the General Assembly Council, Worldwide Ministries Division.

The General Assembly Council communicates the following concerns for Worldwide Ministries mission implications:

The WMD is concerned with the following implications for mission:

1. Attitudes of resentment and hostility growing within Muslim societies toward the United States would affect, in the first instance, the relations between Christians and Muslims, especially the relations of our partner churches with their neighbors in the region, and their long-term efforts toward mutual trust-building. Partners in Pakistan and Indonesia, for example, have already experienced such tensions.

2. Security of our mission personnel may suffer, as well as the effectiveness of their work in the present and their recruitment in the future. Several of our mission personnel have had to be temporarily evacuated, and are understandably anxious about the future of their ministries. The very integrity and credibility of our partnership relations in vast regions of the world may be in jeopardy.

3. The witness of our partner churches and ecumenical bodies in the entire region will long be affected by the Iraq crisis. At the heart of continuing strife in the Middle East is crisis in the land of Christ's birth, life and ministry, death and resurrection. Christian witness has continued unbroken for two millennia, but now faces the severe challenge of survival in the face of massive Christian emigration caused by political and economic exigencies and the unrelenting suffering of Palestinians under military occupation.

4. Concern for the continuing Israeli-Palestinian strife, and its urgent need for a just and enduring resolution, cannot be overemphasized and will require even more programmatic attention. (A separate more detailed resolution is before the assembly on the Israel/Palestine situation. See Item 12-01.)

5. The Worldwide Ministries Division, because of a long historic working relationship and a deep love for the peoples of the region, is constrained now more than ever before, to lift up Iraq as a special focus for renewed commitment in mission partnership, as well as ministry with Iraqi Christians outside Iraq who, in the providence of God, may receive and share the gospel and new life in new ways, faithfully and with integrity.

6. Already, the division, through Presbyterian Disaster Assistance, has responded to the urgent humanitarian needs resulting from the war, through an initial emergency grant followed by a wider appeal. It is anticipated that the scope of involvements will expand and may involve organizations of other faiths.

The division recognizes that in initial stages after the war, mission may take primary forms of disaster assistance and restoration of services. In the long term, to which we must also be committed, there is a need to be colleagues on the journey with Presbyterian and other Christians who may have a new opportunity to be the church in mission. We will need people with language and cultural skills and passion for the gospel of Christ in all its fullness. In a climate where our work may continue for some time to be inaccurately seen as a projection of U.S. power, we will need a spirit of humility and patience, willingness to trust and accompany partners, and the guidance of the wisdom of the Holy Spirit.

Item 12-09

[The assembly approved Item 12-09 with amendment. See p. 19.]

Commissioners' Resolution 03-14. On Calling for Solidarity with the People and Churches of Pakistan.

That the 215th General Assembly (2003) do the following:

1. **Reiterate its solidarity with and mission commitment to our partners, the Presbyterian Church of Pakistan and the Church of Pakistan, as they seek to serve all of the people of Pakistan in the name of Jesus Christ.**

2. **Thank God for the faithfulness in witness and service of Pakistani Christians, in all these times of struggle and for God's sovereign grace in the return of previously nationalized schools and of Forman Christian College in particular.**

3. **Call upon the congregation[s] and members of the Presbyterian Church (U.S.A.) (through the PC(USA) Web site and "WMD Highlights") to pray for the people and churches of Pakistan, to follow this situation for the long-range, and to welcome opportunities to be led by God in financial support of our partners' request.**

4. **Direct the Stated Clerk to write the president of the United States, the secretary of state, the chair of the Senate Foreign Relations Committee, the secretary of defense, and the national security advisor, ~~raising our concern~~ expressing our expectation that the United States demonstrate sensitivity to the difficult position U.S. geopolitics has**

laid upon the government and people of Pakistan; that the U.S. assiduously keep any commitments it has made to Pakistan even after current crises are past; and that it monitor the civil rights of all religious and other minorities in Pakistan.

Rationale

The history of the Presbyterian Church (U.S.A.) involvement in Pakistan reaches back to 1837. Our connection and solidarity with Christians in Pakistan has survived British colonialism; the rigors of independence; the terrors of partition; numerous changes of regime; repeat wars with nuclear overtones with neighbor India; decades of ongoing struggle over Kashmir; the nationalization of Christian schools with ensuing mandated courses in Islamics in all schools; overwhelming refugee influx during the Soviet Union's war in Afghanistan; the rise of the Taliban in Afghanistan and its influence in the radicalization of politics especially along the border; the move toward Shari'a law; the U.S.-led war in Afghanistan cornering the present government into particular unpopular pro-U.S. stands; the terrorist attacks killing many Pakistanis, including forty-seven Christians; and finally, the U.S.-led conquest of Iraq.

In the midst of this, the people of Pakistan have felt courted and abandoned as it suited the needs of the moment for Western powers. For Christians this has been particularly trying as their mission connections to the West have been misinterpreted as aligning them as "Americans." In an officially Islamic state, this has led too easily to intimidation and persecution.

Lee Lybarger—Presbytery of Scioto Valley
John Bryan—Presbytery of San Diego

ACREC, ACSWP ADVICE & COUNSEL ON ITEM 12-09 (*COMMISSIONERS' RESOLUTION 03-14*)

Advice and Counsel on Commissioners' Resolution 03-14—From the Advocacy Committee for Racial Ethnic Concerns and the Advisory Committee on Social Witness Policy

Commissioners' Resolution 03-14 petitions the 215th General Assembly (2003) of the Presbyterian Church (U.S.A.) to reaffirm our solidarity and mission with the partner Presbyterian Church of Pakistan and the Church of Pakistan ... thanking God for their faithfulness, calling for prayer with and for the people and churches of Pakistan, and urging continued support from the United States.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) and the Advisory Committee on Social Witness Policy (ACSWP) advise approval of this resolution.

Rationale: The ACREC and ACSWP affirm the pastoral care and support expressed in this commissioners' resolution and our solidarity with the people of Pakistan and with the Presbyterian Church of Pakistan and the Church of Pakistan, together with their sisters and brothers who are members of immigrant communities and churches in the U.S.A.

Item 12-10

[The assembly approved Item 12-10. **See p. 19.**]

Commissioners' Resolution 03-17. On Prayer for Peace.

The 215th General Assembly (2003) calls upon the entire church to be in prayer for those who would rather seek conflict than peace. Further, we encourage those in conflict to seek reconciliation as we have been commanded by our Lord Jesus.

Rationale

Jesus has called us to live lives of reconciliation as a demonstration of the gospel. Even when we are deeply offended by a fellow believer, we are to be forbearing as was Christ. No one among us should act as if she or he is better than another since we are all fallen. Sadly, though, there are some within the church who seek conflict before reconciliation. Everyone who seeks redress in the courts, particularly secular courts, is encouraged to engage in dialogue rather than diatribe. Now is always the right time to forgive and love as our Lord Jesus commanded us. Bitterness is not a virtue. Instead, we should all seek to demonstrate the fruit of the Spirit beginning with love and culminating with self-control. Truly, we are called to love others. Even when we are in great disagreement with one another, we are, by gratitude for what God has done in Jesus and

made known to us through the Holy Spirit, to live peaceably as witnesses to the grace of the gospel. So, no one claiming to be a sister or brother in Christ ought seek out conflict and combat as if Jesus were not Lord.

Christopher A. Yim—Presbytery of National Capital
Charles W. Doak—Presbytery of The Pacific

Item 12-11

[The assembly approved Item 12-11 with amendment. See p. 19.]

Commissioners' Resolution 03-18. On the Guatemala Peace Process.

That the 215th General Assembly (2003) do the following:

1. Express the following concerns about the lack of implementation of the Guatemalan Peace Accords signed in December of 1996:

- **There has been a dramatic increase in human rights abuses and harassment of those who work for human rights in Guatemala, and an apparent lack of accountability for those responsible for past and present human rights violations.**
- **There is a lack of democratic processes and a lack of respect for the rule of law allowing public participation in shaping Guatemalan policy.**
- **There is a lack of political will on the part of both the Guatemalan president and Congress to implement the peace accords.**

2. Direct the Stated Clerk to communicate the assembly's concern to the president and other appropriate United States government entities that have influence on the Guatemalan government, and to urge those governmental (and concerned private) entities to use their economic and political power relating to Guatemala to promote the full implementation of the peace accords.

3. Direct the Stated Clerk to publish the assembly's concern on the PC(USA) Website with notification to middle governing bodies and sessions, providing a copy upon request to each middle governing body or session, and distributing the Website address to the entire church in the Minutes, 2003, Part I.] [The Web address is as follows: www.pcusa.org/oga.]

Rationale

United States Presbyterians have been involved with Guatemala since the 1880s. A number of presbyteries and churches have partnership relations with churches and presbyteries in Guatemala, and thousands of Presbyterians have visited Guatemala through these partnership relations, Witness for Peace delegations, and on mission study tours. The United States government has a fifty-year history of direct influence and involvement with the Guatemalan political process. During this time a thirty-six-year war resulted in the death and disappearance of more than 200,000 people. During the 1980s, the PC(USA) consistently advocated negotiated settlement to the conflict and holding accountable those responsible for human rights violations. A change in U.S. policy helped to bring about the signing of Peace Accords in December of 1996.

The Peace Accords provided for the following:

- Reduction of the military force and reform of the police.
- Structural reforms to reduce poverty, including investment in social programs. (The U.S. government has determined that more than 83 percent of the population and 90 percent of the indigenous people live in poverty.)
- Transformation of educational structures.
- Agrarian reform.
- Protection of human rights, including cultural rights of indigenous people (many of whom are Presbyterian).

- An end to impunity and corruption.
- Democratic reforms to encourage broad participation of civil society.

On May 11, 2003, Amnesty International issued a statement of concern that said, “instead of improvements [in the areas of] implementation of Guatemala’s 1996 Peace Accords, human rights protection and the battle against impunity, Guatemala has experienced dramatic deterioration: virtually every major human rights organization has suffered serious abuses over [the past year], including threats, rape, torture and extrajudicial executions.”

To highlight the lack of respect for law and continuation of impunity, General Efraín Ríos Montt was nominated for president by the Guatemala Republican Front on May 24, the day this General Assembly convened.

Montt “took power in a coup in March 1982 and ruled the country with an iron fist for 18 months, overseeing scorched earth, anti-insurgency campaigns that reduced hundreds of Indian villages to cinders and killed thousands of peasants during the height of the country’s 36 year civil war” (*Denver Post*, page 7a, May 25, 2003). This nomination is in violation of the Guatemalan Constitution, which prohibits those who came to power by military force from running for president.

It is imperative that this assembly speak to this issue at this time, for the sake of our sisters and brothers in Guatemala.

Bill Galvin—Presbytery of Baltimore
Bill Hopper—Presbytery of San Gabriel

ACREC, ACSWP ADVICE & COUNSEL ON ITEM 12-11 (*COMMISSIONERS’ RESOLUTION 03-18*)

Advice and Counsel on Commissioners’ Resolution 03-18—From the Advocacy Committee for Racial Ethnic Concerns and the Advisory Committee on Social Witness Policy

Commissioners’ Resolution 03-18 petitions the 215th General Assembly (2003) of the Presbyterian Church (U.S.A.) to express deep concern about the need to implement the Guatemalan Peace Accords of 1996.

The Advocacy Committee for Racial Ethnic Concerns (ACREC) and the Advisory Committee on Social Witness Policy (ACSWP) advise approval of this resolution.

Rationale: The ACREC and ACSWP affirm the pastoral care and support expressed in this commissioners’ resolution and our solidarity with the people of Guatemala, together with their sisters and brothers who are members of immigrant communities and churches in the U.S.A.

Item 13-01

[The assembly approved Item 13-01. See p. 49.]

The Presbyterian Church (U.S.A.) Foundation recommends that the 215th General Assembly (2003) direct the Presbyterian Church (U.S.A.) Foundation to do the following:

- 1. Continue its churchwide 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.).**
- 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.

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 subsidiary 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.

The following individuals have been confirmed by former General Assemblies and continue in their service as directors of New Covenant Trust Company, N.A.:

Foundation Trustees: Karen C. Anderson, CPA, White, female, married, lay, under 50, Synod of the Pacific; D. Fort Flowers Jr., banker, White, male, married, lay, under 50, Synod of the Sun; George J. Hauptfuhrer III, investment manager, White, male, married, lay, over 50, Synod of South Atlantic; Robert A. McNeely, banker, Black, male, married, lay, over 50, Synod of Southern California.

Former Foundation Trustees: Georgette L. Huie, elder, Asian, female, single, lay, over 50, Synod of the Pacific; Ray U. Tanner, retired banker, White, male, married, lay, over 50, Synod of Living Waters.

GAC Designee: Nagy L. Tawfik, GAC staff, Middle Eastern, male, married, lay, over 50, Synod of Living Waters.

OGA Designee: Doska D. Ross, OGA staff, White, female, married, lay, over 50, Synod of Living Waters.

NCTC Staff: Robert E. Leech, White, male, married, lay, over 50, Synod of Living Waters.

Item 13-02

[The assembly approved Item 13-02. See p. 49.]

The Presbyterian Church (U.S.A.) Foundation recommends that the 215th General Assembly (2003) confirm the following director for New Covenant Trust Company, N.A., who has been nominated and elected for the year 2003, consistent with the Deliverance for New Covenant Trust Company, N.A., as approved by the 211th General Assembly (1999) and amended by the 212th and 214th General Assemblies (2000 and 2002), and subject to applicable law:

Richard J. Seiwell, investment advisor, White, male, married, lay, over 50, Synod of the Trinity.

Rationale

Richard Seiwell received his M.B.A. from Ohio State University in 1968. He is a chartered financial analyst and serves as senior vice president for Farrell & Seiwell Investment Advisors, West Chester, Pennsylvania. Seiwell is an elder of the First Presbyterian Church, West Chester, Pennsylvania, and a former adjunct trustee of the Presbyterian Church (U.S.A.) Foundation.

Item 13-03

[The assembly approved Item 13-03 with comment. See p. 49.]

General Assembly Committee on Review

The General Assembly Committee on Review recommends that the 215th General Assembly (2003) approve the following recommendations:

A. That the Presbyterian Publishing Corporation (PPC) regularly report its progress on recommendations (1) through (6) of the General Assembly Committee on Review to the General Assembly beginning with the 216th General Assembly (2004). [These recommendations can be found in the rationale in italic type on pp. 669–72.]

B. That, in order to enhance the church's mission, the General Assembly Council, the Office of the General Assembly, and the PPC are to work together to assess the feasibility of and develop models for a central ordering and distribution service for all church agencies.

Rationale for B.

Such a system would help unify and bring clarity to the various publishing efforts of the church and all of its agencies. It would be of great benefit to individual members and leaders of the PC(USA) to have a central place to order all resources.

The General Assembly Committee on Review notes that there continues to be some confusion about, and possible disagreement over, responsibilities for the variety of publishing efforts within the PC(USA). While there are inherent strengths and sound reasons for the varied publishing enterprises of the church, the committee members believe that staff should make every effort to help the various constituencies of the church discover and use all the resources available to enhance their ministries.

What the General Assembly Committee on Review could not determine is the extent to which a further consolidation of publishing efforts within PPC might offer important efficiencies and economies to the church, and the extent to which the needs of various agencies and divisions for editorial, design, and/or financial control require a multiagency approach to publishing. Clearly, this is a topic that should be pursued with vigorous inter-agency conversations. Further, when a decision is made, it should be honored.

C. The General Assembly Committee on Review recommends, therefore, that the agencies of the General Assembly develop a Memorandum of Understanding as a means of addressing publishing problems and opportunities encountered by the church and its multiple publishing arms.

D. That the agencies of the General Assembly regularly report to the General Assembly on the progress on Recommendations B. and C., beginning with the 216th General Assembly (2004).

Rationale

I. Introduction

The General Assembly Committee on Review is pleased to present to the 215th General Assembly (2003) a written review of the Presbyterian Publishing Corporation. Hereafter the report will use the initials “PPC” to refer to the Presbyterian Publishing Corporation. This review is the result of the decision of the 213th General Assembly (2001) of the Presbyterian Church (U.S.A.) that established a new evaluation process of General Assembly agencies*. The purpose of the review process is “to evaluate the relationship of their individual [agency] ministry with the mission of the whole Presbyterian Church (U.S.A.)” (*Minutes*, 2001, Part I, p. 67, addition of Standing Rule E.10. Agency Review). The instructions to the General Assembly Committee on Review were that the committee must conduct the process according to predetermined standards and present a written report to the next General Assembly (*Manual of the General Assembly*, pp. 71–72).

The new review process is founded on the principle that an agency of the General Assembly shall participate in a self-study review process with a General Assembly Committee on Review elected by the General Assembly. The General Assembly Committee on Review, likewise, shall participate with the agency in a study process whose scope is limited to helping the assembly and its agency see that the mission of the church is being fulfilled according to certain standards. (See *Manual of the General Assembly*, pp. 71–72.) It is not the intent of the review process to find fault but rather evaluate and offer suggestions for improvement.

Thus it is important to note that the scope of the review is also limited by the amount of time and resources allocated for the review process. Initially, the General Assembly Committee on Review spends three days together to be trained for the task and to prepare for the on-site visit. Subsequently, the committee comes back together for three days to conduct on-site interviews. Finally, the committee returns for three more days to finalize the report, present the report to the agency, and make editorial revisions. The committee then submits the report to the Office of the General Assembly for presentation at the next General Assembly.

The following report is the result of the work of the Office of the General Assembly in developing an “Agency Review Manual,” the published *Self-Study of the PPC*, and the work of the elected General Assembly Committee on Review for PPC. The elected committee brought skills from all facets of church and society. They were well versed in matters relating to the publishing industry and business community, and Presbyterian Church (U.S.A.) theology, polity, and ethos. The committee approached its task as pioneers in this process: the General Assembly Committee on Review was the first to use the “Agency Review Manual”; PPC was the first agency to conduct a self-study; and the General Assembly Committee on Review was the first elected committee to assume this task. Relying on the common bond in the mission of the church and strengthened by the common desire to be faithful to Jesus Christ, the General Assembly Committee on Review was able to complete its task.

The committee based the report on the self-study published by PPC; interviews with the President and Publisher Davis Perkins, the board of directors, PPC staff, General Assembly Council Executive Director John Detterick, Stated Clerk Clifton Kirkpatrick, others identified by the committee; and the results from a survey conducted by Research Services Office. The General Assembly Committee on Review organized itself around three focus groups: Program Effectiveness, Policies and Practice, and Church Relatedness. The committee also structured the report around these three areas. The body of the report contains specific recommendations to PPC that are printed in bold italic typeface and numbered for easy reference.

The General Assembly Committee on Review expresses appreciation to President and Publisher Davis Perkins, PPC’s board of directors, the staff of PPC, and the Office of the General Assembly and the General Assembly Council for their helpfulness and willing cooperation in completing this review.

In accordance to Standing Rule E.10., the following persons were elected by commissioners of the 214th General Assembly (2002) to serve as the General Assembly Committee on Review: G. David Lambertson, moderator (Presbytery of Central Washington); Janet T. Arbesman (Presbytery of Grand Canyon), John Cairns (Presbytery of Chicago), Deanna Clark (Presbytery of Utah), Robert G. Feaster (ecumenical partner), Marissa I. Galvan-Valle (Presbytery of San Juan), Janice T. Grana (Presbytery of Salem), Georgette Huie (Presbytery of San Francisco), Robert R. Laha (Presbytery of the Pines), Timothy Lincoln (ecumenical partner), Robert D. Nicholson (Presbytery of Seattle), and William E. Rauh (Presbytery of Philadelphia).

II. Program Effectiveness

The first criterion for assessment is the area of program effectiveness. The General Assembly Committee on Review examined the way that quality of services, products, and organizational effectiveness are being monitored by staff and any defined procedures for improvement and enhancement of services.

The General Assembly Committee on Review focused significant attention on PPC’s fidelity to its General Assembly man-

* Agencies related to the Presbyterian Church (U.S.A.) are Board of Pensions, Presbyterian Church (U.S.A.) Foundation, Presbyterian Publishing Corporation, Presbyterian Investment and Loan Program, Inc., General Assembly Council, and Office of the General Assembly.

date. The mandate has been altered in major ways since the creation of PPC by the 205th General Assembly (1993). That action, based on the Report of the General Assembly Task Force on Publication Services, required that PPC:

- be financially self-supporting,
- have the right to determine what it would and would not publish,
- establish a method of distribution to Presbyterian organizations and individuals that would be available for use by all of the church agencies engaged in the publication and distribution of materials,
- “[serve] the needs of the PC(USA) for educational and theological materials and for promoting the mission of the PC(USA) by publishing theological books for a wide audience. Reciprocally, the PC(USA) must be committed to using the corporation to the fullest extent possible” (*Minutes*, 1993, Part I, p. 455).

The tone and expectation of the General Assembly task force report envisioned PPC as a comprehensive denominational publisher to the extent that agreements could be worked out with other parties in the church that had material to publish. Over the next several years, some decisions about what PPC would and would not publish were made, and in the case of curriculum, some were set down in a formal agreement (*Minutes*, 1997, p. 635). Nevertheless, the situation today is neither clear nor settled. Recommendation C. of this report, outlined later in Section IV under the section on “Church Relatedness,” is offered to encourage more problem-solving for those areas of overlap and confusion in publishing responsibility.

It is the conclusion of this General Assembly Committee on Review that PPC has faithfully carried out its mandate through the Westminster John Knox Press and Geneva Press imprints to serve the educational and theological needs of the PC(USA) and a wider audience. The PPC offers excellent and highly respected resources for the training of future and current church professionals, for increasing biblical and theological literacy across the church, and for fostering a renewed sense of Presbyterian identity. Further, PPC has developed an efficient distribution system to provide prompt and accurate customer service to its bulk and individual markets.

The General Assembly Committee on Review commends PPC for the overall quality of its titles and for the scope of their frontlists and backlists. The data from the surveys of church leadership and customers revealed a strong positive response to the resources currently being distributed by PPC. Further, the committee acknowledges the excellent reputation and the outstanding list of authors that PPC has garnered particularly in the academic area.

While the General Assembly Committee on Review was impressed with some of the publishing aimed at laity within congregations, particularly under the Geneva Press imprint, the committee feels that more can and should be done in this area. The General Assembly Committee on Review commends PPC for the recent re-examination of its efforts in the popular religious market and the attendant decision to pull back from this general public market. The General Assembly Committee on Review supports PPC’s strong commitment (about twenty titles per year) to publishing aimed at lay leaders and members, particularly in Presbyterian congregations, and thus anticipate that PPC will emphasize the areas of leadership growth and development, as well as lay education for future acquisitions.

The PPC achieved the mandate to become financially self-supporting in a rapid and dramatic fashion after the incorporation. The board of directors and staff are to be commended for this achievement. In recent years, however, certain business decisions and the economic downturn in the country have created a difficult challenge for PPC. In fact, the climate has been very difficult for all denominational publishing across the United States. It is clear to the General Assembly Committee on Review that the current limited reserves could jeopardize PPC’s future should additional economic pressures occur. However, the year-to-date results (through September 30, 2002) show positive signs of improved financial health. The staff and board will, of course, need to continue careful monitoring of sales and expenses to be certain that the strategies and cost-cutting efforts put in place by management and board have proven effective in weathering this downturn. The work of building adequate reserves will need to be an ongoing priority.

The PPC has in place a deliberate and carefully designed process for measuring its delivery of services and evaluating customer satisfaction. As with any entity that produces a product, the primary indicator of satisfaction is sales. Staff members engage in an analysis of sales by individual title and also by category of titles and audience groups. The sales are studied for the popularity of current book titles and also as an indicator for future acquisitions. To monitor customer satisfaction, PPC relies on information gained through

- customer feedback;
- book reviews;
- field testing;

- staff visits to professional conferences, bookstores, resource centers, and local churches;
- constituent surveys conducted by Research Services.

The General Assembly Committee on Review commends PPC for its distribution system and wishes to see its efficiency replicated in other parts of the church through the combining of efforts or the creation of a churchwide distribution process (see recommendation B. above.)

The General Assembly Committee on Review compliments PPC for the system used to monitor the corporation's overall health. The staff monitors inventory, cash flow, accounts receivable, cost of goods, and other significant organization results by using benchmarks developed in cooperation with other denominational publishers and general publishers. Each year management sets certain targets for the organization in these areas that will facilitate growth and support innovation. These benchmarks and financial analysis tools provide PPC with solid guidance for future decision-making and are consistent with the key indicators used through the publishing industry.

The PPC maintains a consistent and open dialogue with the academic community. Scholars and church professionals trust PPC to publish important books in key subject areas. Even further, PPC has amassed a sizeable group of highly regarded authors. The recognized expertise of Westminster John Knox authors encourages other prospective authors to contract with PPC.

The General Assembly Committee on Review believes that more effective communication is needed to reach church officers and members and seminarians. Even though clergy seem well informed about PPC, laity in Presbyterian churches are often unaware of resources available from PPC and do not recognize Westminster John Knox or Geneva Press imprints. The General Assembly Committee on Review recommends that PPC focus increased attention on communicating with lay leaders in congregations and seminarians (see recommendation to PPC number (6) in section IV. of this report, p. 672). The committee members commend PPC for its recent efforts to develop targeted catalogues designed to serve specific audiences such as persons purchasing study resources for small groups and persons purchasing books for church libraries. Additional work is needed to assemble more accurate mailing lists for reaching church officers and leaders and for general PPC marketing efforts. The General Assembly Committee on Review urges PPC to work with other PC(USA) agencies to develop and share data concerning congregational mailing lists.

A final word about program effectiveness is directed to PPC's utilization of technology. The PPC has recently invested in new software developed specifically for the publishing industry. Coupled with new "same generation" hardware, this new publishing software gives PPC the capacity to handle printing, sales, and distribution data in a highly efficient way. The system has the potential to identify market segments and buyer preferences and needs to be used more fully in those ways to support the marketing and acquisition efforts of staff.

The PPC is proud of the level of personal interaction that customers receive when they order by phone. The customer services personnel get high marks for their warmth and efficiency. For those customers who use the Web site, it is a different story. Some find it hard to navigate the site or to place orders. Customers are also having difficulty understanding and using the linkages to other sites. At times the site does not display up-to-date information. A more fully interactive Web site that provides a secure means of reviewing and ordering any and all PPC products is needed.

(1) The General Assembly Committee on Review recommends that PPC work to improve its presence on the worldwide web.

III. Policies and Practice

The second criterion for assessment was to review how PPC is managing its assets for the good of the whole PC(USA) as reflected in its policies and practice. The General Assembly Committee on Review reviewed the current policies and practice of PPC and the planning documents guiding the work of the agency.

The PPC was properly constituted when it was formed effective January 1, 1994, as an independent, self-supporting corporation dedicated to the mission of the Presbyterian Church (U.S.A.). Its functions, as listed in its declaration (*Manual of the General Assembly, Organization for Mission 2002*, p. 41), are:

- (1) publish, market, and distribute books and similar materials under the trade name: Westminster/John Knox Press;
- (2) publish curriculum of the Presbyterian Church (U.S.A.);
- (3) publish, produce, and market other materials as appropriate; and
- (4) distribute the books and materials it published and, under contract, other publications intended for use in the Presbyterian Church (U.S.A.); and
- (5) engage in and conduct such business as may be permitted under the laws of the Commonwealth of Kentucky and the United States of America and not inconsistent with the directives of the General Assembly.

In 1995, the trade name of Geneva Press was revitalized as a second imprint of PPC, along with Westminster/John Knox Press. The trademark of Westminster/John Knox Press is now printed as Westminster John Knox Press. Under the direction of the

208th General Assembly (1996) and an April 1997 agreement between the Congregational Ministries Division Curriculum Publishing program area and PPC, the PC(USA)'s curriculum publishing activity became the sole responsibility of the Congregational Ministries Division of General Assembly Council.

(2) *The General Assembly Committee on Review recommended, and PPC agreed, that the curriculum publishing change, the additional trade name, and the original trade name that is now used without the slash (“/”) should be noted in appropriate attachments or amendments to the deliverance, the Organization for Mission of the Presbyterian Church (U.S.A.), and PPC’s Articles of Incorporation and Bylaws.*

As one of the six entities of the General Assembly, PPC has a clearly identified specialized ministry of publishing. The current mission statement was approved by the 208th General Assembly (1996) as part of the narrative report and is as follows:

The Presbyterian Publishing Corporation is established by the Presbyterian Church (U.S.A.) for the Christian nurture of the church’s members and the education of religious communities and the world they serve. To carry out these purposes, the Publishing Corporation produces both educational resources for Presbyterian congregations and members, and theological and religious books and other materials for a wider audience.

The Presbyterian Publishing Corporation’s publishing program, which include works by authors of diverse views and different religious affiliations, builds on Reformed theological tradition. This tradition is committed to the ministry of the Word, the life of the mind, and engagement with the needs of the world. Its publications are intended to enrich the intellectual life and religious integrity of the churches and to contribute to the broader conversation about social order and moral values. To these ends, the Publishing Corporation sets a high standard of quality for its publications and tries to incorporate the best creative thinking of the day about religious, social, and cultural issues.

The Presbyterian Publishing Corporation is an independent organization whose board of directors is elected by the Presbyterian Church (U.S.A.). Its imprints and product lines currently include [Geneva Press and Westminster/John Knox Press]. (*Minutes*, 1996, Part I, p. 619)

(3) *The General Assembly Committee on Review recommended, and PPC agreed, to a revision of the PPC mission statement by the Board of Directors and management to produce a more succinct statement that will better communicate the unique nature of PPC.*

The Board of Directors of the PPC and PPC management are knowledgeable about and fully conversant with the mission of the PC(USA), its current overall condition, and the *Constitution of the PC(USA)*.

The General Assembly Committee on Review asked each member of management interviewed and members of the board of directors about compliance with appropriate external regulatory authorities. The General Assembly Committee on Review found no apparent noncompliance, or knowledge of noncompliance. The PPC is exempt from federal income tax under section 501(a) of the Internal Revenue Code as an organization described in section 501(c)(3).

The committee reviewed the most recently audited financial statements, which were for the year ending December 31, 2001. These were prepared in accordance with generally accepted accounting principles and audited by PricewaterhouseCoopers LLP (PwC). The PwC provided an unqualified opinion on the financial statements. Members of the General Assembly Committee on Review read the comments in PwC’s management letter from the December 31, 2001, audit and found the comments to be helpful and relevant for PPC’s board of directors but immaterial for the charge and purpose of the General Assembly Committee on Review.

The General Assembly Committee on Review commends PPC for its comprehensive and well-written personnel policies, and for providing staff benefits and compensation that are both industry- and community-competitive. The personnel policies includes written statements concerning the copyright policy of PPC, its adherence to Equal Employment Opportunity and Affirmative Action policies, sexual misconduct/sexual harassment complaints procedures, alcohol and drug abuse prohibition policy, and other employment practices and standards. The PPC understands its human resources duties and responsibilities and has the necessary processes, procedures, and policies in place. The PPC personnel participate in an annual performance review process and are given development opportunities through workshops, continuing education, and tuition reimbursement. The senior staff of PPC are providing adequate overall management of the corporation and have established positive working relationships with staff, the board of directors, ecumenical partners, and various customer groups and constituencies.

Since its inception, PPC has been focused on day-to-day survival, with a brief period of expansion. The staff have largely worked with a short-term or annual plan. The General Assembly Committee on Review believes that a planning process for a longer time range would increase stability and provide greater guidance for current decision-making.

(4) *The General Assembly Committee on Review recommended, and PPC agreed, that the board of directors and management work together to develop a long-range plan (for three to five years). The long-range plan should include a business plan outlining a market and competitive analysis as well as a marketing plan. This long-range plan, and resultant major decisions, should be reviewed with and approved by the board prior to implementation.*

The makeup of the Board of Directors of PPC has been clearly identified in its bylaws. These bylaws call for nine voting members with expertise in business management, finance, education, law, and publishing (PPC Bylaws, Articles III A. Articles of Incorporation Article VIII). The Presbyterian Church (U.S.A.) also has specific requirements regarding diversity and inclusiveness. The bylaws specify that one of the nine board members will be the president and publisher of PPC, and one will be the Ex-

Executive Director of the General Assembly Council. The current size requirements in the bylaws limit flexibility and expertise within the board membership.

(5) *In order to address this concern and ensure a broader representation from the church, the General Assembly Committee on Review recommended, and PPC agreed to the following [as soon as financially feasible]:*

a. *Revise the membership of the board of directors by naming the president and publisher of PPC; and the Executive Director of the General Assembly Council and the Stated Clerk of the General Assembly or their designee, as ex-officio members without vote.*

b. *Maintain the required number of nine voting members by electing two additional members [~~in 2004~~], and distributing those nine members among equal classes.*

c. *Authorize up to twelve voting members when PPC resources permit.*

d. *Add congregational pastoral experience to the categories of expertise needed by one or more members of the board of directors.*

The board of directors is conversant with the mission, current overall condition, legal relationship of PPC to the Presbyterian Church (U.S.A.), and their specific responsibilities as directors including their relationship to the president and publisher. The general procedure for selecting and reviewing the effectiveness of its president and publisher is written within PPC's Deliverance, the *Book of Order* (G-9.0703), the *General Assembly Council Manual of Operations* (Appendix B: I. B. 3., II. & III., pages 41–42) and PPC's bylaws. The board of directors established a specific procedure, timeline, and evaluation guidelines for election and review of the president of PPC, as is reflected in the Minutes of the Board of Directors. In 2002, this procedure was fully implemented and the General Assembly unanimously confirmed Dr. Davis Perkins for another four-year term.

The board of directors recognizes the training needs of new and continuing board members. Currently, training is designed and carried out on an individual basis and reflects the knowledge needs of each new member. Board members and staff provide the training needed for new members.

IV. Church Relatedness

The final criterion focused on an assessment of church relatedness. The General Assembly Committee on Review evaluated how PPC serves and supports the church's mission and exhibits a constant awareness of its servant role in the life of the PC(USA).

The *Self-Study of the PPC*, and the interviews with various members of PPC's board of directors and leadership team confirmed that this agency takes seriously its unique mission as the denominational publisher of the Presbyterian Church (U.S.A.). The PPC produces a wide variety of educational and worship resources. A survey conducted by the General Assembly Committee on Review, in cooperation with the Presbyterian Research Services, revealed that executive leadership at the synod and presbytery level are familiar with these resources and view them as helpful to their ministry. Seventy-one percent of PPC's customers who responded to the survey said that they were somewhat to very familiar with PPC and its products. This same survey indicated satisfaction with both the products and the service provided by PPC.

To support the mission of PPC, the president has assembled a highly talented and dedicated staff. The competency of the staff is revealed in its education, training, experience in the field of publishing, and its reputation in this field. Again, the high level of satisfaction found among the users of PPC's products would seem to indicate the staff possess the necessary skills and expertise to fulfill the agency's mission. The on-site interviews revealed not only the depth of talent of PPC's staff but also a keen sense of involvement in the publishing enterprise in general and, more specifically, a particular passion for PPC. Many of the staff members interviewed expressed a sense of joy about their work, a tribute to both the president and the board of directors.

The survey conducted by the General Assembly Committee on Review indicated a strong recognition of, and support for, the more academically oriented products of the Westminster John Knox imprint. The committee also notes and commends the outstanding growth of a wide variety of congregational resources published as part of the Geneva Press imprint. Together, these two imprints set the standards by which the overall market judges most of the work of PPC. The diversity and richness found in the publications of PPC contribute significantly to the life of the minds and the nourishment of the souls of the PC(USA) and the church universal.

A unique component of PPC's work is its benevolence programs. As part of these programs, PPC provides newly ordained ministers with a "care package" consisting of a variety of free resources from subscriptions for devotional magazines to selected books. Deep discounts on still more books are also offered. The PPC provides constitutional and other related documents and resources to each new church under development in the denomination. The PPC assists in the church's disaster relief programs by helping to replace hymnals and Bibles for churches that have experienced some catastrophic loss. And, in cooperation with the Worldwide Ministries Division, PPC participates in the *Books Without Borders* program that provides more than two-hundred aca-

demic texts and reference works to some twenty international seminaries in developing countries.

The PPC recognizes that it does not have the personnel or financial resources to meet all the needs of church publishing on its own. As indicated by the benevolent work cited above, PPC endeavors to partner with other agencies of the PC(USA) and with other ecumenical agencies, in order to assist individuals, congregations, and institutions to better understand and carry out their various mission enterprises. While there is more that can and should be done to foster such partnerships, it is evident that PPC has worked hard to overcome the misunderstandings and competitions that characterized some of the earlier relationships with other agencies of the church. The General Assembly Committee on Review urges this work to continue.

The General Assembly Committee on Review notes with appreciation the way in which PPC has weathered the changing economic and polity climates of recent years. As noted in the summary of their *Self-Study of the PPC*, “PPC has experienced a tumultuous and interesting infancy and adolescence as one of the newest General Assembly entities . . . and has matured to the point of becoming financially viable over the long haul.”

(6) The General Assembly Committee on Review recommended, and PPC agreed, that PPC continue to strengthen its marketing efforts to congregations, lay leaders, and seminarians.

While there is wide recognition of PPC’s products among academics and clergy, there is evidence that more intentional work needs to be done to market its resources to congregations, lay leaders, and seminarians. Where possible, the committee encourages PPC to work with other agencies of the church to consolidate and leverage their marketing efforts to their varying constituencies in a way that facilitates a better understanding of, and access to, all the resources available through the PC(USA).

V. Conclusions

Since its inception nine years ago by the General Assembly, PPC has worked diligently to accomplish the expectations of the General Assembly Task Force on Publication Service. The General Assembly Committee on Review concludes that indeed PPC is fulfilling these expectations by being

- a financially self-supporting publishing agency,
- a recognized leader in the religious publishing community through its acquisitions and authors,
- a respected source from which the PC(USA) community can purchase educational and theological materials, and
- prophetic in selecting books for the wider theological audience.

The General Assembly Committee on Review commends President and Publisher Davis Perkins, PPC board, and staff for the role they have played in the reorganization of PPC and their commitment to a servant role to the PC(USA) mission.

Finally, the General Assembly Committee on Review encourages the General Assembly, Office of the General Assembly, General Assembly Council, and PPC board to make every effort to work together toward a common call to serve the church of Jesus Christ.

VI. Findings from the Presbyterian Publishing Corporation’s Evaluation

The General Assembly of the Presbyterian Church (U.S.A.) began a new model for reviewing the various entities of the church last year. The first entity using the new model is the Presbyterian Publishing Corporation (PPC). The Presbyterian Publishing Corporation completed a self-study last year and a General Assembly Committee on Review was elected by the General Assembly last June. The elected General Assembly Committee on Review is actively engaged in reviewing the work of the Presbyterian Publishing Corporation. This review “. . . will be to examine the agency’s [Presbyterian Publishing Corporation] church relations, its policies and practices and its program effectiveness.” Random samples of 500 congregations, 500 customers (i.e., bookstores, professors, librarians), and 497 authors were asked to participate in the evaluation. One-hundred and eighty-five presbytery and synod executives, and the seventeen division and committee chairs were also asked to participate in this program evaluation.

Respondents were asked to assess PPC’s work. Eighty-four percent of the presbytery and synod executives believe the work of PPC is either very important (34 percent) or important (50 percent), and 82 percent of PPC customers believe the work of PPC is either very important (28 percent) or important (54 percent).

Respondents were asked to what extent they believe that PPC is balanced, presenting a good mix of conservative and liberal viewpoints. Responses varied among the respondents as shown in Table 1.

Table 1

Respondents' Assessment of the Balance Between Conservative and Liberal Viewpoints Presented by PPC Percentages in Each Sample Responding "A Very Great Extent" and "A Great Extent"

	A Very Great Extent or A Great Extent
Executives	51%
Authors	38%
Congregations	34%
Chairs	55%
Customers	32%

Satisfaction

Respondents were asked about their satisfaction with efforts put forth by PPC in different areas such as marketing, production, editing, and customer service. The responses varied among the different respondent groups and are listed in Table 2.

Table 2

Respondent's Satisfaction with PPC's Efforts
Percentages Responding "Very Satisfied" and "Satisfied"

	Marketing Effort	Editorial Effort	Production Effort	Customer Service
Authors	47%	78%	69%	56%
Executives	60%	46%	50%	54%
Congregations	46%	41%	44%	55%
Chairs	45%	54%	36%	36%
Customers	47%	44%	46%	57%

Resources

The PPC produces many different resources for the ministry. Executives and congregations were asked to assess the helpfulness of these resources produced by PPC. Of the seven types of resources presented, resources for clergy and other church leaders are helpful according to both executives (87 percent) and congregations (63 percent). Sixty-four percent of congregations said PC(USA)-specific materials are helpful. Of the respondents, the authors are the most satisfied with PPC editorial efforts, the executives are the most satisfied with PPC marketing efforts, and the congregations and customers are the most satisfied with PPP customer service.

Table 3 highlights the different types of resources and the helpfulness of each according to executives and congregations.

Table 3

Helpfulness of PPC-produced Resources According to Executives and Congregations
Percentages Responding "Very Helpful" and "Helpful"

	Executives	Congregations
Educational resources for congregations	73%	56%
Resources for clergy and other church leaders	87%	63%
Theological and religious books for professors and seminaries	58%	50%
Worship resources	81%	58%
Biblical studies	80%	60%
Inspirational/spirituality	65%	52%
PC(USA)-specific materials	86%	64%

Respondents were also asked about the effectiveness of PPC in producing a variety of resources and materials. Table 4 shows the findings.

Table 4

Respondents' Assessment of the Effectiveness of PPC's Efforts
Percentages Responding "Very Effective" and "Effective"

	Chairs	Executives	Congregations	Customers
Producing educational resources for congregations	36%	40%	33%	28%
Producing theological and religious books and other materials for the wider audience	82%	56%	34%	48%
Producing worship resources	73%	56%	39%	21%
Producing PC(USA)-specific material	27%	73%	56%	21%
Producing biblical studies	54%	52%	38%	47%
Producing inspirational/spiritual resources	36%	42%	23%	23%
Producing inspirational/spiritual books	N/A	43%	22%	26%
Producing Sunday school curriculum	0%	29%	26%	12%
Producing bulletins	27%	24%	29%	10%
Producing electronic products	27%	11%	10%	5%

Recent Publications from Presbyterian Publishing Corporation

The presbytery and synod executives, along with the random sample of congregations, were asked about sixteen recent publications from PPC. Respondents were asked about their familiarity with the publications and the usefulness of the publications in ministry. Responses were similar across the groups. The *Presbyterian Hymnal* is the publication that respondents are most familiar with and the publication respondents find most useful. Tables 5 and 6 list the six publications that ranked highest in terms of familiarity and usefulness.

Table 5
Respondents' Familiarity with Recent PPC Publications
Percentages Responding "Very Familiar" and "Familiar"

	Congregations	Executives
<i>The Presbyterian Hymnal</i>	82%	99%
Interpretation Bible Commentary Series	60%	80%
Interpretation Bible Study Series	46%	63%
<i>Being Presbyterian in the Bible Belt</i> by Ted V. Foote Jr. and P. Alex Thornburg	27%	55%
Westminster Bible Companion Series	25%	47%
The Daily Study Bible Series	25%	37%

Table 6
Respondents' Assessment of the Usefulness of Recent PPC Publications
Percentages Responding "Very Useful" and "Useful"

	Congregations	Executives
<i>The Presbyterian Hymnal</i>	66%	89%
Interpretation Bible Commentary Series	57%	79%
Interpretation Bible Study Series	44%	57%
Westminster Bible Companion Series	34%	47%
<i>Being Presbyterian in the Bible Belt</i> by Ted V. Foote Jr. and P. Alex Thornburg	23%	47%
<i>Call to Worship</i>	34%	36%
The Daily Study Bible Series	32%	41%

Overall the only difference between the congregations' and the executives' assessment of the publications was in terms of *Being Presbyterian in the Bible Belt* and *Call to Worship*. The executives found *Being Presbyterian in the Bible Belt* to be more useful than did the congregations. More congregations stated that *Call to Worship* was useful than did the executives.

Marketing

Respondents were asked a variety of questions about the promotion utilized by PPC. The responses to various questions follow. Respondents were asked where they purchased their last two books. Responses varied and are found in Table 7.

Table 7
Where Respondents Purchased Their Two Most Recently Purchased Books

	Congregations	Executives
PPC	26%	28%
Other denominational publisher	16%	12%
Christian bookstore	26%	13%
Secular bookstore	14%	19%
Online bookstore	21%	29%
Other	29%	31%

*Note: Percentages add to more than 100 because respondents were asked about two recent book purchases.

The findings indicate that the respondents from congregations are more likely to purchase books and resources from a Christian bookstore and executives are more likely to purchase books and resources from an on-line bookstore. The PPC is among the top three purchase locations for both groups.

InfoPak Direct Mailing

Nearly all executives (96 percent) are either very familiar (68 percent) or familiar (28 percent) with InfoPak direct mailing, and 80 percent of congregations are either very familiar (61 percent) or familiar (19 percent) with InfoPak direct mailing. Respondents were asked how helpful they thought InfoPak direct mailings were, and 66 percent of the executives and 49 percent of the congregations believe the direct mailings are either very helpful or helpful.

Promotional Materials

The PPC utilizes a variety of promotional materials and the respondents were asked to assess the materials. According to the executives, congregations, and customers of the promotional materials, catalogs are most likely to result in a purchase. Table 8 lists the different promotional materials and the percentage of respondents who believe the material are most likely to produce a sale.

Table 8
Respondents' Assessment of Promotional Materials for Producing Sales
Percentages Reporting the Material Is Most Likely to Result in a Purchase

	Executives	Congregations	Customers
Catalogs	56%	71%	86%
Brochures	20%	12%	7%
Flyers	9%	8%	1%
Email advertisements	9%	4%	3%
Advertisements	5%	5%	3%

In addition, the respondents were asked which one type of promotional materials, if any, is a nuisance. Similar responses appeared across the groups. Email advertisements, as well as flyers, are found to be a nuisance to some in all three responding groups (see Table 9).

Table 9
Respondents' Assessment of Promotional Materials that are a Nuisance
Percentages Reporting Which One is a Nuisance

	Executives	Congregations	Customers
Catalogs	6%	8%	0%
Brochures	10%	6%	4%
Flyers	23%	27%	16%
E-mail advertisements	47%	43%	74%
Advertisements	15%	16%	6%

Cokesbury

Nearly all executive respondents (90 percent) and congregation respondents (84 percent) have purchased from Cokesbury in the past year. One-third of the respondents have visited the Cokesbury website in the past year (34 percent of the executive respondents and 29 percent of the congregation respondents). Overall, respondents are satisfied with their Cokesbury experience (85 percent of executives and 82 percent of the congregations said they were either very satisfied or satisfied with their Cokesbury experience).

PPC Work and Mission

The congregations and executives were asked to assess the work and mission of PPC. Respondents were asked about the extent to which PPC has the expertise necessary to accomplish the work stated in its mission. More than one-half of the executive respondents (53 percent) and 43 percent of the congregation respondents said PPC has the necessary expertise either to a very great extent or great extent.

Furthermore the respondents were asked to what extent PPC exhibits leadership in guiding the church with the work and resources it produces. One-third of the executive respondents (33 percent) and 27 percent of the congregations said either to a very great extent or a great extent.

Lastly, it appears the respondents don't know if PPC cooperates with other agencies and/or offices within the church in areas of similar responsibility and work. Twenty percent of the executive respondents and 15 percent of the congregation respondents said PPC does cooperate with other entities either to a very great extent or a great extent, but 55 percent and 70 percent, respectively, said don't know.

Summary for Chairs and Chiefs

- Eleven out of 17 chairs and chiefs returned their questionnaires, producing a response rate of 65 percent.
- Fifty-four percent of the chairs and chiefs are either very familiar (27 percent) or familiar (27 percent) with the PPC.
- Seventy-three percent of the respondents either strongly agree (9 percent) or agree (64 percent) that the PPC staff is effective in accomplishing their stated mission.
- More than one-half of the respondents (55 percent) agree that PPC exhibits leadership in guiding the church with their work and the resources they produce.
- Nearly one-half of the respondents (45 percent) either strongly agree (18 percent) or agree (27 percent) that PPC cooperates with other agencies and or offices within the church in areas of similar responsibility and work.
- Over one-third of the respondents (36 percent) believe that PPC demonstrates appropriate attention to current and emerging technologies necessary to fulfill its mission.
- Forty-six percent of the respondents said that PPC maintains high quality communication with its constituents to a great extent.
- Seventy percent of the chairs and chiefs have not used PPC as a printing/publishing house.
- Fifty percent are satisfied with the work of PPC and 50 percent are neither satisfied nor dissatisfied, of those who have used PPC as a printing/publishing house.

Summary for Authors

- Two hundred and three authors returned their questionnaires, producing a response rate of 41 percent.
- Three-quarters of the authors (78 percent) said the staff of PPC was either very helpful (43 percent) or helpful (35 percent) to their work as an author.
- Sixty-one percent of the authors said the quality of work PPC produced specifically for the authors was excellent and 35 percent said it was good. In regard to the work produced by PPC in general, 53 percent of the authors said it was excellent and 40 percent said it was good.
- Overall, 46 percent of the authors believe the work of PPC enriches the intellectual lives of churches either to a very great

extent (14 percent) or a great extent (32 percent). Three-quarters of the respondents (75 percent) said they believe the work of PPC enriches the lives of its readers either to a very great extent (25 percent) or a great extent (50 percent).

- Overall, 52 percent of the authors would definitely recommend PPC to other authors who are looking for a publisher, and 28 percent would probably recommend PPC. Five percent of the authors said they would not recommend PPC.
- Fifty-two percent of the authors have published one book with PPC, 22 percent have published two books, and 13 percent have published three to five books with PPC.

Summary for Customers

- Out of 500 customers, 89 mailed returned their questionnaires, producing a response rate of 18 percent.
- Fifty-five percent of the respondents are professors and 29 percent of the respondents are book store managers or owners.
- Twenty-two percent of the respondents have not placed any orders in the past year, 64 percent have placed one to five orders in the past year, and 12 percent have placed more than six orders in the past year.
- Fourteen percent of the respondents received a personal sales calls from a PPC representative in the past year. Of those respondents, 54 percent said the sales call was very effective and 17 percent said they would be more likely to purchase something if they received a personal sales call about a specific product.
- Of five types of PPC promotional materials, customers are most familiar with catalogs (53 percent) and brochures about specific products (31 percent).

Summary for Congregations

- Out of 500 congregations, 212 mailed returned their questionnaires, producing a response rate of 42 percent.
- Fifty percent of the congregations are either very familiar (12 percent) or familiar (38 percent) with PPC.
- Two-thirds of the congregations (69 percent) believe the work of PPC is either very important (31 percent) or important (38 percent).
- One-third of the congregations (33 percent) have not placed an order with PPC in the past year.
- Fifty-five percent of the congregations were aware that the PPC is the publisher of the entire Presbyterian Church (U.S.A.).
- One-quarter of the congregations (26 percent) have purchased at least one of their last two books from PPC.
- More than one-half of the congregations (53 percent) believe that PPC is either very effective (16 percent) or effective (37 percent) in reaching pastors.
- Nearly one-half of the respondents (43 percent) believe PPC has the expertise to accomplish the work stated in its mission.

Summary for Executives

- One hundred and thirteen executives out of 185 returned their questionnaires, producing a response rate of 61 percent.
- Two-thirds of the respondents (67 percent) are either very familiar (19 percent) or familiar (48 percent) with PPC.
- Eighty-four percent of the executives believe the work of PPC is either very important (34 percent) or important (50 percent).
- Seventy-eight percent of the respondents were aware either to a very great extent (37 percent) or a great extent (41 percent) that PPC is the publisher of the entire Presbyterian Church (U.S.A.).
- Twenty-nine percent of the executives purchased at least one of their last two books from online bookstores, and 28 percent purchased one from PPC.

- Nearly one-half of the executives (49 percent) believe PPC is either very effective (11 percent) or effective (38 percent) in reaching pastors.
- More than one-half of the respondents (53 percent) believe either to a very great extent (7 percent) or a great extent (46 percent) that PPC has the expertise necessary to accomplish the work stated in its mission.

Item 13-04

[The assembly approved Item 13-04. See p. 49.]

The Board of Pensions recommends that the 215th General Assembly (2003) approve the amendment made to Sections 7.3, 11.3(h), and 19.1 of the Benefits Plan of the Presbyterian Church (U.S.A.), as set forth below:

“Sec. 7.3 **Experience Apportionments.** Should Pension Plan assets, due to favorable investment and actuarial experience, be accumulated over and above those required for actuarial reserves, general contingency reserves, and other special reserves, as determined by the Board, such funds may, in the sole discretion of the Board, be apportioned among the Members of the Pension Plan and their eligible survivors in the form of increased benefits or Pension Credits or both in such manner as to equitably distribute such apportionment among those persons who on the date of such apportionment are receiving retirement, or survivor’s benefits and those persons with accrued Pension Credits who are not then Retired. No person shall have a right to any such apportionment unless and until it has been authorized, and such authorization, availability of funds, determination of eligibility and manner of distribution shall be solely within the discretion of the Board ~~subject to the approval of the General Assembly of the Church.~~ Experience Apportionments granted by the Board since the adoption of the Benefit Plan in 1987 are listed in Appendix B.

“Sec. 11.3(h) **DISABILITY BENEFIT INCREASES.** Should Death and Disability Plan assets, due to favorable investment and actuarial experience, be accumulated over and above those required for actuarial reserves, general contingency reserves, and other special reserves, as determined by the Board, such funds may, in the sole discretion of the Board, be apportioned among the Members of the Death and Disability Plan in the form of increased benefits in such manner as to equitably distribute such apportionment among those persons who on the date of such apportionment are receiving disability benefits. No person shall have a right to any such apportionment unless and until it has been authorized, and such authorization, availability of funds, determination of eligibility and manner of distribution shall be solely within the discretion of the Board ~~subject to the approval of the General Assembly of the Church.~~ Disability Benefit Increases granted by the Board since the adoption of the Benefit Plan in 1987 are listed in Appendix B.

“Sec. 19.1 **Right to Alter or Amend Plans.** The right to alter or amend the Benefits Plan is reserved solely to the Board ~~except that with such any alteration or amendment to a provision of Articles VI, VII, VIII and IX (relating to the Pension Plan) that is in the nature of a benefit reduction to the Members shall to be effective only with the approval of the General Assembly, except with respect to the Medical Plan and the Optional Benefits Plans which may be amended by the Board in accordance with the provisions of Secs. 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 Pension 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. Notice of any other amendment to the Benefits Plan shall be provided by the Board to the General Assembly, Members, local churches and Presbyteries in such manner as the Board deems reasonable and appropriate based on the nature of the amendment.”

Rationale

Benefits Plan Amendments

At its March 1, 2003 meeting, the Board of Pensions adopted amendments to Sections 7.3, 11.3(h), and 19.1 of the Plan to be effective as of January 1, 2004, if approved by the 215th General Assembly (2003) of the Presbyterian Church (U.S.A.). These amendments are necessary to accommodate a biennial meeting of the General Assembly of the Presbyterian Church (U.S.A.) and require the approval of the General Assembly to become effective.

The amendments eliminate the requirement of General Assembly approval for amendments to the Benefits Plan, except in the case of a reduction in benefits under the Pension Plan or an increase in the dues of the Pension Plan. All amendments adopted by the Board of Pensions would be reported to the next succeeding General Assembly.

The Plan presently requires General Assembly advance approval of any amendments to the Plan, other than amendments in the nature of a technical or clarifying change, without benefit or cost implication to the Members, or amendments to the Medical Plan or optional benefits programs. Medical Plan and optional benefits program changes must be reported to the next succeeding General Assembly. In addition, experience apportionments granted by the Board of Pensions for the Pension Plan or disability benefit increases granted by the Death and Disability Plan must be approved in advance by General Assembly.

To accommodate a biennial General Assembly, the Board of Pensions concluded that for financial, legal, and programmatic reasons, as the plan fiduciary, it needed the discretion to amend the Benefits Plan and grant experience apportionments to members of the Pension Plan and disability benefit increases in the Death and Disability Plan more frequently than biennially. With respect for the historical and governing role of the General Assembly, the Board of Pensions reserved for the General Assembly the right to approve any change to the Pension Plan that would result in a benefit reduction and any dues increase for the Pension Plan.

Under the terms of the Benefits Plan, the General Assembly's authority with respect to plan amendments is to approve or disapprove only. The Board of Pensions, as the fiduciary of the Plan, has the exclusive right to initiate and adopt Plan changes. The Board of Pensions adopted the amendments so that it could make changes to the Pension Plan or Death and Disability Plan more often, if need be, than every other year. Without the amendment, if the General Assembly disapproved a recommended amendment, with a comment suggesting corrective or curative amendments that the Board of Pensions should consider, the Board of Pensions would be unable to make those changes for another two years. Most amendments are adopted by the Board of Pensions to address changing legal and financial requirements and to meet the changing needs of Plan members. A two or more year approval cycle is too inflexible to meet the important needs of the Plan and serve the interests of its members. To assure that any changes to the Pension Plan are broadly accepted by the Board of Pensions, the Board of Pensions adopted an amendment to its bylaw requiring a two-thirds vote of the directors for any Pension Plan amendment, other than a benefit reduction or a dues increase (which amendments require the approval in advance of the General Assembly).

Experience apportionments and disability benefit increases are also Plan amendments adopted by the Board of Pensions. The Board of Pensions makes an annual determination as to whether the Plan assets sufficiently exceed the Plan liabilities and necessary reserves such that an experience apportionment in the Pension Plan or disability benefit increase in the Death and Disability Plan could be granted. Prior to the amendment, the Plan required General Assembly approval of any such grant. These grants are intended to maintain the value of retirement pension, survivor's pension, and disability benefits. The Board of Pensions does not believe that the adoption of a biennial assembly should result in a potential delay in the grant of any available experience apportionment, disability benefit increase or other benefit improvement to members of the Plan for up to a two-year period. Under the amendment, the Plan would provide that any such grants or benefit improvements by the Board of Pensions would be reported to the General Assembly when it next met.

The amendments shall supersede the provisions of the Plan to the extent those provisions are inconsistent with the provisions of these amendments.

Item 13-05

[The assembly answered Item 13-05 by the action taken on Item 13-06. See p. 49.]

Overture 03-10. On the Relationship Between the Board of Pensions and Westminster Gardens, Duarte, California—From the Presbytery of San Gabriel.

The Presbytery of San Gabriel overtures the 215th General Assembly (2003) to direct the Board of Pensions to transfer adequate funds to upgrade Westminster Gardens satisfactorily (approximately \$2,000,000), along with supervision to another body.

Rationale

On December 16, 1948, Frank M. S. Shu gave to the Presbyterian Board of Foreign Mission (later the commission on Ecumenical Mission and Relations) \$1,000,000 in honor of his missionary teacher in China, Willard C. Booth, and the money was used to purchase Westminster Gardens as a retirement home for "missionaries, clergymen (sic), other religious workers and their families." With the reorganization of the General Assembly and middle governing bodies in 1972 and 1973, the commission transferred "general supervision . . ., including the election of Trustees of Westminster Gardens . . ." to the Board of Pensions in an AGREEMENT of January 1975. The amount of \$624,250.71 was also transferred from the commission to the Board of Pensions. (See General Assembly *Minutes*, UPCUSA, 1973, Part I, p. 701; 1974, p. 940; 1975, p. 696; and 1976, p. 712.) The Board of Pensions also elects the executive director of Westminster Gardens and approves the budget. The property of Westminster Gardens is registered in the name of the Board of Trustees of Westminster Gardens.

For more than twenty-five years, residents, staff, and the trustees of Westminster Gardens have been grateful for the supervi-

sion of the Board of Pensions and its staff, in recent years especially to Robert W. Maggs Jr., president, Francis E. Maloney, and Paul S. Stavrakos. Since the primary responsibility of the Board of Pensions is with pensions and pensioners, the Board of Pensions understandably has been divesting itself of homes and retirement facilities that were formerly under the care of the Board of Pensions.

For several years, members and staff of the Board of Pensions have been in conversations with the staff and trustees of Westminster Gardens about transferring responsibility for Westminster Gardens to some other appropriate entity. Discussions have been on-going with Southern California Presbyterian Homes.

In the judgment of Westminster Gardens residents and the members of San Gabriel Presbytery, in whose bounds Westminster Gardens is located, the supervision of the upkeep of residences and the infrastructure of Westminster Gardens has been woefully neglected, and the Board of Pensions has resisted making possible the necessary changes.

BOP COMMENT ON ITEM 13-05 (*OVERTURE 03-10*)

Comment on Overture 03-10—From the Board of Pensions.

This overture is answered by actions proposed by The Board of Pensions of the Presbyterian Church (U.S.A.) to the 215th General Assembly (2003) on matters related to Westminster Gardens (see Item 13-06).

Item 13-06

[The assembly approved Item 13-06 with amendment. See p. 49.]

The Board of Pensions recommends that the 215th General Assembly (2003) do the following:

1. Receive the report of the Board of Pensions concerning the proposed affiliation agreement among Westminster Gardens, Southern California Presbyterian Homes, and the Board of Pensions, under which the general supervision responsibilities of the Board of Pensions, including the election of Westminster Gardens' trustees, shall be transferred from the Board of Pensions to Southern California Presbyterian Homes.

2. Approve the discharge of the Board of Pensions from its responsibilities under the January 14, 1975, agreement between COEMAR and the Board of Pensions, effective upon consummation of the affiliation agreement between Southern California Presbyterian Homes and Westminster Gardens.

[3. Direct that the Board of Pensions shall regularly report to the General Assembly concerning how the current residents of Westminster Gardens who receive pensions from the Board of Pensions will receive additional funds from the Board of Pensions' assistance programs as the rate of Westminster Gardens naturally rises.]

Rationale

This recommendation is a positive step in assuring the future viability of Westminster Gardens and providing for the continuing care of the residents through the transfer of the control and operation of Westminster Gardens to Southern California Presbyterian Homes. The Board of Pensions will continue its relationship with the residents of Westminster Gardens as members of the Benefits Plan and provide financial assistance to them, where appropriate, through the Board of Pensions' Assistance Program.

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. By agreement dated January 14, 1975, at the request of the General Assembly, COEMAR (the successor to the Board of Foreign Missions) agreed to transfer general supervision to the Board of Pensions. Since its founding, this retirement community has been available to retired church workers and their spouses.

In 2001, 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 Westminster Gardens in improving management and services and in reducing costs.

Also during that year, the Board of Trustees of Westminster Gardens established a Strategic Planning Task Force to consider

the mission, the 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 made recommendations to the Board of Trustees of Westminster Gardens based on its work and evaluation. Among the recommendations are that the board of trustees consider opening the admissions criteria to a broader market, adopting a financial plan that addresses appropriate rates and entrance fees, and that the board of trustees explore the future relationship with Southern California Presbyterian Homes. It was 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 established a Westminster Gardens Task Force to consider similar issues related to Westminster Gardens. The task force has been supportive of the initiatives of Westminster Gardens and the Strategic Planning Task Force.

In early 2003, Westminster Gardens, Southern California Presbyterian Homes, and Board of Pensions approved an agreement whereby the Southern California Presbyterian Homes would assume the control and operation of Westminster Gardens.

Item 13-07

[The assembly disapproved Item 13-07. See p. 49.]

Commissioners' Resolution 03-19. On Directing the Board of Pensions to Use Already Existing Minister of the Word and Sacrament (MOWS) Numbers to Identify Its Members.

That the 215th General Assembly (2003) of the Presbyterian Church (U.S.A.) direct the Board of Pensions to use the Office of the General Assembly's identification numbers for plan members rather than generating a whole new set of numbers.

Rationale

In recent years, both the Board of Pensions and the Office of the General Assembly (OGA) have spent considerable time, money, and effort to simplify the reporting of service and salary changes. The result is what is known as the PROMPT system, which uses a secure Website on which to make such changes.

But more than one year since the PROMPT system went on-line in January 2002, there are still fewer than 25 percent of presbyteries using the system. According to a number of synod and presbytery stated clerks, a primary reason for opting not to use PROMPT is that both the Board of Pensions and the Office of the General Assembly are still requiring that forms be filled out and mailed to report changes.

At least part of the reason for continuing to require written report forms is the incompatibility of the computer systems and databases that are currently in use by the Board of Pensions and the Office of the General Assembly. The Board of Pensions has always used Social Security numbers for member identification while the OGA has assigned a unique number to each minister of the Word and Sacrament (MOWS). Understandably, the Board of Pensions was unwilling to give the Social Security numbers of its members to the OGA, but chose not to create member identification numbers it could share with the OGA.

Because of new federal privacy laws, the Board of Pensions must assign new identification numbers to its members. Rather than generating a new set of numbers for plan members, the Board of Pensions could use the existing MOWS numbers. To do so would save the Board of Pensions both time and the extra expense of creating new numbers at a time when plan dues are already on the rise. It would have the added benefit of making its database compatible with the one used by the OGA, thus allowing the PROMPT system to work effectively.

This resolution will be advantageous to all parties. It will involve less work for the Board of Pensions to use the existing MOWS numbers—as they already do with church PINs generated by the OGA. It will allow the PROMPT system to reach its full potential to the benefit of the Board of Pensions, the Office of the General Assembly, synod and presbytery stated clerks, and pastors and clerks of session or treasurers in the particular churches.

Mark McDaniel—Presbytery of Ohio Valley
Ellen Rexing—Presbytery of Ohio Valley

Item 13-D

[The Assembly Committee on Pensions, Foundation, and Publishing approved and the assembly received the reports. See p. 51.]

A. The Board of Pensions recommends that the 215th General Assembly (2003) receive the report regarding the amendments to Sections 2.1(q); 7.3; 11.3(h); 11.11; 13.1(h)(19); 13.4; 13.7(f); 13.9(a)(1)(B); 13.9(b)(5), (6), and (21); 13.12; 13.14; 13.16 (new); and 14.3(1) of the Benefits Plan of the Presbyterian Church (U.S.A.), and to receive the report regarding amendment to the Articles of Incorporation of the Board of Pensions. All of these amendments may be found as set forth in Appendix A.

Rationale

The process for amending the Plan is established in the Plan document. The specific provisions of the Plan which 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 214th General Assembly (2002), the Board of Pensions 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 215th General Assembly (2003) was given by letter dated March 2003 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 verbatim text of the amendments is set forth in Appendix A.

A. Pension Plan Amendments

The following amendment to the Pension Plan adopted by the Board of Pensions is technical or clarifying in nature and has no impact upon the benefits of the members or the cost of the benefits and, therefore, is being reported to the General Assembly. The Board of Pensions adopted the amendment effective as of January 1, 2003, because the amendment does not require General Assembly approval and the Board of Pensions desired to include the clarified text in its publication of the 2003 Plan document.

Experience Apportionment Schedule

Section 7.3 of the Plan was amended to add a schedule of the experience apportionments granted by the Pension Plan historically.

B. Death and Disability Plan Amendments

The following amendments to the Death and Disability Plan adopted by the Board of Pensions 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 General Assembly. The Board of Pensions adopted the amendments effective as of January 1, 2003, because the amendments do not require General Assembly approval and the Board of Pensions desired to include the clarified text in its publication of the 2003 Plan document.

1. Change in Name of Disability Plan Apportionment

Sections 2.1(q), 11.3, and 11.11 of the Plan were amended to change the name of the grant provided under the Death and Disability Plan to members receiving disability benefits from "experience apportionment" to "disability benefit increase."

2. Disability Benefit Increases Schedule

Section 11.3(h) of the Death and Disability Plan was amended to add a schedule of the disability benefit increases (formerly known as experience apportionments) granted by the Plan historically.

C. *Medical Plan*

The Board adopted several amendments to the Medical Plan relating to benefits provided by the Medical Plan.

1. *Orthotics*

Sections 13.1(h)(19) and 13.9(b)(21) of the Plan were amended to improve the coverage of certain orthotic devices under the Plan.

2. *Outpatient Prescription Drug Costs Reimbursement*

Section 13.4 of the Plan was amended to change the copayment amounts for prescription drug program from fixed dollar amounts to a percentage of the costs with minimum and maximum amounts, effective January 1, 2003.

3. *Outpatient Psychiatric Coverage*

Sections 13.7(f) and 13.9(a)(1)(B) were amended to manage care for outpatient psychiatric services after twenty visits.

4. *Cosmetic Services*

Section 13.9(b)(5), excluding cosmetic services from coverage under the Plan, was amended to clarify the definition of cosmetic services.

5. *Armed Conflict*

Section 13.9(b)(6) was amended to eliminate the exclusion of charges for medical services arising from armed conflict.

6. *HIPAA*

Amendments to Sections 13.12 and 13.16 (new) were adopted to be effective as of April 14, 2003, and are necessary to comply with the provisions of the administrative simplification provisions of the Health Insurance Portability and Accountability Act of 1996, as amended, ("HIPAA") and, in particular, the regulations under HIPAA pertaining to the privacy of Individually Identifiable Health Information (the "Privacy Rule").

7. *Extended Free Coverage for Survivors*

Section 13.14 was amended to extend the Medical Plan's free coverage for surviving spouses and dependent children from 90 days to 12 months.

8. *Medicare Supplement Deductible*

Section 14.3(1) was amended to eliminate the offset of the annual deductible for the Prescription Drug Program from the Medicare Supplement annual deductible.

Amendments to the Medical Plan are only required to be reported to the General Assembly. The effective date of the amendments is January 1, 2003, unless otherwise noted.

D. *Amendments to Articles of Incorporation*

At its meeting on October 26, 2002, the Board of Pensions adopted amendments to the Articles of Incorporation. The purpose of the amendments is to satisfy the requirements of recently enacted legislation regarding the eligibility of charitable and religious organizations for Pennsylvania Sales Tax exemption and also the current requirements for federal tax exemption under Section 501(c)(3) of the Internal Revenue Code of 1986, as amended.

The Articles of Incorporation provide that the Board of Pensions is to report any such amendments to the General Assembly. The verbatim text of the amendment is reported in Appendix A.

APPENDIX A
AMENDMENTS TO THE BENEFITS PLAN

Sec. 2.1 Definitions.

(q) EXPERIENCE APPORTIONMENTS. Funds in excess of those required for actuarial reserves, general contingency reserves, and any special reserves, which, in the sole discretion of the Board, may from time to time be made available for apportionment among those persons in such form as is more particularly set forth in Secs. 7.3 and 11.3(h).

(q) Intentionally deleted.

Sec. 7.3 Experience Apportionments. Should Pension Plan assets, due to favorable investment and actuarial experience, be accumulated over and above those required for actuarial reserves, general contingency reserves, and other special reserves, as determined by the Board, such funds may, in the sole discretion of the Board, be apportioned among the Members of the Pension Plan and their eligible survivors in the form of increased benefits or Pension Credits or both in such manner as to equitably distribute such apportionment among those persons who on the date of such apportionment are receiving retirement, or survivor's benefits and those persons with accrued Pension Credits who are not then Retired. No person shall have a right to any such apportionment unless and until it has been authorized, and such authorization, availability of funds, determination of eligibility and manner of distribution shall be solely within the discretion of the Board subject to the approval of the General Assembly of the Church. Experience Apportionments granted by the Board since the adoption of the Benefits Plan in 1987 are listed in Appendix B.

Sec. 11.3 Amount and Duration of Disability Benefit.

(h) EXPERIENCE APPORTIONMENTS. DISABILITY BENEFIT INCREASES. Should Death and Disability Plan assets, due to favorable investment and actuarial experience, be accumulated over and above those required for actuarial reserves, general contingency reserves, and other special reserves, as determined by the Board, such funds may, in the sole discretion of the Board, be apportioned allocated among the Members of the Death and Disability Plan in the form of increased benefits in such manner as to equitably distribute such apportionment increase among those persons who on the date of such apportionment increase are receiving disability benefits. No person shall have a right to any such apportionment increase unless and until it has been authorized, and such authorization, availability of funds, determination of eligibility and manner of distribution shall be solely within the discretion of the Board subject to the approval of the General Assembly of the Church. Disability Benefit Increases granted by the Board since the adoption of the Benefits Plan in 1987 are listed in Appendix C.

Sec. 11.11 Optional Supplemental Disability Coverage.

(d) Supplemental disability benefits payable to a Member under Sec. 11.11(c) shall not be increased by any Experience Apportionment Disability Benefit Increase provided under Sec. 11.3(h).

Sec. 13.1 Medical Plan Definitions. When used in Articles XIII and XIV, the following words shall have the meanings set forth below:

(h) MEDICAL COSTS. Subject to the managed care provisions of Section 13.7 and the exclusions and limitations of Section 13.9, the following changes incurred for Medically Necessary health care and treatment for sickness or bodily injury which are Usual, Customary and reasonable Charges:

(19) Changes for foot orthotics prescribed by a Physician for the treatment of metabolic, peripheral-vascular disease or other medical conditions except (i) foot orthotics prescribed for non-surgical treatment of fractures; (ii) replacement foot orthotics unless the orthotic is irreparably damaged due to normal wear and tear or a change in the patient's condition or size necessitates the replacement, and (iii) foot othotics prescribed for the conditions listed in Section 13.9(b)(21). Orthotic shoes are only covered when they are prescribed as an integral part of a brace.

Sec. 13.4 Medical Plan Cost Reimbursement.

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) ~~ten dollars (\$10)~~ twenty percent (20%) of the contracted cost with a minimum of \$10 and a maximum of \$100 per prescription for each generic drug,
 - (2) ~~twenty dollars (\$20)~~ thirty percent (30%) of the contracted cost with a minimum of \$20 and a maximum of \$100 per prescription for each brand-name drug, and
 - (3) ~~forty dollars (\$40)~~ percent (40%) of the contracted cost with a minimum of \$40 and a maximum of \$100 per prescription for any non-formulary prescription drug; and
- (b) if purchased through mail order, for a supply of up to a ninety (90) days:
 - (1) ~~twenty dollars (\$20)~~ percent (\$20%) of the contracted cost with a minimum of \$25 and a maximum of \$300 for each generic prescription drug,
 - (2) ~~forty dollars (\$40)~~ thirty percent (30%) of the contracted cost with a minimum of \$50 and a maximum of \$300 for each brand-name prescription drug, and
 - (3) ~~eighty dollars (\$80)~~ forty percent (40%) of the contracted cost with a minimum of \$100 and a maximum of \$300 for each non-formulary prescription drug.

Sec. 13.7 **Managed Care Provisions.** The following provisions shall apply in all cases:

* * * * *

(f) **PSYCHIATRIC CARE.** A. Member, or someone on behalf of the Member, must apply to and receive from the Board, or such other organization as may be designated by the Board, a certification authorizing an in-patient confinement and approving the provider thereof prior to the confinement. Certification under this Section 13.7 is also required for reimbursement of charges allowed under Section 13.9(a)(1)(B) (relating to out-patient care if reimbursement is sought for out-patient treatment continuing beyond ~~two (2) consecutive calendar years~~ twenty (20) visits). If a Member, or someone on behalf of the Member, fails to obtain the pre-certification required in this Section 13.7 from the Board, or its designee, the Board may request an independent review of the Medical Necessity of the services prior to adjudicating the claim and such Member's reimbursement for care found to be Medically Necessary shall be reduced by an amount designated by the Board to cover the cost of the review.

* * * * *

Sec 13.9 **Exclusions and Limitations**

* * * * *

(a)(1) **Reimbursement for Treatment of Mental and Nervous Disorders.**

* * * * *

(B) **Out-patient services.** Reimbursement for charges for treatment provided by a psychiatrist, clinical psychologist Ph.D., Diplomate or Fellow Member of the Association of Pastoral Counselors, clinical marriage counselors or family therapist who is either state licensed or a clinical member of the American Association for Marriage and Family Therapy, licensed clinical social worker, or psychiatric nurse specialist on an out-patient basis shall be limited to thirty (30) visits per person in any one calendar year. Reimbursement for out-patient charges under this subsection beyond ~~two (2) consecutive calendar years~~ twenty (20) visits for out-patient treatment is subject to the managed care provision of Section 13.7(f). In addition to the providers designated in this paragraph, the Board may, from time to time, in its sole discretion, authorize reimbursement of charges for out-patient services rendered by a professional counselor who has satisfied the state licensing requirements of a state that has been pre-approved by the Board.

* * * * *

(b) **MEDICAL COSTS NOT COVERED.** Charges for the following services are not covered under the Medical Plan:

* * * * *

(5) Cosmetic surgery or treatment procedures, except (i) in connection with treatment for a bodily injury resulting from an accident occurring while covered under Article XII, provided such treatment is commenced within ninety (90) days of such acci-

dent, (ii) to correct a congenital disease or congenital anomaly which congenital condition results in an appearance that is not within the range of normal human variation, or (iii) for breast reconstructive surgery covered under Section 13.1(h)(18). For purposes of this section, a "cosmetic" procedure means a procedure or course of treatment that is performed or undertaken primarily to improve or alter the appearance of any portion of the body and that does not significantly improve the function of that body part.

* * * * *

(6) Any injury or sickness which is the result of armed conflict. (Deleted by action of the Board of Directors of the Board of Pensions.)

* * * * *

(21) All charges for treatment or supplies for (a) weak, strained, flat, unstable or unbalanced feet, metatarsalgia or bunions, except open cutting operations, or (b) corns, callouses or toenails, unless except foot orthotics prescribed for needed in the treatment of metabolic, or peripheral-vascular disease or other medical conditions under Sec. 13.1(h)(19). Charges for orthopedic shoes or orthopedic prescription devices to be attached to or placed in shoes are not covered except as provided in Sec. 13.1(h)(19).

* * * * *

Sec. 13.12 Exchange of Medical Plan Information. Subject to the administrative simplification provisions of the Health Insurance Portability and Accountability Act of 1996, as amended, and the regulations promulgated thereunder, as they may be amended from time to time (collectively, "HIPAA") and, in particular, the rules under HIPAA pertaining to the privacy of Individually Identifiable Health Information set forth in 45 C.F.R. Subtitle A, Part 164, Subpart E, as it may be amended from time to time (the "Privacy Rule") and any more stringent state law applicable to the Benefits Plan, the Board shall have the right to give and receive such information as it, in its sole discretion, deems necessary to administer the ~~Benefits~~ Medical Plan without notice to or obtaining the consent of any person. The Member shall be required to furnish to the Board such information as the Board or the Medical Plan's agents may require in connection with any medical or dental benefit claim. The Board's use of the information shall be subject to the provisions of Sec. 13.16. All other uses and disclosures of information by the Plan shall be as set forth in the Medical Plan's Notice of privacy practices provided to Members under the Privacy Rule.

* * * * *

Sec. 13.14 Extension of Coverage on Member's Death or Divorce

If a Member enrolled for coverage under Secs. 5.2 and 5.3 dies or becomes divorced while covered under the provisions of the Medical Plan, the same coverage shall be continued only for such of the Member's Surviving or divorced Spouse and/or the Member's Children who were covered under the Medical Plan on the date of such Member's death or divorce for a period of twelve (12) months from the date of death and ninety (90) days from the date of death or divorce of such Member. Thereafter, the Member's Surviving or divorced Spouse and/or the Member's Children who were covered under the Medical Plan may subscribe for continuation of coverage pursuant to the provisions of Sec. 13.15.

* * * * *

Sec. 13.16 Use of Medical Plan Information by Board. The provisions of this Section are intended to comply with the Privacy Rule provisions relating to use and disclosure of Protected Health Information (as defined in the Privacy Rule) to plan sponsors.

(4) **Definitions.** Each capitalized term used in this Section that is not otherwise defined in the Benefits Plan shall have the meaning ascribed to it under HIPAA.

(5) **Required Uses and Disclosures of Protected Health Information.** Except as otherwise set forth herein, the Medical Plan or any Health Insurance Issuer may disclose Protected Health Information of the Medical Plan to the Board for the following uses and disclosures:

(A) for disclosure to the Secretary of Health and Human Services, when required by the Secretary for its investigation or determination of the compliance of the Medical Plan with the Privacy Rule; and

(B) for disclosure to a Member, Spouse or Dependent of that individual's Protected Health Information upon the individual's written request or in appropriate response to an exercise by the Member, Spouse or Dependent of any other of his or her individual rights with respect to Protected Health Information, all in accordance with the requirements of the Privacy Rule;

(C) for use or disclosure to other persons, as required by applicable law other than HIPAA, provided that nothing in this section shall permit or require the use by or disclosure of Protected Health Information to the Board to the extent such disclosure is prohibited by HIPAA.

(6) **Permitted Uses and Disclosures of Protected Health Information.** Except as otherwise set forth herein, the Protected Health Information created or received by the Medical Plan or any Health Insurance Issuer providing benefits under the Medical Plan shall be permitted to be disclosed to the Board (upon receipt from the Board of a certification that it shall comply with the restrictions as to the use of Protected Health Information and the other provisions set forth in this Section) for purposes of the

Medical Plan's administration functions that the Board performs on behalf of the Medical Plan, or as otherwise required by HIPAA, including without limitation:

- (A) for Treatment, Payment or Health Care Operations;
- (B) for other wellness, prevention and disease management programs;
- (C) for benefits appeals and complaints;
- (D) for purposes relating to subpoenas and other court orders; and
- (E) pursuant to and in accordance with a valid authorization under the Privacy Rule.

Nothing in this subsection shall permit or require the disclosure of Protected Health Information to the Board to the extent such disclosure is prohibited by HIPAA.

(7) Requirements of Board. The Board shall:

- (A) not use or disclose Protected Health Information received from the Medical Plan or any Health Insurance Issuer providing benefits under the Medical Plan, other than as permitted by the Medical Plan document, for Medical Plan administration, or as otherwise required by law;
- (B) ensure that any agent (including a subcontractor) to whom the Board provides Protected Health Information received from the Medical Plan or any Health Insurance Issuer providing benefits thereunder, agrees to the same restrictions and conditions with respect to Protected Health Information as apply to the Board under this Section;
- (C) not use or disclose Protected Health Information received from the Medical Plan or any Health Insurance Issuer providing benefits under the Medical Plan, for employment-related actions or decisions or in connection with any employee benefit plan or benefit provided by the Board other than the Medical Plan or a health benefit provided under the Medical Plan;
- (D) report to the Medical Plan or Health Insurance Issuer providing benefits thereunder, as applicable, any use or disclosure of Protected Health Information received from the Medical Plan or Health Insurance Issuer providing benefits under the Medical Plan, that is inconsistent with the uses or disclosures required or permitted under this Section and of which the Board becomes aware;
- (E) make the Protected Health Information of a Member, Spouse or Dependent available to that individual, upon the individual's written request, in accordance with the requirements of the Privacy Rule;
- (F) incorporate amendments of Protected Health Information of a Member, Spouse or Dependent as and to the extent required by the Privacy Rule;
- (G) make available to a Member, Spouse or Dependent upon the individual's written request, the information necessary to provide an accounting of the disclosures of Protected Health Information as and to the extent required by the Privacy Rule;
- (H) make the Board's internal practices, books and records relating to the use and disclosure of Protected Health Information received from the Medical Plan or any Health Insurance Issuer providing benefits under the Medical Plan, available to the Secretary of Health and Human Services for determinations as to the compliance of the Medical Plan with HIPAA;
- (I) if feasible, return or destroy all Protected Health Information received from the Medical Plan or any Health Insurance Issuer providing benefits under the Medical Plan, that the Board maintains and retain no copies thereof; or, if such return or destruction is not feasible, limit further uses and disclosures of Protected Health Information to the purposes that make the destruction or return infeasible; and
- (J) ensure that the requirements set forth in subsections (e)(i) and (ii) are satisfied with respect to Protected Health Information.

(8) Access to Protected Health Information.

- (A) Access. Access to and use of Protected Health Information shall be limited to employees or agents of Board who perform the functions relating to Medical Plan administration on behalf of or in connection with the Medical Plan, as described in subsections (b) and (c), in order to perform such activities.
- (B) Minimum Necessary. Except as to a use or disclosure of information related to the treatment of an individual, when using or disclosing Protected Health Information or when requesting Protected Health Information from another entity, the Medical Plan or any individual acting on behalf of the Medical Plan, including the Board, must make reasonable efforts to limit Protected Health Information to the minimum necessary to accomplish the intended purpose of the use, disclosure or

request. Adherence to policies established by the Medical Plan with respect to the use, disclosure, or request of Protected Health Information shall be deemed to constitute such an effort. Employee(s) of the Board responsible for such Medical Plan administration activities include employees from:

1. Healthcare Benefits;
2. Member Services;
3. Information Technology;
4. Mailroom/Fax Delivery;
5. Finance/Treasury;
6. Appeals Board;
7. Legal;
8. Accounting; and
9. Audit

(9) Non-compliance. If the Medical Plan becomes aware of any issues relating to non-compliance with the requirements of this Section, the Medical Plan’s privacy official shall undertake an investigation to determine the extent, if any, of such non-compliance; the individuals, policies, or practices responsible for the non-compliance; and appropriate means for curing or mitigating the effects of non-compliance and preventing such non-compliance in the future. Any individual or entity who is determined by the Medical Plan to be responsible for such non-compliance, shall be subject to disciplinary action, as determined by the Medical Plan and Board, in their sole discretion, including, but not limited to, one or more of the following: termination of Medical Plan-related responsibilities, required additional training and education with respect to the use or disclosure of or request for Protected Health Information, limitations on or revocation of access to Protected Health Information, reprimand, diminution of duties, suspension, disqualification for bonus or other pay or promotion, demotion in pay or status, removal from position or discharge.

(10) Authorized Representative. The Medical Plan shall recognize an individual who is the authorized representative of a Member, Spouse or Dependent as if the individual were the Member, Spouse or Dependent himself or herself, provided that the individual has designated the authorized representative in accordance with the procedures established by the Medical Plan.

(11) Action by the Board. The Board may act as prescribed in this Section or may delegate, in writing and in its sole discretion, any and all of its functions under this Section to a committee, to the Medical Plan’s privacy official, privacy contact person responsible for receiving complaints, or other officer or employee, or to a group of officers or employees of the Board. The Board or such delegate shall have the authority to establish rules and prescribe forms and procedures for performing its functions hereunder.

(12) Inconsistent Provisions. This Section shall supersede any provisions of the Medical Plan to the extent those provisions are inconsistent with this Section.

* * * * *

Sec. 14.3 Medicare Supplement.

(c) ANNUAL MEDICARE SUPPLEMENT DEDUCTIBLES. No benefits under Sec. 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 Pastors’ Median, ~~minus the one hundred dollars (\$100) 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 dollars (\$100).
- (3) Reimbursable Medical Costs credited toward satisfaction of the Annual Deductibles are not credited toward satisfaction of the Annual Costs Maximum Copayment Amounts.

* * * * *

**AMENDED AND RESTATED ARTICLES OF INCORPORATION
OF THE BOARD OF PENSIONS OF THE PRESBYTERIAN CHURCH (U.S.A.)**

THIRD: The purposes for which the corporation shall exist are exclusively religious and charitable within the meaning of Section 501(c)(3) of the Internal Revenue Code of 1986, or the corresponding provisions of any future United States Internal Revenue Law (the “Code”). Notwithstanding any other provision of these articles, the corporation shall not carry on any activities not permitted to be carried

on (a) by a corporation exempt from Federal income tax under Section 501(a) of the Code as an organization described in Section 501(c)(3) of the Code, or (b) by a corporation contributions to which are deductible under Section 170(a) of the Code as being to an organization referred to in Section 170(c)(2) of the Code.

No part of the net earnings of the corporation shall inure to the benefit of, or be distributable to, its directors, officers or other private persons, except that the corporation shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of its exempt purposes. Except as otherwise provided by Section 501(h) of the Code, no substantial part of the activities of the corporation shall consist of carrying on propaganda, or otherwise attempting, to influence legislation. The corporation shall not participate in, or intervene in (including the publishing or distributing of statements), any political campaign on behalf of (or in opposition to) any candidate for public office.

Upon the dissolution of the corporation, the Board of Directors shall, after paying or making provisions for the payment of all of the liabilities of the corporation, dispose of all the assets of the corporation exclusively for the purposes specified herein and in such a manner to such organization or organizations organized and operated exclusively for charitable purposes which at the time qualify as an exempt organization or organizations under Section 501(c)(3) of the Code, as the Board of Directors shall determine. Any assets not so distributed by the Board of Directors shall be distributed by the Court of Common Pleas of the county in which the corporation's principal office is then located exclusively for the corporation's exempt purposes. The use of any surplus funds for private inurement to any person in the event of a sale of the assets or dissolution of the corporation is expressly prohibited.

B. The Board of Pensions recommends that the 215th General Assembly (2003) receive the report of the amendments to Sections 1.2, 1.5, 2.4, and 2.6 of the Bylaws of the Board of Pensions of the Presbyterian Church (U.S.A.), as set forth below:

“Section 1.2 Annual and Regular Meetings. A regular meeting of the Board of Directors shall be held at least three (3) times a year, at such places and times as shall from time to time be fixed by the Board of Directors. The regular second meeting following the annual meeting of the General Assembly of the Presbyterian Church (U.S.A.) in the calendar year shall be the annual meeting of the Corporation.....

“Section 1.5 Quorum. A quorum consisting of one-third of the Directors of the Board then in office shall be necessary to commence a duly constituted meeting. Except as otherwise specifically provided by law or in these Bylaws, any action may be taken by a majority of the Directors present at a duly constituted meeting. Notwithstanding the foregoing sentence, any amendment of the Pension Plan of the Benefits Plan of the Presbyterian Church (U.S.A.), other than a benefit reduction or a dues increase (which amendments require the approval in advance of the General Assembly), shall require a two-thirds majority of Directors present at a duly constituted meeting.

“Section 2.4 The President. The President shall be the chief executive officer of the Corporation and shall report to and be responsible to the Board of Directors for the overall management of the operations of the Corporation. The President shall—

“--submit to the Board of Directors for its consideration, the Board's ~~Annual~~ Report for presentation to the General Assembly each year,

“Section 2.6 The Secretary. The Secretary shall report to and be responsible to the President. The records of the proceedings of the Corporation, the Board of Directors and the Executive Committee shall be kept by or under the supervision of the Secretary. The general responsibilities of this position shall include the following:”

Rationale

1. Biennial General Assembly Actions

Following the action of the 214th General Assembly (2002) approving a biennial meeting of the General Assembly of the Presbyterian Church (U.S.A.) beginning in 2006, the Board of Pensions reviewed its core governing documents and the Benefits Plan document to determine what changes would be necessary to accommodate a biennial meeting. Specific provisions were identified that required changes. At its meeting on March 1, 2003, the Board of Pensions adopted the following amendments to the Board of Pensions' corporate bylaws and the Benefits Plan. Some amendments require General Assembly approval; others need only be reported to the General Assembly. The applicable implementing action is identified with respect to each amendment below. The verbatim text of the amendment is found in Appendix B.

2. Amendments to Corporate Bylaws

To accommodate a biennial meeting of the General Assembly of the Presbyterian Church (U.S.A.), amendments to Sections 1.1, 1.2, 2.4 and 2.6 of the Bylaws of The Board of Pensions of the Presbyterian Church (U.S.A.) (the “Bylaws”) were adopted by the Board of Pensions at its meeting on March 1, 2003, to be effective as of August 1, 2004.

In accordance with Section 7.1 of the Bylaws, Section 1.1 must be approved by the 215th General Assembly of the Presbyte-

rian Church (U.S.A.) (2003). Sections 1.2, 2.4, and 2.6 are to be reported to the 215th General Assembly of the Presbyterian Church (U.S.A.) (2003).

These amendments present two substantive changes to the bylaws. In Section 1.1, the term of the directors is changed from three years to four years with an eight years consecutive service limit. In Section 1.5, a requirement that any amendment of the Pensions Plan, other than a benefit reduction or a dues increase (which amendments require the approval in advance of the General Assembly), shall require a two-thirds majority of directors present at a duly constituted meeting.

These changes are consistent with the terms being recommended to the General Assembly Council and other General Assembly entities. The remaining amendments are editorial and strike references to the General Assembly's "annual" meeting.

The amendments supersede the provisions of the bylaws to the extent those provisions are inconsistent with the provisions of these amendments.

Item 13-Info

A. Board of Pensions Report Without Recommendation to the 215th General Assembly (2003) Concerning the Benefits Plan of the Presbyterian Church (U.S.A.)

Experience Apportionments

The Benefits Plan of the Presbyterian Church (U.S.A.) (the "Plan") provides that the Board of Pensions 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 sixty days prior to the date of the meeting of the General Assembly at which such apportionment shall be considered.

a. Pension and Survivor's Pension Experience Apportionment

In the judgment of the Board of Pensions, Pension Plan assets in hand on December 31, 2002, 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 of Pensions did not grant an experience apportionment for 2002 and no action is required by the General Assembly.

b. Disability Experience Apportionment

In the judgment of Board of Pensions, Death and Disability Plan assets in hand on December 31, 2002, were not sufficient over and above the necessary reserves and cumulative favorable investment and actuarial experience were not adequate, to permit an experience apportionment. Accordingly, the Board of Pensions did not grant an apportionment for 2002 and no action is required by the General Assembly.

B. The Board of Pensions of the Presbyterian Church (U.S.A.) 2002 Report

*Marking the 285th Anniversary of the Beginning of the
Work Now Carried on by This Board, and Presented to the
215th General Assembly (2003) Meeting in Denver, Colorado, May 2003*

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.

1. *The Board of Pensions and the Benefits Plan*

a. *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. Moreover, 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 of Pensions, 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. This report will provide tables showing financial reports on the component parts of the Plan and programs.

b. *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, nonexempt) and caps on medical deductibles and co-pay expenses for higher paid members.

c. *Dues and Optional Benefit Funding, including the Affiliated Benefits Program*

In 2002, employing organizations contributed dues totaling 28.5 percent of the members’ effective salaries to the Benefits Plan, with 11 percent for pension benefits, 1 percent for death and disability benefits, and 16.5 percent for medical benefits dues.

For the Affiliated Benefits Program, as reported to the 214th General Assembly (2002), the dues level for Death and Disability coverage increased 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 applies 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, long-term care insurance, and the 403(b) Retirement Savings Plan are funded independently through voluntary employer and/or member contributions. A separate supplemental term life insurance program was merged with the optional death benefits July 1, 2002, when the incumbent insurer elected to exit that line of business. This ensured that more than 400 current and former Plan members, many of them retired, retained the death benefits protection on which they had relied for years.

TABLE I

A Table Showing the Assets and Liabilities of
The Board of Pensions of the Presbyterian Church (U.S.A.)

2002–2001

	2002	2001
Investments:		
Balanced Portfolio	\$4,868,098,000	\$5,621,140,000
Income Portfolio	30,613,000	31,298,000
Other Investments	195,728,000	184,599,000
Other Assets	<u>20,399,000</u>	<u>18,694,000</u>
Total Assets	5,114,838,000	5,855,731,000
Less: Liabilities	<u>84,561,000</u>	<u>71,879,000</u>
Net Assets Available for Benefits	<u>\$5,030,277,000</u>	<u>\$5,783,852,000</u>

TABLE II

A Table Showing the Net Assets Available for Benefits
The Board of Pensions of the Presbyterian Church (U.S.A.)

2002–2001

	2002	2001
Pension Plan	\$4,455,310,000	\$5,136,180,000
Death and Disability Plan	360,122,000	408,243,000
Optional Death Benefit Plan	8,891,000	7,954,000
Optional Retirement Savings Plan	103,898,000	109,637,000
Medical Plan	28,856,000	43,493,000
Medicare Supplement Plan	7,462,000	8,677,000
Assistance and Retirement Housing Programs	54,580,000	58,118,000
Endowment and Trust Funds	<u>11,158,000</u>	<u>11,550,000</u>
Net Assets Available For Benefits	<u>\$5,030,277,000</u>	<u>\$5,783,852,000</u>

2. *Accomplishments*

a. *Pension Plan and Death and Disability Plan*

(1) *Enrollment and Benefits Initiated 2001 and 2002*

TABLE III

A Table Showing Enrollment, Initiation of Benefits,
Plan Members and Beneficiaries
The Board of Pensions of the Presbyterian Church (U.S.A.)
2002–2001

	<u>2002</u>	<u>2001</u>
New members enrolled	1,218	1,280
Pensions Initiated:		
Retirement	686	757
Survivor	186	237
Death and Disability benefits initiated		
Disability	66	54
Educational benefits	11	12
Death Benefits to Dependents	520	443
	As of	As of
	<u>12/31/2002</u>	<u>12/31/2001</u>
Number of Disabled Members	317	312
Total Enrollment		
	As of	As of
	<u>12/31/2002</u>	<u>12/31/2001</u>
Pensioners:		
Retired	12,046	12,051
Survivors	<u>3,724</u>	<u>3,901</u>
Total Pensioners	<u>15,770</u>	<u>15,952</u>
Members (excluding pensioners):		
Active Members	15,518	15,621
Disabled members accruing pension credits	317	312
Inactive Members	<u>7,803</u>	<u>7,622</u>
Total Members	<u>23,638</u>	<u>23,555</u>
Total Members and Pensioners	<u>39,408</u>	<u>39,507</u>
Total Members and Their Dependents	<u>54,148</u>	<u>54,492</u>

(2) Pension Plan and Death and Disability Plan Payments—Pension Plan and Disability Plan Funds and Distribution

The Plans paid the following pension, death, and disability benefits in 2001 and 2002:

TABLE IV
A Table Showing the Total Pension, Death and Disability Benefits Paid
The Board of Pensions of the Presbyterian Church (U.S.A.) 2002–2001

	2002	2001
<u>Pension Plan</u>		

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Retirement	\$200,201,000	\$193,992,000
Survivor	39,108,000	37,561,000
Pension Dues Paid for Disabled Members	999,000	957,000
Other	<u>13,000</u>	<u>33,000</u>
Total Pension	<u>\$240,321,000</u>	<u>\$232,543,000</u>

Death & Disability Plan

Disability	\$5,803,000	\$5,191,000
Healthcare & Death and Disability Dues Paid for Disabled Members	2,037,000	1,777,000
Educational	271,000	306,000
Other Death Benefits	<u>5,492,000</u>	<u>4,828,000</u>
Total Death & Disability	<u>\$13,603,000</u>	<u>\$12,102,000</u>

The Pension Plan and the Death and Disability Plan are separately valued. Table V and Table VI show the distributions for each of the funds.

TABLE V

A Table Showing the Pension Plan Funds and Distributions
The Board of Pensions of the Presbyterian Church (U.S.A.)
2002

Net Assets beginning of year		<u>\$5,136,180,000</u>
Sources of Funds:		
Investment Return	\$(496,638,000)	
Dues	67,620,000	
Other	<u>141,000</u>	
Subtotal		<u>\$(428,877,000)</u>
Total		\$4,707,303,000
Uses of Funds:		
Pension Plan Benefits	\$240,321,000	
Administrative and Other Expenses	<u>11,672,000</u>	
Subtotal		<u>\$251,993,000</u>
Net assets end of year		<u>\$4,455,310,000</u>

TABLE VI

A Table Showing the Death and Disability Plan Funds and Distribution
The Board of Pensions of the Presbyterian Church (U.S.A.)

2002

Net Assets beginning of year		<u>\$408,243,000</u>
Sources of Funds:		

Investment Return	\$(39,766,000)	
Dues	<u>6,695,000</u>	
Subtotal		<u>\$(33,071,000)</u>
Total		\$375,172,000
Uses of Funds:		
Death and Disability Plan Benefits	\$13,603,000	
Administrative and Other Expenses	<u>1,447,000</u>	
Subtotal		<u>\$15,050,000</u>
Net assets end of year		<u>\$360,122,000</u>

(3) 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 VII 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 VII

A Table Showing Average Pensions of Minister Retirees
at or After Age 65 with at Least 15 Years of Service
The Board of Pensions of the Presbyterian Church (U.S.A.)
2002

Salary At Retirement	Number of 2002 Retire- ments*	Average Plan Pension	Social Security Benefits**	Total Retirement Income	Total Retirement Income as % of Final Salary
Less Than \$30,000	22	\$22,589	\$9,766	\$32,355	161%
\$30,000–34,999	19	22,479	13,340	35,819	112%
\$35,000–39,999	17	24,384	13,089	37,474	100%
\$40,000–44,999	15	25,798	14,879	40,677	96%
\$45,000–49,999	13	30,230	15,185	45,415	94%
\$50,000–54,999	17	31,909	16,435	48,344	91%
\$55,000–59,999	13	32,128	17,408	49,536	87%
\$60,000–64,999	12	35,478	16,987	52,465	85%
\$65,000–69,999	7	39,541	17,372	56,913	85%
\$70,000–74,999	3	35,103	16,257	51,359	70%
\$75,000 and Over	13	49,957	19,593	69,549	79%
Entire Group	151	\$30,039	\$14,874	\$44,914	95%

*For 2002, the average length of service was 34 years

**Does not include spouse benefit

*(4) Pension Plan and Death and Disability Plan Amendments**(a) 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.

No pension apportionment was recommended for 2002.

The 214th General Assembly (2002) approved a 2 percent disability apportionment. Towers Perrin, the Board of Pension's ac-

tuarial advisors, reported that there continued to be sufficient funds on hand to meet the obligations to current and future disabled members, after the increased liability of the 2002 apportionment.

(1') *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 VIII compared to the Consumer Price Index (CPI), a measure of inflation in consumer goods and services.

TABLE VIII
A Table Showing Experience Apportionments
Compared to Consumer Price Index (CPI)
The Board of Pensions of the Board of Pensions
1998–2002

	1998	1999	2000	2001	2002
Pension	11%	10%	9%	3%	0%
Disability	4%	3%	4%	3%	2%
CPI	1.6%	2.7%	3.4%	1.6%	2.4%

(2') *Impact of Apportionments*

For the years 1992 through 2002, 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 eleven years. The average pension with an inflationary increase based on the CPI is shown for comparison.

TABLE IX
A Table Showing Average Pension of Retirees Adjusted by Experience Apportionments
Compared to Inflationary Increase
The Board of Pensions of the Presbyterian Church (U.S.A.)
1992–2002

<u>Year of Retirement</u>	<u>Number of Retirements</u>	<u>Average Annual Plan Pension at Retirement</u>	<u>Value of Average Pension in 2002 Reflecting Inflationary Increase</u>	<u>Value of Average Pension in 2002 Reflecting Experience Apportionments</u>
1992	168	\$16,748	\$21,366	\$30,413
1993	180	17,007	21,116	29,692
1994	216	18,375	22,221	29,695
1995	202	19,772	23,318	31,037
1996	192	19,958	22,780	29,006
1997	145	23,370	26,228	32,038
1998	157	23,698	26,174	29,266
1999	168	27,110	29,160	30,437
2000	153	27,651	28,768	28,481
2001	173	31,661	32,421	31,661
2002	151	30,039		

(b) *Administrative Changes to the Pension Plan*

During 2002 the Pension Plan was amended to ensure clarity and completeness. These amendments were reported to the 214th General Assembly (2002). These amendments included Employment Classification Definition and a required addition of a section on the Top-heavy Rules.

b. *Death and Disability Plan*

(1) *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.

(2) *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 initial amount not to exceed 100 percent 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.

(3) *Changes in Disability Plan*

There were no changes in the Disability Plan.

c. *Medical Plan*

(1) *Overview*

The Medical Plan of the Board of Pensions provides its benefits and services to Plan members subject to the same financial challenges and market forces affecting the medical and benefits delivery systems that exist today. In this, the Board of Pensions is no different from any other employer benefit plan sponsor. The Board of Pensions 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 2002 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 applied in Alabama (a self-insured PPO) and Puerto Rico (a fully-insured contract).

In 2002, Plan member use of network doctors and hospitals resulted in more than \$78 million in gross savings for the Plan (\$61 million) and its members (\$17 million). These savings, and PPO savings in prior years, helped the Board of Pensions to maintain dues at 16 percent from 1993 until 2002, while accruing an appropriate contingency reserve and granting some modest temporary dues relief and benefit improvements. With the renewal of double-digit medical trends, the Board of Pensions was forced to increase dues to 16.5 percent for 2002 and raise the maximum covered salary as well as implement some reductions in benefits. In response to continuing cost pressures, the Board of Pensions has approved and implemented further changes to the prescription drug benefit (January 1, 2003) and a second increase in dues, to 17.5 percent effective July 1, 2003. Given the apparently unending upward spiral in cost, the Healthcare Committee of the Board of Directors is now working on changes for 2004. The Board of Pensions was successful in 2001 in partnering with other denominations through the Church Benefits Association (CBA) to negotiate a more favorable financial arrangement with the pharmacy benefit manager (Express Scripts). As a result, 2002 costs for prescription drugs and the associated administrative services are approximately \$1 million lower than otherwise projected.

As an alternative to the PPOs, between 1995 and 2002, the Board of Pensions offered Plan members in approximately forty-five presbyteries, and at the five General Assembly entities, the opportunity to elect HMO coverage. As reported to the 214th General Assembly (2002), in recent years it has been more difficult to maintain these choices. Some HMOs cancelled their relationship with the Board of Pensions because of poor participation, and some requested rate increases well beyond the rate of growth in PPO

cost and were not renewed. Higher trend levels in general and the business need for HMOs to regain profitability, coupled with the unattractiveness of our very small enrollment level in any one plan, led to renewal terms for 2003 that could not be accepted. The size of the discounts available through the BlueCard® PPO and the loosening of the HMO managed care provisions in response to patient pressure have essentially removed any claim cost advantage the HMOs may have had initially. It therefore made sense at this time to recombine all members into a single risk pool and avoid the additional administrative expense associated with a multiplicity of plans. A single exception was made in the case of Anthem, an HMO offered in the Presbytery of Louisville. This arrangement is self-insured and the benefits have been modified for 2003 so that the value closely parallels that of the PPO.

When HMOs were first offered, Alabama lacked a strong HMO but the local Blue Cross Blue Shield organization offered a very competitively priced PPO. This PPO has been replaced in 2003 by the national BlueCard® arrangement.

The Affiliated Benefits Program (ABP), first offered 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, 2003, approximately 2,200 members were enrolled for the ABP, from more than 380 different employing organizations, including Prairie Village Retirement Center (Nebraska), Presbyterian Children's Home of the Highlands (Virginia), and The Presbyterian Home in the Presbytery of Huntington (Pennsylvania). With the present rate of growth in healthcare costs, the Board of Pensions is particularly aware of the difficulty smaller employing organizations encounter in trying to continue to provide comprehensive medical coverage for their employees; we know that we have helped a number of Presbyterian-affiliated employers confronted by cost increases they could not absorb. While the Board of Pensions hopes to offer a meaningful alternative for the long-term, the Board of Pensions is also mindful of the need to carefully monitor the financial performance of these new groups in conjunction with the overall performance of the Medical Fund. Based on January 2003 enrollment, projected annual medical dues for the ABP are approximately \$10,400,000.

In addition to maintaining benefit plans to provide assistance with medical expenses, the Board of Pensions is actively engaged in encouraging Plan members and their families to adopt healthy lifestyles and use appropriate preventive care services. The Board of Pensions has implemented targeted programs like diabetes and asthma management to help those with chronic conditions, and introduced 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 include 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 of Pensions also sponsors a 5K walk, run, or roll event at the General Assembly.

In 2001 and 2002, a number of director members of the Healthcare Committee of the Board of Directors and staff formed a Quality Task Group. Its purpose was 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 looked for opportunities to encourage improvements in the healthcare system itself. This concern for quality is now integrated into the regular work of the Healthcare Committee and appears as a standing item on every docket. In 2002, the Board of Pensions produced a video, *How to Protect Yourself Against Preventable Medical Mistakes*, accompanied by a print piece, *Health S.E.N.S.E.*, focused on patient safety. The video was shown in plenary session at the 214th General Assembly (2002) and subsequently distributed to all presbytery offices and resource centers as well as being available to view and download at the Board of Pensions' website, www.pensions.org. The Board of Pensions' regional representatives use these materials in their meetings with both active and retired Plan members.

The 213th General Assembly (2001) asked the Board of Pensions 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, 419). 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.

(2) *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 2003, 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 X.)

TABLE X
A Table Showing the Financial Results for the Medical Fund,
Active and Continuation Members Medical Provisions and HMOs,
The Board of Pensions of the Presbyterian Church (U.S.A.)
1998–2002 and Projecting 2003
(Amounts in \$1,000s)

	1998	1999	2000	2001	Est. 2002 ¹	Proj. 2003 ¹
Dues Percentage	<u>15%</u>	<u>15.5%</u>	<u>15.5%</u>	<u>15.5%</u>	<u>16.5%</u>	<u>17.0%</u> ²
Net Revenue (net of credits)	\$89,654	\$96,111	\$99,235	\$104,793	\$118,814	\$131,663
Total Claims and Expenses ³	<u>86,611</u>	<u>91,921</u>	<u>101,854</u>	<u>111,834</u>	<u>123,234</u>	<u>137,439</u>
Net Income and Fund Balances:						
Net Income	3,043	4,190	(2,619)	(7,041)	(4,420)	(5,775)
Previous Fund Balance	36,007	44,604	48,221	48,505	43,759	28,856
Other Income	36	(271)	0	0	0	0
Change in Post- Retirement and Post- Employment Liabilities ⁴	<u>(5,488)</u>	<u>302</u>	<u>(2,903)</u>	<u>(2,295)</u>	<u>10,483</u>	<u>2,334</u>
New Fund Bal- ance	<u>44,604</u>	<u>48,221</u>	<u>48,505</u>	<u>43,759</u>	<u>28,856</u>	<u>20,746</u>
Ratio of Claims and Expenses to Total Revenue	96.6%	95.5%	102.5%	107.2%	103.7%	104.4%
Average En- rollment	17,100	17,067	17,143	17,692	18,810	19,162

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 Dues are 16.5 percent for January–June 2003, and 17.5 percent for July–December 2003.

³ The Board of Pensions approved dues credits and benefit improvements for several years, ending in 2001, to gradually adjust the medical contingency reserve down to the target range.

⁴ Changes in accounting standards require the Board of Pensions 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 X and notes.

Annual claim and administrative expense experience for 1998 through 2002 (estimated) and projected experience for 2003 are displayed in the table above. To be conservative, estimated final experience for 2002, when all outstanding claims have been processed, and projected experience for 2003, are based on unfavorable assumptions.

Table X above analyzes claims experience assuming unfavorable trends. On the unfavorable basis, estimated incurred claim and administrative expenses in Table X total \$123,234,000 for 2002, including managed-care fees and HMO premiums. This is 103.7 percent of total income for the medical portion of the Benefits Plan (dues at 16.5 percent of effective salary, subscription income and investment income). (Using more favorable assumptions, the estimated expenses total \$120,968,000, 101.8 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 \$41,678,000.

(3) *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 sixty-five 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 of Pensions’ general assistance funds between 1998 and 2001.

Annual claim and administrative expense experience for 1998 through 2002 (estimated) and projected experience for 2003, are displayed in Table XI below. To be conservative, estimated final experience for 2002, when all outstanding claims have been processed, and projected experience for 2003 are based on unfavorable assumptions.

On the unfavorable basis, estimated incurred claim and administrative expenses total \$24,253,000 for 2002. This is 104.5 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 \$23,859,000, 102.8 percent of total income for the Medicare Supplement portion of the Plan. Plan reserves for the Medicare Supplement then stand at \$7,857,000 (estimated).

TABLE XI

A Table Showing Medicare Supplement Subscribers and the Financial Results of the Medicare Supplement Program, The Board of Pensions of the Presbyterian Church (U.S.A.) 1998–2002 and Projecting 2003 (Amounts in \$1,000s)

	1998	1999	2000	2001	Est. 2002	Proj. 2003
Total Revenue	\$14,439	\$15,810	\$18,355	\$21,618	\$23,208	\$24,774

Total Claims and Expenses	<u>14,647</u>	<u>16,583</u>	<u>18,792</u>	<u>21,565</u>	<u>24,253</u>	<u>26,457</u>
Net Income and Fund Balances:						
Net Income	(208)	(773)	(437)	53	(1,045)	(1,683)
General Assistance Fund Transfer	2,000	2,000	1,000	1,000	0	0
Previous Fund Balance	3,179	5,842	6,890	7,455	8,507	7,462
Other Adjustments	<u>871</u>	<u>(179)</u>	<u>2</u>	<u>0</u>	<u>0</u>	<u>0</u>
New Fund Balance	<u>5,842</u>	6,890	<u>7,455</u>	<u>8,507</u>	<u>7,462</u>	<u>5,779</u>
Ratio of Claims and Expenses to Total Revenue	101.4%	104.9%	102.4%	99.8%	104.5%	106.8%
Average Enrollment	10,348	10,448	10,504	10,643	10,558	10,664

Milliman USA, Board of Pensions' Medical Actuarial Counsel prepared Table XI.

d. *Optional Benefits*

(1) *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 employer is enrolled in the full Benefits Plan program.

As of December 31, 2002, there were 4,627 members making contributions through salary reductions and/or receiving contributions from their employer and 7,910 total participants. The total value of all accounts was \$104 million at the end of calendar year 2002.

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 January 1, 2002, the Retirement Savings Plan was amended to

- increase the maximum contribution allowable for members who are over age fifty,
- allow the Plan to accept rollovers from other types of savings plans.

Both of these changes were to adopt provisions allowed by recently enacted legislation.

(2) *Optional Death Benefits*

The Optional Death Benefits Plan offers members the opportunity to apply for additional death benefits coverage in the

amounts of \$200,000, \$150,000, \$100,000, \$75,000, \$50,000, or \$25,000. Benefits are payable to the member's named beneficiary. Members also may purchase coverage in the amount of \$25,000 or \$50,000 for spouses, and \$5,000 or \$10,000 for each child. The member is the beneficiary for these benefits. All coverage, other than for dependent children and up to \$50,000 for a member at first eligibility for this program, is subject to medical underwriting. As of February 1, 2003, there are 6,208 members enrolled in the program, including 439 for whom this coverage replaces the Supplemental Term Life and Accidental Death Insurance (see below).

Based on favorable portfolio and actuarial experience, the Board of Pensions 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.

(3) *Supplemental Term Life and Accidental Death and Dismemberment Insurance*

Members had purchased this coverage by direct payment of premiums to Great West Life Insurance Company, formerly ALTA, through a contract that predated the present Benefits Plan (1987). In January 2002, Great West notified the Board of Pensions that it would cease to offer this program July 1, 2002; it had decided to discontinue the proprietary trust through which it was offered. There were 565 members enrolled for term life and accidental death and dismemberment insurance and 401 members enrolled for voluntary accidental death and dismemberment insurance. Of those enrolled for life insurance protection, 222 were retirees. In consultation with the actuary for the Optional Death Benefits Plan, the Board of Pensions determined that it could provide replacement coverage for the life insurance portion only at the Optional Death Benefits dues level, a very significant improvement over the converted individual policies Great West was legally required to offer. Of those eligible, 450 (80 percent) accepted the Board of Pensions' offer. Great West completed its final accounting for this contract in November 2002, and the Board of Pensions allocated the transferred reserves to the Optional Death Benefits program.

(4) *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, 151 had elected to participate as of December 2002. 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.

(5) *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. Members are 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, 2002, the Plan had 6,454 member participants. Following the open enrollment period, there are 7,109 as of January 1, 2003, with member participants distributed among the options as follows: DMO, 1,022; PPO, 5,486; and, out-of-area indemnity, 601.

(6) *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 were given the opportunity to update their fixed dollar coverage levels to recognize the impact of inflation since 1999, without medical underwriting.

There were 1,103 participants on December 31, 2002, and there have been six claims since the program was introduced. Five claims are for services that were approved for coverage (two of these claimants have died) and one case was closed without any activity.

(7) *Vision and Hearing Discount Programs*

To provide assistance with the cost of purchasing vision and hearing services, the Board of Pensions 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.

e. *Assistance Program*

(1) *Overview*

The Assistance Program of the Board of Pensions of the Presbyterian Church (U.S.A.) values the commitment and sacrifice of the men and women who are called to serve the church. Through our efforts, we seek to provide a system of programs that act as a safety net to meet the urgent and emergency financial needs of church workers and their families consistent with the Board of Pensions' mission in support of the ministry of the Presbyterian Church (U.S.A.).

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. The Christmas Joy Offering, gifts, and supports these programs with 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 of Pensions provides income supplements to those retirees whose income from all sources is below the target levels established by the Board of Pensions. The Board of Pensions 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 of Pensions approved a Christmas Gift of \$200 for each individual and spouse receiving an Income Supplement as of November 1, 2002. This gift was sent to 192 individuals and 74 married couples at a cost of \$68,000.

(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. The Board of Pensions and either the employing organization or the presbytery normally shares these grants equally. Shared Grants must be initiated at the local level (i.e., congregation, employing organization, or governing body).

In 2002, Shared Grants were given to 161 individuals or families. The Board of Pensions contributed \$449,000 in 2002 compared to \$495,000 in 2001.

(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 2002, Emergency Assistance Grants totaling \$43,000 were given to ten individuals and families.

(4') *West Virginia Project*

Using the income from the Annie Gebhardt Fund and the Frances Littlepage Irwin Fund, the Board of Pensions 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 of Pensions, 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 of Pensions 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 terminate the assistance when the particular funds ran out, the Board of Pensions 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 2002, thirteen individuals or families who had adopted an infant any time from July 1, 1992, through December 31, 2002, received Relief of Conscience grants totaling \$6,500.

(3') *Seminary Debt Assistance Program*

The Seminary Debt Assistance Program is an initiative of the Board of Pensions developed in cooperation with the Church-wide Personnel Services, presbyteries, and Presbyterian seminaries. 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 have graduated from a PC(USA) seminary and who are serving in a full-time first call to a church of fewer than 150 members with a budget of less than \$150,000. The maximum amount given to one individual over four years will not exceed \$10,000. A limited number of 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. For the year 2002, fifty-four grants totaling \$131,000 were awarded to ministers of the Word and Sacrament serving in thirty-nine 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 Pro-

gram, which gives financial assistance to help retirees maintain their own homes or move to a retirement community.

(1') *Homes Program*

The Board of Pensions has four individual homes in various locations in the United States and fifty-eight 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.

In recent years, the Board of Pensions strategic direction has been to move away from Board of Pensions owned homes and to provide financial assistance to those individuals who need housing assistance.

The Board of Pensions requested permission from the 200th General Assembly (1988) to change the Homes Program from one based solely on Board of Pensions 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 of Pensions 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).

(2') *Morganwood*

The 214th General Assembly (2002) approved, in principle, the sale of Morganwood, a cluster of twenty-nine housing units in Swarthmore, Pennsylvania, to PresbyHomes & Services of Philadelphia, which currently manages the property. The negotiations of the sale of Morganwood continued through 2002 as the parties sought to resolve outstanding issues. As of this date, a final agreement has not been reached.

If an agreement is not reached, the Board of Pensions will explore other options for the property that will take into consideration the well being of the current residents.

(3') *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. Since its founding, this retirement community has been available to retired church workers and their spouses.

In 2001, the Board of Trustees of Westminster Gardens entered into a management agreement with Southern California Presbyterian Homes, which is providing certain management services including the executive director of Westminster Gardens. This relationship has proven advantageous to Westminster Gardens in improving management, services, and reducing costs.

Also during that year, the board of trustees established a Strategic Planning Task Force to consider the mission, the 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 made recommendations to the Board of Westminster Gardens based on its work and evaluation. Among the recommendations are that the board of trustees consider opening the admissions criteria to a broader market, adopting a financial plan that addresses appropriate rates and entrance fees, and that the Board of Trustees explore the future relationship with Southern California Presbyterian Homes. It was 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 established a Westminster Gardens Task Force to consider similar issues related to Westminster Gardens. The task force has been supportive of the initiatives of Westminster Gardens and the Strategic Planning Task Force.

During 2002, the Board of Trustees of Westminster Gardens, the Southern California Presbyterian Homes, and the Board of Pensions have been discussing an agreement whereby the Southern California Presbyterian Homes would assume the control and operation of Westminster Gardens.

(4) *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 and have a commensurate number of years' participation in the pension portion of the Benefits Plan. However, partial grants may be provided for persons who have served the church for more than ten, but fewer than twenty, years.

In 2002, the Board of Pensions provided 180 members with \$1,449,000 through the Housing Supplements Program.

(2) *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 2001 and 2002.

TABLE XII
A Table Showing the Assistance and Retirement Housing Funds and Distribution
The Board of Pensions of the Presbyterian Church (U.S.A.)
2002

Net Assets beginning of year		\$58,118,000
Sources of Funds:		
Investment Return	\$ (3,133,000)	
Christmas Offering	2,725,000	
Gifts, legacies and other income	<u>2,815,000</u>	
Subtotal		<u>2,407,000</u>
Total		\$60,525,000
Uses of Funds:		
Assistance and Retirement Housing benefits	\$4,740,000	
Retirement housing operations	795,000	
Administrative and Other expenses	<u>410,000</u>	
Subtotal		<u>5,945,000</u>
Net assets end of year		<u>\$54,580,000</u>

TABLE XIII
A Table Showing the Board of Pensions' Expenses for
The Retirement Housing Program
The Board of Pensions of the Presbyterian Church (U.S.A.)
2002-2001

	2002	2001	Percent Change
Board Expenses:			
Independent Living Westminster Gardens Grant*	\$595,000	\$519,000	15%
Total	<u>200,000</u> \$795,000	<u>342,000</u> \$861,000	-42% -8%
Residents' Contributions	<u>419,000</u>	<u>426,000</u>	-2%
Net Board Expenses	<u>\$376,000</u>	<u>\$435,000</u>	-14%

TABLE XIV

A Table Showing the Total Assistance and Retirement Housing Benefits Paid
The Board of Pensions of the Presbyterian Church (U.S.A.)

2002–2001

	2002 Amount	2001 Amount
Income Supplements	\$1,747,000	\$1,580,000
Nursing Home Care Assistance	604,000	824,000
Shared/Emergency Grants	492,000	516,000
Housing Supplements	1,449,000	1,417,000
General Assistance	306,000	187,000
Other Benefits	<u>142,000</u>	<u>168,000</u>
Total	<u>\$4,740,000</u>	<u>\$4,692,000</u>

(3) *Funds Development Efforts*

In response to the continuing and emerging needs of ministry and the challenges facing those who serve the church, the Board of Pensions, through its Assistance Program, is restarting its funds development effort.

Currently, gifts, legacies, and one half of the Christmas Joy Offering fund the assistance programs. These funds are limited and currently support the short- and long-term obligations of our programs. (No Benefits Plan dues are used for the Assistance Program.)

In order to meet the increasing demands of our current programs and to fund new programs to meet emerging needs, the Board of Pensions will be seeking additional funds in the coming years. These funds will be used in keeping with the long-standing tradition of the Assistance Program: to support ministers, missionaries, and church workers with unexpected and special needs in ministry.

f. *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 XV 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 of Pensions' actuary.

TABLE XV

A Table Showing Balanced Investment Portfolio Asset Allocation,
The Board of Pensions of the Presbyterian Church (U.S.A.)
December 31, 2002

Asset Class	Market Value (\$ in Millions)	Actual Percent	Asset Allocation Range
U.S. Equity	\$2,158	44.3%	35–55%
International Equity	726	14.9	10–25
Fixed Income	1,863	38.3	25–45
Other Investments	<u>121</u>	<u>2.5</u>	0–10
Total	\$4,868	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 XVI.

TABLE XVI

A Table Showing Balanced Investment Portfolio Participation
The Board of Pensions of the Presbyterian Church (U.S.A.)
December 31, 2002

	<u>(\$ in Millions)</u>	<u>Percent</u>
Pension Plan	\$4,430	91.0%
Death and Disability Plan	360	7.4
Medical Plan Long-Term Reserve	20	0.4
Optional Death Benefits Plan	9	0.2
Non-Plan Program Portfolios	<u>49</u>	<u>1.0</u>
Total Investments	\$4,868	100.0%

Total returns shown on Table XVII 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 XVII

A Table Showing Annualized Portfolio Returns, Balanced Investment Portfolio
The Board of Pensions of the Presbyterian Church (U.S.A.)
Periods Ended December 31, 2002

	1 Year (%)	3 Years (%)	5 Years (%)	10 Years (%)
Board of Pensions				

Balanced Portfolio Return	(9.8)	(6.1)	2.7	8.0
Consumer Price Index (Measure of Inflation)	2.4	2.4	2.3	2.5
Consumer Price Index Plus 5% Annually	7.4	7.4	7.3	7.5

The assets of the Pension Plan and Death and Disability Plan represent 98.4 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.

C. *Board of Pensions Agency Summary*

Letter from the President and Board Chair

2002 was a year of challenges. The stock market and the economy both continued to perform poorly. Healthcare costs continued to rise at double-digit rates.

This environment challenged every benefits provider—and the Board of Pensions of the Presbyterian Church (U.S.A.) was no exception. Even though converting to the BlueCard® PPO saved over \$78 million in costs this past year, our claims experience still increased by nearly 15 percent.

We are pleased to report that the Board is meeting the challenges posed by these conditions. As you can read in the following pages, we are strategically applying the resources we have to help the church attract and retain new leadership. We are steering a sound financial course for both our pension and medical plans. While investment markets and our portfolio declined for the third successive year, we are confident that our long-term investment approach will allow us to meet our obligations.

That said, we expect healthcare costs to continue their steep rise. And the need for our assistance programs is, if anything, becoming greater. For these reasons, 2002 was also a year of planning. We considered new strategies for keeping our programs on a solid financial footing, and dedicated resources to restarting a fund-raising program that has been dormant for over 20 years.

We are finding new ways to preserve—and derive strength from—the power of community.

Robert W. Maggs Jr.
President and Chief Executive Officer

Earldean V.S. Robbins
Chair, Board of Directors

A. *Generosity of Presbyterians Established Present-Day Pension Plan*

In 1923, the General Assembly charged the Laymen's Committee, headed by Will H. Hays, with the task of raising money for its inadequately funded Board of Sustentation and Relief programs. Hays was an impressive figure: a former Republican Party national chairman, a Postmaster General in the Harding administration, and head of the Motion Picture Censorship Board. In his address to the Assembly the following year, he reported, "Very early in our study ... we discovered that nothing short of a wholly new pension scheme would meet the needs of the situation."

This Assembly changed the name from the Board of Ministerial Relief and Sustentation to the Board of Pensions. Overseeing a national network of 5,200 local committees, the Hays committee (which included Andrew Mellon and Sen. William B. McKinley) raised \$15 million to fund the new pension plan.

B. *Helping a Pastor's Widow Meet Unexpected Expenses*

Viola Roser was 89 when she was diagnosed with lymphoma. Her husband, a retired pastor, had died 13 years earlier. "Just make me comfortable," she told her doctor. "I've lived long enough." But the doctor treated her cancer and, five years later, she lives in a nursing home in Centralia, MO.

Living with cancer wasn't the only thing Mrs. Roser didn't expect. "When my husband died, I had plenty of cash left over," she says, "but all this sickness has taken quite a lot of my money. I'm down to a very small amount now and I need extra help."

Fortunately, that help is available through the Board of Pensions' Assistance Program. Mrs. Roser receives monthly income and housing supplements that help with her rent expenses. For over 40 years, Mrs. Roser's husband served the church. And now, she says, "They're helping pay my bills. I really appreciate it."

C. *Lives We Touched in 2002*

In 2002, the church's Pension Plan helped more than 15,000 active members prepare for a secure retirement. It served over 16,000 current retirees, disabled workers, and their dependents.

Our Retirement Housing Program helped some 200 retired members or spouses to secure affordable housing.

Our medical benefits covered 54,000 active and retired employees and dependents.

We have over 2,200 members enrolled in our Affiliated Benefits Program, providing healthcare, death, and disability benefits to church workers not mandated into the Benefits Plan.

The Assistance Program gave 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.

D. *Benefits Plan Helps Safeguard the Future of Our Plan Members*

The Pension Plan, together with personal savings and Social Security retirement benefits, supports those members whose years of active service have ended. In 2002, the Board paid out \$240 million in pension benefits and almost \$14 million in death and disability benefits. The promise of a secure retirement encourages new ministers and laypeople to enter a career of service.

E. *We Continue to Promote Our 403(b) Retirement Savings Plan*

The Board of Pensions is taking additional steps to help servants of the church prepare for the future. We continue to promote our 403(b) Retirement Savings Plan through newsletters, our Web site, and teleconferences. We encourage churches and other employers to enroll their employees. As a result, contributions to this plan rose by almost seven percent in 2002. We also distribute educational materials and conduct workshops on planning for retirement. This plan is yet another tax-advantaged vehicle for members to save for their future needs.

F. *Managing Our Investments in a Turbulent Economy*

Each plan sponsored by the Board of Pensions has unique liabilities and cash flow requirements. The actual benefits are funded by dues and earnings from our Balanced Investment Portfolio. Each plan has its own separate account within that portfolio. These assets are essential for us to fulfill our mission at a relatively stable cost to employing organizations.

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. Given that the stock market has declined for the past three years in a row, one might ask if we are still capable of meeting these commitments.

The answer is yes. Thanks to our policy of cautious, balanced investing, our portfolio losses are far more moderate than those of the stock market in general. In 2002, for example, our portfolio of investments declined by 9.8 percent, compared to a 22.1 percent decline in the S&P 500. In 2001, it declined by 4.5 percent, compared to an 11.9 percent decline in the S&P 500. These losses are regrettable and kept us from recommending an experience apportionment, which would increase the benefits paid to retired members and increase accrued pension credits for those members not yet retired. But our investment experience is not outside the bounds of our actuarial and financial planning. We consistently take prudent steps to protect the integrity of the fund.

G. *Board Selects New Benefits Administration System to Improve Service*

In 2002, the Board conducted an extensive search to replace our aging benefits administration system. After reviewing proposals from a variety of vendors, we selected one from a national leader in this field. The new administrative system will provide

computer support for enrollment, eligibility, pension calculation and administration, billing, and a variety of other services. Plan members will benefit from more accurate, faster responses to their information requests.

In another step to improve efficiency, the Board began using e-mail “blasts” in 2002. These allow us to quickly notify middle-governing body personnel of late-breaking regulatory changes, benefits news, and upcoming events.

In 2002, the Board also took steps to make sure that it safeguards member health information in compliance with the Health Insurance Portability and Accountability Act (HIPAA).

H. *Coping with a Nationwide Trend of Rising Healthcare Costs*

Healthcare costs continue to rise—for various reasons. The general population is aging; doctors can diagnose and treat more problems than ever before; and as people live longer, they develop more (often chronic) health problems. Although the newest drugs and procedures save lives, they are often very expensive. And there are fewer new savings in the healthcare system to offset these costs.

It is a mixed blessing. There is a greater chance that an illness will be treatable, but the cost of that treatment can be staggering. That’s why healthcare coverage is such an important benefit to our members.

The Board of Pensions is not immune to these dynamics. Despite our best efforts, benefit costs are currently rising by approximately 15 percent a year. At the same time, dues, which are linked to payroll changes, rise by 3–4 percent a year. If we fail to address the resulting budget gap, we will very quickly erode any contingency reserve. Eventually, we will find ourselves in a deficit, unable to pay medical claims. Our response in 2002 followed a three-part strategy, described below.

1. *Maximize Savings Wherever We Can*

When we work with a Preferred Provider Organization (PPO), we benefit from discounts negotiated with in-network providers. Through the BlueCard® PPO, we are realizing a 40–45 percent savings in claim dollars paid. By the end of 2002, we had moved most of our Plan members to the BlueCard Program. This has helped us achieve an annual savings to the Plan of \$61 million, with \$17 million in savings for plan members.

In 2002, we also joined a prescription drug coalition, participating with a number of denominations in a combined purchasing initiative. This is saving our medical plan an additional \$1 million per year.

2. *Strike the Right Balance Between Dues and Benefits*

When we cut costs by reducing benefits, we place an additional burden on those who require medical care. When we close the budget gap by increasing dues, we increase the burden on employing organizations. Plan members are also affected, however, if they receive smaller salary increases when dues go up. How do we best fulfill our commitment to care for one another?

At the beginning of 2002, dues paid by employing organizations increased from 16 percent to 16.5 percent of each member’s participation basis, subject to applicable minimum and maximum amounts. In October 2002, the Board responded to rising medical expenses by approving a dues increase to 17.5 percent, effective July 1, 2003. We also have made modest changes in coverage, adjusting copays and deductibles in ways that share the cost with members, while trying to minimize the impact on those who need care the most.

3. *Improve the Quality of Care*

Not only does better care improve the quality of life, it reduces the cost of treating medical complications. Because well-informed patients are key to high-quality care, the Board developed a program to educate active and retired Plan members. A brochure and video explain how patients can take an active role in managing their own care. An online version is available at www.pensions.org/health/hcq.html.

I. *Assistance Program Seeks to Help More of Those in Urgent Need*

The Benefits Plan is designed to address the health and retirement needs of most ministers, missionaries, and church workers. But there will always be those who require additional support. In 2002, the Assistance Program helped more than 700 such people through a combination of:

- Shared and emergency assistance grants
- Income supplements

- Housing supplements
- Seminary debt assistance
- Retirement housing

The Assistance Program seeks to provide help in ways that also strengthen the ministry of church workers. In 2003, we plan to focus on key areas where modest intervention can have a significant impact:

- The health and well-being of the church depends on energetic pastors who can attract new congregants and maintain healthy membership levels. But the job can be as demanding as running a small corporation. Pastors must teach, preach, and offer pastoral counseling. They must also manage, lead, and provide financial expertise. By supporting pastors and relieving areas of stress, we believe we help strengthen the health and well-being of the church.

- Approximately 20 percent of our denomination's membership attends 80 percent of our churches. That leaves many small congregations with limited resources to attract skilled pastoral leadership. Since 2001, our Seminary Debt Assistance Program has helped address this issue by providing grants to pastors who serve their first calls at small churches. The Board is working to develop other programs to address similar needs.

More Systematic Fund-Raising in 2003

No dues are used to support the Assistance Program. Instead, it is funded by half of the Christmas Joy Offering, onetime gifts and legacies, and income from endowments. The income from these funds is already committed to existing programs. If we are to help more of those in need, we must raise more money.

In the past, the Assistance Program received money when people wanted to give back to the church, or heard what we were doing and wanted to support it. In 2003, we will make a more deliberate effort to build awareness of the Assistance Program and raise new funds. This is another opportunity to build on the spirit of community and support the ministry of the Presbyterian Church (U.S.A.).

J. Seminary Debt Assistance Helps Two Pastors Stay at Small Montana Churches

To pay for his seminary tuition, Rev. Leon Rathbun worked as a security guard from midnight to 6:00 a.m. Even so, he and his seminary student wife graduated with \$24,500 in debt.

When Rev. Rathbun and his wife accepted their first calls at small Montana churches, finances continued to trouble them. "Until this year," Rev. Rathbun explains, "our salaries have been below the Presbytery minimum. We could make the minimum loan payment, but there was not a lot left over for anything else."

Seeking relief, both pastors applied to the Seminary Debt Assistance Program. "We both qualified for the maximum amount, which was \$2,500 a year," says Rev. Rathbun. "You know, it's easy sometimes to get to feeling like the little churches are kind of overlooked. So it was really encouraging to me and my wife to find out that there was some kind of a program that would make it possible for us to pay off our loans and stay in the small church here in Montana. That was real encouragement, and I just was very thankful and blessed to receive that help."

K. Active Involvement in Your Healthcare Makes Good S.E.N.S.E.

Speak with your doctor.

Exercise caution when taking prescription drugs.

Note if you have received procedure or test results.

Selectively use healthcare services.

Educate yourself as a healthcare consumer.

L. 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.

By the early 1950s, the Board's responsibilities had expanded to include medical benefits for Plan members and their families. The Board's programs continued through the merger with the United Presbyterian Church in North America and the 1983 reunion that created the Presbyterian Church (U.S.A.). To this day, the Board of Pensions perpetuates a tradition of caring for servants of the church and appealing to the generosity of Presbyterians throughout the United States.

M. Board of Directors of the Board of Pensions of the Presbyterian Church (U.S.A.)

Class of 2003: Andrew J. Browne; Rev. Gerald D. Clark Jr.; Caroline DeEsposito; Ronald Hagen; David H. Hintz; Rev. Adele K. Langworthy; Stephanie A. Middleton; Rev. Arthur E. Sundstrom; Rev. George R. Wilcox; Rev. Dr. Jeffrey D. Yergler.

Class of 2004: Rev. Jefferson K. Aiken, Jr.; Russell B. Faucett; Rev. Stephen E. Gorman; George H. Gotcsik; Jane Jakobsen; Thomas Parks Jennings; Rev. Daniel P. Junkin; David J. Kaasa; Earledean V.S. Robbins; Rev. Richard E. Young.

Class of 2005: Linda S. Crawford; Isaac Green; Gurnie C. Gunter; Joseph Leube; Adan Mairena; James D. Mortimer; Ann C. Petersen; Edwin H. Shoaf, Jr., MD; Ronald D. Watson; Rev. John P. Wilson.

Management Team: Rev. George T. Adams; Karen J. Babik; Kelly Riley Brown; Edward F. Driscoll; Michael F. Fallon; Rev. Dr. William R. Forbes; Judith D. Freyer; Anna G. Hoover; Robert W. Maggs Jr.; Francis E. Maloney; Margaret M. Mellen; Hy Rudin; Rev. Peter C. S. Sime; Rev. Paul S. Stavrakos.

The Board of Pensions of the Presbyterian Church (U.S.A.)
2000 Market Street Philadelphia, Pennsylvania 19103-3298 • (800) 773-7752
(800) PRESPLAN • TDD (888) 872-3686 • FAX: (215) 587-6215
memberservices@pensions.org • www.pensions.org

D. *Presbyterian Church (U.S.A.) Foundation Agency Summary*

Mission Statement: A vital part of the Presbyterian Church (U.S.A.), the Foundation attracts, cultivates, and manages financial resources of individuals and institutions to serve Christ's mission.

Our journey of faith leads us in many directions. We walk paths we may not expect, travel roads we never imagined. Even the simple call to be good stewards can be difficult. As our world seems to accelerate, we are inundated with information, challenges, and unimaginable possibilities; we are called upon to answer questions that become more and more complex every day. Yet our faith guides us. We proceed with conviction, trusting our journey will be blessed, praying our work will bring glory to God. It is then we discover that the journey makes the difference.

A. Journey of Faith

As a faith-based organization, the Foundation offers a special opportunity to Presbyterian donors that is inherently different than secular choices for giving. It is based in the belief that there is a qualitative difference in our faith realized through giving. Unlike commercial organizations, our focus is on mission. We not only understand the scope and complexity of the mission of the Presbyterian Church (U.S.A.), we are an integral part of that mission. Assisting with funds development and sharing our skills and resources are part of our ministry.

The Foundation offers donor-advised funds, to meet the growing need of those who wish to respond to changing mission needs by providing "advice" on the distributions from the fund. Permanent endowment funds are established and invested to take advantage of the stability and experience of the Foundation. A range of planned giving options for individuals and institutions is also offered to meet the needs of a variety of donors.

A network of professionals, support staff, and development officers brings the highest level of skill in areas of gift compliance, investment management, accounting, legal, and gift administration. The Foundation is structured to endure and benefit from the ever-changing economic landscape in which we operate. Our relationship with our subsidiary, New Covenant Trust Company, N.A., represents a sound response to the evolving needs of today's financial marketplace. In all our work we are led by our faith and by the needs of our clients and donors.

B. *Funds with a Mission*

New Covenant Funds are a family of no-load mutual funds designed to help individuals and churches address long-term financial goals, as well as offer socially responsible investment options. New Covenant Funds offer a variety of investment approaches and charitable giving options.

One of those options is the First Fruits Program. Through First Fruits, New Covenant Fund investors can direct capital gains and/or dividends to a New Covenant Funds account held by a local church, General Assembly, or the Presbyterian Foundation. This allows investors to begin or diversify their investment portfolio and make gifts to their church as well.

For more details about the First Fruits Program or New Covenant Funds, including management fees and expenses associated with an ongoing investment in the funds, call the Foundation at 800-858-6127 for a prospectus and First Fruits information. Please read the prospectus carefully before investing or sending money. You can also obtain the prospectus at www.newcovenantfunds.com.

Not FDIC insured. No bank guarantee.

May lose value.

New Covenant Funds distributed by:

PFPC Distributors Inc

760 Moore Road

King of Prussia, PA 19406

Date of first use 06/01/02

C. *Give as You Live: A New Theme for Wills Emphasis Materials*

Wills emphasis is the cornerstone of any planned giving program, providing an opportunity to educate members of the congregation on the importance of including the church in estate planning. A wills emphasis program opens the door for the introduction of other giving vehicles, some of which may provide a lifetime income to the donor or a loved one.

Wills emphasis resources include:

- Three new bulletin inserts
- Bulletin covers, available in two sizes
- Bookmarks
- Leadership guide
- Guide to a Christian Will booklet
- Personal Record Book
- Estate Planning Worksheet

Call 800-524-2612 to order Free* materials, or visit our website at: www.presbyterianfoundation.org

*Church or entity responsible for shipping & handling charges.

D. *We're Here to Serve You*

Audited Financial Statements: To receive a copy of the 2002 audited financial statements, call 800-858-6127 and request the 2002 Annual Report.

Board of Trustees: A Board of Trustees, composed of voting trustees and several ex-officio trustees with voice but no vote, governs the Foundation.

Client Services: The Client Services team provides the point of contact with the Foundation. A client services representative can answer questions concerning the status of a gift, annuity payments, or trust services. 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 investing from a uniquely Presbyterian viewpoint. To locate the development officer serving your area, call 800-858-6127 or search on our website: www.presbyterianfoundation.org.

E. Foundation Trustees 2002

Joanna Adams; Karen Anderson; Merle Arnold; James Babcock; Lynwood Battle; Carl Carpenter; Jorge Cartagena-Cruz; Timothy Clark; Richard Clay; Tony Cook; Bradley Copeland; Laura Dunham; Martha Farmer; Frank Fisher; Fort Flowers; George Hauptfuhrer; Robert Hickman; Elinor Hite; Alison John; Jack Kraushaar; Roger Lee; Mark Lu; Steve Martin; Robert McNeely; David Olson; Marjorie Pipkin; Richard Ray; Bruce Rigdon; Carmen Rodriguez-Rubert; Barbara Sarjeant; Robert Stevenson; Jack Stotts; Earl Thompson; Cary Tolley; Christine Toretta; Joyce Tucker.

Ex Officio: John Detterick; Clifton Kirkpatrick.

Emeritus: Helen Walton.

F. Senior Management of the Foundation

Robert E. Leech, president & chief executive officer; Dennis J. Murphy, executive vice president and chief investment officer; Ralph R. Allen, senior vice president, Trust Services; Mark D. Klemm, senior vice president, Development; Al Perry, senior vice president, Human Resources; Laura C. Plumley, senior vice president, general counsel; Gregory T. Rousos, senior vice president and chief financial officer; Jan R. Walther, senior vice president, Marketing; Vanessa G. Elkin, vice president, Operations; James C. Futrell, vice president, chief information officer.

Presbyterian Foundation

200 East Twelfth Street • Jeffersonville, Indiana 47130

(800) 858-6127 • FAX: (502) 569-5980 • serving@fdn.pcusa.org • www.presbyterianfoundation.org

E. Presbyterian Publishing Corporation Agency Summary

A. PPC Financial Update

The publishing corporation continued to make financial progress following its revised strategic plan and is poised for continued revenue growth and profitability in the coming year. In the year ended December 31, 2002, the company reported net sales revenue of \$8.752 million as compared to the 2002 budget of \$8.291 million. This resulted in a surplus of \$357,000 or 100% more than the budgeted surplus of \$175,000.

B. Letter From the President & Publisher

As denominational publisher of the Presbyterian Church (U.S.A.), the Presbyterian Publishing Corporation is accountable to the General Assembly in several distinct ways. PPC is governed by a Board of Directors selected by the General Assembly Nominating Committee and confirmed by the General Assembly. In addition, PPC reports directly to each General Assembly Committee on Christian Education and Publications and submits the Minutes of its Board meetings to this committee for review.

But this past year PPC came under special scrutiny by a twelve-person General Assembly Committee on Review (CoR). PPC was the first General Assembly agency to be evaluated under this newly designed review process (discussed on page 33). The upshot of the committee report is very positive with several constructive recommendations to be presented to this year's General Assembly. All in all, the CoR process provided PPC directors and staff the occasion for a thorough self-examination coupled with an outside objective analysis of our publishing program.

Of critical importance in 2002 was the need for a significant financial turnaround. Since PPC receives no mission funding and must cover expenses exclusively through its sales revenue, the severe market downturn of 2001 found the publishing corporation fighting for survival. But thanks to the concerted effort of a highly skilled and extremely competent group of publishing professionals, PPC did manage to turn the corner financially – by reducing expenses, increasing sales, and even physically moving our warehousing and distribution operations for added efficiencies and better customer service. Whereas the 2001 bottom line was awash in red ink, 2002's financials reveal an improvement of \$3.2 million!! Operating surplus came in 100% better than budget!

With God's help and building upon our 165th anniversary, this extraordinary accomplishment will ensure that PPC continues the proud Presbyterian tradition of religious publishing excellence into the coming years.

Davis Perkins

President & Publisher

C. PPC Mission

The Presbyterian Publishing Corporation (PPC) is established by the Presbyterian Church (U.S.A.) for the Christian nurture of the church's members and the education of religious communities and the world they serve. To carry out these purposes, PPC pro-

duces educational resources for Presbyterian congregations and members as well as theological and religious books and other materials for a wider audience.

PPC's publishing program, which includes works by authors of diverse views and different religious affiliations, builds on Reformed theological tradition. This tradition is committed to the ministry of the Word, the life of the mind, and engagement with the needs of the world. Its publications are intended to enrich the intellectual life and religious integrity of the churches and to contribute to the broader conversation about social order and moral values. To these ends, PPC sets a high standard of quality for its publications and tries to incorporate the best creative thinking of the day about religious, social, and cultural issues.

D. *PPC Now Distributing Books Through Cokesbury*

Book warehousing and fulfillment operations for PPC moved in December from an independent center in Louisville to an ultra-modern facility in Nashville operated by Cokesbury, the ecumenical distribution arm and retail store division of the United Methodist Publishing House.

This change results in a significant cost savings to PPC. Cokesbury is already one of PPC's largest book-buying customers and has sophisticated warehouse/ fulfillment operations and staff. The Cokesbury staff is familiar with PPC products and audiences, and particularly with Presbyterian congregations and clergy. As an added bonus, the Cokesbury warehouses are located minutes from the headquarters of PPC's major secular and religious customer, Ingram/Spring Arbor, largest book distributor in the world.

The PPC distribution and fulfillment transition to Cokesbury did not affect PPC staffing or operations. PPC's toll-free customer-service phone (800-227-2872) and toll-free customer-service fax numbers (800-541-1573), plus its Web site, www.ppcpub.com, all remain the same.

E. *PPC Expands Global Benevolence*

PPC, in cooperation with the Worldwide Ministries Division (WMD) of the PC(USA), has selected four more institutions to be added to its "Books without Borders" program, "an international benevolence program which provides free academic books to seminaries in second and third-world countries," said Davis Perkins, president and publisher.

The newly designated theological schools are:

Union Theological Seminary - Philippines

Matanzas Theological Seminary - Cuba

St. Paul's Theological School - Kenya

ISEDET (Protestant Superior Institute for Theological Studies) - Argentina

With these latest additions, Books without Borders is supporting twenty-four theological institutions around the world, "from Cameroon to Mozambique, and from Costa Rica to Indonesia," said David Maxwell, WMD's coordinator of global education. Each Books without Borders seminary receives more than 200 of PPC's first-quality academic text and reference books, plus several acclaimed PPC series, including *Interpretation: A Bible Commentary for Teaching and Preaching*. The value of each seminary donation exceeds \$6,000, not including international shipping.

Other initiatives of the PPC benevolence program include "Equipping the Saints" (a free resource package for newly ordained Presbyterian clergy), "In the Beginning" (a similar free resource program for new congregations), "Disaster Relief," and the new "Forum for Christian-Muslim Thought," a series of academic conferences and resulting publications being underwritten by PPC at the Near East School of Theology in Beirut, Lebanon.

F. *The PPC-Cokesbury Partnership at a Glance*

Cokesbury is the official retail distributor of the Presbyterian Church (U.S.A.), an exclusive partnership established in 1995. Among the attractive features of the partnership are:

- Presbyterian clergy and choir apparel, furnishings, candles, jewelry, music, and other church supplies, available via national direct-mail catalog programs, www.Cokesbury.com, and at more than 70 convenient store locations nationwide.
- A special Presbyterian resource section in each Cokesbury store.

- Automatic charge accounts available for all PC(USA) congregations and clergy.
- 20 percent discounts available for all active and retired clergy of the PC(USA), plus DCEs, seminary students and professors, and church libraries.
- A custom line of official Presbyterian Seal products, including PC(USA) sportswear, imprinted office and library gear, jewelry, etc.
- Five annual Cokesbury catalogs for Presbyterians, plus numerous new-product flyers.
- Cokesbury “bookstores” for every PC(USA) General Assembly, plus resource tables for presbytery and synod meetings and other special events, including the Association of Presbyterian Church Educators. Cokesbury also will operate a bookstore at this summer’s Presbyterian Women’s Gathering in Louisville.
- PPC endorsement (after appropriate editorial review) of Cokesbury’s 2003 *Lighthouse Kids* for vacation Bible school, *Turn Around* outdoor ministry resource, and *Seasons of the Spirit* lectionary curriculum.

G. *New Hymnal Supplement Coming In November*

At its board of directors meeting in February, the Presbyterian Publishing Corporation (PPC) announced that it will publish *Sing the Faith: New Hymns for Presbyterians* as a new supplement to *The Presbyterian Hymnal: Hymns, Psalms, and Spiritual Songs*.

The Reverend Robert Bohl, moderator of the 206th General Assembly and chair of the PPC board of directors, stated, “This is exciting news for the church. Hymns are often the most effective element within worship for revealing God’s presence and message to the Christian community.”

Published under PPC’s Geneva Press imprint, *Sing the Faith* will include more than 280 new hymns, many of which have been written since the publication of *The Presbyterian Hymnal*. *Sing the Faith* will include favorite songs by Presbyterians not included in *The Presbyterian Hymnal*; traditional hymns; world music from Europe, Africa, and Asia; African American and Hispanic American music; liturgical chants from the Taizé community; plus more contemporary contributions such as “Awesome God” and “Sanctuary.”

“Twelve years and 2.5 million copies of *The Presbyterian Hymnal* later, we are especially pleased to be publishing this fabulous hymnal supplement,” said Dr. Davis Perkins, president and publisher of PPC. “It will work wonderfully in tandem with *The Presbyterian Hymnal* to meet the needs of PC(USA) congregations seeking a new and fresh selection of hymns to sing.”

Following a survey conducted by the General Assembly Council’s Office of Research Services, Keith Wulff, associate director for Research Services, reported, “The survey of PC(USA) pastors and musicians indicates that there is strong enthusiasm for this hymnal supplement. It’s clear that there is a variety of music used in churches, and the respondents are not only willing to use a supplement but are excited about new songs, styles, and sources.”

Sing the Faith will be available in November 2003, but congregations can begin placing orders as early as March 15. The regular price for the Pew Edition will be \$10.95, and the regular price for the Accompanist’s Edition will be \$45.95. However, the Pew Edition will have an introductory price of \$9.95, if it is ordered by December 31. In addition, ninety-day delayed payment will be offered on all orders placed by December 31. A complimentary copy of the Accompanist’s Edition will be given to those who order 25 or more copies of the Pew Edition. Free shipping will be provided for all orders of 25 or more placed by September 15.

To place orders for *Sing the Faith* Pew Edition (ISBN: 0-664-50240-7) or Accompanist’s Edition (ISBN: 0-664-50256-3), churches and individuals can call 1-800-227-2872, fax 1-800-541-5113, or visit the PPC Web site at www.ppcpub.com.

What People Are Saying About Sing the Faith

“While *The Presbyterian Hymnal* contains many of the best hymns available in the twentieth century, *Sing the Faith* promises to provide both contemporary praise music and new hymns from the best available today.” —Reverend LindaJo McKim, editor of *The Presbyterian Hymnal*

“*Sing the Faith* keeps the solid tradition of *The Presbyterian Hymnal* and yet exposes Presbyterians to world music and newer contemporary music.” —Dr. Melva Costen, chair of The Presbyterian Hymnal Committee and professor of worship and music at Interdenominational Theological Center, Atlanta, Georgia

“*Sing the Faith* provides a creative atmosphere in which worship to the Almighty God continues to resound to God’s glory and honor in new and creative ways.” —Reverend James G. Kirk, secretary to *The Presbyterian Hymnal* Committee, author of *When We Gather: A Book of Prayers for Worship—For Years A, B, and C*, and pastor of Harundale Presbyterian Church in Glen Burnie, Maryland

“It’s exciting to think that new hymns continue to be written, reminding us that there are creative ways of worshiping God in every land and culture. This new collection introduces us to songs from around the world in many forms, liturgical chants from the Taizé community, as well as hymns written in our own language.”—Jane Parker Huber, author and member of *The Presbyterian Hymnal* Committee as well as a writer of several hymns in *The Presbyterian Hymnal*

H. *PPC Reviewed as First of Six Denominational Agencies: Committee Report on Self-Study to Be Presented to 2003 General Assembly*

PPC is the first General Assembly entity to participate in the newly initiated review of PC(USA) General Assembly agencies mandated by the 213th General Assembly.

The purpose of the self-study is to help the Assembly and its agencies ensure that the mission of the church is being fulfilled effectively. The review involved the selection and training of a review committee, its onsite visit(s) to the General Assembly agency, an independent research study, assembly of the materials, and presentation of findings.

Each of the remaining five General Assembly agencies will be reviewed in a similar manner until the process is complete.

To assist the 2002 Review Committee with its task, PPC produced a 200+ page, fully illustrated book, examining all aspects of its recent history, operations, and activities. The following excerpts summarize that material. The Review Committee, meanwhile, has published its report with a series of recommendations to be presented for approval of the General Assembly in Denver, May 23–30, 2003.

From the Preface of the PPC Self-Study

When a congregation sings from the *Presbyterian Hymnal*, when a minister leads worship using the *Book of Common Worship*, when an adult Sunday School class studies the Gospel of Luke using the Interpretation Bible Studies series, when a layperson begins the day with a devotion from *These Days* magazine, when *Presbyterian Polity for Church Officers* helps demystify the *Book of Order* for a session or a church officer training event, when a seminarian wrestles with a biblical text with the help of *Fee’s New Testament Exegesis*, or when a scholar utilizes an academic tome like *King and Stager’s Life in Biblical Israel* for research purposes, PPC’s publishing ministry is bearing fruit.

1. *PPC Publishing Heritage*

Even with a history spanning nearly 165 years, the most recent decade, 1992–2002, bears witness to a dynamic, structural transformation of the church’s publishing effort.

PPC was created in 1993 by decision of the 205th General Assembly as a financially self-sustaining operation accountable directly to the General Assembly.

The requirement of financial self-sufficiency has served a most useful purpose. It has forced PPC to eschew “soft” mission funding and imposed a rigor that has resulted in the establishment of sound business practices and good publishing stewardship... Hand in hand with the above, the PPC Board and various General Assemblies have demonstrated keen judgment in vesting PPC management with editorial autonomy. The ability to make intelligent and informed publishing decisions without the need to subscribe to an ideological or theological standard within its publications has permitted PPC to flourish ...

2. *Agency Overview*

PPC’s future existence—like that of any business—is completely dependent on the success of current operations: on the management and cultivation of resources, on the needs and wants of customers, and on the ability of the PPC to deliver products and services that meet those needs and wants in a cost-effective and timely manner.

3. *Who PPC Serves*

PPC nurtures significant working relationships with all parts of the PC(USA), the General Assembly Council, other General Assembly entities, synods, presbyteries, and PC(USA) seminaries. These relationships range in scope from service on churchwide committees and participation in the program offered by church-related agencies, to working in partnership with other program ar-

eas and entities to produce resources for education and mission, and developing related programs vital to the life and mission of the church.

4. *Program Effectiveness*

Strategic planning is generally regarded as the most basic tool for running the PPC business. The most thoughtful and insightful analysis of what is working and what isn't occurs in the strategic planning process. Ultimately the strategic plan informs the way in which the budget is constructed and the way in which PPC staff spend money to generate sales revenue. The strategic plans of recent years have also determined how much money PPC has given back to the denomination in the form of benevolence programs and through what channels. Today, the strategic plan is increasingly being understood by PPC staff at all levels as the primary tool for gauging the decisions, direction, and effectiveness of the PPC publishing program.

5. *Conclusion*

As PPC plots its future course in the strategic planning process, it is to be hoped that the denomination will embrace the various gifts PPC has to offer enthusiastically and creatively. As the foremost publisher in the Reformed tradition, PPC has much to offer and desires most earnestly appropriate avenues for supporting the ministry and mission of the PC(USA) and the church universal “for the Christian nurture of the church’s members and the education of religious communities and the world they serve.”

I. *Governance—The PPC Board of Directors*

Josiah H. Beeman, former U.S. ambassador to New Zealand and ordained elder; Robert W. Bohl, Moderator of the 206th General Assembly (1994), chair of the Presbyterian Publishing Corporation Board of Directors, and retired senior minister from The Village Presbyterian Church in Prarie Village, Kansas; Jerine W. Clark, retired director of Christian Education, former Moderator of Presbyterian Women in the Presbytery of Western Reserve, and secretary of the Presbyterian Publishing Corporation Board of Directors; John Detterick, Executive Director of the General Assembly Council; José Irizarry, associate professor of Educational Ministries at the Lutheran School of Theology at Chicago; Judy D. Lussie, senior manager and department head of Technical Information at the Lawrence Livermore National Laboratory in California; 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; Davis Perkins, PPC President and Publisher, who has been reelected to his third four-year term; Syngman Rhee, corresponding member, General Assembly Council; Gene Sibery, retired health care executive and former chair of the Board of Pensions Board of Directors; Carmen Stokes, corresponding member, General Assembly Nominating Committee.

Presbyterian Publishing Corporation

100 Witherspoon Street • Louisville, Kentucky 40202-1396 • (800) 227-2872 • FAX: (502) 569-5113 • www.ppcpub.com

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*

THE ROLL OF THE GENERAL ASSEMBLY

Roll of Commissioners and Advisory Delegates

ABINGDON

Rev. Tim Bird
Elder Mike Shortridge
YAD Kathryn Anne Whartenby

ALASKA

Rev. Steve Olmstead
Elder Sheryl Dennis
YAD Kimberly Marie Cobolentz

ALBANY

Rev. Thomas Parsons
Elder Eugene Rowland
YAD Aprille Walker

ARKANSAS

Rev. Howard Gordon
Elder Susan Anderson
Rev. Gail Perkins
Elder Sherry Joyce
YAD Matthew Ford

ATLANTIC KOREAN-AMERICAN

Rev. Myung Chul Cho
Elder Ung Tae Kim

BALTIMORE

Rev. Iris Tucker-Lloyd
Elder Mildred Kreider
Rev. Keith Paige
Elder Bill Galvin
YAD Michelle Stafford

BEAVER-BUTLER

Rev. John Dickey
Elder Margaret Graber
Rev. David McCabe
Elder Michele Lagnese
YAD Angela Mohr

BLACKHAWK

Rev. Kit Stanich
Elder Edward Conklin
Rev. Peter Wilkinson
Elder Ronald Redenius
YAD Chris Bass

BOISE

Rev. Betty Beck
Elder Kathryn Baker

BOSTON

Rev. Kevin Ford
Elder James McKinsey
YAD Lydia Adjetye

CARLISLE

Rev. James Gilchrist
Elder Nonine Cranston
Rev. William Hammann
Elder Donna Wenger
YAD Arthur Wenzel

THE CASCADES

Rev. Susan Grewe
Elder Rebecca Chance
Rev. Harold Kurtz
Elder Ernest Ettlich
Rev. David Morelli
Elder Gretchen Williver
YAD Jonathan Biethan

CAYUGA-SYRACUSE

Rev. Beth DuBois
Elder Lillian Harter

CENTRAL FLORIDA

Rev. Austin Brinkerhoff
Elder Cheryl Carson
Rev. Linda Wright Simmons
Elder Lynwood Everson
Rev. Jane Nicholas
Elder June McClellan
YAD Misty Orr

CENTRAL NEBRASKA

Rev. Darin Bentzinger
Elder Gretchen Gallentin
YAD Amanda Badgley

CENTRAL WASHINGTON

Rev. Karel Coppock
Elder Newt Hawkinson
YAD Daniel Maycock

CHARLESTON-ATLANTIC

Rev. Audrey Deas
Elder Phalarma Freeman
Rev. Daniel Massie
Elder Lynda McKay
YAD Akeem Boneparte

CHARLOTTE

Rev. James Shelton
Elder David Sanders
Rev. Dwight Williams
Elder Frank Melton
Rev. Leslie Stacks
Elder Peter Rieke
Rev. Terry Hanna
Elder Peggy Davidson
YAD Imani Sanders

CHEROKEE

Rev. Ed Craft
Elder Vernon Kuehn
YAD Millason Forrester

CHICAGO

Rev. Alvin Bridges
Elder Martha Gooden
Rev. David W. Jones
Elder Pearlle Horace
Rev. Deborah Paton
Elder Nadine McBeth
Rev. Jennifer Parker Wrzeszcz
Elder Linda McCaw
YAD Jeffrey Darragh

CIMARRON

Rev. Deborah Green
Elder Jan Harris
YAD Jenna Campbell

CINCINNATI

Rev. Thomas Sweets
Elder Carol Murphy
Rev. Daniel Watson
Elder Alexa Naramore
YAD Martha Hayes

COASTAL CAROLINA

Rev. Sanders Read Jr.
Elder Katie Meshaw
Rev. Mamie Wilson
Elder Bobby Orr Jr.
Rev. Thomas Groome
Elder William Hennessee
YAD Kelly Bryan

DAKOTA

Rev. Ronald McKinney
Elder Rogene Crawford
YAD Mandy Nelson

DE CRISTO

Rev. Sue Westfall
Elder Harriet Marsh
YAD Heather Russell

DENVER

Rev. Kathy Reeves
Elder Lorna Wagner
YAD Jessica Dixon

DES MOINES

Rev. David Kincaide
Elder David Boyd
YAD Emily Smit

DETROIT

Rev. Mark Thomas
 Elder Alicia Jay
 Rev. Janet Noble-Richardson
 Elder Kenneth Smith
 Rev. Edward Dunn
 Elder Robert Taylor
 Rev. Joon Won Lee
 Elder Motoko Huthwaite
 YAD Katheryn Maus

DONEGAL

Rev. David Dickey
 Elder Edith Kurtz
 Rev. James R. Moyer
 Elder Elaine Lenyo
 YAD Brandon Zimmerman

EAST IOWA

Rev. John Hougen
 Elder Harry Hoyt
 Rev. Karen Downey Beals
 Elder Ruth Keraus

EAST TENNESSEE

Rev. C. David Garnett
 Elder Frank Clepper
 Rev. Joseph Tanner
 Elder Linda Whitehead
 YAD Emily Goins

EASTERN KOREAN

Rev. Sang Chun Park
 Elder Michael Chun
 YAD David Lee

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 Elder Floyd Gilbert
 Rev. Patrick Willson
 Elder Melissa Sturgis
 YAD Emily Fay

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 Rev. Dale Patterson
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 YAD Joonsoo Chang

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 YAD Chris Peterson

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 Elder Frederick Bierly
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 Elder Raiza Rivera-Calvo
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 Elder Annie Huang
 Rev. Laura Krauss
 Elder Richard Olson
 YAD Virgiliana Way

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 Elder Lawrence Stephens III
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 Elder Roxy Childs-Cox
 YAD Joshua Stewart

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 Rev. John Hunt
 Elder David Holloman

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 Rev. Fred Wollerman
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 Elder Earline Williams
 Rev. Marilyn Crawford Roberts
 Elder D. Kay Bueche
 Rev. Sheryl Kinder-Pyle
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Elder Anne Mackey
Rev. Jae Heung Chung
Elder William Shouse
Rev. Larry E. Summey
Elder Not Assigned
YAD Will Alley

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YAD Jessica Farrar

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YAD Erin Collins

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YAD J. Tyler Ward II

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YAD Chris McChesney

TRINITY

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Elder Al Hanna
Rev. Bradley Smith
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Elder Mary Alice Pugh
Rev. Jonas Georges
Elder Angus Walton

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Elder David Herum
Rev. Deborah Lind-Schmitz
Elder James Payne
Rev. John Mann
Elder Mary Vujovich
YAD Krystin Carlson

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Elder Walter Mason
YAD Ila DeJane

UTAH

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Elder Kambiz Pezeshki
YAD Marcus Hong

UTICA

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YAD Katharine Olson

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Elder Thomas Lemon
Rev. DuWayne Hintz
Elder Chevin Stone
YAD Emily Ytti

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Elder Shirley Poland
YAD Jackie Hyland

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Elder Annette Emerson
Rev. Patrick Orazi
Elder David Large
YAD Jaime Donahue

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Elder Samuel R. Burford
Rev. Arvie Maynard
Elder Timothy Glaser
YAD Lyndsae Aylor

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Rev. Dan Straw
Elder Tom Cheney

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Rev. Thomas Pickering
Elder Bill Lewis
YAD Jon Burriss

WESTERN NEW YORK

Rev. Stan Bratton
Elder Charlie Divine
Rev. Diane Phinney
Elder Judy Geyer
YAD Keith Marshall

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Elder Helen Harris
Rev. Pamela Daniel
Elder David Moore
YAD Katie Rhodes

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Elder Robert Ault
Rev. Jon Fancher
Elder Laura VanDale
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Elder Betty Alice Almeida
Rev. David Layman
Elder John Paulson
YAD Matthew Woods-Koppitch

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YAD Lelah Jensen

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Rev. Doug Melius
Elder Ken Miller
YAD Shane Harkins

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Rev. Richard McNeely
Elder Karen VanHaele
YAD Tami Jo Arvik

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Rev. Claude Klaver
Elder Molly Pederson
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Jonathan Ball	Columbia Seminary	Alice Odell	Union - PSCE
Carmen Berger	Princeton Seminary	Elizabeth Parker	Columbia Seminary
Angie Bohanon	Dubuque Seminary	Susan Phalen	Austin Seminary
Brenda Boykins-Tucker	Johnson C. Smith Seminary	Sabelyn Pussman	Austin Seminary
Cynthia Burse	Johnson C. Smith Seminary	Susie Graham	Fuller Seminary
Taylor Camerer	Gordon Conwell Seminary	Heather Shortlidge	Union - PSCE
Chris Currie	Princeton Seminary	Anita Stuart-Steva	Pittsburgh Seminary
Andrew Davis	McCormick Seminary	John M. Titus	Pittsburgh Seminary
Mary Davis	San Francisco Seminary	Carmen Jeannette Torres-Cordero	Evangelical Seminary PR
Melissa DeRosia	Louisville Seminary	Anne Troy	Wesley
Ruth Goldthwaite	McCormick Seminary	Landon Whitsitt	Louisville Seminary
Ellen Larson	Auburn Seminary		

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Doug Dicks	Palestine	Beth Peak	Mexico
Virginia Gartrell	Brazil	Michael Sivalee	Brazil/US (Evangelism)
Mary Kinney	Mexico (Evangelism)	Caryl Weinberg	Cameroun

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Christine Busch	Evangelical Church - Rhineland	Eser Tecio Pacheco	United Presb. Church of Brazil
Steve Dobbins	Christn Church/Disciples of Christ	Assir Pereira	Independent Presb. Church of Brazil
G. Dyvasirvadam	Church of South India	Silishebo Silishebo	United Church of Zambia
Benebo Fubara-Maneul	Presbyterian Church of Nigeria	Sebough Terzian	Union Armenian Evan. Church Near East
Mizuo Ito	United Church of Christ in Japan	Abraham Wright	Int. Council Community Churches
Hermenegildo Mendez	Nat. Evang. Presb. Church Guatamala	Thelma Chambers-Young	Progressive Nat. Baptist Conv.

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Kerry Clements	Associate Stated Clerk	Joan Richardson	Assistant Stated Clerk
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Laurie Griffith	Assistant Stated Clerk	Gary Torrens	Associate Stated Clerk
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John M. Buchanan	William P. Lytle
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Covenant	Larry Edwards	Puerto Rico	Harry DelValle
Lakes and Prairies	Grant Lowe	Rocky Mountains	Zane Buxton
Lincoln Trails	Jay Hudson	S. California and Hawaii	John Langfitt
Lincoln Trails	Carol McDonald	South Atlantic	Reg Parsons
Living Waters	David Snellgrove	Southwest	Janet M. DeVries
Mid-America	John L. Williams	Sun	Judy Fletcher
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Princeton Seminary	Thomas Gillespie	Johnson C. Smith Seminary	David Wallace
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Louisville Seminary	Milton J Coalter		

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Kim Leech	Frances Pitts
Neal Lloyd	Margy Wentz
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Sandy Peirce

General Assembly Committee on Representation

Artence Walton

General Assembly Nominating Committee

David Zuidema

Permanent Judicial Commission

Mary Lou Koenig

General Assembly Committee on Ecumenical Relations

Ellen Babinsky

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Gary Demarest

Presbyterian Historical Society

Robert Sawrey

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Donald G. Campbell	C. J. Haysley
Vernon Carroll	Thom Hood
John Detterick	Curtis Kearns
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Robert Elder	Helen Morrison
Marie Galloway	Barbara Renton

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Ruy Costa

Advocacy Committee for Womens Concerns

Joanne Sizoo

Advocacy Committee for Racial Ethnic Concerns

Patricia Lee

Committee on Theological Education

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Presbyterian Foundation

Robert O. Hickman
Robert Leech

Presbyterian Publishing Corporation

Robert Bohl
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Molly Baskin
Jay Wilkinson

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Bianca Stoffels—Uniting Reformed Church of Southern Africa, Wynburg Presbytery

In-Sook Lee—Presbyterian Church in the Republic of Korea

Rev. Chan-Hwon Chung, Clerk—Presbyterian Church in the Republic of Korea

Seong-Lye Jang—Presbyterian Church in the Republic of Korea

Rev. Sang Hak Kim, General Secretary—Presbyterian Church of Korea

Rev. Dong Youp Kim—Presbyterian Church of Korea

Beak Eun Soon—Presbyterian Church of Korea

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Rev. Gerson Lacerda—Independent Presbyterian Church of Brazil

Margaret Ncozana—Church of Central Africa Presbyterian

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Rev. Dora Arce, Moderator—Presbyterian and Reformed Church in Cuba

Rev. Luis Perez Alanoca—Evangelical Presbyterian Church of Bolivia

Rev. Averell Rust—Uniting Reformed Church of Southern Africa Wynburg Presbytery

Rev. Byung-Geum Chun, Moderator—Presbyterian Church in the Republic of Korea

Rev. Soon Kwon Kim, Vice Moderator—Presbyterian Church of Korea

Rev. Dr. Silas Ncozana—Church of Central Africa Presbyrerian, Blantyre Synod

STANDING RULES OF THE GENERAL ASSEMBLY

[As amended by the 215th General Assembly (2003)]

**Participants at the General Assembly**

- | | |
|---|---|
| 1. Commissioners
a. Election of Commissioners
b. Commissioners with Disabilities
c. Alternates
d. List of Participants | 3. Corresponding Members

4. Other Participants
a. Special Guests
b. Ecumenical Representatives
c. Resource Persons
d. Presbytery Staff
e. Ecumenical Visitors |
| 2. Advisory Delegates
a. Definition
b. Voting Privileges
c. Youth Advisory Delegates
d. Theological Student Advisory Delegates
e. Missionary Advisory Delegates
f. Ecumenical Advisory Delegates | 5. Registration and Seating |

1. Commissioners**Election of 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 pres-

bytery of jurisdiction for election. The presbyteries shall then certify the election to the Stated Clerk when completed.

(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. 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 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. 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 assistants who are authorized to enter the commissioner/advisory delegate seating area.

STANDING RULES OF THE GENERAL ASSEMBLY

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

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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.

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.

**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 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,

(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**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 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. Special committees shall also publish interim reports, no less than annually, by electronic or print means. Such interim reports shall 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

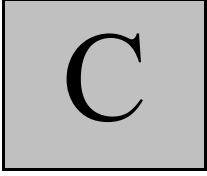
Whenever the General Assembly itself shall require the distribution of a document for study (whether the proposal originates through the recommendation of an entity, the presentation of an overture or resolution, or arises during the conduct of the assembly's business) with a request for a response (whether 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

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

1. **Assembly Committee Structure**
2. **Assigning Commissioners to Assembly Committees**
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 - b. Random Selection Process
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 - a. Docket and Referrals
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 - e. Requests for Presentations
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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.

**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;

(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 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 Governing Bodies

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 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 commit-

tee 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 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).



Arrangements for the General Assembly Session

- | | |
|---|--|
| 1. Date and Place of Meeting <ol style="list-style-type: none"> a. Determining Date and Place b. Presbytery Invitations c. Criteria d. Rotating the Place of the Meeting | 3. Services of Worship <ol style="list-style-type: none"> a. Daily Worship and the Lord's Supper b. Ecumenical Worship c. Guidelines |
| 2. Meeting Arrangements <ol style="list-style-type: none"> 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 the 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 four 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, Synod of the Rocky Mountains, Synod of the Southwest;
- Area B: Synod of the Sun, Synod of Lakes and Prairies, Synod of Mid-America;
- Area C: Synod of Living Waters, Synod of Lincoln Trails, Synod of the Covenant;
- Area D: Synod of South Atlantic, Synod of Puerto Rico, 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 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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Eligibility for Election

1. Serving on Assembly Entities

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 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 ordinarily be eligible to serve a four-year term, and be eligible for election to one additional term. No person may serve more than two terms, full or partial. After serving as a member of a General Assembly entity for two terms, full or partial, a person shall not be eligible for nomination or renomination to a General Assembly entity until two years have 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 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 a four-year term, and be eligible for election to one additional term. No member may serve more than two terms, full or partial.

The Moderator of the General Assembly will serve as a member of the committee with vote during his or her 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 Mission Support Services 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 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 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 composed as provided for in *Book of Order*, G-13.0112a.

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 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. The members shall be evenly divided into three classes, shall serve six-year terms, and shall be eligible for election to one additional term. No member may serve more than two terms, full or partial. 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 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 four years and shall be eligible for reelection to one additional term. No member may serve more than two terms, full or partial.
- 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.

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 four-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 four 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 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 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

Based on a six-year schedule, the agencies 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.). On nomination of the General Assembly Nominating Committee, the General Assembly will elect two committees, each to review the work of one of the agencies of the General Assembly. Each committee will be composed of twelve members: four commissioners from the previous three 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 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

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| <ol style="list-style-type: none"> 1. Election of the Moderator <ol style="list-style-type: none"> a. Eligibility and Endorsement b. Title c. Campaign Procedures d. Election Procedures 2. Functions of the Moderator <ol style="list-style-type: none"> a. Preside Over General Assembly b. Membership c. Ambassador d. Official Representative e. Report | <ol style="list-style-type: none"> 3. Enabling the Moderator to Serve <ol style="list-style-type: none"> a. Leave of Absence b. Financial Arrangements c. Expenses d. Itinerary e. Office 4. Vice-Moderator 5. Incapacity, Resignation, or Death of the Moderator |
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Eligibility and Endorsement

Title

Campaign Procedures

1. Election of the Moderator

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.

b. The title of the Moderator is “The Moderator of the (number) General Assembly (year) of the Presbyterian Church (U.S.A.).”

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.

(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 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 his or her 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 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

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| <p>1. Electing the Stated Clerk</p> <ul style="list-style-type: none"> a. Terms and Eligibility b. Title c. Election Procedures <p>2. Functions of the Stated Clerk</p> <ul style="list-style-type: none"> a.–d. General Provisions e.–h. Duties Regarding <i>Constitution</i> i.–n. Duties Regarding General Assembly Sessions o.–q. Duties Regarding Ecumenical Relations r.–s. Duties Regarding Actions of General Assembly t.–y. Duties Regarding Administration | <p>3. The Office of the General Assembly</p> <ul style="list-style-type: none"> a. Employment of Staff b. Employment Policies c. Budget Officer d. Financial Responsibilities e. Department of History <p>4. Acting Stated Clerk</p> <p>5. Associate and Assistant Stated Clerks</p> |
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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 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 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 six 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 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.

STANDING RULES OF 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 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.

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 Assembly Sessions

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 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.

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.

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.

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.

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 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.

Duties Regarding Ecumenical Relations

Duties Regarding Actions of General Assembly

Duties Regarding Administration

- 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 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 215th General Assembly (2003)

Jewett, M.D., Paul W. served in India (1967–1974, 1986–1990) initially as Staff Cardiologist at the Wanless Chest Hospital, and later at the Wanless Hospital, Miraj, in support of an open-heart surgical program. On return (1986 to 1990), he served as Chief of the Cardiology Department, Wanless Hospital, Miraj and Professor of Cardiology (Shivaji University, Kolhapur). In 1990 to 1996, he took on a very different assignment in a rural African hospital, where he served as Medical Officer in Charge at Embangweni Hospital, Embangweni, Malawi. A similar assignment was accepted at Mombin Crochu Hospital, (northeastern) Haiti from 2000 to 2001. The final assignment (2001 to 2003) was as a Consultant to the Director of Wanless Hospital, Miraj, India. Paul is a member of the Eastridge Presbyterian Church in Lincoln, Nebraska, Homestad Presbytery.

Jewett, Judith R. served in India (1967–1974) as Librarian, Basinger Memorial Library, and as Medical Records Librarian, Wanless Chest Hospital. On return (1986 to 1990) she served as Management Systems Analyst and Head of Computer Department, Wanless Hospital, Miraj, India. In Malawi (1990 to 1996) she served as Embangweni Hospital Administrator & Accountant. In Haiti (2000 to 2001) she served in Team Ministry and she was in charge of the Mombin Crochu Hospital Guest House. In India (2001 to 2003) she served as Consultant to the Director, Wanless Hospital, Miraj. Judith is a member of the Eastridge Presbyterian Church in Lincoln, Nebraska, Homestad Presbytery.

Mission Co-Worker Appointments New Appointments 2003–2004

Adeney-Risakotta, Farsijana is serving in Team Ministry in Indonesia for three years under the auspice of Duta Wacana University. Farsijana is a member of The Christian Church of Java (GKJ)-Sari Mulyo in Yogyakarta, Indonesia.

Marriott, Gloria A. is serving as Education Consultant, Walton Program, in Guatemala with the National Presbyterian Church of Guatemala. She is a member of the Hillsboro Presbyterian Church in Brentwood, Tennessee, Middle Tennessee Presbytery.

Marriott, Roger H. is serving as Education Consultant, Walton Program, in Guatemala with the National Presbyterian Church of Guatemala. He is a member of the Hillsboro Presbyterian Church, Brentwood, Tennessee, Middle Tennessee Presbytery.

Moffett, Julia Ann is serving as Liaison for Central America in association with the Latin America /Caribbean area office and the Ecumenical Partnerships and Peacemaking Partnerships program offices of the PC(USA). Julia Ann is a member of Crescent Hill Presbyterian Church in Louisville, Kentucky, Mid-Kentucky Presbytery.

Mission Volunteers (USA) Young Adult Interns June 2002 to June 2003

Bethell, Leslie is serving the National Volunteers Office of the General Assembly Council, Kentucky. She is a member of Central Presbyterian Church, Fort Smith, Arkansas, Presbytery of Arkansas.

Elkington, Kristen is serving in the Collegiate Studies of the General Assembly Council, Louisville, Kentucky. She is a member of Milford Presbyterian Church, Milford, Michigan, Presbytery of Detroit.

Hanisek, Joel is serving in the Presbyterian United Nations Office of the General Assembly Council, New York. He is a member of Lake Hills Presbyterian Church, Knoxville, Tennessee, Presbytery of East Tennessee.

Lin, I-Chun “Jenny” served in the Racial Ethnic Young Women’s Initiative of the General Assembly Council, Louisville, Kentucky, and Washington, D.C. She is a member of Formosan Presbyterian Church, Garden Grove, California, Presbytery of Los Ranchos.

Parsons, Rachel is serving in the Office the National Network of Presbyterian College Women of the General Assembly Council, Kentucky. She is a member of First Presbyterian Church, Bristol, Tennessee, Presbytery of Holston

Roper, Jeff is serving in the Mission Service Recruitment Office of the General Assembly Council, Kentucky. He is a member of Harvey Browne Memorial Presbyterian Church, Louisville, Kentucky, Presbytery of Mid-Kentucky.

Tate, Jessica is serving in the Washington Office of the General Assembly Council, District of Columbia. She is a member of the Plaza Presbyterian Church, Charlotte, North Carolina, Presbytery of Charlotte.

Weaver, Reggie is serving in the Presbyterian Peacemaking Office of the General Assembly Council, Kentucky. He is a member of Spring Hill Presbyterian Church, Mobile, Alabama, Presbytery of South Alabama.

Williams, Molly is serving in the Women's Advocacy Office of the General Assembly Council, Kentucky. She is a member of First Presbyterian Church of Effingham, Effingham, Illinois, Presbytery of Southeastern Illinois.

**Mission Volunteers (USA)
Beginning Service Between
June 2002 to June 2003**

Azevedo, RoseMary served in a conference center setting for Montreat Conference Center, North Carolina. She is a member of the Presbytery of Tropical Florida.

Basey, Clyde served in an educational setting for Sheldon Jackson College, Alaska. He is a member of First Presbyterian Church, Sitka, Alaska, Presbytery of Alaska.

Basey, Lois served in an educational setting for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church, Sitka, Alaska, Presbytery of Alaska.

Beller, Joelle is serving as the site coordinator for West Yellowstone, Greenhouse Project, Montana. She is a member of the Presbytery of Yellowstone

Bento, Richard served in a conference center setting for Montreat Conference Center, North Carolina. He is a member of Valley Presbyterian Church, Portola Valley, California, Presbytery of San Francisco.

Bento, Roberta served in a conference center setting for Montreat Conference Center, North Carolina. She is a member of Valley Presbyterian Church, Portola Valley, California, Presbytery of San Francisco.

Bowden, Jere served in a conference center setting for Montreat Conference Center, North Carolina. She is a member of the Presbytery of Northeast Georgia.

Brookshire, Marilyn served in a conference center setting for Ghost Ranch Santa Fe, New Mexico and will be serving at Heifer Ranch, Arkansas. 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.

Carlson, Carole is serving in a conference center setting for Montreat Conference Center, North Carolina and an educational setting for Sheldon Jackson College, Alaska. She is a member of United Presbyterian Church, Xenia, Ohio, Presbytery of Miami.

Carlson, Robert is serving in a conference center setting for Montreat Conference Center, North Carolina and at an educational setting for Sheldon Jackson College, Alaska. He is a member of United Presbyterian Church, Xenia, Ohio, Presbytery of Miami.

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 served in a conference center setting for Stony Point Center, New York and will be serving in an educational setting for Warren Wilson College, North Carolina. She is a member of First Presbyterian Church, Sitka, Alaska, Presbytery of Alaska.

Ecklund, Jean served in an educational setting for Sheldon Jackson College, Alaska. She is a member Fruit Hill Presbyterian Church, New Millport, Pennsylvania, Presbytery of Huntington.

Ecklund, Lawrence served in an educational setting for Sheldon Jackson College, Alaska. He is a member Fruit Hill Presbyterian Church, New Millport, Pennsylvania, Presbytery of Huntington.

Eichman, Mary 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 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.

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.

Frazer, Julia served in an educational setting for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church of Sitka, Presbytery of Alaska.

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.

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.

Grabowski, Christa is serving in a conference center setting for Campbell Farm, Washington. She is a member of the Reformed Church, Grand Rapids, Michigan, within the boundaries of the Presbytery of Lake Michigan.

Grabowski, Phil is serving in a conference center setting for Campbell Farm, Washington. He is a member of the Reformed Church, Grand Rapids, Michigan, within the boundaries of the Presbytery of Lake Michigan.

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 is 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.

Hackler, Phyllis served in an educational setting for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church, Sitka, Alaska, Presbytery of Alaska.

Hefner, Carol will be serving in a community development setting with Heifer International, Arkansas. She is a member of Community Presbyterian Church, Yarnell, Arizona, Presbytery of Grand Canyon.

Hefner, Willard will be serving in a community development setting with Heifer International, Arkansas. He is a member of Community Presbyterian Church, Yarnell, Arizona, Presbytery of Grand Canyon.

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, Tom 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.

Holtzinger, George served in an educational setting for Sheldon Jackson College, Alaska. He is a member of First Presbyterian Church of Sitka, Presbytery of Alaska.

Holtzinger, Julia served in an educational setting for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church of Sitka, Presbytery of Alaska.

Knight, Donna served in a conference center setting for Ghost Ranch Santa Fe, New Mexico. She is a member of the Presbytery of Chicago.

Knisley, Norie Anne is serving in an educational setting for Grandfather Home for Children, North Carolina. She is a member of Graystone Presbyterian Church, Presbytery of East Tennessee.

COMMISSIONING SERVICE

Kutz, Marie served in an educational setting for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church of Sitka, Presbytery of Alaska.

Lambert, Joyce will be serving in an educational setting for Warren Wilson College, North Carolina. She is a member of Thyatira Presbyterian Church at Mill Bridge, Salisbury, North Carolina, Presbytery of Salem.

Lambert, Richard will be serving in an educational setting for Warren Wilson College, North Carolina. She is a member of Thyatira Presbyterian Church at Mill Bridge, Salisbury, North Carolina, Presbytery of Salem.

Marx, Dorothy served 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.

McCredie, Lois served in an educational setting for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church of Sitka, Presbytery of Alaska.

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.

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.

Ney, Elaine served in an educational setting for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church, Junction City, Kansas, Presbytery of Northern Kansas.

Noel, Penny is 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.

Otsby, Joanne is serving in an educational setting for the Presbyterian Pan American School, Texas. She is a member of Christ Episcopal Church, Overland Park, Kansas, within the bounds of the Presbytery of Heartland.

Overman, Sue is 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.

Owings, Carol served in a conference center setting for Montreat Conference Center, North Carolina. She a member of the Presbytery of Western North Carolina.

Pease, Harold served in a conference center setting for Ghost Ranch Santa Fe, New Mexico. He is a member of the Presbytery of Pueblo.

Phelps, Lucky served in an educational setting for Sheldon Jackson College, Alaska. He is a member of First Presbyterian Church, Sitka, Alaska, Presbytery of Alaska.

Provost, Olive served in a conference center setting for Montreat Conference Center, North Carolina and is serving in a conference center setting for Stony Point Conference Center, New York. She is a member of First Presbyterian Church, Morristown, Tennessee, Presbytery of Holston.

Ranier, Anita served in an educational setting for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church of Sitka, Presbytery of Alaska.

Rempel, Patt served in an educational setting for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church, Sitka, Alaska, Presbytery of Alaska.

Rempel, Warren served in an educational setting for Sheldon Jackson College, Alaska. He is a member of First Presbyterian Church, Sitka, Alaska, Presbytery of Alaska.

Reynolds, Jean served in a community development setting for Morris Fork Crafts, Kentucky and will be serving in a conference center setting for Massanetta Springs. She is a member of Third Presbyterian Church, New Castle, Pennsylvania, Presbytery of Shenango.

Sanders, Ona served in an educational setting for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church, Sitka, Alaska, Presbytery of Alaska.

- Sanders, Richard** served in an educational setting for Sheldon Jackson College, Alaska. He is a member of First Presbyterian Church, Sitka, Alaska, Presbytery of Alaska.
- Schallau, Con** served in an educational setting for Wasatch Academy, Utah and for Sheldon Jackson College, Alaska. He is a member of First Presbyterian Church, Moscow, Idaho, Presbytery of Inland-Northwest.
- Schallau, Leanah** served in an educational setting for Wasatch, Utah and for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church, Moscow, Idaho, Presbytery of Inland-Northwest.
- Sikkink, Barbara** will be serving in an educational setting for Sheldon Jackson College, Alaska. She is a member of Desert Hills Lutheran Church, within the bounds of the Presbytery of de Christo.
- Sikkink, Gene** will be serving in an educational setting for Sheldon Jackson College, Alaska. He is a member of Desert Hills Lutheran church, within the bounds of the Presbytery of De Christo.
- Smith, Nancy** is serving in a conference center setting for Montreat Conference Center, North Carolina. She is a member of the Presbytery of Arkansas.
- Stapleman, Ima** is 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.
- Steuerwald, Lou** served in an educational setting for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church of Sitka, Presbytery of Alaska.
- Steuerwald, Willy** served in an educational setting for Sheldon Jackson College, Alaska. He is a member of First Presbyterian Church of Sitka, Presbytery of Alaska.
- Sutton, Benjamin** served in a conference center setting for Ghost Ranch, Santa Fe, New Mexico. He is a member of Guilford Park Presbyterian Church, Greensboro, North Carolina, Presbytery of Salem.
- Sweet, Ardeene** served in an educational setting for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church, Sitka, Alaska, Presbytery of Alaska.
- Thomas, Terry** serves in an educational setting for Warren Wilson College, North Carolina. He is a member of Mulberry Presbyterian Church, Pittsburgh, Pennsylvania, Presbytery of Pittsburgh.
- VanMaanen, Henrietta** serves in an educational setting for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church, Sitka, Alaska, Presbytery of Alaska.
- Watts, James** served in an educational setting for Sheldon Jackson College, Alaska. He is a member of St. Michael's Episcopal Church, within the bounds of the Presbytery of Arkansas.
- Watts, Joann** served in an educational setting for Sheldon Jackson College. 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, SD, 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.

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Williamson, Duna served in an educational setting for Sheldon Jackson College, Alaska. She is a member of First Presbyterian Church, Ossining, New York, Presbytery of Hudson River.

Zingg, Elaine is serving in a conference center setting for Ghost Ranch, New Mexico. She is a member of First Presbyterian Church, Granville, Ohio, Presbytery of Scioto Valley.

Zingg, Otto is serving in a conference center setting for Ghost Ranch, New Mexico. He is a member of the Presbytery of Scioto Valley.

Mission Volunteers (USA) Young Adult Volunteer Program June 2002–June 2003

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.

Burns, Julie is serving in a community ministry setting for Tucson Borderlands in Tucson, Arizona. She is a member of Community United Methodist Church, Julian, California, within the bounds of Presbytery of San Diego.

Cheeseman, Louisa is serving in a community ministry setting for Greenhouse Project, Montana. She is a member of St. George's Anglican Church, Ashted, England.

Elly, Laura is serving in a community ministry setting for Tucson Borderlands in Tucson, Arizona. She is a member of Bethany Presbyterian Church, Lafayette, Indiana, Wabash Valley Presbytery.

Evans, Hannah is serving in a community ministry setting for the Council of Urban Churches in Cincinnati, Ohio. She is a member of Bethel Pentecostal Church, Warsop, England.

Fort, Robert is serving in a community ministry setting for Seattle's Intentional Communities, Washington. He is a member of First Presbyterian Church, Fort Mead, Florida, Presbytery of Tampa Bay.

Fry, Michael is serving in a community ministry setting for Tucson Borderlands in Tucson, Arizona. He is a member of First United Presbyterian Church, Newville, Pennsylvania, Presbytery of Carlisle.

Gilbert, Kristen is serving in a community ministry setting for Seattle's Intentional Communities, Washington. She is a member of First Presbyterian Church, Champaign, Illinois, Presbytery of Southeast Illinois.

Grassley, Rachel is serving in a community ministry setting for Hollywood Urban Project, California. She is a member of Westminster Presbyterian Church, Tacoma, Washington, Presbytery of Olympia.

Heywood, Guy is serving in a community ministry setting for Greenhouse Project, Montana. He is a member of St. Phillips Anglican Church, Dorridge England.

Imig, Becky is serving in a community ministry setting for Hollywood Urban Project, California. She attends Bethany Community Church, Seattle, Washington, within the bounds of the Presbytery of Seattle.

Kovacs, Monika is serving in a community ministry setting for Hollywood Urban Project, California. She is a member of St. Peter's Anglican Church, Kingston, England.

Paepcke, Becca is serving in a community ministry setting for Hollywood Urban Project, California. She is a member of Edgewood Presbyterian Church, Columbus, Georgia, Presbytery of Flint River.

Sauer, Nadine is serving in a community ministry setting for Seattle's Intentional Communities, Washington. She resides in Superior, Colorado, within the bounds of the Presbytery of Plains and Peaks.

Sieh, Jennifer is serving in a community ministry setting for Hollywood Urban Project, California. She is a member of First Presbyterian Church, Kirksville, Missouri, Presbytery of Missouri Union.

COMMISSIONING SERVICE

Smythe, Shannon is serving in a community ministry setting for Seattle's Intentional Communities, Washington. She is a member of Rainer Avenue Free Methodist Church, Seattle, Washington, within the bounds of the Presbytery of Seattle.

Streeter, Matthew is serving in a community ministry setting for Seattle's Intentional Communities, Washington. He is a member of Lawrence Presbyterian Church, Campbell, Minnesota, Presbytery of Minnesota Valleys.

Wimberly, Kirk is serving in a community ministry setting for Hollywood Urban Project, California. He attends Mars Hill Fellowship, Seattle, Washington, within the bounds of the Presbytery of Seattle.

Young Adult Volunteer International 2003 to 2004

Cadwallader, Jocelyn Corris will serve for one year as a youth and community development intern in Northern Ireland with the Presbyterian Church of Ireland. She is a member of Cary Presbyterian Church, Cary, North Carolina, Presbytery of New Hope.

Carlisle, Matthew Calvin will serve for one year as a community/church worker in the United Kingdom with the Time for God Program. He is a member of First Presbyterian Church, Tupelo, Mississippi, Presbytery of St. Andrew.

Dannemiller, Gabriele Kubo will serve for one year as a community development worker in Guatemala with the National Evangelical Presbyterian Church of Guatemala. She is a member of First Presbyterian Church, Austin, Texas, Presbytery of Mission.

Dannemiller, Scott Kenneth will serve for one year as a community development worker in Guatemala with the National Evangelical Presbyterian Church of Guatemala. He is a member of First Presbyterian Church, Austin, Texas, Presbytery of Mission.

Dillard, David Weyher will serve for one year as a youth and community development intern in Northern Ireland with the Presbyterian Church of Northern Ireland. He is a member of Vienna Presbyterian Church, Vienna, Virginia, Presbytery of National Capital.

Dotson, Howard Roy will serve for one year as a community development intern in Kenya with the Presbyterian Church of East Africa. He is a member of St. Andrew Presbyterian Church, Marin City, California, Presbytery of the Redwoods.

Haigler, Jennifer Lynn will serve for one year as a community/church worker in the United Kingdom with the Time for God Program. She is a member of the Red River Fellowship, Denton, Texas, within the bounds of the Presbytery of Grace.

Hylander, Rebecca Vaughn 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 Westminster Presbyterian Church, Durham, North Carolina, Presbytery of New Hope.

Jennings, Mary Carol will serve for one year as a community development intern in the Philippines with the United Church of Christ in the Philippines. She is a member of Greenwood First Presbyterian Church, Greenwood, South Carolina, Presbytery of the Trinity.

Johnson, Hana Denise will serve for one year as a community development intern in the Philippines with the United Church of Christ in the Philippines. She is a member of First Presbyterian Church, Bloomington, Indiana, Presbytery of Ohio Valley.

Kessler, Marie Paret will serve for one year as a youth and community development intern in Northern Ireland with the Presbyterian Church of Northern Ireland. She is a member of Westminster Presbyterian Church, Snellville, Georgia, Presbytery of Greater Atlanta.

Kulog, Naomi Feliz will serve for one year as a community development worker in Argentina/Uruguay with the Waldensian Evangelical Church of the River Plate. She is a member of First Presbyterian Church, Baker City, Oregon, Presbytery of Eastern Oregon.

Leggett, Elisabeth Anne 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 Grace Presbyterian Church, Montclair, New Jersey, Presbytery of Newark.

Lentz, Rachel Marguerite will serve for one year as a community/church worker in the United Kingdom with the Time for God Program. She is a member of Kirk in the Hills Presbyterian Church, Bloomfield Hills, Michigan, Presbytery of Detroit.

McDonough, Brian Paul will serve for one year as a community development worker in Guatemala with the National Evangelical Presbyterian Church of Guatemala. He is a member of First Presbyterian Church, Garland, Texas, Presbytery of Grace.

Middaugh, Shalene Marie will serve for one year as a community development intern in Kenya with the Presbyterian Church of East Africa. She is a member of Presbyterian Church of the Covenant, Englewood, Colorado, Presbytery of Denver.

Milosevich, Shelley M. will serve for one year as a community development intern in the Philippines with the United Church of Christ in the Philippines. She is a member of First Presbyterian Church, Joliet, Illinois, Presbytery of Blackhawk.

McWilliams, Margaret Ann will serve for one year as a community development intern in the Philippines with the United Church of Christ in the Philippines. She is a member First Baptist Church, Benton, Arkansas, within the bounds of the Presbytery of Arkansas.

Norman, Addi Megan Terah will serve for one year as a community development worker in Argentina/Uruguay with the Waldensian Evangelical Church of the River Plate. She is a member of Sierra Presbyterian Church, Nevada City, California, Presbytery of the Redwoods.

Pace, Gordon McKinstry will serve for one year as a youth and community development intern in Northern Ireland with the Presbyterian Church of Northern Ireland. He is a member of First Presbyterian Church, Tupelo, Mississippi, Presbytery of St. Andrew.

Smith, Evan Ray will serve for one year as a community development intern in Kenya with the Presbyterian Church of East Africa. He is a member of First Presbyterian Church, Eden, North Carolina, Presbytery of Salem.

Smith, Sarah Jeannette will serve for one year as a community development worker in Argentina/Uruguay with the Waldensian Evangelical Church of the River Plate. She is a member of First Presbyterian Church, Ft. Worth, Texas, Presbytery of Grace.

Stephan, Paige Lawson will serve for one year as a community development intern in Kenya with the Presbyterian Church of East Africa. She is a member of Westminster Presbyterian Church, Munster, Indiana, Presbytery of Wabash Valley.

Steinemann, Caroline Laird will serve for one year as a community development worker in Argentina/Uruguay with the Waldensian Evangelical Church of the River Plate. She is a member of Peachtree Presbyterian Church, Atlanta, Georgia, Presbytery of Greater Atlanta.

Thalman, Jennifer Elizabeth will serve for one year as a community development worker in Guatemala with the National Evangelical Presbyterian Church of Guatemala. She is a member of Fairfax Presbyterian Church, Fairfax, Virginia, Presbytery of National Capital.

Thompson, Brenton Earl will serve for one year as a youth and community development intern in Northern Ireland with the Presbyterian Church of Northern Ireland. He is a member First Presbyterian Church of Grapevine, Grapevine, Texas, Presbytery of Grace.

Thompson, Charity Lynn will serve for one year as a community development worker in Guatemala with the National Evangelical Presbyterian Church of Guatemala. She is a member of Congregational Presbyterian Church, Lewiston, Idaho, Presbytery of Inland Northwest.

Tuttle, Sarah Brooks will serve for one year as a community development intern in the Philippines with the United Church of Christ in the Philippines. She is a member of Black Mountain Presbyterian Church, Black Mountain, North Carolina, Presbytery of Western North Carolina.

Wason, Jill Rebecca will serve for one year as community development intern in Kerala, South India, with the South India Young Adult Volunteer Program. She is a member of First Presbyterian Church of Monroe, Monroe, New York, Presbytery of Hudson River.

Wattman, Frances will serve for one year as community development intern in Kerala, South India, with the South India Young Adult Volunteer Program. She is a member of Southminster Presbyterian Church, Tulsa, Oklahoma, Presbytery of Eastern Oklahoma.

Armed Forces and Veterans Affairs

We remember in prayer those who serve in our armed forces and those who minister to them.

Presbyterian (USA) ministers newly endorsed as military chaplains this year (since the 214th General Assembly (2002)):

Maj. Joey T. Byrd, USA, Fort Meade, Maryland, Western North Carolina Presbytery
Lt. Robert H. Craig, Fort Stewart, Georgia, Pittsburgh Presbytery
Capt. Terri I. Gast, USAF, Laughlin AFB, Texas, Detroit Presbytery
Lt. Jason R. Hefner, USN, Naval Hospital, Jacksonville, Florida, Tropical Florida Presbytery
Capt. Amy L. Hunt, USAF, Kirtland AFB, Arizona, Giddings-Lovejoy Presbytery
Capt. Sung-Joo Park, USAF, Sheppard AFB, Texas, Greater Atlanta Presbytery
Lt. Alfred V. Pena, USN, Whidbey Island NAS, Washington, Pacific Presbytery

Presbyterian (USA) ministers newly endorsed as full-time veterans administration chaplains this year (since the 214th General Assembly (2002)):

Ch. Brenson P. Bishop, VA Hospital, Louisville, Kentucky, Mid-Kentucky Presbytery
Ch. W. Douglas Ensminger, VA Hospital, Houston, Texas, New Covenant Presbytery
Ch. Hezekiah Corppetts, VA Hospital, Marion, Indiana, Saint Andrews Presbytery
Ch. Leslie Anne Depenbrock, VA Hospital, Gainesville, Florida, Palisades Presbytery

We are grateful for the service of Presbyterian military and veterans administration chaplains retiring this year (since the 214th General Assembly (2002)):

Maj. Gareth V. Aldridge, USA, South Alabama Presbytery
Capt. Thomas G. Giuntolli, USN, Eastern Iowa Presbytery
Col. Juan T. Loya, USA, San Fernando Presbytery
Lt. Col. James K. McNeal IV, USA, West Jersey Presbytery
Capt. Mary E. Washburn, USN, Philadelphia Presbytery
Capt. Rae Otis "Bill" Weimer, USN, National Capital Presbytery

**International Volunteer Personnel
 New Appointments 2003–2004**

MVI-LT—Mission Volunteer, Long Term

MVI-ST—Mission Volunteer, Short Term

Castro, Jenny (MVI-LT) is serving as a Reconciliation and Mission Worker in US for ten months, under the auspice of the Christian Center for the Family (Centro Cristiano para la Familia) in Van Nuys, California. Jenny is a member of the Fraternity of Evangelical Churches in Costa Rica.

Danielsen, Tammie (MVI-LT) is serving as a Reconciliation and Mission Worker in Mexico for ten months, under the auspice of the National Presbyterian Church of Mexico. Tammie is a member of the University Lutheran Chapel in Norman, Oklahoma, Eastern Oklahoma Presbytery.

DeLuca, Shirley (MVI-ST) served as a Teacher in Lithuania for a month, under the auspice of the Lithuania Christian College. Shirley is a member of the Cove United Presbyterian Church in Weirton, West Virginia, Trinity Presbytery.

Dykstra, Rev. Lyle J. (MVI-LT) is serving as a College Lecturer in Kenya for two years, under the auspice of the Presbyterian Church of East Africa. Lyle is a member of New Castle Presbytery, Mid-Atlantic Synod.

Dykstra, Terry L. (MVI-LT) is serving as a School Administrator and Counselor in Kenya for two years, under the auspice of the Presbyterian Church of East Africa. Terry is a member of the Limestone Presbyterian Church in Wilmington, Delaware, New Castle Presbytery.

King, Benjamin T. (MVI-LT) is serving as Director of Facilities Development in Turkey for two years, under the auspice of the Turkish Protestant Fellowship. Ben is a member of the University Presbyterian Church in Seattle, Washington, Seattle Presbytery.

King, Verna M. (MVI-LT) is serving as a Frontier Worker in Turkey for two years, under the auspice of the Turkish Protestant Fellowship. Verna is a member of the University Presbyterian Church in Seattle, Washington, Seattle Presbytery.

McDonald, Bobbie-Frances (MVI-ST) is serving as a Nurse in Sudan for six weeks, under the auspice of ACROSS. Bobbie is a member of the First Presbyterian Church in Lawrence, Kansas, Northern Kansas Presbytery.

Oey, Rev. Sunny Pek-Ho (MVI-ST) is serving as Professor of Pastoral Care for five months in Indonesia, under the auspice of the Theological Seminar of Easter Indonesia. Sunny Pek-Ho is a member of the Northern New York Presbytery in Malone, New York, Northeast Synod.

Oppenhuizen, Edwin W. (MVI-ST) served as a Teacher in Turkey for seven weeks, under the auspice of the Bitinya School in Istanbul. Edwin is a member of the Historic First Presbyterian Church in Phoenix, Arizona, Grand Canyon Presbytery.

Oppenhuizen, Rev. Kathleen (MVI-ST) served as a Teacher in Turkey for seven weeks, under the auspice of the Bitinya School in Istanbul. Kathleen is a member of the Grand Canyon Presbytery in Phoenix, Arizona, Southwest Synod.

Overholser, Rev. Dean (MVI-ST) served as an Exchange Pastor in England for two months, under the auspice of the United Reformed Church in Castcote, Middlesex, England. Dean is a member of the Central Florida Presbytery in Orlando, Florida, South Atlantic Synod.

Parker, Susan (MVI-ST) is serving as Interim Coordinator of Visitor's Program at St. Croix Hospital in Haiti for eleven months, under the auspice of the St. Croix Hospital. Susan is a member of the University Presbyterian Church in Austin, Texas, Mission Presbytery.

Reimer, Rev. Niles (MVI-ST) served as Anuak Bible Translation Program and Leadership Training Teacher in Ethiopia, under the auspice of the Ethiopian Evangelical Church Mekane Yesus. Niles is a member of the Plains and Peaks Presbytery in Greeley, Colorado, Rocky Mountains Synod.

Reimer, W. Ann (MVI-ST) served as Leadership Training/Woman's Ministry Facilitator in Ethiopia, under the auspice of the Ethiopian Evangelical Church Mekane Yesus. Ann is a member of the Lyndhurst Presbyterian Church in Lyndhurst, New Jersey, Northeast Presbytery.

Rodriguez-Guzman, Juana Elizabeth (MVI-LT) is serving as a Reconciliation and Mission Worker in US for ten months, under the auspice of the Second Presbyterian Church in Topeka, Kansas. Juana Elizabeth is a member of the Reformed Calvinist Church of El Salvador.

Rule, Beth A. (MVI-LT) is serving as a Community Health Nurse in Malawi for two years, under the auspice of Central Church of Africa Presbyterian. Beth is a member of the Leesburg Presbyterian Church in Leesburg, Virginia, National Capital Presbytery.

Rule, William IV (MVI-LT) is serving as Management Specialist in Malawi for two years, under the auspice of Central Church of Africa Presbyterian. Bill is a member of the Leesburg Presbyterian Church in Leesburg, Virginia, National Capital Presbytery.

See Jr., William A. (MVI-LT) will serve for two years as an English Teacher with the Amity Program of Church World Service/National Council of Churches of Christ (NCCCUSA) and Amity Program of the China Christian Council in China. Bill is a member of the Springfield Presbyterian Church in Springfield, Kentucky, Mid-Kentucky Presbytery.

See, Vickie L. (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. Bill is a member of the Springfield Presbyterian Church in Springfield, Kentucky, Mid-Kentucky Presbytery.

Smith, Kelli S. (MVI-ST) is serving as a Teacher in India for eleven months, under the auspice of the Woodstock School. Kelli is a member of the Westminster Presbyterian Church in Dallas, Texas, Grace Presbytery.

Trigueros, Lesvia E. (MVI-LT) is serving as a Reconciliation and Mission Worker in US for ten months, under the auspice of the Placentia Presbyterian Church in Placentia, California. Lesvia is a member of the Seventh Day Adventist Church in Costa Rica.

Walker, Bethany L. (MVI-LT) is serving as a Curriculum Consultant in Tajikistan for two years, under the auspice of the Central Asia Development Agency. The Walkers will be joined by their son Andrew. Beth is a member of the Vienna Presbyterian Church in Vienna, Virginia, National Presbytery.

Walker, Sean A. (MVI-LT) is serving as a Computer Trainer and Instructor in Tajikistan for two years, under the auspice of the Central Asia Development Agency. The Walkers will be joined by their son Andrew. Sean is a member of the Vienna Presbyterian Church in Vienna, Virginia, National Presbytery.

MODERATORS AND CLERKS

1838B1869

ACSUCCESSION OF MODERATORS

PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA

1789B1837

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.
1804	*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 Stiles 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.

1. (OLD SCHOOL BRANCH)

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	A.D.	NAME	PRESBYTERY	PLACE
1866	*Samuel Miles Hopkins, D.D.	Cayuga	St. Louis, Mo.	1926	*William O. Thompson, D.D., LL.D.	Columbus	Baltimore, Md.
1867	*Henry Addison Nelson, D.D.	St. Louis	Rochester, N.Y.	1927	‡*Robert E. Speer, D.D., LL.D.	Jersey City	San Francisco, Calif.
1868	*Jonathan French Stearns, D.D.	Newark	Harrisburg, Pa.	1928	*Hugh Kelso Walker, D.D., LL.D.	Los Angeles	Tulsa, Okla.
1869	*Philemon Halsted Fowler, D.D.	Utica	New York, N.Y.	1929	*Cleland Boyd McAfee, D.D., LL.D.	Chicago	St. Paul, Minn.
1869	*Philemon Halsted Fowler, D.D.	Utica (Nov. 12)	Pittsburgh, Pa.	1930	*Hugh Thomson Kerr, D.D., LL.D.	Pittsburgh	Cincinnati, Ohio
REUNITED OLD AND NEW SCHOOLS							
1870B1958							
1870	*J. Trumbull Backus, DD., LL.D.	Albany	Philadelphia, Pa.	1931	*Lewis Seymour Mudge, D.D., LL.D.	Philadelphia	Pittsburgh, Pa.
1871	*Zephaniah Moore Humphrey, D.D.	Philadelphia	Chicago, Ill.	1932	*Charles William Kerr, D.D.	Tulsa	Denver, Co.
1872	*Samuel J. Nicolls, D.D., LL.D.	St. Louis	Detroit, Mich.	1933	*John McDowell, D.D., LL.D.	Baltimore	Columbus, Ohio
1873	*Howard Crosby, D.D., LL.D.	New York	Baltimore, Md.	1934	*William Chalmers Covert, D.D., LL.D.	Chicago	Cleveland, Ohio
1874	*Samuel J. Wilson, D.D., LL.D.	Pittsburgh	St. Louis, Mo.	1935	*Joseph Anderson Vance, D.D., LL.D.	Detroit	Cincinnati, Ohio
1875	*Edward D. Morris, D.D., LL.D.	Cincinnati	Cleveland, Ohio	1936	*Henry Buck Master, D.D., LL.D., Litt.D.	Fort Wayne	Syracuse, N.Y.
1876	*Henry Jackson Van Dyke, D.D.	Brooklyn	Brooklyn, N.Y.	1937	*William Hiram Foulkes, D.D., LL.D.	Newark	Columbus, Ohio
1877	*James Eells, D.D., LL.D.	San Francisco	Chicago, Ill.	1938	*Charles Whitefield Welch, D.D.	Louisville	Philadelphia, Pa.
1878	*Francis L. Patton, D.D., LL.D.	Chicago	Pittsburgh, Pa.	1939	‡*Sam Higginbottom, LL.D., Philan.D.	Cleveland	Cleveland, Ohio
1879	*Henry Harris Jessup, D.D.	Lackawanna	Saratoga, N.Y.	1940	*William Lindsay Young, D.D., LL.D.	Kansas City	Rochester, N.Y.
1880	*William M. Paxton, D.D., LL.D.	New York	Madison, Wis.	1941	*Herbert Booth Smith, D.D., LL.D.	Los Angeles	St. Louis, Mo.
1881	*Henry Darling, D.D., LL.D.	Albany	Buffalo, N.Y.	1942	*Stuart Nye Hutchison, D.D., LL.D.	Pittsburgh	Milwaukee, Wis.
1882	*Herrick Johnson, D.D., LL.D.	Chicago	Springfield, Ill.	1943	*Henry Sloane Coffin, D.D., Litt.D., LL.D.	New York	Detroit, Mich.
1883	*Edwin Francis Hatfield, D.D.	New York	Saratoga, N.Y.	1944	*Roy Ewing Vale, D.D., LL.D.	Indianapolis	Chicago, Ill.
1884	*George P. Hays, D.D., LL.D.	Denver	Saratoga, N.Y.	1945	*William Blakeman Lampe, D.D.	St. Louis	Minneapolis, Minn.
1885	*Elijah R. Craven, D.D., LL.D.	Newark	Cincinnati, Ohio	1946	*Frederick W. Evans, D.D.	Troy	Atlantic City, N.J.
1886	*David C. Marquis, D.D., LL.D.	St. Louis	Minneapolis, Minn.	1947	‡*Wilbur LaRoe Jr., LL.D.	Washington City	Grand Rapids, Mich.
1887	*Joseph T. Smith, D.D., LL.D.	Baltimore	Omaha, Neb.	1948	*Jese Hays Baird, D.D., LL.D.	San Francisco	Seattle, Wash.
1888	*Charles L. Thompson, D.D., LL.D.	Kansas City	Philadelphia, Pa.	1949	*Clifford E. Barbour, PhD., D.D., LL.D.	Union	Buffalo, N.Y.
1889	*William Chas. Roberts, D.D., LL.D.	Chicago	New York, N.Y.	1950	*Hugh Ivans Evans, D.D., S.T.D.	Dayton	Cincinnati, Ohio
1890	*William Eves Moore, D.D., LL.D.	Columbus	Saratoga, N.Y.	1951	*H. Ray Anderson, S.T.D., LL.D.	Chicago	Cincinnati, Ohio
1891	*W. Henry Green, D.D., LL.D.	New Brunswick	Detroit, Mich.	1952	*Hermann Nelson Morse, D.D., LL.D.	Brooklyn-Nassau	New York, N.Y.
1892	*William C. Young, D.D., LL.D.	Transylvania	Portland, Ore.	1953	*John Alexander Mackay, D.D., LL.D., Litt.D., L.H.D.	New Brunswick	Minneapolis, Minn.
1893	*Willis Greer Craig, D.D., LL.D.	Iowa	Washington, D.C.	1954	*Ralph Waldo Lloyd, DD, LLD, Litt.D.	Union	Detroit, Mich.
1894	*S.A. Mutchmore, D.D., LL.D.	Philadelphia	Saratoga, N.Y.	1955	*Paul S. Wright, D.D., L.H.D.	Portland	Los Angeles, Calif.
1895	*Robert Russell Booth, D.D., LL.D.	New York	Pittsburgh, Pa.	1956	‡*David W. Proffitt, LL.D.	Union	Philadelphia, Pa.
1896	*John Lindsay Withrow, D.D., LL.D.	Chicago	Saratoga, N.Y.	1957	*Harold R. Martin, D.D., LL.D.	Bloomington	Omaha, Neb.
1897	*Sheldon Jackson, D.D., LL.D.	Alaska	Winona Lake, Ind.	1958	*Harold R. Martin, D.D., LL.D.	Bloomington	Pittsburgh, Pa.
1898	*Wallace Radeliffe, D.D., LL.D.	Washington City	Winona Lake, Ind.	CUMBERLAND PRESBYTERIAN CHURCH			
1899	*Robert F. Sample, D.D., LL.D.	New York	Minneapolis, Minn.	1829B1906			
1900	*Charles A. Dickey, D.D., LL.D.	Philadelphia	St. Louis, Mo.	1829	*Thomas Calhoun	Lebanon	Princeton, Ky.
1901	*Henry Collin Minton, D.D., LL.D.	San Francisco	Philadelphia, Pa.	1830	*James B. Porter	Elk	Princeton, Ky.
1902	*Henry van Dyke, D.D., LL.D.	New Brunswick	New York, N.Y.	1831	*Alexander Chapman	Logan	Princeton, Ky.
1903	*Robert F. Coyle, D.D., LL.D.	Denver	Los Angeles, Calif.	1832	*Samuel King	Barnett	Nashville, Tenn.
1904	*J. Addison Henry, D.D., LL.D.	Philadelphia	Buffalo, N.Y.	1833	*Thomas Calhoun	Lebanon	Nashville, Tenn.
1905	*James D. Moffat, D.D., LL.D.	Washington	Winona Lake, Ind.	1834	*F.R. Cossitt, D.D.	Princeton	Nashville, Tenn.
1906	*Hunter Corbett, D.D., LL.D.	Shantung	Des Moines, Iowa	1835	*Samuel King	Lexington	Princeton, Ky.
1907	*William H. Roberts, D.D., LL.D.	Philadelphia	Columbus, Ohio	1836	*Reuben Burrow	Forked Deer	Nashville, Tenn.
1908	*Baxter P. Fullerton, D.D., LL.D.	St. Louis	Kans. City, Mo.	1837	*Robert Donnell	Tennessee	Princeton, Ky.
1909	*James M. Barkley, D.D., LL.D.	Detroit	Denver, Colo.	1838	*Hiram A. Hunter	Indiana	Lebanon, Tenn.
1910	*Charles Little, D.D., LL.D.	Muncie	Atl. City, N.J.	1840	*Reuben Burrow, D.D.	Union	Elkton, Ky.
1911	*John F. Carson, D.D., LL.D.	Brooklyn	Atl. City, N.J.	1841	*William Ralston	Richland	Owensboro, Ky.
1912	*Mark A. Matthews, D.D., LL.D.	Seattle	Louisville, Ky.	1842	*Milton Bird, D.D.	Union	Owensboro, Ky.
1913	*John Timothy Stone, D.D., LL.D.	Chicago	Atlanta, Ga.	1843	*A.M. Bryan, D.D.	Pennsylvania	Owensboro, Ky.
1914	*Maitland Alexander, D.D., LL.D.	Pittsburgh	Chicago, Ill.	1845	*Richard Beard, D.D.	Princeton	Lebanon, Tenn.
1915	*J. Ross Stevenson, D.D., LL.D.	Baltimore	Rochester, N.Y.	1846	*M.H. Bone, D.D.	Tennessee	Owensboro, Ky.
1916	*John Abner Marquis, D.D., LL.D.	Cedar Rapids	Atl. City, N.J.	1847	*Hiram A. Hunter, D.D.	Ohio	Lebanon, Ohio
1917	*J. Wilbur Chapman, D.D., LL.D.	New York	Dallas, Tx.	1848	*Milton Bird, D.D.	Morgan	Memphis, Tenn.
1918	*J. Frank Smith, D.D.	Dallas	Columbus, Ohio	1849	*John L. Smith	Nashville	Princeton, Ky.
1919	‡*John Willis Baer, LL.D., Litt.D.	Los Angeles	St. Louis, Mo.	1850	*Reuben Burrow, D.D.	Madison	Clarksville, Tenn.
1920	*Samuel S. Palmer, D.D.	Columbus	Philadelphia, Pa.	* Deceased			
1921	*Henry C. Swearingen, DD, LL.D.	St. Paul	Winona Lake, Ind.	‡ Ruling Elder			
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	A.D.	NAME	PRESBYTERY	PLACE
1851	*Milton Bird, D.D.	Kentucky	Pittsburgh, Pa.	1877	*Rees Evans	Cambria, Wis.	Chicago, Ill.
1852	*David Lowry	Chapman	Nashville, Tenn.	1880	*Thomas Roberts	Newark, Ohio	Utica, N.Y.
1853	*H.S. Porter, D.D.	Memphis	Princeton, Ky.	1883	*G.H. Humphrey	Humphreys, NY	Oak Hill, Ohio
1854	*Isaac Shook	Elk	Memphis, Tenn.	1886	*T.J. Phillips	Plymouth, Pa.	Milwaukee, Wis.
1855	*M.H. Bone, D.D.	Nashville	Lebanon, Tenn.	1889	*T.C. Davis	Pittsburgh, Pa.	Wilkes-Barre, Pa.
1856	*Milton Bird, D.D.	Princeton	Louisville, Ky.	1892	*Joseph Roberts	Minneapolis, Minn.	Utica, N.Y.
1857	*Carson P. Reed	Richland	Lexington, Mo.	1895	*J.R. Daniel	Engedi, Wis.	Minneapolis, Minn.
1858	*Felix Johnson, D.D.	McGready	Huntsville, Ala.	1899	*John R. Jones	Columbus, Wis.	Columbus, Ohio
1859	*T.B. Wilson	Marshall	Evansville, Ind.	1901	*Hugh Davis	Scranton, Pa.	Cambria, Wis.
1860	*S.G. Burney, D.D.	Oxford	Nashville, Tenn.	1904	*W.R. Evans	Peniel, Ohio	Venedocia, Ohio
1861	*A.E. Cooper	Hopewell	St. Louis, Mo.	1907	*Daniel Thomas	Wild Rose, Wis.	Wilkes-Barre, Pa.
1862	*P.G. Rea	New Lebanon	Owensboro, Ky.	1910	†*T. Solomon Griffith	Utica, N.Y.	Cotter, Iowa
1863	*Milton Bird, D.D.	Morgan	Alton, Ill.	1913	*John C. Jones	Chicago, Ill.	Utica, N.Y.
1864	*Jesse Anderson	Ohio	Lebanon, Ohio	1916	*W.E. Evans	Mankato, Minn.	Lake Crystal, Minn.
1865	*Hiram Douglass	Georgia	Evansville, Ind.	1919	*John Hammond	Scranton, Pa.	Racine, Wis.
1866	*Richard Beard, D.D.	Lebanon	Owensboro, Ky.	1920	*John Hammond	Scranton, Pa.	Columbus, Ohio
1867	*J.B. Mitchell, D.D.	McGee	Memphis, Tenn.	UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA			
1868	*G.W. Mitchell	Richland	Lincoln, Ill.	1858B1958			
1869	*S.T. Anderson, D.D.	Miami	Murfreesboro, Tenn.	1858	*John T. Pressly, D.D.	Allegheny	Pittsburgh, Pa.
1870	*J.C. Provine, D.D.	Nashville	Warrensburg, Mo.	1859	*Peter Bullions, D.D.	Albany	Xenia, Ohio
1871	*J.B. Logan, D.D.	Vandalia	Nashville, Tenn.	1860	*Joseph Clokey, D.D.	Xenia	Philadelphia, Pa.
1872	*C.H. Bell, D.D.	Oxford	Evansville, Ind.	1861	*R.D. Harper, D.D.	Xenia	Monmouth, Ill.
1873	*J.W. Poindexter, D.D.	Ohio	Huntsville, Ala.	1862	*J.T. Cooper, D.D., LL.D.	Philadelphia	Pittsburgh, Pa.
1874	*T.C. Blake, D.D.	Nashville	Springfield, Mo.	1863	*A. Young, D.D., LL.D.	Monmouth	Xenia, Ohio
1875	*W.S. Campbell, D.D.	Rushville	Jefferson, Tex.	1864	*D.A. Wallace, D.D., LL.D.	Monmouth	Philadelphia, Pa.
1876	*J.M. Gill, D.D.	Davis	Bowling Green, Ky.	1865	*John B. Clark, D.D.	Allegheny	Washington, Iowa
1877	*A.B. Miller, D.D.	Pennsylvania	Lincoln, Ill.	1866	*David R. Kerr, D.D., LL.D.	Monongahela	Allegheny, Pa.
1878	*D.E. Bushnell, D.D.	California	Lebanon, Tenn.	1867	*John B. Dales, D.D., LL.D.	Philadelphia	Xenia, Ohio
1879	*J.S. Grider, D.D.	Logan	Memphis, Tenn.	1868	*James Harper, D.D., LL.D.	First N.Y.	Argyle, N.Y.
1880	*A. Templeton, D.D.	Kirkpatrick	Evansville, Ind.	1869	*R.A. Browne, D.D., LL.D.	Mercer	Monmouth, Ill.
1881	*W.J. Darby, D.D., LL.D.	Indiana	Austin, Tex.	1870	*T.S. Kendall, D.D.	Oregon	Pittsburgh, Pa.
1882	*S.H. Buchanan, D.D.	Searcy	Huntsville, Ala.	1871	*R.A. McAyeal, D.D.	Des Moines	Xenia, Ohio
1883	*A.J. McGlumphy, D.D.	Mackinaw	Nashville, Tenn.	1872	*John S. Easton, D.D.	Westmoreland	Washington, Iowa
1884	†*John Frizzell	Lebanon	McKeesport, Pa.	1873	*John Y. Scouler, D.D.	First Ohio	Philadelphia, Pa.
1885	*G.T. Stainback, D.D.	McMinnville	Bentonville, Ark.	1874	*John G. Brown, D.D.	Monongahela	Monmouth, Ill.
1886	*E.B. Crisman, D.D.	Kirkpatrick	Sedalia, Mo.	1875	*W.W. Barr, D.D.	Philadelphia	Wooster, Ohio
1887	†*Nathan Green	Lebanon	Covington, Ohio	1876	*James Brown, D.D.	Keokuk	Philadelphia, Pa.
1888	*W.H. Black, D.D., LL.D.	St. Louis	Waco, Tex.	1877	*Robert B. Ewing, D.D.	Monongahela	Sparta, Ill.
1889	*J.M. Hubbert, D.D.	Lebanon	Kansas City, Mo.	1878	*S.G. Irvine, D.D.	Ohio	Cambridge,
1890	*E.G. McLean, D.D.	Walla Walla	Union City, Tenn.	1879	*William Bruce, D.D.	Xenia	NewWilmington,
1891	†*E.E. Beard	Lebanon	Owensboro, Ky.	1880	*E.T. Jeffers, D.D., LL.D.	Mercer	Xenia, Ohio
1892	*W.S. Danley, D.D.	Mackinaw	Memphis, Tenn.	1881	*David W. Carson, D.D.	Frankfort	Allegheny, Pa.
1893	*W.T. Ferguson, D.D.	Sangamon	Little Rock, Ark.	1882	*David Paul, D.D.	Muskingum	Monmouth, Ill.
1894	*F.R. Earle, D.D.	Arkansas	Eugene, Ore.	1883	*W.H. McMilan, D.D., LL.D.	Allegheny	Pittsburgh, Pa.
1895	*M.B. DeWitt, D.D.	Springfield	Meridian, Miss.	1884	*William H. French, D.D.	First Ohio	St. Louis, Mo.
1896	*A.W. Hawkins	Decatur	Birmingham, Ala.	1885	*William Johnston, D.D.	College Springs	Topeka, Kans.
1897	*H.S. Williams, D.D.	Memphis	Chicago, Ill.	1886	*John T. Brownlee, D.D.	Chartiers	Hamilton, Ohio
1898	†*H.H. Norman	McMinnville	Marshall, Mo.	1887	*Matthew M. Gibson, D.D.	San Francisco	Philadelphia, Pa.
1899	*J.M. Halsell, D.D.	San Jacinto	Denver, Colo.	1888	*Wm. T. Meloy, D.D., LL.D.	Chicago	Cedar Rapids, Iowa
1900	*H.C. Bird, D.D.	Union	Chattanooga, Tenn.	1889	*E.S. McKittrick, D.D.	Allegheny	Springfield,
1901	*E.E. Morris, D.D.	New Lebanon	West Point, Miss.	Ohio			
1902	*S.M. Templeton, D.D.	Red River	Springfield, Mo.	1890	*Andrew Watson, D.D., LL.D.	Egypt	Buffalo, N.Y.
1903	*R.M. Tinnon, D.D.	Rocky Mtn.	Nashville, Tenn.	1891	*Thos. J. Kennedy, D.D.	College Springs	Princeton, Ind.
1904	†*W.E. Settle	Logan	Dallas, Tex.	1892	*David MacDill, D.D., LL.D.	Xenia	Allegheny, Pa.
1905	*J.B. Hail, D.D.	Pennsylvania	Fresno, Calif.	1893	*James Bruce, D.D.	Delaware	Monmouth, Ill.
1906	*Ira Landrith, D.D., LL.D.	Lebanon	Decatur, 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.

CALVINISTIC METHODIST CHURCH IN THE UNITED STATES

1869B1920

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.

* Deceased

MODERATORS AND CLERKS

Ruling Elder

A.D.	NAME	PRESBYTERY	PLACE	1959	*Arthur L. Miller, D.D., LL.D.	Denver	Indianapolis, Ind.
1899	*Wm. J. Robinson, D.D., LL.D.	Allegheny	Philadelphia, Pa.	A.D.	NAME	PRESBYTERY	PLACE
1900	*James P. Sankey, D.D.	Caledonia	Chicago, Ill.	1960	*Herman Lee Turner, D.D., LL.D.	Chattanooga	Cleveland, Ohio
1901	*J.A. Thompson, , L.H.D.,D.D., LL.D.	College Springs	Des Moines, Iowa	1961	#*Paul D. McKelvey	Los Angeles	Buffalo, N.Y.
1902	*James C. Wilson, D.D., LL.D.	Lake	Allegheny, Pa.	1962	*Marshal L. Scott, Ed.D., D.D., LL.D.	Chicago	Denver, Colo.
1903	*James P. Cowan, D.D.	Indiana	Tarkio, Mo.	1963	Silas G. Kessler, D.D., LL.D.	Platte	Des Moines, Iowa
1904	*James W. Witherspoon, D.D.	Allegheny	Greenville, Pa.	1964	*Elder G. Hawkins, D.D.	New York City	Oklahoma City, Okla.
1905	*Wm. C. Williamson, D.D., LL.D.	Keokuk	Washington, Iowa	1965	#William P. Thompson, J.D., J.C.D., LL.D.	Wichita	Columbus, Ohio
1906	*J.K. McClurkin, D.D., LL.D.	Monongahela	Richmond, Ind.	1966	*Ganse Little, D.D., LL.D., S.T.D.	Los Angeles	Boston, Mass.
1907	*William T. Campbell, D.D.	Monmouth	Denver, Colo.	1967	*Eugene Smathers, D.D.	St. Andrew	Portland, Ore.
1908	*James G. Carson, D.D., LL.D.	Xenia	Pittsburgh, Pa.	1968	*John Coventry Smith, D.D.	Pittsburgh	Minneapolis, Minn.
1909	*D.A. McClenahan, D.D., LL.D.	Allegheny	Knoxville, Tenn.	1969	*George E. Sweazey, Ph.D.	St. Louis	San Antonio, Tex.
1910	*James D. Rankin, D.D., LL.D.	Colorado	Philadelphia, Pa.	1970	*William R. Laws Jr., D.D.	Indianapolis	Chicago, Ill.
1911	*John C. Scouller, D.D.	Philadelphia	Washington, Pa.	1971	#*Lois H. Stair, L.H.D.	Milwaukee	Rochester, N.Y.
1912	*Hugh H. Bell, D.D.	San Francisco	Seattle, Wash.	1972	#C. Willard Heckel, LL.D.	Newark	Denver, Colo.
1913	*R.M. Russell, D.D., LL.D.	Monongahela	Atlanta, Ga.	1973	Clinton M. Marsh, D.D.	Omaha	Omaha, Nebr.
1914	*Joseph Kyle, D.D., LL.D.	Xenia	New Castle, Pa.	1974	Robert C. Lamar, D.D.	Albany	Louisville, Ky.
1915	*T.H. McMichael, D.D., LL.D.	Monmouth	Loveland, Colo.	1975	*William F. Keesecker, D.D., LL.D.	Southern Kansas	Cincinnati, Ohio
1916	*W.B. Smiley, D.D.	Chartiers	Cleveland, Ohio	1976	#Thelma C.D. Adair, Ed.D.	New York City	Baltimore, Md.
1917	*W.E. McCulloch, D.D.	Monongahela	Boston, Mass.	1977	*John T. Conner	Cascades	Philadelphia, Pa.
1918	*W.M. Anderson, D.D.	Philadelphia	Pittsburgh, Pa.	1978	William P. Lytle, D.D.	Alamo	San Diego,
1919	*James T. McCrory, D.D.	Monongahela	Monmouth, Ill.	1979	Howard L. Rice Jr.	San Francisco	Kansas City, Mo.
1920	*F.M. Spencer, D.D., LL.D.	Ark. Valley	Sterling, Kans.	1980	Charles A. Hammond, D.D.	Wabash Valley	Detroit, Mich.
1921	*A.F. Kirkpatrick, D.D.	Puget Sound	Philadelphia, Pa.	1981	*Robert M. Davidson	New York City	Houston, Tex.
1922	*J. Kelly Giffen, D.D.	The Sudan	Cambridge, Ohio	1982	James H. Costen, D.D.	Georgia	Hartford, Conn.
1923	*W.R. Sawhill, D.D.	Puget Sound	Buffalo, N.Y.	1983	James H. Costen, D.D.	Georgia	Atlanta, Ga.
1924	*Charles H. Robinson, D.D.	Wheeling	Richmond, Ind.	PRESBYTERIAN CHURCH IN THE UNITED STATES			
1925	*W.I. Wishart, D.D.	Allegheny	Topeka, Kans.	1861B1983			
1926	*R.A. Hutchison, D.D., LL.D.	Conemaugh	Sharon, Pa.	1861	*Benj. M. Palmer	New Orleans	Augusta
1927	*M.G. Kyle, D.D., LL.D.	Philadelphia	Washington, D.C.	1862	*J.L. Kirkpatrick	Concord	Montgomery
1928	*Wm. A. Spalding, D.D.	Oregon	St. Louis, Mo.	1863	*James A. Lyon	Tombeckbee	Columbia
1929	*John McNaugher, DD, LLD, Litt.D.	Allegheny	Pittsburgh, Pa.	1864	*John S. Wilson	Flint River	Charlotte
1930	*T.C. Atchison, D.D.	Boston	Des Moines, Iowa	1865	*George Howe	Charleston	Macon
1931	*J. Knox Montgomery, DD, LL.D.	Muskingum	Youngstown, Ohio	1866	*Andrew Hart Kerr	Memphis	Memphis
1932	*Chas. S. Cleland, D.D.	Philadelphia	Beaver, Pa.	1867	*Thos. Verner Moore	East Hanover	Nashville
1933	*W.B. Anderson, D.D., LL.D.	Philadelphia	Pittsburgh, Pa.	1868	*John N. Waddel	Chickasaw	Baltimore
1934	*J. Alvin Orr, D.D., LL.D.	Allegheny	Oxford, Ohio	1869	*Stuart Robinson	Louisville	Mobile
1935	*E.C. McCown, D.D.	Monongahela	Akron, Ohio	1870	*Robert L. Dabney	West Hanover	Louisville
1936	*Robert W. Thompson, DD, LL.D.	Wisconsin	Pittsburg, Kans.	1871	*William S. Plumer	Harmony	Huntsville, Ala.
1937	*A.R. Robinson, D.D., LL.D.	Monongahela	Oak Park, Ill.	1872	*Thomas R. Welch	Arkansas	Richmond
1938	*Ralph Atkinson, D.D.	Los Angeles	Cleveland, Ohio	1873	*Henry Martyn Smith	New Orleans	Little Rock
1939	#*Hon. H. Walton Mitchell, LL.D.	Monongahela	Philadelphia, Pa.	1874	*John L. Girardeau	Charleston	Columbus, Miss.
1940	*Homer B. Henderson, D.D.	Butler	Buffalo, N.Y.	1875	*Moses D. Hoge	East Hanover	St. Louis
1941	*R.L. Lanning, D.D., LL.D.	Beaver Valley	Indianapolis, Ind.	1876	*Benjamin M. Smith	West Hanover	Savannah
1942	*Thomas C. Pollock, D.D.	Philadelphia	Colombus, Ohio	1877	*C.A. Stillman	Tuscaloosa	New Orleans
1943	*W. Bruce Wilson, D.D.	Monongahela	New Wilmington, Pa.	1878	*T.E. Peck	Roanoke	Knoxville
1944	*James H. Grier, D.D., LL.D.	Monmouth	New Concord, Ohio	1879	*Joseph R. Wilson	Wilmington	Louisville
1945	*James M. Ferguson, D.D.	Allegheny	Monmouth, Ill.	1880	*T.A. Hoyt	Nashville	Charleston, S.C.
1946	*Lytle Rodgers Free, D.D.	Philadelphia	Tarkio, Mo.	1881	*Robert P. Farris	St. Louis	Staunton
1947	#*Samuel A. Fulton, LL.D.	Wisconsin	Sterling, Kans.	1882	*R.K. Smoot	Central Texas	Atlanta
1948	*Albert H. Baldinger, D.D.	Butler	New Wilmington, Pa.	1883	*T. Pryor	East Hanover	Lexington, Ky.
1949	#*Tim J. Campbell, LL.D.	Des Moines	Buck Hill Falls, Pa.	1884	*T.D. Witherspoon	Louisville	Vicksburg
1950	*J. Lowrie Anderson, D.D.	Upper Nile	New Concord, Ohio	1885	*H.R. Raymond	Tuscaloosa	Houston
1951	#*W. Kyle George, LL.D.	Cleveland	Des Moines, Iowa	1886	*J.H. Bryson	N. Alabama	Augusta
1952	*James Leon Kelso, D.D., ThD., LL.D.	Monongahela	Albany, Oregon	1887	*G.B. Strickler	Atlanta	St. Louis
1953	*Samuel C. Weir, D.D.	Detroit	Carlisle, Pa.	1888	*J.J. Bullock	Maryland	Baltimore
1954	*Albert E. Kelly, D.D., LL.D.	Los Angeles	Akron, Ohio	1889	*H.G. Hill	Fayetteville	Chattanooga
1955	*George A. Long, D.D., LL.D., Litt.D.	Monongahela	Monmouth, Ill.	1890	*James Park	Knoxville	Asheville
1956	*Robert W. Gibson, D.D., LL.D.	Monmouth	Knoxville, Tenn.	1891	*Hampden C. DuBose	Pee Dee	Birmingham
1957	*Robert N. Montgomery, D.D., LL.D.	Muskingum	New Concord, Ohio	1892	*Samuel A. King	Central Texas	Hot Springs
1958	*Robert N. Montgomery, D.D., LL.D.	Muskingum	Pittsburgh, Pa.	1893	#*J.W. Lapsley	N. Alabama	Macon

THE UNITED PRESBYTERIAN CHURCH IN THE U.S.A.

MODERATORS AND CLERKS

Ruling Elder

* Deceased

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. Clyde	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. Dobyns	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

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	#Dorothy G. Barnard	Southeast Missouri	Houston, Tex.
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.)

1983B

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,
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 Atltta	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.
2002	Fahed Abu-Akel	Greater Atlanta	Columbus, Ohio
2003	Susan R. Andrews	National Calpital	Denver, Colo.

BCSUCCESSION OF STATED CLERKS

PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

1789B1837

A.D.	NAME
1789	*George Duffield, D.D.
1790	*Ashbel Green, D.D., LL.D.

MODERATORS AND CLERKS

1803 *Philip Milledoler, D.D.

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.

1839B1869

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)

1870B1958

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

1829B1906

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

1869B1920

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

* Deceased
 # Ruling Elder

1886 *W. Machno Jones

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

1858B1958

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

1958B1983

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

1861B1983

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 1935B36)
 1959 *James A. Millard Jr., Th.D.
 1973 James E. Andrews

PRESBYTERIAN CHURCH (U.S.A.)

1983B

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

MODERATORS AND CLERKS

* Deceased

CcSUCCESSION OF
ASSOCIATE STATED CLERKS

**THE UNITED PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA
1958B1983**

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
1861B1983**

1974 #*Donald A. Speck
1978 Flynn V. Long Jr.

**PRESBYTERIAN CHURCH (U.S.A.)
1893B**

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 Gradye Parsons
2001 Mark Tammen
2001 Gary Torrens
2001 Robina Winbush

DcSUCCESSION OF
ASSISTANT STATED CLERKS

**PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA
1907B1921, 1953B1958**

1907 #*James M. Hubbert, D.D.
1953 #*Henry Barraclough, LL.D.

**UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA
1868B1913, 1952B1958**

1868 C
1913 *A.G. Wallace, D.D., LL.D.

Ruling Elder

1914 Office discontinued
A.D. Name
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
1967B1972, 1981B1983**

1967 #Otto K. Finkbeiner
1967 Robert F. Stevenson, D.D.
1981 #Mildred L. Wager

**PRESBYTERIAN CHURCH IN THE UNITED STATES
1861B1983**

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.)
1983B**

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
2002 #Doska Ross Radebaugh
2003 Lesley A. Davies

EcSUCCESSION OF
PERMANENT CLERKS I

**PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA
1789B1837**

1802 *Nathaniel Irwin
1807 *John Ewing Latta
1825 *John McDowell, D.D.
1837 *John Michael Krebs, D.D.

* Deceased
Ruling Elder

MODERATORS AND CLERKS

‡ Office discontinued in 1921

**1. (OLD SCHOOL BRANCH)
1838~~BE~~1869**

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~~B~~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.‡

**PRESBYTERIAN CHURCH IN THE UNITED STATES
1861~~B~~1983**

1861	*Joseph R. Wilson
1866	*William Brown
1885	*Robert P. Farris
1905	*Thomas H. Law
1910	*J.D. Leslie

**FCSUCCESSION 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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New Hope, MAT, 252.527.2089, BF

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Pacific, SCH, 310.393.0411, AM

Rev. Helen Baily Cochrane, 961 Wedgewood Rd., Bethlehem, PA 18016
Lehigh, TRI, 610.867.8671, WF

Ms. Ashley Seaman, Wellshire Presbyterian Church, 2999 S. Colorado Blvd., Denver, CO 80222
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Rev. Katherine Cunningham, 334 Sping Ave., Ridgeood, NJ 07450
Palisades, NE, 201.447.0290, F

Mr. Steven S. Grace, 2900 Whitewood Drive, Midland, MI 48642
Lake Huron, COV, 517.631.8556, WM

Ms. Allie B. Latimer, 1721 S. St., NW, Washington, DC 20009-6117
National Capital, MAT, 202.387.5903, BF

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Tampa Bay, SA, 727.588.6302, BF

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Nevada, PAC, 702.825.3104, AM

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New York City, NE, 609.688.1943, HM

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Los Ranchos, SCH, 949.823.1835, 949.823.1835, OM

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Rev. Michael W. McCormack, 179 Pointers Ct., Apt. 1, Rineyville, KY 40162
Holston, LW, 270.842.1325, WM

Ms. Angelica Michail, Synod of Southern California and Hawaii, 17951 Calle Barcelona, Rowland Heights, CA 91748
San Gabriel, SCH, 626.964.8601, AFE

Rev. Carol Tompkins, Synod of the Sun, 159 Outlook Drive, Houston, TX, 77034
Grace, SUN, 713.946.3945, WFC

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Greater Atlanta, SA, 404.758.2651, BF
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Baltimore, MAT, 410.462.5537, BM
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Sierra Blanca, SW, 505.525.2603, HF
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- Ms. Beulah Townsend, PMB 249, 1314 S. Grand, Suite 2, Spokane, WA 99202-1174
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Heartland, MAM, 816.524.4071, WM
- Ms. Yung Suk Park, 349 Madison Avenue, Convent Station, NJ 07961
Eastern Korean, NE, 973.538.8878, AF
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Northern Alabama, LW, 256.539.2418, BM
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De Cristo, SW, 520.325.1001, WF

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St. Andrew, LIV, 888.233.5080, WM
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Sacramento, PAC, 530.753.1318, WM
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Washington, TRI, 724.483.5861, WF

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Beaver-Butler, TRI, 724.846.6711, WF

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Glacier, ROC, 406.626.4198, NM

Ms. Pamela Deichmann, 405 S. 16th Ave., Winterset, IA 50273
Des Moines, LAK, 515.281.3763, WF

Rev. Karen E. Dimon, 200 Saybrook Lane, DeWitt, NY 13214
Cayuga-Syracuse, NE, 315.458.0393, WF

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Abingdon, MAT, 540.783.8197, WM

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New Hope, MAT, 252.441.5897, WM

Ms. Dorothy J. Henderson, 112 Minton Rd., Joliet, IL 60436
Blackhawk, LIN, 815.722.4605, BF

Mr. Bruce Hendrickson, 415 East Ave., P.O. Box 765, Holdrege, NE 68949-0765
Central Nebraska, LAK, 308.995.4067, WM

Mr. Thomas Hood, 1222 Dunston Dr., St. Louis, MO 63146
Giddings-Lovejoy, MAM, 314.567.6209, BM

Ms. Carol Hylkema, 22701 Wellington, Dearborn, MI 48124-1057
Detroit, COV, 313.561.1372, WF

Ms. Jane Jakobsen, 1204 E. Washington, Iowa City, IA 52246
East Iowa, LAK, 319.338.8373, WF

Mr. Yong J. Lee, 334 Nye Road, Hershey, PA 17033
Carlisle, TRI, 717.533.6731, AM

Ms. Lillian Magruder, 704 Versailles Dr., Ridgeland, MS 39157
Mississippi, LIV, 601.605.6561, WF

Ms. Ann H. Moe, 3018 Joanne St., Midland, MI 48640
Lake Huron, COV, 517.631.5773, WF

Ms. Helen Morrison, 9804 Hawthorn Glen Dr., Grosse Ile, MI 48138
Detroit, COV 734.671.5637, WF

Mr. Manley Olson, 1974 W. Summer St., St. Paul, MN 55113
Twin Cities Area, LAK, 952.487.8162, WM

Mr. Neal Presa, 18 Whispering Way West, Berkley Heights, NJ 94124-2956
San Francisco, PAC, 908.898.1605, AM

Ms. Delores Register, 312 South Ridgeland Ave., Oak Park, IL 60302
Chicago, LIN, 708.383.2218, BF

Mr. Donald Robinson, 2 Caribe Ln., Hot Springs Village, AR 71909
Arkansas, SUN, 501.922.4509, WM

Rev. Jack Rogers, 1210 Leonard Ave., Pasadena, CA 91107
San Gabriel, SCH, 626.351.7571, WM

Rev. Allison K. Seed, 4011 NE Woodridge, Lee's Summit, MO 64052
Heartland, MAM, 816.252.5893, WF

Rev. Gary F. Skinner, 500 W. Roy Street W308, Seattle, WA 98119
Seattle, ANW, 206.448.6403, WM

Bishop Douglas Theuner, Diocesan House, 63 Green Street, Concord, NH 03301
Ecumenical Advisory Member, 603.224.1914, WM

Mr. John E. Tracy, 1052 Montcalm St., Orlando, FL 32806
Central Florida, SA, 407.859.1214, WM

Mr. Horacio Valdez II, 48 Dedham St., Hyde Park, MA 02136
Boston, NE, 617.851.7751, HM

Ms. Emily S. Wigger, 2253 Alby St., Alton, IL 62002
Giddings-Lovejoy, MAM, 618.462.0539, WF

Class of 2005

Rev. Fahed Abu-Akel, 1328 Peachtree Street, NE, 30309
Greater Atlanta, SA, 404.228.7748, MM

Mr. Frank Adams, 2455 Tronjo Circle, Pensacola, FL 32503
Florida, SA, 850.505.0636, WM

Mr. John A. Bolt, 1784 Smith Road, Charleston, WV 25314
West Virginia, TRI, 304.343.5194, WM

Mr. John Davison, 765 Yorkshire Circle, Webster, NY 14580
Genesee Valley, NE, 585.671.7212, WM

Mr. Charles F. Easley, 787 Duffield Drive, N.W., Atlanta, GA 30318
Greater Atlanta, SA, 404.527.7782, BM

Mr. B. Gordon Edwards, 524 South Duncan, Stillwater, OK 74074
Cimarron, SUN, 405.372.5580, WM

Rev. Robert J. Elder, 770 Chemeketa St., NE, Salem, OR 97301
Cascades, PAC, 503.391.7992, WM

Mr. Edwin Gonzalez, Del Valle Street #350, Villa Palmeras, San Juan, PR 00915
San Juan, BPR, 787.368.1483, HM

Mr. Ray Greenhill, 1355 Perth Rd., Hagaman, NY 12086
Albany, NE, 518.882.9462, WM

Mr. Charles W. Kim, P.O. Box 2787, Setauket, NY 11733
Long Island, NE, 516.751.3010, AM

Rev. Mary Marks King, Box 217, Cowansville, PA 16218
Kiskiminetas, TRI, 724.543.1267, WF

Rev. Linda Knieriemen, 1150 West Chippewa S.E., Grand Rapids, MI 49503
Lake Michigan, COV, 616.456.1456, WF

Mr. Reg Kuhn, 134 S. 12th Street, Ste. 1200, Lincoln, NE 68508
Homestead, LAK, 402.475.8433, WM

Ms. Dale Morgan, 4575 Auhay Drive, Santa Barbara, CA 93110
Santa Barbara, SCH, 805.967.6327, WF

Mr. P. Gregory Neel, 1508 Moss Avenue, Peoria, IL 61606
Wabash Valley, LIN, 309.673.4208, WM

Mr. Kenneth R. Newbold, 542 Sheffield Road, Rose Hill, NC 28458
Coastal Carolina, MAT, 910.289.4376, WM

Mr. John C. Pruitt, 4387 Cross Ridge Drive, Gastonia, NC 28056
Western North Carolina, MAT, 704.864.2651, WM

Ms. Bonnie J. Ruggiero, 316 Pearl Pl., Scotch Plains, NJ, 07076
Elizabeth, NE, 908.232.8510, WF

Mr. Bill Saul, 1062 Amelia Drive, Long Beach, CA 90807
Los Ranchos, SCH, 714.283.8400, WM

Rev. Dan K. Schomer, 157 Stanton Avenue, Columbiana, OH 44408
Eastminster, COV, WM

Ms. Andrea Stokes, Lindwood University, 209 S. Kingshighway, Box 787, St. Charles, MO 63301
Giddings/Lovejoy, 636.896.5587, WF

Rev. Linda Toth, 1358 S.W. 11th Street, Ontario, OR 97914
Eastern Oregon, PAC, 541.889.5592, WF

Ms. Hazel F. Whitney, 1708 River Ct., Virginia Beach, VA 23454
Eastern Virginia, MAT, 757.481.4702, WF

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National Capital, MAT, 301.365.2850, WF

Ms. Carol Adcock, 3813 Branch Road, Fort Worth, TX 76109
Grace, SUN, 817.907.0438, WF

Ms. Frances Calderwood, 409 North Pine Rd., Sterling, KS 67579
Southern Kansas, MAM, 316. 228.3139, WF

MEMBERS OF ENTITIES ELECTED BY THE GENERAL ASSEMBLY

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Boise, PAC, 208.376.3237, AM

Rev. George M. Conn, Jr., 23314 Pioneer Drive, Bristol, VA 22846
Shenandoah, MAT, 540.434.6194, WM

Rev. Susan J. Ezell, 615 Main Street, Moosic, PA 18507
Lackawanna, TRI, 570.457.7750, WF

Ms. Kristen York Gerling, 180 State Road, West Grove, PA 19390
Donegal, TRI, 610.869.9029, WF, Presbyterian Women Moderator

Ms. Esperanza Guajardo, 8718 Coffee Drive, San Antonio, TX 78221
Mission, SUN, 210.922.2465, HF

Rev. Mark Hong, 1880 Crenshaw Bl., Torrance, CA 90501
Hanmi, SCH, 310.618.0292, AM

Mr. Frances Irwin, 5582 Rd J SE, Moses Lake, WA 98837
Central Washington, ANW, 509.765.3143, WF

Rev. Nancy Kahaian, 225 W. Lincoln Avenue, Chesterton, IN 46304
Wabash Valley, LIN, 219.926.1476, WF

Rev. James G. Kirk, 7136 Gardenview Ct., Baltimore, MD 21226-2201
Baltimore, MAT, 410.255.7378, WM

Rev. Gerardo Lopez-Vigo, P.O. Box 5090, Aguadilla, PR 00605
Presbiterio Del Noroeste, BPR, 787.882.7778, HM

Rev. Melvin Lowry, 3619 Bermuda Circle, W. Augusta, GA 30909
Northeast Georgia, SA, 706.739.0087, BM

Rev. Paul J. Masquelier, Jr., 8748 McCarty Ranch Drive, San Jose, CA 95135
San Jose, PAC, 408.532.0668, M

Ms. Carolyn McLarnan, 107 Dovercliff Road, Hattiesburg, MS 39402
Mississippi, LW, 601.261.3833WF

Ms. Lana Potter, 10084 Route 5, Ripley, NY 14755-9528
Lake Erie, TRI, 716.736.2750, WF

Ms. Catherine P. Rasa, 1120 Remington Dr., Knoxville, TN 37923-1602
East Tennessee, LW, 865.693.6470, WF

Rev. Joe W. Rigsby, 3026 Woodlawn Rd., Jacksonville, FL 32209
St. Augustine, SA, 904.693.9587, BM

Mr. Conrad Rocha, 7725 American Heritage Drive, NE, Albuquerque, NM 87109
Santa Fe, SW, 505.821.8844, HM

Mr. Ray Tanner, 14 Whitsitt Park, Jackson, TN 38301
Memphis, LW, 731.424.0943, WM

Ms. Mary Lynn Walters, 2519 E. Monterosa, Phoenix, AZ 85016-5665
Grand Canyon, SW, 602.955.7281, WF

Ms. Jane Westfall, 323 N. Main St., Yuma, CO 80759
Plains & Peaks, ROC, 970.848.2285, WF

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Rev. Ralph J. Aker, 6192 Brookhill Circle, Orlando, FL 32810
Central Florida, SA, 407.295.4741, BM

Rev. James H. Lappen, 901 Harvard Avenue, Swarthmoore, PA 19081
South Louisiana, SUN, 601.541.0143, WM

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San Jose, PAC, 408.733.5053, AM

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The Western Reserve, COV, 216.932.8158, WF
Mr. Melvin Khachigian, 2005 Wesley Court, Bakersfield, CA 93309
San Joaquin, PAC, 661.327.9031, MM
Rev. Jose J. Olagues, Presbytery of Grand Canyon, 4423 N. 24th St., Suite 200, Phoenix, AZ 85016
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Ms. Victoria E. Schenk, 731 Norwich Ct., Castle Rock, CO 80104
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Mr. Walter D. Seigfried, 5846 Morrowfield Ave, Pittsburgh, PA 15217
Pittsburgh, TRI, 412.521.7283, WM
Rev. Barbara D. Worthington, 650 Pascack Road, Paramus, NJ 07652
Palisades, NE, 973.256.1891, WF

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Seattle, ANW, 206.783.3402, WF
Mr. Vernon Carroll, P. O. Box 127, 16007 Tasha Lane, Frenchtown, MT 59834
Glacier, ROC, 406.626.4198, NM, GAC Representative
Ms. Jacque French, 5332 SW Erickson Ave., Beaverton, OR 97005-3849
Cascades, PAC, 503.626.7920, WF

Class of 2005

Ms. Carol Hylkema, 22701 Wellington, Dearborn, MI 48124-1057
Detroit, COV, 313.561.1372, WF
Ms. Bernice K. McIntyre, 1250 24th Street N.W., Ste. 350, Washington, DC 20037
National Capital, MAT, 202.785.5091, BF

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Olympia, ANW, 253.584.1832, BF
Rev. Adele K. Langworthy, 801 Pine Ave., Long Beach, CA 90813
Los Ranchos, SCH, 562.437.2359, WF, Board of Pensions Representative
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Long Island, NE, 516.546.1562, WF

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Twin Cities Area, LAK, 612.472.5142, WM
Mr. Bruce Hendrickson, 415 East Ave., P.O. Box 765, Holdrege, NE 68949-0765
Central Nebraska, LAK, 308.995.4067, WM
Ms. Jane Jakobsen, 1204 E. Washington Street, Iowa City, IA 52245
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Homestead, LAK, 402.475.8433, WM
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Western Reserve, COV, 216.491.9868, WF
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Western Colorado, ROC, 970.247.9674, F
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Greater Atlanta, SA 404.495.8444, WF
- Ms. Mildred M. Morales-Chardon, URB Punto Oro, 4018 Calle El Anaez, Ponce, PR 00728
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- Rev. Christopher A. Yim, 20701 Frederick Rd., Germantown, MD 20876
National Capital, MAT, 301.253.5421, AM

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Heartland, MAM, 816.842.6423, BM
- Rev. William Carlough, 410 Sunbury Road, Danville, PA 17821
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Pacific, SCH, 323.295.4155, BM
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Stockton, PAC, 209.524.6841, WF

Class of 2009

- Mr. Ernest. E. Cutting, 3145 40th Ave., S., Minneapolis, MN 554062224
Twin Cities Area, LAK, 612.729.5569, WM
- Mr. Fred L. Denson, 789 John Glenn Blvd, Webster, NY 14580
Genessee Valley, NE, 585.265.2710, WM
- Mr. Bruce Gore, 1110 W. Monroe Road, Colberg, WA 99005
Inland Northwest, ANW, 464.2429, WM
- Ms. June Lorenzo, P. O. Box 994, Paguete, NM, 87040
Santa Fe, SW, 505.552.6774, NF
- Ms. Janet L. Wilson, Presbytery of Chicago, 100 S. Morgan Street, Chicago, IL 60607
Chicago, LIN, 312.243.8300, WF

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Class of 2004

Dr. John P. Burgess, Pittsburgh Theol. Sem., 616 N. Highland Ave., Pittsburgh, PA 15206
Pittsburgh, TRI, 412.362.5610, ext. 2207, WM

Ms. Patricia Tull, Louisville Presb. Theol. Sem., 1044 Alta Vista Rd., Louisville, KY 40205
Mid-Kentucky, LIV, 502.895.3411, WF

Dr. Jim Watkins, Columbia Theological Seminary, Box 520, Decatur, GA 30031
Greater Atlanta, SA, 404.687.4672, WM

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Riverside, PAC, 909.621.9885, HM

Rev. Hewon Han, Salem Presbytery, P.O. Box 1763, Clemmons, NC 27012
Salem, MAT, 336.945.3295, AM

Mr. S. Dean McBride, Jr., Union Theol. Sem., 3401 Brook Rd., Richmond, VA 23227
James, MAT 804.346.4348, WM

Ms. Carol Stiles, P.O. Box 218, Foley, MN 56329
Minnesota Valleys, LAK, 320.968.7237, WF

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James, MAT, 804.355.8938, WM

Mrs. Mary T. Stearns, 337 Antler Court, Marion, IA 52302,
East Iowa, LAK, 319.377.5534, WF

Rev. Donnie Woods, 2421 Ashley River Road, Charlestown, SC 29414
Charleston-Atlantic, SA, 843.766.4219, BM

Class of 2008

Rev. Stanley Hall, Austin Seminary, 100 E. 27th. St., Austin, TX 78705
Mission, SUN, 512.472.6736, WM

Mr. Ernest Kimmel, 168 Crusher Road, Hopewell, NJ 08525
New Brunswick, NE, 609.392.8866, WM

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Cascades, PAC, 503.916.5280, BM

Mr. Charles Hichui Chae, 8944 E. 42nd Street, Suite 209, Indianapolis, IN 46226
Whitewater Valley, LIN, 317.898.9000, AM

Ms. Joanna Kennedy, 6725 Fairfax Ave., Lincoln, NE 68505
Homestead, LAK, 402.465.0224, HF

Ms. Ledonia Ward Kimball, 5315 Fernpark Ave., Baltimore, MD 21207-6812
Baltimore, MAT, 410.396.8807, BF

Rev. Kennedy McGowan, P.O. Box 49 (125 Second St.), Brentwood, NY 11717
Long Island, NE 516.231.3216, WM

Ms. Cecilia Moran, 5067 Moss Creek Circle, Stockton, CA 95219

Rev. Paul Rader, 9439 Continental Drive, Knoxville, TN 37922
East Tennessee, LW, 865.448.5938, WM

Rev. Dr. George Shahbaz, 2625 Yale Avenue, Turlock, CA 95382
Stockton, PAC, 209.632.4788, MM

Rev. Joseph Brooks Smith, 170 Watchung Avenue, North Plainfield, NJ 07060
Elizabeth, NE, 908.755.2781, WM

MEMBERS OF ENTITIES ELECTED BY THE GENERAL ASSEMBLY

Ms. Michelle K. Uchiyama, 6278 Preston Way, Dallas, GA 30157
Cherokee, SA, 404.

Rev. Carlton Wu, 38 Oak Street, Champlain, NY 12919
Northern New York, NE 518.298.5722, AM

Class of 2005

Mr. John Etheredge, 1330 Benvenue Road, Rocky Mount, NC 27804
New Hope, MAT, 252.977.3888, BM

Rev. Richard K. Gibson, 18808 68th Ave., W., Lynwood, WA 98036
North Puget Sound, ANW , 425.774.7007, WM

Rev. Linda B. Harter, 267 Philadelphia Avenue, Chambersburg, PA 17201
Carlisle, TRI, 717-264-5715, WF

Mr. Marvin L. Hoffer, 902 Delaware Ave., P.O. Box 37, Platte, SD 57369-0037
South Dakota, LAK, 605.337.2397, NM

Rev. Joseph L. Johnson, Evergreen Presbyterian Church, 1103 N. Pontiac Ave, Dothan, AL 36303
South Alabama, LW, 334.792.7898, WM

Rev. Elizabeth Kirkpatrick-Brucken, 1 John Street, Barre, VT 05641
Northern New England, NE, 802.479.0796, WF

Ms. Helena J. Lee, 4622 Waltmoor Road, Wilmington, NC 28409
Coastal Carolina, MAT, 910.962.7087, BF

Mr. Paul A. Lucia, 302 Sanders Road, Buffalo, NY 14216
Albany, NE, 716.873.4246, WM

Rev. Marvin F. Miller, 908 Lake Avenue, Storm Lake, IA 50588
Prospect Hill, LAK, 712.732.6228., WM

Mr. Ted Vero, 65 Cardox Road, Finleyville, PA 15332
Washington, TRI, 412.833.6307, WM

Class of 2006

Ms. Mary Beardall, 1073 Lakemont Ct., Winter Park, FL 32792
Central Florida, SA, 407.599.3982, WF

Mr. Steven Flythe, 345 Witherspoon Street, Princeton, NJ 08540
New Brunswick, NE, 609.921.0153, BM

Rev. Ivan C. Irizarry, P. O. Box 1962, Hatillo, PR 00659
Noroeste, BPR, 787.896.6420, HM

Ms. Alicia Jacobo, 114 East Cheryl Drive, Phoenix, AZ 85020-2247
Grand Canyon, SW, 602.678.4771, HF

Rev. Mildred Johnson, 4506 Camelia Street, Pittsburgh, PA 15201
412.665.3770, BF

Mr. Gordon J. Jones, 701 W. 3rd Avenue, Flandreau, SD 27028
North Dakota, LAK, 605.530.9549, NM

Mr. Harry Hyunkil Kim, 4239 NE 74th St., Seattle, WA 98115-6035
Seattle, ANW, 206.524.7776, AM

Ms. Jo Ann Poncho, 840 Tu Su Ln., Bishop, CA 93514
Nevada, PAC, 760.873.6947, NF

Ms. Ruth C. Uchtman, 2604 Sheridan Road, Evanston, IL 60201
Chicago, LIN, 847.475.6986, WF

Ms. Lori Winblood, P.O. Box 352, 2600 Hwy 149, Lake City, CO 81235
Western Colorado, ROC, 970.944.2256, WF

Presbyterian Council for Chaplains and Military Personnel

Class of 2004

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John Calvin, MAM, 573.736.5415, WM

Ms. Audrey K. Parigi, 2080 Belvedere, Beaumont, TX 77706
New Covenant, SUN, 409.895.0016, WF

Rev. David L. Waters, 150 E. Church Street, P.O. Box 369, Ridgeway, SC 29130
Trinity, SA, 803.337.3956, WM

Class of 2005

Rev. Wendy L. Bauman, 2985 Edgewood Avenue, Alliance, OH 44601
Muskingum Valley, COV, 330.821.5384, WF

Rev. Walter M. Dinkins, 7813 Reunion Road, Wilmington, NC 28411
Coastal Carolina, MAT, 910.762.0596, WM

Rev. Michael McCallum, 604 5th Street, Jackson, MN 56143
Minnesota Valleys, LAK, 507.847.4722, WM

Class of 2006

Rev. A. William Benner, 5905 Stonewall Street, Greenville, TX 75402
Grace, SUN, 903.455.1370, WM

Ms. Patricia Kellenbarger, 354 Benevente Drive Oceanside, CA 92057
San Diego, SCH, 760.231.9609, WF

Richard Robertson, 1915 E. North Shore Drive, Brownstown, IN 47220
Ohio Valley, LIN, 812.358.2899, WM

Presbyterian Disaster Assistance

Class of 2004

Mr. Thomas A. Burlison, 119 Orchard Meadows Lane, Roan Mountain, TN 37687
Holston, LW, 423.772.4996, WM

Rev. Victor "Ralph" Conrad, P.O. Box 5607, Fullerton, CA 92838-0607
Los Ranchos, SCH, 562.439.8946, WM

Class of 2005

Mr. Don W. Brock, 2202 SE Maryland Avenue, Tobeka, KS 66605-1340
Northern Kansas, MAM, 785.235.9918, WM

Rev. Donald L. Snavelly, 3502 Freeport Road, Sterling, IL 61081
Blackhawk, LIN, 815.626.4538

Class of 2006

Rev. Tracy L. Evans, 1880 Forest Hills Blvd., Bella Vista, AR 72715
Indian Nations, SUN, 504.855.9390, WF

Rev. Jesus M. Perez, P.O. Box 1342, Hatillo, PR 00659
Presbiterio Del Noroeste, BPR, 787.262.2537, HM

Ms. Katherine Reyes, 35 Loraine Court, San Francisco, CA 94118
San Francisco, PAC, 415.386.0112, AF

Presbyterian Church (U.S.A.) Foundation

Class of 2004

Rev. Joanna Moseley Adams, 126 E. Chestnut Street, Chicago, IL 60611
Chicago, LIN, 312.787.4570, WF

Mr. Lynwood L. Battle, 2637 Langdon Farm Rd., Cincinnati, OH 45212
Cincinnati, COV, 513.631.8738, BM

Mr. Jorge L. Cartagena-Cruz, P.O. Box 731, Moca, PR 00676
Del Noroeste, BPR, 787.877.3290, HM

Mr. Richard H.C. Clay, Woodward, Hobson & Fulton, 2500 Natl. City Tower, Louisville, KY 40202
Mid-Kentucky, LIV, 502.897.7560

MEMBERS OF ENTITIES ELECTED BY THE GENERAL ASSEMBLY

Rev. Laura Dunham, 25 Bosque Loop, Santa Fe, NM 87505
Santa Fe, SW, 505.820.7272, WF

Mr. D. Fort Flowers, Jr., 2001 Kirby Dr., #1210, Houston, TX 77019
New Covenant, SUN, 713.621.6684, WM

Rev. Steve Martin, 3253 Valley Road, Winston-Salem, NC 27106
Salem, MAT, 336.724.2833, WM

Rev. Paul J. Masquelier, Jr. 8748 McCarty Ranch Rive, San Jose, CA 95135
San Jose, PAC, 408.532.0668, M

Mr. Robert A. McNeely, 530 B. Street, Ste. 650, El Cajon, CA 92101
San Diego, SCH, 619.440.5067, BM

Ms. Alison Moore-John, 62 W. St., Beverly Farms, MA 01915
Homestead, LAK, 978.921.5245, WF

Mr. David R. Olson, 3901 Spencer Blvd., Sioux Falls, SD 57103
South Dakota, LAK, 605.335.0515, WM

Dr. Richard A. Ray, 616 N. Highland Ave., Pittsburgh, PA 15206
Holston, LIV, 412.363.0932, WM

Rev. Jack L. Stotts, 100 E. 27th. St., Austin, TX 78705
Mission, SUN, 512.472.6736, WM

Mr. Earl M. Thompson, 3659 Wales Drive, Dayton, OH 45405
Miami, COV, 937.276.2410, BM

Rev. Joyce Tucker, 20 Library Place, Princeton, NJ 08540
Monmouth, NE, 609.497 .7991, WF

Class of 2005

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Northumberland, TRI, 410.464.0877, WM

Mr. Timothy P. Clark, 1163 Woodmere Street, Alma, MI 48801
Lake Huron, COV, 989.436.8644, WM

Ms. Martha P. Farmer, 108 Autumn Ct., Danville, KY 40422
Transylvania, LIV, 606.236.7569, WF

Mr. Frank Fisher, 901 Reunion Center, Nine East Fourth Street, Tulsa, OK 74103
Eastern Oklahoma, SUN, 918.583.4333, WM

Ms. Elinor K. Hite, Ste. 39 S.1, IBM Plaza, Chicago, IL 60611
Chicago, LIN, 708.848.0583, WF

Ms. Marjorie A. Pipkin, 119 Pasquotank Dr., Raleigh, NC 27609
New Hope, MAT, 919.781.4871, WF

Ms. Barbara J. Sarjeant, P. O. Drawer 9000, Orangeburg, SC 29115
Charleston-Atlantic, SA, BF

Mr. B. Cary Tolley, III, 2 Shagbark Rd., Norwalk, CT 06854
Southern New England, NE, 203.866.4619, WM

Class of 2006

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Abingdon, MAT, 423.968.3091, F

Rev. Bradley C. Copeland, 7200 Magnolia Ave., Riverside, CA 92504
Riverside, SCH, 909.780.0703, WM

Ms. Karen Garrett, 17560 W. 113th Street, Olathe, KS 66061
Heaartland, MAM, 913.541.1995, WF

Mr. George J. Haupfuhner, III, 4145 Whitewater Creek Rd, NW, Atlanta, GA 30327
Greater Atlanta, SA, 404.816.4145, WM

Mr. Mark S. Lu, 11455 El Camino Real, San Diego, CA 92130
San Diego, SCH, 619.421.2234, AM

Mr. Doug McArthur, 8631 Hawaii Drive, Denver, CO 80231
Denver, ROC, 303.743.9774, WM

Presbyterian Church (U.S.A.) Investment and Loan Program, Inc., Board of Directors

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SA, 904.384.6585, Foundation Representative

Rev. Joe Willie Rigsby, 3026 Woodlawn Rd., Jacksonville, FL 32209
St. Augustine, SA, 904.768.5905, M, GAC Representative

Ms. Dorothy Roberts, 2646 Alliston Ct., Columbus, OH 43220
Scioto Valley, COV, 614.486.0497, WF

Mr. Connia H. Watson, Jr., 3725 Suffolk Street, Durham, NC 27707
New Hope, MAT, 919.489.2070, BM

Mr. J. Jay Wilkinson, 8012 Cedar Ave. South, Bloomington, MN 55425-1210
Twin Cities Area, LAK, 952.854.0144, WM

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Ms. Martha Guy, P.O. Box 669, 125 Estatoa, St. Newland, NC 28657
Western North Carolina, MAT, 828.733.9555, WF

Rev. Ben McAnally, 3619 Silverwood, Tyler, TX 75701
Grace, SUN, 903.595.0340, WM

Mr. Alvin Puryear, 306 River's Edge, Williamsburg, VA 23185
New York City, NE, 757.565.5956, BM

Mr. B. Cary Tolley, III, 2 Shagbark Rd., Norwalk, CT 06854
Southern New England, NE, 203.866.4619, WM, Foundation Representative

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Chicago, LIN, 847.853.1732, WF

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Sheppards & Lapsley, LIV, 334.396.4251, WM

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Grand Canyon, SW, 480.502.3427, WM

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New Covenant, SUN, 713.462.5448, WM

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San Fernando, SCH, 818.345.2057, WM

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Chicago, LIN, 847.853.1732, WF

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Mr. William Longbrake, 1201 Third Avenue, Ste. 1500, Seattle, WA 98101
Seattle, ANW, 206.461.8780, WM

Class of 2006

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Eastern Virginia, MAT, 212.947.1859, BM

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Greater Atlanta, SA, 404.842.5800

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Grand Canyon, SW, 602.468.3820, WF

Rev. John Niles Bartholomew, 930 River Road, Orange Park, FL 32273
St. Augustine, SA, 904.264.1543, WM

Mr. David H. Bower, P. O. Box 5, Belinston, WV, 26250
West Virginia, TRI, 304.823.1054, WM

Mr. William S. Dillon, 924 N. Chestnut Avenue, Arlington Heights, IL 60004
Chicago, LIN, 847.392.3771, WM

Mr. Richard P. Dzina, 7001 Chevy Case Avenue, Dallas, TX 75225
Grace, SUN, 214.368.8864, WM

Ms. Dorothy Farris, 609 Deep Valley Drive, Ste. 200, Rolling Hills Estate, CA 90274
Pacific, SCH, 310.375.2336, F

Rev. Bryant George, 3050 Military Road N.W., #603, Washington, DC 20033
National Capital, MAT, 202.244.8873

Mr. Richard Hong, 8 Treetop Court, Bloomingdale, NJ 07403
978.838.8065, AM

Ms. Lidia Serrata, 302 E. Constitution, Victoria, TX 77901
Mission, SUN, 361.578.7884, HF

Rev. Linda "Kitch" Shatzer, P. O. Box 126, Brighton, IA 52540
East Iowa, LAK, 319.694.3706, WF

Mr. Catesby Woodford, 219 West High Street, Mount Sterling, KY 40353
Transylvania, LW, WM

Stated Clerk Review/Nomination Committee***Class of 2004***

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St. Augustine, SA, 904.355.4585, WM

Rev. Karen Dimon, 200 Saybrook Lane, Dewitt, NY 13214
Cayuga-Syracuse, NE, 315.458.0393, F

Rev. John R. Goodman, 807 W. King Street, Elizabethtown, NC 28337
Coastal Carolina, MAT, 910-862.8300, WM

Mr. Stephen S. Grace, 2900 Whitewood Drive, Midland, MI 48642
Lake Huron, COV, 517.631.8556, WM

Rev. Charles Heyward, 1314 Secessionville Road, Charleston, SC 29412
Charleston Atlantic, SA, 843.795.3959, BM

Ms. Cynthia Joe, 1526 Funston Avenue, San Francisco, CA 94122
San Francisco, PAC, 415.681.3796, AF

Rev. Sandra L. Peirce, El Dorado Co. Federated Church, P. O. Box 912, Placerville, CA 95667
Sacramento, PAC, 530.622.0273, WF

Ms. Suzanne Souder, 300 Longmeadow Street, Mechanicsburg, PA 17055
Carlisle, TRI, 717.739.6821, WF

Ms. Kathleen Walker, 1312 Alhambra Way South, St. Petersburg, FL 33705
Tampa Bay, SA, 727.855.2011, BF

General Assembly Nominating Committee

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Wyoming, ROC, 307.754.2491, WM
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Southern New England, NE, 203.852.1124, WM

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Ms. Carmen Stokes, 7818 Cozy Cove Rd., Branson, MO 65616
John Calvin, MAM, 417.335.5477, WF
Mr. Abe Valenzuela, 4011 W. Gentle Place, Tucson, AZ 85741
De Cristo, SW, 520.579.0635, HM

Class of 2006

Ms. Melva Wilson Costen, 225 East Court Dr., SW. Atlanta, GA 30331-2074
Greater Atlanta, SA, 404.696.5900, BF
Ms. Grace S. Kim, 1301 Brown Drive, Davis, CA 95616
Sacramento, PAC, 530.756.0399, AF
Rev. Albert G. (Pete) Peery, First Presbyterian Church, 40 Church Street, Asheville, NC 28801
Western North Carolina, MAT, 828.253.1431, WM
Rev. Anna Pinckney Straight, P.O. Box 233, Arthurdale, WV 26520
West Virginia, TRI, 304.864.4195, WF

Class of 2007

Mr. Donald A. Ericson, Po. O. Box 2705, Poulsbo, WA 99370
Seattle, ANW, 360.779-5349, WM
Ms. Rita R. Fossell, 3 Sylvan Road, Lake Bluff, IL 60044
Chicago, LIN, 847.234.4761, WF

Class of 2008

Ms. Cynthia Schweitzer-Vives, Urb. Villa Serena, Orquidea T-1, AVECIBO, PR 00612
Noroeste, PR, 787.878.5475, HF
Mr. Robert Lucy, 2882 E. 29th Street, Tulsa, OK 74114
Eastern Oklahoma, SUN, 918.712.1059, M
Dr. A. Jarrell Tankersley, 415 Forest Avenue, Laguna Beach, CA 92651
Los Ranchos, SCH, 949.494.7555, WM

Theological Task Force on Peace, Unity, and Purity

Class of 2006

Dr. Mark Achtemeier, University of Dubuque, 2000 University Avenue, Dubuque, IA 52002
John Knox, LAK, 563.589.3103
Mr. Scott D. Anderson, Wisconsin Council of Churches, 750 Windsor St., Ste. 301, Sun Prairie, WI 53590
608.837.3108, WM
Ms. Barbara Everitt Bryant, 1505 Sheridan Drive, Ann Arbor, MI 48104
Detroit, COV, 734.763.9062, WF
Rev. Milton J Coalter, Ernest Miller White Library, 1044 Alta Vista Road, Louisville, KY 40205
Mid-Kentucky, LIV, 502.895.3411, WM
Rev. Victoria G. Curtiss, 159 Sheldon Avenue, Ames, IA 50014
North Central Iowa, LAK, 515.292.2063, WF

MEMBERS OF ENTITIES ELECTED BY THE GENERAL ASSEMBLY

- Dr. Gary W. Demarest, 2889 San Pasqual Street, Pasadena, CA 91107
626.574.0576
- Rev. Frances Taylor Gench, Union Theological Seminary, 3401 Brook Road, Richmond, VA 23227-4527
Baltimore, MAT, 804.278.4296, WF
- Rev. Jack Haberer, Clear Lake Presbyterian Church, 1511 E. Dorado Blvd., Houston, TX 77062-3499
New Covenant, SUN, 281.488.6731, WM
- Rev. William Stacy Johnson, Princeton Theological Seminary, P. O. Box 821, Princeton, NJ 08542
The Pines, SUN, 609.497.7322, WM
- Ms. Mary Ellen Lawson, 1004 Mount Pleasant Road, Greenburg, PA 15601
Redstone, TRI, 724.837.6737, WF
- Rev. Jong Hyeong Lee, Hanmee Presbyterian Church, 1149 West Bloomingdale Road, Itasca, IL 60143
Midwest Hanmi, LIN, 630.250.0102, AM
- Rev. John B. (Mike) Loudon, First Presbyterian Church, 175 Lake Hollinsworth Drive, Lakeland, FL 33801-5697
Tampa Bay, SA, 863.686.7187, WM
- Ms. Joan Kelley Merritt, 4556 Lake Heights Street, Bellevue, WA 98006
Seattle, ANW, 425.746.5416, WF
- Rev. Lonnie J. Oliver, New Life Presbyterian Church, 6600 Old National Highway, College Park, GA 30349
770.996.7159, BM
- Rev. Martha D. Sadongei, 3407 North 14 Place, Phoenix, AZ 85014
Grand Canyon, SW, 602.274.6686
- Ms. Sarah Grace Sanderson-Doughty, 7748 North State Street, Lowville, NY 13367
Chicago, LIN, 315.376.8778
- Ms. Jean S. (Jenny) Stoner, P. O. Box 24, Craftsbury Common, VT 05827
Northern New England, NE, 802.586.6913, WF
- Rev. Jose Luis Torres-Milan, Tercera Iglesia Presbiteriana, Apartado 3901, Aguadilla, PR 00605
Noroeste, BPR, 787.891.5335, HM
- Ms. Barbara G. Wheeler, Auburn Theological Seminary, 3041 Broadway, New York, NY 10027
Albany, NE 212.662.4315, WF
- Rev. John Wilkinson, Third Presbyterian Church, 4 Meigs Street, Rochester, NY 14607
Genesee Valley, NE, 716.271.6513, WM

Central Committee on World Council of Churches

- 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

Principal Delegates to the General Board of the National Council of Churches of Christ in the U.S.A.

- Rev. Fuad J. Bahnan, P. O. Box 4101, Fall River, MA 02723
508.673.4075
- Rev. Stanley Bhasker, 8 Reese Avenue, P. O. Box 540, Colver, PA 15927
814.748.0055
- Ms. Janice Burggrave, 12980 Baalbek Drive, St. Louis, MO 63217
314.843.8988
- Rev. Jose Luis Casal, 1710 Normandy Lane, Polo Park, Midland, TX 79705
915.682.5297
- Rev. John Detterick, 100 Witherspoon St., Louisville, Ky 40202
888.728.7228, WM
- Mr. Jim Dougans, 3944 N. Deleware, Indianapolis, IN 46205
317.925.5546

MEMBERS OF ENTITIES ELECTED BY THE GENERAL ASSEMBLY

Ms. Elsie L. Dursi, 3655 Glenmere Drive, Youngstown, OH 44511
330.782.1213

Rev. Arlene Gordon, Tropical Florida Presbytery, 440 S. Sample Road, Ste 208
Pompano Beach, FL 33064

Rev. Dr. Leslie R. Hyder, 5223 W. Fir Avenue, Fresno, CA 93722
559.275.5277

Rev. Clifton Kirkpatrick, 100 Witherspoon St., Louisville, KY 40202
888.728.7228, WM

Ms. Jean M. Livingston, 31 Lake Park, Champaign, IL 61822
217.352.1088

Rev. Paulette Mixon, 5 C North Main Street, Cranbury, NJ 08512
609.409.7922

Rev. J. Herbert Nelson II, 7757 October Rose Drive, Memphis, TN 38119
901.737.5628

Rev. Gordon Webster, 36 Crescent Drive, Brockport, NY 14420
585.325.4004

Rev. Robina Winbush, 100 Witherspoon St., Louisville, KY 40202
New York, NE, 888.728.7228, BF

Rev. Kent Winters-Hazelton, 1228 Shepherd Way, Claremont, CA 91711
909.392.8301

Caribbean and North American Area Council (CANAAC)

Class of 2005

Rev. Julie Anderson, 4059 W. 750 South, Jamestown, IN 46147
317.944.5001

Mr. Neal Presa, 18 Whispering Way West, Berkeley Heights, NY 07922
908.898.1605

Rev. Gloria Jean Tate, Teaneck Presbyterian Church, One Church Street, Teaneck, NJ, 07666
201.837.2904

Class of 2006

Rev. Philip Butin, San Francisco Theological Seminary, 2 Kensington Way, San Anselmo, CA 94960
415.258.6500

Ms. Sue Mooney, 53 W. Cooke Road, Columbus, OH 43214
614.268.2207

Ms. Jeanne Choy Tate, 157 Coleridge Street, San Francisco, CA 94110,
415.282.2990

PC(U.S.A.) Delegation, 24th General Council, World Alliance of Reformed Churches, Accra, Ghana

Rev. John Bartholomew, 930 River Road, Jacksonville, FL 32275
904.264.1543

Ms. Ruth Berry, 3342 Coldstream Drive, Lexington, KY 40517
859.245.1569

Rev. Anna Case-Winters, McCormick Theological Seminary, 5555 S. Woodlawn, Chicago, IL 60637
773.947.6321

Mr. Ruy Costa, 56 High Street, Billerica, MA 01862
617.482.4826, ext. 208

Mr. John Detterick, General Assembly Council, 100 Witherspoon Street, Louisville, KY 40202
502.569.5491

Mr. William B. Johnson, Jr., 343 Olde Mill Drive, Westerville, OH 43082
614.882.7159

MEMBERS OF ENTITIES ELECTED BY THE GENERAL ASSEMBLY

Rev. Clifton Kirkpatrick, Office of the General Assembly, 100 Witherspoon Street, Louisville, KY 40202
502.569.5439

Rev. Marian McClure, Worldwide Ministries Division, 100 Witherspoon Street, Louisville, KY 40202
502.569.5346

Rev. Mary Newbern-Williams, 930 River Haven Circle, Birmingham, AL 35244
205.978.0320

Rev. Julie Walkup, 4728 Del Campo Avenue, #10, Ft. Worth, TX 76107
817.335.1231

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

NAME	PRESBYTERY	DATE OF DEATH*	AGE
*Year is 2002 unless otherwise noted.			
Achtemeier, Elizabeth R.	The James	10/25	76
Adams, George Jacob	Grace	03/12	94
Ahn, Un Yaik	Los Ranchos	10/15	83
Alexander, James J.	Sheppards and Lapsley	01/22	86
Alexander, M. Paul	North Central Iowa	11/29/01	67
Alexander, Malcolm S.	Peace River	01/28	89
Anderson, Vernon A.	Grace	05/0799	102
Apperson, Thomas W.	The James	06/20	75
Ballinger, Lowell H.	Northern New England	04/09	61
Bartlett, Donald E.	Chicago	05/27	88
Bauder, Richard S.	Lackawanna	11/04	79
Belcher, Raymond E.	Lehigh	10/22	68
Bell, James H.	Twin Cities Area	10/11	85
Bell, Wade H.	Northeast Georgia	10/18	77
Bellingham, John A.	Chicago	02/08	86
Bennett, K. Imogene	Greater Atlanta	09/16	74
Bensberg, William	Missouri Union	12/2401	91
Bledsoe, Lewis W.	Charlotte	04/19	66
Bletcher, Edgar G.	Milwaukee	09/19	88
Bolls, A. Richard	Coastal Carolina	04/02	78
Bonte, E. Bert	Southeastern Illinois	02/17	80
Booker, George M.	Newark	03/07	77
Boone, Robert E.	Pittsburgh	10/31	76
Bostow, Elmer W.	Whitewater Valley	07/1298	82
Bowen, William M.	Sacramento	12/17	87
Bowman, David H.	Long Island	05/23	57
Boyce, James R.	East Tennessee	11/26	88
Boyd, Gene W.	Lake Erie	09/27	82
Boyd, William A.	San Jose	07/24	77
Branin, Robert W.	Huntingdon	03/25/01	69
Brannon, Robert B.	Middle Tennessee	04/28	75
Brenkus, Milan C.	The Western Reserve	02/05	86
Brinkerhoff, A. Blake	Central Florida	01/03	67
Broadhurst, Frances N.	Southern Kansas	12/29	82
Brooks, Fred L.	Ohio Valley	03/20	94
Brown, Allen Hawley	Grace	09/08	84
Brown, Charles W.	Pittsburgh	03/10	89
Brown, Howard E.	Foothills	08/25	74
Brown, Lyle E.	West Jersey	02/28	84
Brown, Walter L.	Heartland	06/08	85
Brownlee, Joseph T.	Shenango	01/12	88
Bruner, Miner E.	Utah	10/01	88
Burgess, James A.	New Harmony	02/24	63

NECROLOGY OF MINISTERS OF THE WORD AND SACRAMENT

Byers, Arthur M.	New Brunswick	03/29	87
Caldwell, William S.	Grace	04/10	77
Calhoun, Kenneth V.	Western North Carolina	01/31	70
Callahan, John L.	Ohio Valley	10/28	77
Campbell, Elstun J.	Pueblo	01/0197	99
Campbell, Joseph Gordon	Ohio Valley	04/02	67
Cantril, Roger	Heartland	11/03	68
Carter, George D.	Mid-Kentucky	09/03	67
Case, John Robert	Cayuga-Syracuse	04/29	83
Chambers, James	North Central Iowa	03/21	82
Cheffey, Richard G.	Lake Huron	07/19	76
Chiang, Jack Rong Mao	Chicago	12/10	60
Claghorn, William L.	Philadelphia	04/04	78
Cleeland, B. Ross	Nevada	06/30	90
Cochrane, Arthur C.	John Knox	01/01	92
Coddington, Walter H.	Flint River	07/27	76
Come, Arnold B.	The Redwoods	05/28	84
Comfort, Richard O.	Mission	12/04	84
Conley, Paul M.	Scioto Valley	04/12	87
Cook, James N.	Arkansas	11/01	85
Cope, R. Dean	Whitewater Valley	10/10	84
Cottier, Ralph J.	Eastern Oklahoma	03/29	83
Cross, Dorothy F.	Twin Cities Area	10/19	79
Dail, John R.	Coastal Carolina	11/07	80
Dandoy, William O.	Transylvania	03/15	70
Daniel, Wilbur O.	Hudson River	04/03	76
Darling, Alan B.	Lake Erie	01/11	90
Deloteus, Palmer William	Providence	09/07	88
Dewitz, Ludwig R.	Greater Atlanta	11/01	84
Donaldson, William J.	East Tennessee	08/14	74
Downey, Earl C.	Western North Carolina	11/25	75
Dozier, John W.	Coastal Carolina	02/16	76
Dugan, David R.	John Calvin	04/14	63
Dunagan, Ben D.	Greater Atlanta	03/17	79
Duncan, James P.	Giddings-Lovejoy	10/18	84
Espey, J. David	Beaver-Butler	10/29	50
Evans, Paul F.	The Cascades	01/24	80
Fancher, Marshall J.	Grand Canyon	05/02	84
Farmer, Charles K.	Mission	06/14	78
Farmer, Ralph H.	East Iowa	08/23	67
Ferguson, Charles O.	Foothills	05/05	76
Fifield, Harry A.	Greater Atlanta	06/12	65
Filston, Nancy Lee	East Tennessee	11/26	64
Ford, Errol	The Cascades	06/03	61
Ford, Robert E.	Tampa Bay	06/13	77
Fox, John N.	Whitewater Valley	03/28	88
Fraser, Charles B.	New Covenant	05/20	74
Galbraith, Will Fred	Mission	06/06	86
Garvin, James F.	Arkansas	05/27	79

NECROLOGY OF MINISTERS OF THE WORD AND SACRAMENT

Gaston, John Zell	Heartland	03/16	77
Gearhart, William W.	The Cascades	09/20	89
Goldsmith, Janet C.	Northeast Georgia	12/30	34
Gordon, Ernest	Long Island	01/16	85
Granberg, Theodore Oliver	New Brunswick	12/11	75
Gross, Herman M.	Mid-Kentucky	03/01	88
Gunn, Hugh	Eastminster	06/08	87
Haldane, George	Alaska	02/20	78
Hall, Charles A. M.	Philadelphia	10/26	78
Hampton, Harry B.	The Cascades	10/18	93
Hare, Robert L.	Coastal Carolina	08/30	71
Harris, Ray S.	The Pacific	03/31/01	84
Harris, W. Donald	New Covenant	06/05	92
Hartmann, Henry D.	The Cascades	02/17	83
Harvey, William W.	Lake Michigan	12/21	89
Hayes, William W.	The Redwoods	05/19	77
Helm, De Witt F.	Salem	09/14	99
Herber, R. Norman	Chicago	02/10	76
Hill, John W. G.	Indian Nations	02/08	93
Hoffman, Paul W.	San Joaquin	06/30	76
Hogle, Stanley F.	New Covenant	01/18	71
Howard, George R.	Huntingdon	05/27/01	81
Hoy, Betha Ann	San Francisco	10/06	77
Humphrey, Edward J.	Tampa Bay	01/01	88
Hutchison, John Sweeney	Carlisle	07/22	53
Irvine, Frank J.	Scioto Valley	01/02	90
Jacks, G. Robert	New Brunswick	06/05	67
Jackson, James E.	The James	07/05	76
Janssen, Stephen H.	Cherokee	06/01	51
Jennings, Grant O.	Peace River	05/11	83
Johnson, Gray G.	Carlisle	01/31	79
Johnson, Robert C.	Southern New England	03/14	84
Johnston, Michael	Missouri Union	12/27	37
Jones, Donald Ray	St Augustine	04/26	79
Jordan, Boyd	Western Kentucky	11/04	75
Jordan, Ralph M.	Des Moines	04/23	75
Kerr, Thomas F.	Sacramento	05/02	78
King, Frank C.	Savannah	10/23	93
Knowles, Rex H.	San Gabriel	02/20	84
Koerselman, Lewis	Minnesota Valleys	03/09	63
Krupp, George R.	Kiskiminetas	06/19	82
Lane, Franklin Berry	Mid-Kentucky	04/17	85
Lang, Harold W.	Seattle	01/03	87
Lawrence, Frank A.	Donegal	06/30	91
Leach, William K.	The Peaks	12/14	70
Lee, Joseph L.	Foothills	03/19	79
Lee, Robert T.	The Redwoods	03/15	72
Leeper, Frank W.	Salem	06/27	67
Leith, John H.	New Hope	08/12	82

NECROLOGY OF MINISTERS OF THE WORD AND SACRAMENT

Lewien, Joseph D.	Susquehanna Valley	07/25	91
Ligon, Cheves K.	New Harmony	11/12	81
Lindahl, Roy E.	Foothills	02/03	69
Little, Thomas H.	Northern Waters	08/12/01	71
Mahida-Blum, Diana	Tropical Florida	09/08	59
Maloney, William James	Shenango	12/14	54
Maronde, Phillip A.	Washington	08/19	69
Marsh, Clinton M.	The Peaks	11/01	86
Martin, John F.	South Alabama	07/19	73
Martin, W. D.	Prospect Hill	09/27	87
Maude, Walter K.	Transylvania	02/18/01	87
May, Donald E.	Carlisle	01/23	76
McClure, Robert G.	Transylvania	09/22	88
McEvers, Clifford J.	Southeastern Illinois	11/20	92
McFerren, Donald C.	San Francisco	11/20	62
McIlvrde, Donald	Geneva	08/15	77
McLaurin, L. Gilbert	Mississippi	10/06	51
Medina, Jose A.	Santa Fe	08/24	89
Melanson, Ann H.	Seattle	12/30	79
Mellinger, Kenneth	Long Island	06/07	76
Minor, Harold W.	The James	07/14	77
Mooney, William H.	East Tennessee	04/30	86
Mueller, Vern O.	Northern Plains	11/16	66
Murray, Mary Alice	Transylvania	06/07	80
Napier, Kenneth W.	Grand Canyon	08/06	71
Nees, Russell E.	Mission	02/14	72
Newell, Myron Aeson	Shenango	02/12	63
Obert, Le Roy C.	Greater Atlanta	01/19	88
Olewine, Charles E.	Philadelphia	07/05	84
Olivares, Isaac C.	Mission	09/13	98
Parr, Alastair C.	West Jersey	07/23	76
Parsons, Howard L.	Southern New England	12/27	82
Parsons, Michael L.	Grace	05/06	68
Parvin, Wilbur R.	Charleston-Atlantic	06/21	83
Perkins, Alfred L.	Lake Michigan	11/06	83
Perrell, O. W.	Salem	02/15	93
Peters, Albert W.	South Dakota	02/27	91
Peters, Robert E.	Prospect Hill	10/13	61
Peters, William T.	Greater Atlanta	02/01	81
Peterson, Donald J.	The Cascades	05/26	81
Phifer, William E.	The Pacific	09/17	93
Piland, Ralph M.	Shenandoah	03/25	76
Pilkenton, Marshall J.	The Peaks	04/28	98
Pott, Norman D.	The Redwoods	09/01	70
Prakasim, Joseph	Minnesota Valleys	07/03	77
Price, Sheldon O.	Sierra Blanca	01/18	97
Pryor, R. Harley	San Gabriel	09/22	83
Punnett, Marcy	Geneva	02/06	84
Quigley, William S.	Tampa Bay	04/01	91

NECROLOGY OF MINISTERS OF THE WORD AND SACRAMENT

Ramkey, William H.	Shenandoah	10/14	87
Rankin, Lynn B.	Grace	02/23	93
Ratusnik, Barbara M.	Plains and Peaks	01/26	75
Ray, Emerson R.	Pittsburgh	01/15	90
Reeves, Robert B.	Southern New England	05/29	92
Remick, Oscar	Northern New England	03/25	70
Rhodes, Arnold B.	Ohio Valley	08/15	88
Rhodes, John	Indian Nations	09/13	89
Rice, Robert F.	Eastern Oklahoma	12/26	81
Roberts, D. Evor	Lake Michigan	10/20	83
Rogers, William B.	Grace	12/10	81
Romero, Porfirio	Santa Fe	12/25	93
Romig, David W.	Genesee Valley	10/11	76
Rose, Hugh K.	Susquehanna Valley	07/07	72
Roth, Larry L.	Pittsburgh	10/20	56
Rust, A. Hubert	East Tennessee	10/12	80
Santana, Felix	Palisades	01/22	77
Sawyer, James D.	Florida	01/20	72
Schoenly, Newton C.	Boston	10/20	91
Schuster, David Paul	Pueblo	01/06	67
Sell, Craig Marshall	Scioto Valley	11/30	47
Shafer, Floyd Doud	Scioto Valley	11/04	86
Shangler, S. Charles	San Jose	01/26	88
Sharp, Basil P.	National Capital	10/24	67
Sharp, Elvin B.	Huntingdon	06/20/01	88
Shaull, H. Richard	Philadelphia	10/25	82
Shelley, Gordon	Tampa Bay	06/17	83
Shirley, Robert A.	Charlotte	08/31	72
Simon, Hugh V.	Holston	07/07	82
Smith, Alvin H.	Coastal Carolina	12/05	76
Smith, Harry E.	Santa Fe	10/24	74
Smith, Virgil V.	Blackhawk	05/24	87
Smith, William O.	East Tennessee	02/25	70
Sosa, Ernest S.	Tropical Florida	03/21	92
Stephens, V. Dean	Northern Kansas	07/13	94
Stephenson, H. Arthur	Tropical Florida	08/27	77
Sullivan, Virginia S.	Southern New England	12/17/01	78
Swaby, Herbert Henry B.	Pueblo	10/31	81
Tapp, Roland W.	Philadelphia	12/29	86
Taylor, Arthur O.	New Harmony	09/22	70
Taylor, J. Randolph	Western North Carolina	01/04	72
Templin, Robert E.	Grand Canyon	09/09	89
Thiel, Donald I.	New Brunswick	05/07	68
Thielman, Calvin C.	Western North Carolina	08/17	72
Thomson, Glenn William	Utah	10/21	74
Thomson, James C.	Baltimore	07/08	75
Trett, Robert L.	Eastern Virginia	10/18	83
Van Etten, Dorr L.	Scioto Valley	12/29	89
Vanden Bosche, August H.	Tropical Florida	03/06	78

NECROLOGY OF MINISTERS OF THE WORD AND SACRAMENT

Vanderbeek, Bernard E.	West Virginia	12/23	92
Velez-Rodriguez, Domingo	Presbiterio De San Juan	03/21 95	
Virchick, George	Northumberland	10/09	90
Walker, Harold Blake	Chicago	11/04	98
Walkup, John S.	Coastal Carolina	12/24	86
Wallace, James D.	Lake Michigan	01/19	71
Walls, Walton G.	Mackinac	08/02	72
Washburn, Charles H.	San Jose	10/16	86
Watson, F. Edward	Giddings-Lovejoy	01/12	73
Watt, J. Robert	West Jersey	11/19	87
Watts, John E.	Charleston-Atlantic	12/18	93
Wenger, Eugene B.	Riverside	04/22	81
Werner, Stuart W.	Lake Michigan	04/08	93
White, Nancy Morrow	Mission	08/30	57
White, Walter W.	West Virginia	12/21	69
Whitley, John C.	Salem	08/05	94
Whitt, Joseph P.	North Alabama	01/13	90
Whittemore, Edward L.	Denver	09/02	96
Whitten, Joel B.	Eastern Virginia	05/21	81
Wieman, Robert A.	New Brunswick	11/22	79
Wiggins, Earl B.	Pines	03/07	75
Wilbur, Marvin C.	Palisades	08/14	88
Wilder, John W.	Philadelphia	05/13	74
Williams, Garford F.	Lackawanna	07/06	83
Williams, Hannibal	San Francisco	01/09	81
Wilson, James C.	New Covenant	03/07	82
Winn, Allan R.	New Brunswick	09/06	90
Woods, Robert R.	Charleston-Atlantic	08/25	65
Woodward, Frederick Z.	East Tennessee	05/03	78
Wright, Donn E.	Santa Barbara	09/19	80
Wylie, William J.	Peace River	11/30	81
Yeats, William R.	Philadelphia	02/12	61
Yetter, Robert N.	Huntingdon	03/04	74
Young, G. Aubrey	The Cascades	02/15	90
Young, William Wylie	Philadelphia	03/16	103
Zachary, Charlotte H.	Wabash Valley	01/05	78

**ACRONYMS USED
IN THE
JOURNAL**

A

AAA—Affirmative Action
 AACC—All African Conference of Churches
 AAEEEO—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
 ABP—Affiliated Benefits Program
 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
 AICs—Africa-Initiated Churches
 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
 CCME—Churches’ Commission for Migrants in Europe
 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
 CЕСSCM—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
 CWME—Commission on World Mission and Evangelism
 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
 DOV—Decade to Overcome Violence
 DPP—Democratic Progressive Party
 DPRK—Democratic Peoples Republic of Korea
 DPS—Diversified Pharmaceutical Services
 DU—Depleted Uranium

E

EAPPI—Ecumenical Accompaniment Programme in Palestine and Israel
 EC—European Community
 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
 FAP—Fondation pour l’Aide au Protestantisme Réformé

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)
 FTAA— Free Trade Area of the Americas
 FWCF—Fourth World Conference on Women
 FYROM— former Yugoslav Republic of Macedonia

G

G-8—Group of Eight (summit of industrial powers)
 GA—General Assembly
 GAAP— Generally Accepted Accounting Principles
 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
 GMIM—Gereja Masehi Injili di Minahasa
 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
 ICCO—Interchurch Organization for Development Cooperation
 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
 IECA—Evangelical Congregational Church in Angola
 IERA—Evangelical Reformed Church of Angola
 IGAD—Inter-Governmental Authority of Development

ILO—International Labor Organization
 IMC—International Missionary Council
 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
 IPAR— Presbyterian Associate Reformed Church (Mexico)
 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
 ISAF— International Security Assistance Force
 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

MAI—Multilateral Agreement on Investments
 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
 NAFCF—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
 NEPAD—New Partnership for Africa’s Development
 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
 OAU—Organization of African Unity

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
 OIP— UN’s Office of Iraq program
 OIS—Office Information Services
 OPEC—Organization of Petroleum Exporting Countries
 OPT— Occupied Palestinian Territories

P

PAC—Personnel Advisory Committee
 PACSCL—Philadelphia Area Consortium of Special Collections Libraries
 PACT—People Acting for Community Together
 PADVM— Presbyterians Against Domestic Violence Network
 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
 PASTE— Partnership Action Staff Team
 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
 PFLP— Popular Front for the Liberation of Palestine
 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
 POAMN—Presbyterian Older Adult Ministry Network
 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—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
 SoW—*Sameu op Weg*: i.e. “*Together on the Way*”
 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
 UFMc—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
 UNCHR—United Nations Commission on Human Rights
 UNDP—United Nations Development Programme
 UNEP—United Nations Environment Programme
 UNESCO—United Nations Educational, Scientific, and Cultural Organization
 UNFCCC—United Nations Framework Convention on Climate Change
 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
 UNRWA—United Nations Relief and Works Agency (for Palestine Refugees in the Near East)
 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

Z

ZANU-PF—Zimbabwe African National Union-Patriotic Front

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